

LEVI.

SIMÉON. ORUBEN.

PETER. ANDREWE.

JAMES.

IVDAH.

DAN.

NEPHTHALI.

GAD.

ASHFR.

ISACAR.

ZABVLON.



THE BIBLE:

Translated according to the Hebrew
and Greeke, and conferred with the best Translations
in diuers languages: With most profitable Annotations
upon all the hard places, and other things of great
importance, as may appeare in the Epistle
to the Reader.

And also a most profitable Concordance for the reader
finding out of any thing in the same contained.

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IOSEPH. BENIAMIN. MATTHIAS. IYDE.

Cum Privilegio.



¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Esa. 12. 3. & 49.
10. reuc. 22. 16
and 22. 17.
Ierem. 33. 15.
psal. 119. 106.
reuc. 2. 7. and
22. 2. psal. 119.
143. 144.
Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Math. 7. 6.

1. Pet. 2. 22.

Math. 6. 22.

Psal. 119. 27.
73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12. 13.

Here is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where truth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.
The tidings of Saluation deere,
comes to our eares from hence:
The fortresse of our Faith is heere,
and shield of our defence.
Then be not like the hogge, that hath
a pearle at his desire,
And takes more pleasure of the trough
and wallowing in the mire.
Reade not this booke, in any case,
but with a single eye:
Reade not, but first desire Gods grace,
to vnderstand thereby.
Pray still in faith, with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou, in all thy life,
what so to thee befallles:
Yea, double happy shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O
heavenly Father, for Iesus Christes sake. Amen.

Besides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspokeable mercies, in that he hath pleased him to call vs vnto this marvellous sight of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath bene among vs, wee are not altogether callt off, as were the Israelites, and many others for the like, or not so manifest wickednes, but received againe: yet as with most euident signes and tokens of Gods speciall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seek by all meanes (according to our dutie) to be thankfull for the same, it becometh vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now so far as touching this thing chiefly is attained by the knowledge and praefiding of the word of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schoole of all wisdom, the glasse wherein wee behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that wee could bestow our labours and studie in noting which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeouored to achieve: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be purified and reformed. Not that wee vendicate any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeres and more, day and night occupied herein) but we being earnestly desired, and by diuers, whose learning and godlines we reuerence exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and fearing the great opportunity and occasions, which God presenteth vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuerse tongues: we undertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intrusting the word of God, whereunto we thinke our selues vninsufficient) which now God, according to his diuine providence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that we haue by all means endeouored to sit forth the purity of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the licely phrase of the Hebrew, then entruised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places referred the Hebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well praefided, and also delighn in the sweet sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iustification, seeing some translations read after one sort, and some after another, when as all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the mind of the holy Ghost, and proper for our language with this marke ¶. Again, whereas the Hebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort, ¶, vizing that which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreover whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Hebrew & Greeke tongues that it cannot but either by circumlocution, or by adding the verbe of some word, be vnderstood of them that are not well praefided therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Hebrew examples, which haue so euery from the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to find out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this ¶. Besides this, the principal matters are noted & distinguished by this marke ¶. Yea & the arguments both for the booke and for the chapters with the number of the verse are added, that by all means the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable word or sentence which may greatly further as well for the memory, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeouored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of this Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioined two most profitable tables, the one serving for the interpretation of the Hebrew names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle & inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life pursue it: that ye may now appeare in deed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

How to take profit in reading of the holy Scriptures.

Who so e-
ner mis-
deth to
take pro-
fit by re-
ding scrip-
tures, must

- 1 Earnestly and vniuſally pray vnto God that he wil vouchſafeto
 - Teach the way of his ſtatutes.
 - Giue vnderſtanding.
 - Direct in the path of his commandement.
 - At the leaſt, twiſe euery daye this exorcife be kept.
- 2 Diligently keepe ſuch order of reading the ſcrip-
tures and prayer as may ſtand with his calling
and ſtate of life, ſo that
 - The time once appointed hereunto after a good entrie, be no otherwiſe employed.
 - Superſtition be auoyded.
 - At one other time that be done, which is left vn-
done at any time.
 - Teache, that we may learne trueth.
 - Improue, that we may be kept from errours
 - Correct, that we may be drinen from vice.
 - Inſtruct, that wec may be ſetled in the way of
well doing.
 - Comfort, that in trouble we may be confirmed
in patient hope.
- 3 Vnderſtand to what ende and purpoſe the Scrip-
tures ſerue, which were written, to
 - Faith in one God { Father.
Sonne.
Holy Ghoſt.
 - The ſtate of mankind, by { 1. Creation.
2. fall and ſinne.
3. regeneration in Chriſt.
 - The Church and the gouernment thereof { Before Chriſt.
Since Chriſt.
 - The word of God written in the Teſtament { Olde.
Newe.
 - Sacraments { Before Chriſt.
Since Chriſt.
 - The ende and generall iudgement of the { Good.
Wicked.
- 4 Remember that Scrip-
tures containe matter concerning
 - Religion and the right worſhipping of God, as
 - Common wealthes and gouernments of people, by { Magiſtrates { Good.
Peace and warre. { Euill.
Proſperitie and plagues. { Quiet.
Subiectes { Diſordered.
 - Families and things that belong to houſe-
hold, in which are { Husbands. { Godly bleſſed.
Wiues. {
Parents. {
Children. {
Maſters. { Vngodly plagued.
Seruants. {
 - The priuate life and doings of euery man in { Wiſedome and ſollie.
Loue and hatred.
Soberneſſe and incontinencie
Mirth and ſorrowe.
Speech and ſilence.
Pride and humilitie.
Coutouſneſſe and liberaltie
 - The common life of all men, as { Riches, pouvertie.
Nobilitie.
Fauour.
Labour and idleneſſe.
- 5 Reſiſte all ſenſe of Scripture con-
trary to the
 - Articles of Chriſtian faith, contained in the common Creede.
 - Fiſt and ſecond table of Gods commandements.
- 6 Marke and conſider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Courſe of times and ages, with ſuch things as belong vnto them.
 - 3. Maner of ſpeech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which
ſeemeth darke in one is made eaſie in an other.
- 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with ſuch as can open the Scriptures. Acts. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP,

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
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 - Religion and the right worshipping of God, as
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 - Magistrates
 - Good.
 - Euill.
 - Peace and warre.
 - Prosperitie and plagues.
 - Subiectes
 - Quiet.
 - Disordered.
 - Families and things that belong to house-
hold, in which are
 - Husbands.
 - Wives.
 - Parents.
 - Children.
 - Masters.
 - Servants.
 - The priuate life and doings of euery man in
 - Godly blessed.
 - Vngodly plagued.
 - The common life of all men, as
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and killenesse.
 - Wisedome and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie
 - Mirth and sorrowe.
 - Speach and silence.
 - Pride and humilitie.
 - Couetousnesse and liberaltie
- 5 Refuse all sense of Scripture con-
trary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandments.
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 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP,

The creation of man,

Genesis.

He is placed in the garden.

† The fourth day.

¶ As fish and worms, which slide, swimme, or creepe.

† *Ebr. the soule of life.*

† *Ebr. face of the firmament.*

¶ The fish and foules had both one beginning wherein wee see that nature giue place to Gods will, forasmuch as the one sort is made to feede aboue in the ayre, and the other to swimme beneath in the water.

¶ That is, by the vertue of his word he gaue power to his creature to ingender.

† The fifth day.

† *Ebr. soule of life.*

¶ Chap. 3. v. 1. and 9. 6

¶ *Ebr. 11. 7. 12. 13.*

¶ God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make. Signifying that God desired counsell with his wisdom and vertue purposing to make an excellent work aboue all the rest of his creation.

† This image and likenesse of God in man is expounded, *Eph. 4. 4.* wherein it is written, that man was created after God in righteousness and true holiness, meaning by these two wordes all perfection, as wisdom, strength, innocency, power, &c. *1. Pet. 1. 2. 1. Pet. 1. 7. 1. Mat. 19. 4.*

¶ The propagation of man is the blessing of God, *Psal. 128. Chap. 3. 17. and 9. 1.* Gods great liberality to man taketh away all meane of his ingendering. *Chap. 3. 1. Rom. 8. 17. 1. Cor. 15. 16. 1. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*

19 † So the Evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the foule flye upon the earth in the open firmament of the heauen.

21 Then God created the great whales, and euery thing that hath life in the waters, according to their kinde; and euery feathered fowle according to his kinde; And God saw that it was good.

22 Then God blessed them, saying, Be fruitful and multiply, and fill the waters in the Seas, and let the foule multiply in the earth.

23 † So the Evening, and the Morning were the fifth day.

24 ¶ Afterward God said, Let the earth bring forth the thing that liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: And God saw that it was good.

26 Furthermore God said, Let vs make man in our image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and mouerth on the earth.

27 ¶ Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, Be fruitful and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mouerth vpon the earth.

29 And God said, Behold, I haue giuen vnto you euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: this shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mouerth vpon the earth, which hath life in it, I haue giuen euery greene herbe for meat, and it was so.

31 ¶ And God saw all that hee had made, and loe, it was very good. † So the Evening and the Morning were the sixth day.

¶ And the heauen and the earth were finished, and all the host of them.

2 ¶ For in the seventh day God ended his work which he had made, and the seventh day he rested from all his work, which hee had made.

3 And God blessed the seventh day, and sanctified it, because that in it hee had rested from all his work, which God had created and made.

4 ¶ These are the generations of the heauen and of the earth, when they were created, in the day that the Lord God made the earth and the heauen.

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

6 But a mist went vpon the earth, and watered all the earth.

7 ¶ The Lord God also made man of the dust of the ground, and breathed in his face the breath of life, and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 ¶ For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the tree of life also in the midst of the garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a river to water the garden, and from thence it was diuided, and became into foure heads.

11 ¶ The name of one is Pison: the same compasseth the whole land of Chanaan, where is gold.

12 And the golde of that land is good: there is also Babel, and the onie stone.

13 And the name of the second river is Euphrates: the same compasseth the whole land of Chanaan.

14 ¶ The name also of the third river is Tigris: this goeth toward the East side of Babel: and the fourth river is Euphrates.

15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might dress it, and keepe it.

16 And the Lord God commanded the man, saying, Thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of

¶ That is, the innumerable multitude of creatures in heauen and earth.

Exod. 20. 11. and 31. 17. deut. 5. 14. Job. 4. 4.

¶ For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and governeth them, appointed it to be kept holy that man might therein consider the excellencie of his works, and Gods goodnesse towards him.

¶ Or, the original and beginning.

¶ Or, the first, as chap. 31. 15.

¶ God only openeth the heauen and shutteth them, he sendeth drought & raine according to his good pleasure.

¶ Or, the same.

¶ The Hebrew word of abundance, to signify that man should not glory in the excellencie of his owne nature.

¶ 1. Cor. 15. 45.

¶ This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

¶ Which was a figure of the life received of God, that is, of that meritable experience, which man by disobeying

Exod. 34. 29.

¶ Which Hamath

is a country lying to Persia Eastward, and enchieth toward the West. ¶ Or, precious stones, pearls: Pliny saith, it is the name of a tree. ¶ Or, Ethiopia. ¶ Or, Syria. ¶ Or, Assyria. ¶ Or, Euphrates. ¶ God would not haue man idle, though as yet there was no need to labour. ¶ So that man might know there was a soueraigne Lord to whom he owed obedience. ¶ Euen as these shall say of ¶ Or, wherefore. ¶ By this death he meant the separation of man from God, who is our life and thiefe of life: and also that our disobedience is the cause thereof. ¶ *Ebr. 1. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*

CHAP. II.

n By mooning them to come and loomit themselves to Adam,

† Elv built, or Signifying, that mankind was perfit when the woman was created, which before was like an vperit building.

1. Cor. 11. 8.

† Or, manasse, becaus for cometh of man: for in E-brow is it man, & I shab the woman.

Mat. 19. 5. mark 10. 7. 1. cor. 6. 16. eph. 5. 31.

p So that marriage requireth a greater duty of vs toward our wives, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

the woman, and brought her into the man to see how he would call them: for he would call the man mine, & the living creature, so was the name thereof.

10. ¶ The man therefore gave names unto all cattell, and to the fowles of the heauen, and to every beast of the fildes: but the Adam found he nor an helper meet for him.

11. ¶ Therefore the Lord God caused an heavy sleep to fall upon the man, & he slept: and he took one of his ribs, and closed up the flesh in stead thereof.

12. And the rib which the Lord God had taken from the man, & made her a woman, and brought her to the man.

13. ¶ Then the man said, 'This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

14. ¶ Therefore shall man leave his father, and his mother, and shall cleave to his wife, and they shall be one flesh.

15. And they were both naked, the man and his wife, and were not ashamed.

CHAP. lii.

1. The woman seduced by the serpent, 6. in which her husband to sinne. 2. They both fell from God. 3. They were punished. 4. Christ promised. 5. Man's duty. 6. Man is cast out of paradise.

NOW the serpent was more subtil then any beast of the fildes, which the Lord God had made: and he said to the woman, Pea, hath God indeed said, Pe shall not eat of every tree of the garden?

2. And the woman sayde unto the serpent, Wee eat of the fruit of the trees of the garden,

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Pe shall not eat of it, neither shall yee touch it, lest ye die.

4. ¶ Then the serpent said to the woman, Pe shall not die at all.

5. But God doeth know that when ye shall eat thereof, your eyes shall be opened, and yee shall be as gods, knowing good and euill.

6. ¶ And the woman seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge, tooke of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

7. ¶ Then the eyes of them both were opened, and they knewe that they were naked, and they sewed fig trees to cover themselves, and made themselves wherewith.

8. ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9. But the Lord God called to the man, and said unto him, Where art thou?

10. ¶ He saith, I heard thy voyce in the garden, and was afraid, because I was naked, therefore I hid my self.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12. ¶ Then the man sayde, The woman which thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the Lord God said to the woman, What hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14. ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, more above every beast of the fildes: upon thy belly shalt thou goe, and thou shalt eat all the dayes of thy life.

15. I will also put enmity betwene thee and the woman, and betwene thy seede and her seede. Hee shall breake thine head, and thou shalt be bruised by his heele.

16. ¶ Unto the woman he said, I will in thee greatly increase thy sorrowes, and thy sorowes shall be in thy children, and thou shalt be to thine husband, and he shall rule over thee.

17. ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, thou shalt be cursed thou shalt eat all the dayes of thy life.

18. ¶ The woman also and thy seed shall be to thee, and thou shalt eat the herb of the field.

19. In the sweat of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20. ¶ And the man called his wives name Eveah, because she was the mother of all living.)

21. ¶ Unto Adam also and to his wife did the Lord God make coats of skynes, and clothed them.

22. ¶ And the Lord God says, Behold, the man is become as one of us, to knowe good and euill. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,

23. ¶ Therefore the Lord God sent him forth from the garden of Eden, to till the same whence he was taken.

24. ¶ Thus he cast out man, and made Eveah the garden of Eden, and made Eveah the garden, and the blade of a sword, to keep the way of the tree of life.

spire having conceived hope of forgiveness, might have been saved. 1. Cor. 14. 24. 1. The transgression of God's commandment was the cause that both mankind and all other creatures were brought into the curse. 2. These were the miserable consequences of the corruption of man. 3. Or, man's misery, which was the consequence of the corruption of man, and the curse of God, which was the consequence of the corruption of man.

1. His hopefull appearance in the world, he had the promise of his redemption, which was the transgression of God's commandment.

2. His wickedness, and lack of true repentance, and peace in this, that he had done, which God with his heart, because he had sinned, he had given him a wish.

3. In stead of confessing his sinne, he increased it, by accusing the serpent.

4. He was greatly increased in his sorrowes, and his children, and his husband, and he shall rule over thee.

5. He was greatly increased in his sorrowes, and his children, and his husband, and he shall rule over thee.

6. He was greatly increased in his sorrowes, and his children, and his husband, and he shall rule over thee.

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16. He was greatly increased in his sorrowes, and his children, and his husband, and he shall rule over thee.

17. He was greatly increased in his sorrowes, and his children, and his husband, and he shall rule over thee.

Wise. 3. 2. 4.

a As Satan can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to accuse man.

b God suffered Satan to make the serpent his instrument, and to speak in him.

c In doubting of Gods threatening, he yielded to Satan.

d 1. Cor. 11. 3.

e This in Satans chieftie subtiltie, to cause vs not to feare Gods threatenings.

f Eve, as the death e As though he should say, God doeth not forbid you to eat of the fruit, saue that he knoweth that if ye should eat thereof, ye should be like unto him.

g Ex. 15. 26. 1. Tim. 3. 14.

h Not so much to please his wife, as moved by ambition at her persuasion. i They began to feele their misery, but they sought not to God for remedy. j Eve, things to god about them to make their priuities. k Or, wind. l The full confidence flesh Gods presence.

a The chief cause of long life in the first age, was the multiplication of mankind that according to Gods commandment at the beginning, the world might be increased with people, which might universally praise his Name.

8 So all the dayes of Seth were nine hundred and twentie yeeres: and he dyed.

9 ¶ Also Enosh lived ninetie yeeres, and begate Kenan.

10 And Enosh lived, after he begate Kenan, eight hundred and fifteen yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiftie yeeres: and he dyed.

12 ¶ Likewise Kenan lived seventy yeeres, and begate Mahalaleel.

13 And Kenan lived, after he begate Mahalaleel, eight hundred and forty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 ¶ Mahalaleel also lived fiftie and five yeeres, and begate Jered.

16 Also Mahalaleel lived after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and five yeeres: and he dyed.

18 ¶ And Jered lived an hundred fiftie and two yeeres, and begate Henoch.

19 Then Jered lived, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred fiftie and two yeeres: and he dyed.

21 ¶ Also Henoch lived fiftie and five yeeres, and begate Methuselah.

22 And Henoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred fiftie and five yeeres.

24 And Henoch walked with God, and he was no more seene: for God tooke him away.

25 Methuselah also lived an hundred eighty and seven yeeres, and begate Lamech.

26 And Methuselah lived, after he begate Lamech, seven hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred fiftie and nine yeeres: and he dyed.

28 ¶ Then Lamech lived an hundred eighty and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This time shall I comfort vs concerning our works, and sorrow of our hands, as touching the earth which the Lord hath cursed.

30 And Lamech lived after he begate Noah, five hundred ninety and five yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundred seventy and seven yeeres: and he dyed.

32 And Noah was five hundred yeere old. And Noah begate Shem, Ham, and Japheth.

CHAP. VI

3 God threateth to bring the flood, 5 Man is altogether corrupte, 6 God repenteth that hee made him, 18 Noah and his are preserved in the Ark, which he was commanded to make.

¶ When men began to be multiplied upon the earth, and there were daughters

borne unto them,

2 ¶ Then the sons of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.

3 ¶ Therefore the Lord said, My Spirit shall not alway abide with man because he is but flesh, and his dayes shall be an hundred and twenty yeeres.

4 There were giants in the earth in those dayes; yea, and after that the sonnes of God came unto the daughters of men, and they had borne them children: these were mighty men, which in old time were men of renowne.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evill continually,

6 ¶ Then it repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

7 ¶ Therefore the Lord said, I will destroy from the earth the man whom I have created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah. Noah was a just and upright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 ¶ The earth also was corrupt before God, for the earth was filled with violence.

12 ¶ Then God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ¶ An end of all flesh is come before mee: for the earth is filled with violence; I therefore will destroy them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Ark of gilded pitch: thou shalt make it cubites in the Ark, and shalt pitch it within and without with pitch.

15 And thus shalt thou make it: The length of the Ark shall be three hundred cubites, the breadth of it fifty cubites, and the height of it thirty cubites.

16 A window shalt thou make in the Ark, and in a cubit shalt thou finish it above, and the doore of the Ark shalt thou set in the side thereof: thou shalt make it with the first, second and third rume.

17 And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heauen: all that is in the earth shall perish.

18 But with thee will I establish my Covenant, and thou shalt goe into the Ark, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing, of all flesh, two of every sort shalt thou bring to come

a The children of the godly, which began to degenerate,

b Thofe came of wicked parents, as of Cain,

c Having more respect to their beauty, and to worldly considerations, than to their manners and godliness,

d Or, had they knowne,

e Because man could not be wonne by Gods lenitie and long suffering, when by hee strove to overcome him,

f Hee would no longer stay his vengeance,

g Which terme God giveth man to repent before he would destroy the earth, 2 Pet. 3. 9.

h Or, tyrants,

i Which usurped authority over others, and did degenerate from that simplicity wherein their fathers lived.

Chap. 6. 1. 1. 1.

2 6th. every day.

3 God doth never repent, but he speaketh after our capacity because he did destroy him, and in that as we do, hee know him to be his creature.

4 God declareth how much his creature sinneth, keeping the punishment thereof of extendeth to the brute beasts,

5 God was mercifull unto him,

6 Or, history,

7 Meaning that all were given to

8 Or, 2. from the face of him,

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into the Arke, to keepe them alive with thee: they shall be male and female.

20 Of the foules after their kind, and of the cattell after their kinde, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, that thou mayest keepe them alive.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 Noah therefore did according unto all that God commanded him: even so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest upon all the earth.

And the Lord said unto Noah, Enter thou and all thine house into the Arke: for thee have I sent thee: righteous before me in this age.

2 Of every cleane beast thou shalt take to thee by sevens, the male and his female: but of unclean beasts by couples, the male and his female.

3 Of the foules also of the beaven by sevens, male and female to keepe seed alive upon the whole earth.

4 For seven dayes hence I will cause it to raine upon the earth forrie dayes and forrie nights, and all the substance that I have made, will I destroy from off the earth.

5 Noah therefore did according unto all that the Lord commanded him.

6 And Noah was six hundred yeeres old, when the flood of waters was upon the earth.

7 So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the unclean beasts, and of the foules, and of all that creepeth upon the earth,

9 There came two and two into Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes the waters of the flood were upon the earth.

11 In the six hundred yeeres of Noahs life in the second moneth, the seventeenth day of the moneth, in the same day were all the fountains of the great deepe broken up, and the windowes of heaven were opened.

12 And the raine was upon the earth forrie dayes and forrie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beast after his kinde, and all cattell after their kind, & every thing that creepeth and moveth upon the earth, after his kind, and every foule after his kind, even every bird of every feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded

him: and the Lord shut him in.

17 Then the flood was forty dayes upon the earth, and the waters were increased, and bare up the Arke, which was lift up above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the Arke went upon the waters.

19 The waters prevailed far exceedingly upon the earth, that all the high mountaines that are under the whole heaven were covered.

20 Fifteene cubites upward did the waters prevail, when the mountaines were covered.

21 Then all flesh perished that moved upon the earth, both foule and cattell, and beast, and every thing that creepeth and moveth upon the earth, and every man.

22 Every thing in whose nostrils was the spirit of life did breathe, whatsoever they were in the day land, they dyed.

23 So hee destroyed every thing that was upon the earth, from man to beast, to the creeping thing, and to the foule of the heaven: they were even destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed upon the earth an hundred and fiftie dayes.

CHAP. VIII.

1 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 23 God promitteth that all things shall continue in their first order.

Now God remembered Noah and benevolently, all the cattell that was with him in the Arke: therefore God made a window to passe upon the earth, and the waters ceased.

2 The fountains also of the deepe, and the windowes of heaven were stopped, and the raine from heaven was restrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundred and fiftieth day the waters abated.

4 And in the seventh moneth, in the twentieth day of the moneth, the Arke rested upon the mountaines of Ararat.

5 And the waters were going & decreasing untill the tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 So after fourthe dayes, Noah opened the window of the Arke, which hee had made.

7 And sent forth a raven, which went out going forth and returning, untill the waters were dried up upon the earth.

8 Again hee sent a dove from him, that hee might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore shee returned unto him into the Arke (for the waters were upon the whole earth) and hee put forth his hand and received her, and took her to him into the Arke.

10 And he abode in it other seven daies, and againe he sent forth the dove out of the Arke.

11 And

So that God seer power descended him against the rage of the waters, || Or, sent it upon him, || Or, waxed very mightie,

Wis. 1. 10. 4. eclus. 39. 27, 28.

That is, God, I Learne what it is to obey God only, and to forsake the multitude, 1. Pe. 3. 20;

a Not that God forgetteth his at any time, but when hee sendeth succour, then hee remembereth them, b If God remember every bruit beast, what ought he to be the assurance of his children?

c Which contained part of September, and part of October. || Or, stayed, || Or, Armenia, d Which was the moneth of December.

|| Or, at the end of seven dayes || The raven is sent forth and returneth, || Hee sendeth a dove.

e It is like that the raven did flie to & fro, resting on the Arke, but came not into it, as the dove that was taken in.

Hib. 1. 7. n. That is, he obeyed Gods commandment in all points, without adding or diminishing.

2. Pet. 3. 5. a In respect of the rest of the world, and because he had a desire to serve God, and live uprightly. || Or, generation, b. Which might be offered in a sacrifice, whereas six were for breeds, and the seventh for sacrifice.

Math. 24. 37. Luke 17. 26. 2. Pe. 3. 20.

e God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, Chap. 2. 19.

d Which was about the beginning of May, when all things did most flourish, e Both the waters in the earth did overflow, and all the clouds poured down.

f Every living thing that God would have to be preferred on the earth, came into the Arke to Noah.

¶ Or, bill.
f Which was a
 signe that the
 waters were
 much dimin-
 ished: for the olives
 grow not on the
 hig mountains.
g Called in E-
 brew Abib, con-
 taining part of
 March and part
 of April.
h Noah declar-
 eth his obedience,
 in **f** he would not
 depart out of the
 Arke without
 Gods expresse
 commandement,
 as he did not en-
 ter in without the
 same, the Arke
 being a figure
 of the Church,
 wherein nothing
 must be done
 without the
 word of God,
Chap. 1. 22. & 9. 1
i For sacrifices,
 which were as an
 exercise of their
 faith, whereby
 they vied to give
 thanks to God
 for his benefits.
¶ Or, a faine
amour.
k That is, there-
 by he sheweth
 himself appea-
 sed, and his an-
 ger to rest.
Chap. 6. 5.
math. 1. 5. 19.
l The order of
 nature destroyed by the flood, is restored by Gods promise.

11 And the dove came to him in the evening, and loe, in her **¶** mouth was an olive
 trade that shee had pluckt: whereby Noah
 knew that the waters were abated from off
 the earth.
12 So with standing, he waited yet other
 seven dayes, and sent forth the dove, which
 returned not againe unto him any more.
13 **¶** And in the first hundredth and one
 yeere, in the first daye of the first moneth, the
 waters were dried up from off the earth: &
 Noah remoued the covering of the Arke,
 and looked, and behold, the vpper part of the
 ground was dry.
14 And in the second moneth, in the se-
 uen and twentieth day of the moneth, was
 the earth dry.
15 **¶** Then God spake to Noah, saying,
16 **¶** Go forth of the Arke, thou and thy
 wife, and thy sonnes, and thy sonnes wives
 with thee.
17 Bring forth with thee every beast that
 is with thee, of all flesh, both foule and car-
 tel, and every thing that creepeth and mooueth
 vpon the earth, that they may breede abund-
 antly in the earth, & bring forth fruit
 and increas vpon the earth.
18 So Noah came forth, and his sonnes,
 and his wife, and his sons wives with him.
19 Every beast, every creeping thing, and
 every foule, all that moueth vpon the earth
 after their kinds, went out of the Arke.
20 **¶** Then Noah¹ built an Altar to the
 Lord, and tooke of every cleane beast, and of
 every cleane foule, & offered burnt offerings
 vpon the Altar.
21 And the Lord smelled a **¶** ¹ **¶** ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ 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r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

f That is, a most vile slave.

|| Or, their, or enlarge, or come to returne.

r He declareth that the Gentiles which came of Iapheth, & were separated from the Church, should bee ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah and his son, *10* The beginning of cities, countries, and nations.

a These generations are here recited partly to declare the marvellous increase in so final a time, and also to set forth their great forgetfulness of Gods graces toward their fathers.

b Of Madai and Lauan came the Medes and Greeks.

c The Iewes for call all countreys which are separated from them by sea, as Grecia, Ital, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning, a cruel oppressor and tyrant.

f His tyranny came into a province, as hated both of God, and men: for he had not got to committ cruelties even in Gods presence.

g For there was another cite in Egypt called also Babel. *|| Or, it is a shew of sin cite.* *h* Of Lud came the Lydians. *|| Or, the Cappadocians.*

ment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father with their faces backward: so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him.

25 And sayd: Cursed bee Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, & let Canaan be his seruant.

27 God *||* *r* perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 And Noah liued after the flood three hundred and fifty yeeres.

29 So all the dayes of Noah were nine hundred and fifty yeeres: and he died.

30 And Noah liued after the flood three hundred and fifty yeeres: and he died.

31 These are the generations of Shem, Ham, and Japheth: vnto whom sonnes were bozne after the flood.

1 The sonnes of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

2 And the sonnes of Gomer, Askenaz, and Riphath, and Togarmah.

3 Also the sonnes of Javan, Elishah, and Tarshish, Kittim, and Dodanim.

4 Of these were the Isles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

5 Of these were the Isles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 The building of Babel was the cause of the confusion of tongues.

7 And the sonnes of Cush, Seba, and Dedan.

8 And Cush begat Nimrod, who began to be a mighty hunter in the earth.

9 And he was a mighty hunter before the Lord: wherefore it is said, As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the cite Rehoboth, and Calah.

12 Refes also between Nineueh and Calah: this is a great cite.

13 And Mizraim begate Ludim, and Anamim, and Lebchim, and Naphtulin.

14 Pathrusim also and Casluim (out of whom came the Philistines) & Caphtorims.

15 Also Canaan begate Sidon his first borne, and Heth.

16 And Iubal, & Emox, and Sirgash, and Hani, and Arki, and Shini.

17 And Arad, and Zemar, and Hamath.

18 And Arad, and Zemar, and Hamath.

19 And Arad, and Zemar, and Hamath.

thi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Sidon, as thou comest to Gerar vntil Azzah, and as thou goest vnto Sodoma and Gomorrah, and Admah, and Zeboim, euen to Lasha.

20 These are the sons of Ham, according to their families, according to their tongues in their countreys, and in their nations.

21 Unto Shem also the father of all the sonnes of Eber, and eldes brother of Japheth were children bozne.

22 The sonnes of Shem were Elam, and Asshur, and Arpachshad, and Lud, & Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were bozne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers names was Joktan.

26 Then Joktan begate Almodad, and Shaleph, and Ixazmauerth, and Ietah.

27 And Hadadum, and Uzal, and Diklah, and Obal, and Abimael, and Sheba,

28 And Ophir, and Hauilah, and Jobab, all these were the sonnes of Joktan.

29 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

30 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

31 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

33 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

34 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

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50 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

51 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

52 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

i To his flocks the Church was preferred: therefore Moyses lea- ueth off speaking of Iapheth and Ham, and en- treateth of Shem more at large.

k Of whom came the Ebrews or Iewes.

l Chro. 1. 17

1 This diuision came by the di- versity of lan- guages, as appea- reth, Chap. 11. 9.

|| Of these came diuers nations.

Wisd. 10. 5.

a In the yeere an hundred and thirty after the flood.

b To wit, Nimrod, and his com- pany.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e They were mo- ued with pride and ambition, thinking to pre- ferre their owne glory to Gods honour.

f Meaning, that he declared by

eff. & that he knew their wicked enterprises: for

Gods power is eue- ry where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprises.

h Of Lud

|| Or, the Cappadocians.

h Of Lud

|| Or, the Cappadocians.

h Of Lud

|| Or, the Cappadocians.

h Of Lud

h He speaketh as though he took counsel with his own wisdom and power, to wit, with the Sonne, and holy Ghost, signifying the greatness and certainty of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible judgement against mans pride and vaine glory.
|| Confusion.
1. Chron. 1. 17.
k He returneth to the genealogie of them, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.
1. Chron. 1. 25.

1. Chron. 1. 26.
1581. 24. 3.
l He maketh mention first of Abram, not because he was the first borne: but for the history, which properly appertaineth vnto him. For by comparing this place with ver. 33. and chap. 12. ver. 4. it may be gathered that Abram was borne, when his father was 130 yeeres olde.
† Ebr. Cassim.
† Some thinke that this Isah was Sarai.
n Albeit the oracle of God came to Abram, yet the bonour is given to Terah, because he was the father.
Iob 24. 2. where. 9. 7. under 5. 7. Ad. 7. 4.

7 Come on, let vs goe downe, and there confound their language, that they perceiue not anothers speech.
8 So the Lord scattered them from thence upon all the earth, and they left off to build the cite.
9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.
10 ¶ These are the generations of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.
11 And Shem liued, after he begate Arpachshad, five hundred yeres, and begate sonnes and daughters.
12 Also Arpachshad liued five and thirtie yeres, and begate Shelah.
13 And Arpachshad liued after he begate Shelah, four hundred and thirtie yeres, and begate sonnes and daughters.
14 And Shelah liued thirtie yeres, and begate Eber.
15 So Shelah liued after he begate Eber, four hundred and thirtie yeres, and begate sonnes and daughters.
16 Likewise Eber liued four and thirtie yeres, and begate Peleg.
17 So Eber liued after he begate Peleg, four hundred and thirtie yeres, and begate sonnes and daughters.
18 And Peleg liued thirtie yeres, and begate Reu.
19 And Peleg liued after he begate Reu, two hundred and nine yeres, and begate sonnes and daughters.
20 Also Reu liued two and thirtie yeres, and begate Serug.
21 So Reu liued after he begate Serug, two hundred and seven yeres, and begate sonnes and daughters.
22 Moreover Serug liued thirtie yeres, and begate Nahor.
23 And Serug liued after he begate Nahor, two hundred yeres, and begate sonnes and daughters.
24 And Nahor liued nine and twentie yeres, and begate Terah.
25 So Nahor liued after he begate Terah, an hundred and thirtie yeres, and begate sonnes and daughters.
26 So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.
27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his natiuitie in Ur of the Chaldees.
29 So Abram and Nahor tooke them wiues, the name of Abrahams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac.
30 But Sarai was barren, & had no child.
31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrahams wife: and they departed together from Ur of the Chaldees to go into

the land of Canan, and they came to Canan, and dwelt there.
32 So the dayes of Terah were two hundred and five yeres, and he died in Haran.

CHAP. XIII.

1 ¶ Abram by Gods commandement goeth to Canaan, 3 Christ is promised, 7 Abram buildeth altars for the worship and declaration of his faith among the idolaters, 10 Angels of the death, he goeth into Egypt, 15 Pharaoh taketh his wife, and is punished.
¶ The Lord had said vnto Abram, Get thee out of thy countrey, and from thy kintred, and from the fathers house vnto the land that I will shew thee.
2 And I will make of thee a great nation, and will blesse thee, and make thee name great, and thou shalt be a blessing.
3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.
4 So Abram departed, as the Lord spake vnto him, and Lot went with him. (And Abram was seuenye and five yeres old, when he departed out of Haran.)
5 Then Abram took Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and they departed, to go to the land of Canaan: and to the land of Canaan they came.
6 ¶ So Abram passed through the land vnto the place of Shechem, and vnto the plaines of Moresheth, (and the Canaanites was then in the land.)
7 And the Lord appeared vnto Abram, and said, Vnto thee wil I give this land. And there builded he an altar vnto the Lord, which appeared vnto him.
8 Afterwards remoouing thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the west side, and Haial on the East: and there he built an altar vnto the Lord, and called on the Name of the Lord.
9 ¶ Again, Abram went forth going andourneying toward the South.
10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourn there: for there was a great famine in the land.
11 And when he was nere to enter into Egypt, he said to Sarai his wife, Behold now, I knowe that thou art a faire woman to looke vpon:
12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee alive.
13 Say, I pray thee, that thou art my sister, had among that wicked people. I And so serued the true God, and renounced all idolatry. k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnesse. l This was a new triall of Abrahams faith: whereby we see that the end of all affliction is the beginning of another. m By this we may learne not to vie vnlawfully money, but to put others in danger to saue our selues: read ver. 20. Albeit it may appeare that Abram feared not to much death, as that he should die without issue, Gods promise should not be taken place: where in appeared a weak faith.

o Which was a cite of Mesopotamia.
1581. 3.
a From the Flood to this time were iours hundred twenty and three yeres.
b In appointing him no certaine place, he protesteth to much more his faith and obedience.
c The worlde shall recouer by thy fide, which is Christ, the blessing which they lost in Adam.
d Meaning, as well for uants as carrell.
e He wandred to and fro in the land before he could find a feeding place: thus God exerciseth the faith of his children.
f Which was a cruell and rebellious nation: by whom God kept his incontinall exercise.
g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this Altar was a signe.
h Because of the troubles that he had among that wicked people. i And so serued the true God, and renounced all idolatry. k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnesse. l This was a new triall of Abrahams faith: whereby we see that the end of all affliction is the beginning of another. m By this we may learne not to vie vnlawfully money, but to put others in danger to saue our selues: read ver. 20. Albeit it may appeare that Abram feared not to much death, as that he should die without issue, Gods promise should not be taken place: where in appeared a weak faith.

f *Ebr. she my sister
soul may love.*

n To bee his wife.

o The Lord tooke the defence of this poore stranger against a mighty King: and as he is our carefull saviour, he did he preserve Sarai.
p To the intent that none should hurt him either in his person or goods.

a His great riches gotten in Egypt hindered him not to follow his vocation.
b He calleth the place by that name which was after given unto it. Chap. 22. 19.
Chap. 12. 7.

c This commodity came by their riches, which brake friendship, and as it were the bond of nature. Chap. 36. 7.
d Who seeing their contention, might blaspheme God, and destroy them.
e He cutteth off the occasion of contention: therefore the enmity ceased.
f Abram resigneth his own right to buy peace.
g Which was in Eden. Chap. 2. 10.

ter, that I may save well for thy sake, and that my life may be preferred by thee.
14 And when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her and commended her unto Pharaoh: so the woman was taken into Pharaohs house:

16 And he created Abram wife for her sake, and hee had sheeps, and camels, and asses, and men servants, and maid servants, and she asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Alas! what hast thou done: this unto mee: wherefore diddest thou not tell me, that she was thy wife?

19 Alas! saydest thou, shee is my sister, that I should take her to be my wife: now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gave men commandment concerning him; and they conveyed him forth, and his wife, and all that he had.

CHAP. XIII.

Abram departeth out of Egypt. 4 He calleth upon the Name of the Lord. 11 Lot departeth from him. 13 The wickedness of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an Altar to the Lord.

Then Abram went up from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in silver, and in gold.

3 And hee went on his journey from the South toward Beth-el, to the place where his tent had been at the beginning, between Beth-el, and Hai.

4 Unto the place of the Altar, which hee had made there at the first: and there Abram called on the Name of the Lord.

5 And Lot also, who went with Abram, had sheeps, and cattell, and tents.

6 So that the land could not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was debate betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then said Abram unto Lot, Let there be no strife, I pray thee, betweene thee and mine, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, hee saw that all the plaine of Jordan was watered every where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as thou goest unto Soar.)

11 Then Lot chose unto him all the plaine

of Jordan, to the east of his journey from Beth-el: and they departed thence.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent, even to Sodom.

13 Now the men of Sodom were wicked, and exceeding sinners against the Lord. (After that Lot was departed from him, Lift up thine eyes now, and looke from the place where thou art Southward, & Southward, and Eastward, and Westward.)

15 For all the land which thou seekest, will I give unto thee, and to thy seed for ever.

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered.

17 Arise, walke thow to the land, in the length thereof, and heareth thereof: for I will give it unto thee.

18 Then Abram remooved his tent, and came and dwelled in the plaine of Hamat, which is in Ebron, and builded there an Altar unto the Lord.

spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIII.

11 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram delivereth him. 18 Melchizedek commendeth to mercede him. 23 Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel King of Shinar, Arioch king of Ellasar, Chedor-lamir king of Elam, and Elial king of the nations:

2 These men made warre with Bera king of Sodom, and with Birsa king of Gomorah, Shinar, king of Admah, and Shemeber king of Seboim, and the king of Bela, which is Soar.

3 All these joined together in the vale of Siddim, which is the salt sea.

4 Twelve yeeres were they subject to Chedor-lamir, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-lamir, and the kings that were with him, and smote the Rephaims in Astaroth Karnaim, and the Suzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the fourtes in their mount Seir, unto the plaine of Paran, which is by the wilderness.

7 And they returned and came to Enmishpat, which is Kadish, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 Then went out the King of Sodom, and the king of Gomorah, and the King of Admah, and the King of Seboim, and the king of Bela, which is Soar: and they joined battell with him in the vale of Siddim:

9 To wit, with Chedor-lamir King of Elam, and Elial king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings against five.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah

h. This was done by Gods providence, that onely Abram and his seed might dwell in the land of Canaan.

i Looking thinking to goe Paradise, found hell.

k The Lord comforted him, lest he should have taken thought for the departure of his nephew.

l Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

m Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

n Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

o Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

p Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

q Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

r Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

s Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

t Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

u Meaning, a long time: & till the coming of Christ, as Ezechiel, 12. 14. and 21. 9.

|| Or, were discom-
fied.

11 Then they took all the substance of Sodom and Gomorrah, and all their victu- als, and went their way.

f The godly are plagued many times with the wicked: therefore their com- pany is danger- ous.

12 Then they took Lot also Abrams brother sonne and his substance (for he dwelt at Sodom) and departed.

g God mocked them to ioyne with Abram, and preferred him from their idola- try and super- stitions.

13 ¶ Then came one that had escaped, and told Abram the Chyrew which dwelt in the plaine of Hamre the Amorite, brother of Ethcol, and brother of Aner, which were confederate with Abram.

|| Or, armed,
† Hebr. Damme-
jek.

14 When Abram heard that his brother was taken, he brought forth of them that were down and brought up in his house, three hundred and eighteen, and pursued them unto Dan.

15 Then hee and his seruants divided themselves against them by night, & smote them, and pursued them unto Hobab, which is on the left side of Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

2 Sam. x8. 18.
Hebr. 7. 1.
h For Abram and his souldiers refection, and not to offer sacri- fice.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shaurh, which is the kings dale.

i In that Mel- chi-zedek fed Abram, he de- clared himselfe to represent a king: and in that he blessed him, the high Priest.

18 And Melchizedek king of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore hee blessed him, saying, Blessed art thou Abram, of God most high, possessor of heauen and earth.

Hebr. 7. 8.
† Ebr. Joniet,
|| Or, I have
sworne,
† Ebr. If I take
from thee a
third, &c. reads
1. Sam. 14. 44.

20 And blessed bee the most High God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithes of all.

21 Then the king of Sodom said to Abram, Giue mee thy persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodom, I have lift vp mine hand unto the Lord the most high God possessor of heauen & earth.

23 ¶ That I will not take of all that is thine, so much as a thyed or shoe-latchet, lest thou shouldest say, I have made Abram rich.

k He would not that his liberali- tie should bee hurtfull vnto others.

24 ¶ Same onely that, which the young men haue eaten, and the parts of the men which went with mee, Aner, Ethcol, and Hamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruants and deliuerance out of Egypt is declared. 17 The land of Canaan is promised the fourth time.

|| Or, the Lord
speaks to Abram,
Nym. 1. 2. 6.
Psalme 16. 6.
a His care was not onely left the promise of the blessed seed should not be accomplished in him,

¶ After these things the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler, & thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Elizer of Damascus?

3 Againe Abram said, Behold, to mee thou hast giuen no seed, wherefore, loe, a ser- vant of mine house shall be mine heire.

4 When behold, the word of the Lord came

unto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreover, he brought him forth, and said, Take up now this heauen, and tel the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram believed the Lord, and he counted that to him for righteousnes.

7 Againe he said vnto him, I am the Lord that brought thee out of Chaldea, to giue thee this land to inherit it.

8 And he said, O Lord God, where by shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a hee goat of three yeeres old, and a ram of three yeeres old, a turtle also and a pigeon.

10 So heeooke all these vnto him, and diuided them in the mids, and layd euer piece one against another: but the birds di- uided he not.

11 Then fowles fell on the carkeises, and Abram drewe them away.

12 And when the Sunne towe downe, there fell an heauie sleepe vpon Abram: and loe, a very fearefull darknes fell vpon him.

13 Then he said to Abram, Know for a surety, that thy seed shall be a stranger in a land, that is not theirs: a foure hundred yeeres, and shall serue them: and they shall cutt out their euill.

14 Moreover standing, the nation, whom they shall serue, will I iudge: and after ward shall they come out with great substance.

15 But thou shalt goe in: or thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come thither againe: for the wickedness of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darkenesse: and behold, a smok- ing fennel, and a firebrand, which went betwene those pieces.

18 ¶ In the same day the Lord made a co- nenant to Abram, saying, Unto thy seed haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates.

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaim.

21 The Amorites also, the Canaanites, and the Girgashites, and the Jebusites.

Chap. 12. 7. and 13. 15. and 26. 4. Gen. 4. 5. 1. King 4. 21. 2. Chron. 9. 26. † Ebr. Perath.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth & disspiseth her dote: 6 And being ill handled, flieth. 7 The Angell comforteth her. 11. 12. The name and manner of her sojourn. 13 She calleth vpon the Lord, whom she had knowne.

Now Sarai Abrams wife bare him no children, and he had a mayd an Egyp- tian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath restrained me from

b She faileth in binding Gods power to be common order of na- ture, although God could not giue her children in her old age.

Rom. 4. 18.
Rom. 4. 3. Gal. 3. 6.
Iam. 2. 23.

Chap. 11. 28.

c This is a par- ticular motion of Gods Spirit, which is not lawfull for al to follow in asking signes, but was permitted to some by a pecu- liar motion, as to Gideon and Ezechiah.

d This was the old custome in making cove- nants, Ier. 34. 18. to the which God added these conditions, that Abrams posterie- ty should be as torne in pieces, but after, they should be cou- pled together, so that it should be as faultless, but yet deliuered.

† Ebr. a place of great darknesse,
Iam. 7. 6.

Exod. 12. 40. d Counting firs the birth of Is- hak to their de- parture out of E- gypt: which de- clareth that God will suffer his to be afflicted in this world.

|| Or, after some hundred yeeres.

e Though God suffer the wicked for a time, yet his vengeance fal- leth vpon them, when the mea- sure of their wic- kedness is full.

¶ Or, peradventure,
† Ebr, be builded
by her,

c This punishment declareth
what they gaine
that accept any
thing against the
word of God.

† Ebr, much injury
is upon thee.
¶ Or, power,

d Which was
Christ, as appea-
reth ver. 13, and
chap. 18. 17.
e God reiecteth
none estate of
people in their
miseries, but len-
deth them some com-
fort.

¶ Or, force and
cruelty or, as a
wild ass.
chap. 25. 18.
f That is, the
Ishmaelites shall
be a peculiar people
by them-
selves, and not a
portion of ano-
ther people.
g She rebuketh
her owne dul-
ness, and ac-
knowledgeth
Gods graces,
who was present
with her every
where.
chap. 24. 62.
¶ Or, the will of the
living, and seeing
me.

¶ Or, Almighty.
chap. 5. 23.

¶ Or, without hy-
pocrisy.

a Not onely ac-
cording to the
flesh, but of a far
greater multi-
tude by faith,
Rom. 4. 17.

childe bearing, I pray thee, goe in unto my
maide: for it may bee that I shall receive a
childe by her. And Abram obeyed the voyce of
Sarai.

3 Then Sarai Abraams wife took Hagar
her maide the Egyptian, after Abram
had dwelled ten yeres in the land of Canaan,
and gaue her to her husb. Abram for
his wife.

4 And he went in unto Hagar, and she
conceived, & when she saw that she had con-
ceived, her dame was despised in her eyes.

5 Then Sarai said to Abram, † Thou
doest me wrong: I have given my maide into
thy bosome, and shee seeth that the hath con-
ceived, and I am despised in her eyes: the
Lord iudge betwene me and thee.

6 Then Abram said to Sarai, Behold,
thy maide is in thine hand: doe with her as
it pleaseth thee. Then Sarai dealt roughly
with her, wherefore she fled from her.

7 ¶ But the Angel of the Lord found
her beside a fountaine of water in the wilder-
nesse, by the fountaine in the way to Shur.

8 And hee said, Hagar Sarais maide,
whence comest thou, and whither wilt thou
goe? And she said, I flee fr. my dame Sarai.

9 Then the Angel of the Lord said to
her, Returne to thy dame, and humble thy
selfe under her hands.

10 Again the Angel of the Lord said un-
to her, I will so greatly increase thy seed, that
it shall not be numbred for multitude.

11 Also the Angel of the Lord said unto
her, See, thou art with child, and shalt beare
a sonne, and shalt call his name Ishmael: for
the Lord hath heard thy tribulation.

12 And he shall bee a wilde man: his hand
shall be against every man, and every mans
hand against him, and hee shall dwell in the
prence of all his brethren.

13 Then she called the name of the Lord
that spake unto her, Thou God lookest on
me: for she said, I have not also here looked
after him that seeth me?

14 Wherefore the well was called Beer-
lahai-roi, for, it is betwene Kadish and Beer-
lahai.

15 ¶ And Hagar bare Abraam a son, and
Abram called his somes name, which Hagar
bare Ishmael.

16 And Abram was fourescore and six
yeres old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abraams name is changed to confirme him in the
promise. 8 The land of Canaan is the fifth time pro-
mised. 12 Circumcision is instituted. 15 Sarai is
named Sarah. 18 Abraham prayeth for Ishmael.
19 Ishmael is promised. 23 Abraham and his house
are circumcised.

When Abram was ninety yere old, and
nine, the Lord appeared to Abram
and said unto him, I am God // all sufficient
* walke before me, and be thou // upright.

2 And I will make my Covenant be-
twene mee and thee, and I will multiply
thee exceedingly.

3 Then Abram fell on his face, and God
talked with him, saying,

4 Behold I make my covenant with thee,
and thou shalt be a father of many nations,

5 Neither shall thy name any more be
called Abram, but thy name shall be A-
braham: for a father of many nations have I
made thee.

6 Also I will make thee exceeding fruit-
full, and will make nations of thee: yea, kings
shall proceed of thee.

7 Moreover, I will establish my cove-
nant betwene mee and thee, and thy seed
after thee in their generations, for an ever-
lasting covenant, to bee God unto thee, and
to thy seed after thee.

8 And I will give thee and thy seed after
thee the land, wherein thou art a stranger,
even all the land of Canaan for an ever-
lasting possession, and I will be thy God.

9 ¶ Again God said unto Abraham,
Thou shalt keepe my covenant, thou,
and thy seed after thee in their generations.

10 ¶ This is my covenant, which ye shall
keepe betwene me and you, and thy seed af-
ter thee, * Let every man childe among you
be circumcised:

11 That is, ye shall circumcise the fore-
skinne of your flesh, and it shall bee a signe
of the covenant betwene me and you.

12 And every man childe of eight dayes
olde among you shall be circumcised in your
generations, as well be that is borne in thine
house, as hee that is bought with money of a
stranger, which is not of thy seed.

13 For that is borne in thine house, and hee
that is bought with thy money, must needs
be circumcised: so my covenant shall bee in
your flesh for an everlasting covenant.

14 But the uncircumcised man childe,
in whose flesh the foreskinne is not circumci-
sed, even that person shall bee cut off from
his people, because hee hath broken my cove-
nant.

15 ¶ Afterward God said unto A-
braham, Sarai thy wife shall thou not call
Sarai, but // Sarah shall be her name.

16 And I will bless her, and will also give
thee a sonne of her, yea, I will bless her, and
she shall bee the mother of nations: Kings also
of people shall come of her.

17 Then Abraham fell upon his face, and
laughed, and said in his heart, Shall a child
be borne unto him that is an hundred yeres
old? And shall Sarah that is ninety yeres
olde, beare?

18 And Abraham said unto God, O that
Ishmael might live in thy sight.

19 ¶ Then God said, Sarah thy wife shall
beare thee a sonne indeed, and thou shalt call
his name Izhak: and I will establish my
covenant with him for an everlasting cove-
nant, and with his seed after him.

20 And as concerning Ishmael, I have
heard thee: for, I have blessed him, and will
multiply him, and will make him fruitful, and
I will make a great nation of him.

21 But my covenant I will establish with
Izhak, which Sarah shall beare unto thee
the next yere at this season.

22 And beleft off talking with him, and
God went by from Abraham.

23 ¶ Then Abraham took Izhak his
sonne, and all that were borne in his house

b The changing
of his name is a
seale to confirme
Gods promise
unto him.
Rom. 4. 17.

chap. 13. 16.

c Circumcision
is called the cove-
nant, because it
signifieth the
covenant, and
hath the promise
of grace ioyned
to it, which
phrase is com-
mon to all sa-
craments.
Acts 7. 8.

d That priuie
part is circumci-
sed, to shew that
all that is begot-
ten of man, is
corrupt, & must
be mortified,
Rom. 4. 12.

e Albeit women
were not circum-
cised, yet were
they perakers of
Gods promise:
for under the
mankind all was
consecrated, and
here is declared
that whosoever
contemneth the
signe, despiseth
also the promise,
¶ Or, dame, or
princess.

f Which pro-
ceeded of a sud-
den joy, and not
of infidelitie.
chap. 18. 10.

g The everlasting
covenant is made
with the children
of the Spirit: and
with the chil-
dren of the flesh
is made the tem-
poral promise, as
was promised to
Ishmael.

† Ebr, greatly,
greatly.
chap. 21. 2.

They were well instructed which obeyed to be circumcised without resistance: which declaring that masters in their houses ought to be as Preachers to their families; that from the highest to the lowest they may obey the will of God.

And all that was done with his money, that is, every man that he among the men of Abraham house, and he circumcised the foreskin of their flesh in that first last day, as God had commanded him.

24. Abraham was ninety years and nine, when the foreskin of his flesh was circumcised.

25. And Isaac his son was thirtene years old, when the foreskin of his flesh was circumcised.

26. To be the same day was Abraham circumcised, and Isaac his son.

27. And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1. Abraham is with three Angels in his tent. 2. Isahak is promised again. 3. Sarah laugheth. 4. Christ is promised to all nations. 5. Abraham taught his family to know God. 6. The destruction of Sodom is declared unto Abraham. 7. Abraham prayeth for them.

And the Lord appeared unto him in the plain of Mamre, as he sat in his tent door about the heat of the day.

2. And he lift up his eyes and looked toward, there men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground.

3. And he said, My Lord, if I have now found favour in thy sight, go not, I pray thee, from thy servant.

4. Let a little water, I pray you, be brought, and wash your feet, and rest your selves under the tree.

5. And I will bring a mayell of bread, that you may comfort your hearts; afterward ye shall go your wayes: for they are yet come to your servant. And they said, Doe as thou hast said.

6. Then Abraham made haste into the tent unto Sarah, and said, Make ready as once thre measures of fine meale: knead it, and make cakes upon the hearth.

7. And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the servant, who had to make it ready.

8. And he tooke butter and milke, and the calfe which he had prepared, and set before them, and stood himself by them under the tree, and they did eat.

9. Then they saide to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10. And he said, I will certainly come again unto thee according to the time of life: and thou, Sarah thy wife shall have a son, and Sarah heard in the tent door, which was behind him.

11. Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the manner of women.

12. Therefore Sarah laughed within her self, saying, After I am waxed old, and my lord also shall I have this?

13. And the Lord saide unto Abraham, Wherefore didst Sarah thus laugh, saying, Shall I certainly have a child, when I am old?

14. (What she thing he saide to the Lord, he the first opportunity with a returned. Eccl. 1.6. unto thee, now thou shalt see the time of life, and Sarah shall have a child.)

15. But Sarah denied, saying, I laughed not: for he was afraid. And he said, I sit to not so: for thou laughedst.

16. And afterward the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the Lord saith, What I have from Abraham that thing which I do.

18. Seeing that Abraham shall be looked a great and a mighty nation, and all the nations of the earth shall be blessed in him.

19. For I know him, that he will command his sonnes and his household after him: that they keep the way of the Lord, to do righteousness and iudgement, that the Lord may bring upon Abraham that he hath spoken unto him.

20. Then the Lord saith, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grievous,

21. I will go down now, and see whether they have done altogether according to that cry which is come unto me: and if not, that I may know.

22. And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23. Then Abraham went neerer, and said, Wilt thou also destroy the righteous with the wicked?

24. If there be fifty righteous within the city, wilt thou destroy and not spare the place for the fifty righteous that are therein?

25. Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be turned as the wicked, be it farre from thee. Shall not the Judge of all the world do right?

26. And the Lord answered, If I shall find in Sodom fifty righteous within the city, then will I spare all the place for their sakes.

27. Then Abraham answered, and said, Behold now, I have begun to speake unto my Lord, and I am but dust and ashes.

28. If there shall lacke five of fifty righteous, wilt thou destroy all the city for five? And he said, I will not destroy it, if I find there five just.

29. And he yet spake to him againe, and said, What if there shall be found four there? Then he answered, I will not destroy it, if I find there four.

30. Again he said, Let not my Lord now be angry that I speake, What if there be found three there? Then he said, I will not destroy it, if I finde there three.

31. Yet once he saide, Behold, now I have begun to speake unto my Lord, What if there be found two there? And he answered, I will not destroy it, for two just.

32. Then he said, Let not my Lord be angry, and I will speake but this once, What if there be found one there? And he answered, I will not destroy it, if I finde one just.

33. And

Elr. 20. 1. I sheweth the above word, which we call Lord, sheweth that this Angel was Christ: for this word is only applied to God. 2. I sheweth that fathers, which both know Gods iudgements, and to declare them to their children, k. God speaketh after the fashion of men: that is, I will enter into iudgement with good iudges. 3. For our sinners, cry for vengeance, though none accuse us. 4. The iudgement of God is such, that his iudgements were done with great mercy, forasmuch as all were to be saved, but not only fifty, but ten righteous men could not be found there: and altho that the wicked are spared for the righteous sake, yet they will learne that the nearer we approach unto God, the more death our miserable state appears, and the more our sin is humbled. 5. If God would not the prayer for the wicked Sodomites, would to the Father, which how much more will he grant the prayer of the righteous for the whole Church?

Her. 11. 3. Or, O ye grace.

a That is, three Angels in mans shape, b Speaking to one of them in whom appeared to be most majestic: for he thought they had bene men, c For men vied because of the great heat to go bare footed in those parts, d As tent of God that I should doe my duty to you.

Elr. Seim. For as God gaue them bodies for a time, to gaue them the faculties hereof to walk, to eat and drink, and such like. Heb. 17. 19. 21. 3. v. 9. That is, about his time when he shall alize, or when the wild shall come to this life, f For the rather and respect to the ver of nature, he beleueed the omise of God. Eccl. 1. 6.

† *Ehr. keeps alive.*
 e Thus God per-
 mitted him to
 fall most horri-
 bly in the solita-
 ry mountains,
 whom the wicked-
 ness of So-
 dom could not
 overcome.
 f Who as they
 were borne in
 most horrible
 incest, so were
 they and their
 posterity vile
 and wicked.

father: let us make him drinke wine this
 night also, and goe thou and lie with him,
 that we may ¹ possess him of our father.
 35 So they made their father drinke wine
 that night also, and the younger also, and lay
 with him, but he perceived it not, when they
 lay downe, neither when he rose up.
 36 Thus were both the daughters of
 Lot with child by their father.
 37 And the elder bare a sonne, and she cal-
 led his name Moab: the same is the father
 of the Moabites unto this day.
 38 And the younger bare a sonne also, and
 she called his name Ben-ammi: the same is
 the father of the Ammonites unto this day.

That is, some of my people, signifying, that they
 rather rejoyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of
 Gerar. 2 Abimelech taketh away his wife. 3 God
 reproveth the king. 9 And the king, Abraham.
 11 Sarah is revealed with great signs. 17 Abraham
 prayeth, and the king and he are healed.

Afterward Abraham departed thence to-
 ward the South country, and dwelled
 betweene Cadeth and Shur, and colour-
 ned in Gerar.

2 And Abimelech said of Sarah his wife,
 She is my sister. Then Abimelech king
 of Gerar sent and called Sarah.

3 But God came to Abimelech in a
 dream by night, and said to him, Behold,
 thou art dead, because of the woman
 which thou hast taken: for she is a maids wife.

4 (So withstanding Abimelech had not
 yet come neerer her.) And he said, Lord, what
 should I say? for I am a righteous nation.

5 And now he hath me, & he is my sister:
 yet, and she herselfe saith, He is my brother:
 with an upright mind, and innocent hands
 have I done this.

6 And God said unto him by a dream,
 I know that thou diddest this even with an
 upright mind, and I kept thee also that
 thou shouldst not sinne against me: there-
 fore suffered I thee not to touch her.

7 Now then deliver the man his wife a-
 gaine: for he is a Prophet, and he shall
 pray for thee that thou mayest live: but if thou
 deliver her not againe, be sure that thou shalt
 die the death, thou and all that thou hast.

8 Then Abimelech rising up early in the
 morning, called all his servants, and told all
 these things: & unto them, and the men were
 sore afraid.

9 Afterward Abimelech called Abraham
 and said unto him, What hast thou done un-
 to vs, and to what have I offended thee, that
 thou hast brought on mee and on my king-
 dome this great sinne: & thou hast done things
 unto me that ought not to be done.

10 So Abimelech said unto Abraham, What
 savest thou that thou hast done this thing?

11 Then Abraham answered, Because I
 thought thus, Surely the feare of God is
 not in this place, and they will slay me for my
 wives sake.

And the Lord said, I have shewed that
 no honestie can be hoped for, where the feare of God is not.

12 Yet he hath need that is my sister: for
 she is the daughter of my father, but not the
 daughter of my mother, and she is my wife.

13 Now when God caused me to wander
 out of my fathers house, I said then to her,
 This is thy kinneship: that thou shalt follow
 unto me in all places whither I come. & Say
 thou of me, My brother.

14 Then took Abimelech sheepe and
 beasts, and men servants and women ser-
 vants, and gave them to Abraham, and re-
 stored him Sarah his wife.

15 And Abimelech said, Behold, my land
 is before thee: dwell where it pleaseth thee.

16 Abimelech Sarah he said, Behold, I
 have given thee thy brother a thousand pieces of
 silver: behold, he is the price of thine eyes
 to all that are with thee, and to all others: and
 he was a chaste reproach.

17 Then Abraham prayed unto God,
 and God healed Abimelech, & his wife,
 and his women servants: and they bare children.

18 For the Lord had shut up every
 wombe of the house of Abimelech, because of
 Sarah Abrahams wife.

CHAP. XXI.

1 Isaac is borne. 9 Abimelech is healed. 14
 Hagar is cast out with her sonne. 21 The Angel com-
 forceth Hagar. 22 The covenant betweene Abime-
 lech and Abraham. 33 Abraham called upon the
 Lord.

Now the Lord visited Sarah as he had
 said, and she bare her son according as he
 had promised.

2 For Sarah conceived, and bare Abrah-
 am a sonne in his old age, at the same sea-
 son that God told him.

3 And Abraham called his sonnes name
 that was borne unto him, which Sarah bare
 him, Isaac.

4 Then Abraham circumcised Isaac
 his sonne when he was eight dayes old, as
 God had commanded him.

5 So Abraham was an hundred yeres
 old, when his sonne Isaac was borne unto him.

6 Then Sarah said, God hath made me
 to prosper: all that I have said will prosper with me.

7 Againe she said, Who would have
 said to Abraham, that Sarah should have
 given children such: for I have borne him
 a sonne in his old age.

8 Then the child grew, and was weaned:
 and Abraham made a great feast that same
 day that Isaac was weaned.

9 And Sarah hated the sonne of Hagar
 the Egyptian (which shee had borne unto A-
 braham): mocking.

13 Therefore shee said unto Abraham,
 Cast out this bondwoman and her sonne:
 for the sonne of this bondwoman shall not
 be heire with my sonne Isaac.

11 And this thing was very grievous in
 Abrahams sight because of his sonne.

12 But God said unto Abraham, Let
 it not be grievous in thy sight for the child,
 and for thy bondwoman: in all that Sarah
 shall say unto thee, heare her voice: for in
 Isaac shall thy seed be called.

13 As for the sonne of the bondwoman, I
 will make him a nation also, because hee is
 thy seru.

on by sister, he
 married his co-
 sin person, and
 by Abraham, A-
 braham receiv-
 Chap. 11. 29. for
 so the Hebrews
 vie their words.
 Chap. 12. 13
 for, as we have
 n such persons,
 as with whom
 thou mayest be
 protected from
 all dangers.
 God caused
 his heathes king
 to reproove her,
 because the dis-
 sembled, seeing
 God had given
 her an husband,
 as her vail and
 defence.
 p. Had taken a
 way from them
 the gift of con-
 ceiving.

Chap. 17. 10. and
 18. 10.
 Math. 1. 2. also.
 7. 28. & 3. 23.
 a Therefore this
 miracle was
 great.
 Chap. 17. 13.
 b So secretly
 her selfe of in-
 gratitude that
 she did not be-
 lieve the Angels.

c He derided
 Gods promise
 made to Israhel,
 which the Appo-
 stle calleth per-
 secution, Gal. 3.
 29.
 Galat. 4. 30.
 d The promised
 seed shall be
 counted from
 Israhel, and not
 from Ishmael.
 Rom. 9. 8.
 e The Ishmae-
 lites shall come
 of him.

9 Then the servant put his hand under the thigh of Abraham his master, and swore to him for this matter.

10 And the servant took ten camels of the camels of his master, and departed: for hee had all his masters goods in his hand: and he and he arose, and went to Ham Padan-aram, unto the city of Haran.

11 And he made his camels to lie downe without the cite by a well of water, at evening about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew mercy unto my master Abraham.

13 Lo, I stand by the well of water, whyles the mens daughters of this cite come out to draw water.

14 I craunt therefore that the maid, to whom I say, Bow down thy pitcher, I pray thee, that I may drinke, if she say, Drink, and I will giue thy camels drinke also: may bee shee that thou hast ordeined for thy servant: I pray, and thereby shall I know that thou hast shewed mercy on my master.

15 And now see he had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Bilcab the wife of Haran: Abrahams brother, and her pitcher vpon her shoulder.

16 And the maid was very faire to looke vpon, a virgin, and unknowen of man) and shee went downe to the well, and filled her pitcher, and came vp.

17 Then the servant came to meet her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And shee said, Drink: I sit: and shee hastned, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she said, I will draw water for thy camels also, vntill they haue drunke enough.

20 And shee poured out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and shee drew for all his camels.

21 So the man wondered at her, and brid his peace, to know whether the Lord had made his journey prosperous or not.

22 And when the camels had left drinkeing, the man took a golden ^{bell} abillment of halfe a shekel weight, and two bracelets for her hands, of tenn shekels weight of gold:

23 And hee said, Whose daughter art thou? tell me, I pray thee. Is there roume in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel the sonne of Bilcab, whome shee bare vnto Haran.

25 Moreover, shee said vnto him, We haue litter also and pender enough, and roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie and his truth from my master: for when I was in the way, the

Lord brought mee to my masters house my house.

28 And the maid ran and told them of her mothers house, according to these wordes.

29 From Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when hee had seene the earrings, and the bracelets in his sisters hand, and when hee heare the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, hee stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roume for the camels?

32 And when the man came into the house, and hee vntied the camels, and yongher litters and yongher for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but hee said, I will not eat, vntill I haue said my message. And hee said, Speake on.

34 Then hee said, I am Abrahams servant.

35 And the Lord hath blessed my master wonderfully, that hee is become great, for hee hath giuen him sheepe, and becues, and silver and gold, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, vnto him hath hee giuen al that hee hath.

37 Now my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt gae vnto my fathers house, and to my kindred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 And he answered me, The Lord, before whom I walke will send his Angel with thee, and prosper thy journey, and thou shalt take a wife for my sonne of my kindred, and my fathers house.

41 Then shalt thou bee discharged of mine oath when thou comest to my kindred: and if they giue thee not one, thou shalt be free from mine oath.

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou wilt prosper my journey, which I goe.

43 Behold, I stand by the well of water when a virgin cometh forth to draw water, and I say vnto her, Giue me, I pray thee, a little water of thy pitcher to drinke.

44 And shee saye to me, Drink thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And shee made haste, and took downe her

a. For hee waited on gods hand, who had now heard his prayer.

o. To wit, Laban. p. The gentle entertainment of strangers vnto a mong the godly fathers.

q. The fidelitie that seruants owe to their masters, causeth them to preferre their masters honestie to their owne necessitie.

r. To blessed signifieth here to enrich or increase with substance, as the text in the same verse declareth.

s. The Canaanites were accursed, and therefore the godly could not toyne with them in marriage. t. Meaning, among his kinfolke, as verse 40.

u. Which by mine authority I caused thee to make.

|| Or, way.

V. 31.

|| Or, shewed.

x. Signifying, that this prayer was not spoken by the mouth, but onely meditated in his heart.

|| Or, Mesopotamia, or Syria of the type people, to wit, of Agur, and Esau.

† E. i. e. to bow their knees, f. He groundeth his prayer vpon Gods promise made to his master.

|| Or, causeth me to move.

g. The servant moved by Gods spirit, desired to be assured by a signe, whether God prospered his journey or no.

h. God giueth good lucke to all things that are vnderaken for the glory of his Name, and according to his word.

i. Here is declared that God ouerheareth the prayers of his, and granteth their requests.

† E. i. e. my lord, † E. i. e. hee made an end of drinkeing.

|| Or, serving. k. God permitted many things both in apparell and other things which are now forbid: especially when they pertaine not to our mortification.

l. The golden shekel is here meant, and not that of silver, m. He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

||Or, he is full.
He meaneth
that his lot fell
to dwell among
his brethren, as
the Angel pro-
mised, Chap. 16.
22.
||Or, Syrian of
Mesopotamia.

||Or, have one
another.
h Thine, with
child, seeing one
shall destroy an-
other.
i For that is the
only refuge in
all our miseries.
Rom. 9. 12.

Hofa. 12. 3. mat.
5. 2.
† Ebr. a man of
the field.
||Or, simple and
sincere.
† Ebr. vision in
his mouth.
||Or, feeds me
quickly.
k The reprobate
effern not Gods
benefits except
they seele them
preciously, and
therefore they
preferre present
pleasures.
Hib 12. 16.
l Thus hewic-
ked prefer their
worldly commo-
dities to Go's
spiritual graces:
but the children
of God do the
contrary.

a In the land of
Canaan.
b Gods provid-
ence always
watcheth to di-
rect the wayes of
his children.

18 And they dwelt from Haulah unto
Syber, that is toward Egypt, as thou goest
to Afont. thimael || dwelt in the valence
of all his brethren.

19 ¶ These are the generations
of Ishak, Abrahams sonne. Abrahams begat
Ishak.

20 And Ishak was forty yeere old when
he took Rebekah to wife, the daughter of
Beruel the || Aramite of Padan Aram, and
sister to Laban the Aramite.

21 And Ishak prayed unto the Lord for
his wife, because she was barren: and the
Lord was increased of him, and Rebekah
his wife conceived:

22 But the children || strone together
within her: that she said, Seeing it is so,
why am I thus? therefore she went to
|| at her Lord.

23 And the Lord said to her, Two nations
are in thy wombe, and two manner of
people shall be divided out of thy bowels, and
the one people shall be mightier then the o-
ther, and the elder shall serve the younger.

24 ¶ Therefore when her time of deli-
verance was fulfilled, behold, twins were
in her wombe.

25 So he that came out first, was red, and
hee was all over as a rough garment, and
they called his name Esau.

26 ¶ And afterward came his brother out,
and his hand held Esau by the herte: there-
fore his name was called Yaakob. Now Ya-
kob was thirtie yeere old when Rebekah
bare him.

27 And the boyes grew, and Esau was a
cunning hunter, a || lued in the fieldes: but
Yaakob was a plain man, & dwelt in tents.

28 And Ishak loved Esau: for || venison
was his meat: but Rebekah loved Yaakob.

29 Now Yaakob sold portage, and Esau
came from the field, and was weary.

30 ¶ Then Esau said to Yaakob, || Let me
eate, I pray thee, of that portage I sold, for I
am weary. Therefore was his name called
Edom.

31 And Yaakob said, Sell mee even now
thy birthright.

32 And Esau said, Lo, I am almost dead,
what is then this birthright to me?

33 Yaakob therefore said, Swear to me
now. And he swore to him, and || sold his
birthright unto Yaakob.

34 ¶ Then Yaakob gave Esau bread
and portage of lentils: and he did eate & drinke,
and rose up, and went his way: So Esau
contemned his birthright.

CHAP. XXVI.

1 God provideth for Ishak in the famine. 2 Here-
neweth his promise. 3 The king bleth him for de-
voting his wife. 4 The Philistines hate him for bir-
right. 5 Hee doth flee to Egypt. 6 And drive him away.
7 God comforteth him. 8 Hee maketh alliance
with Abimelech.

¶ And there was a famine in the land,
besides the first famine that was in the
dayes of Abraham. Therefore Ishak went
to Abimelech King of the Philistines unto
Gerar.

2 ¶ For the Lord appeared unto him, and
said, Do not down into Egypt, but abide

in the land which I shall say unto thee.

3 ¶ Dwelt in this land, and I will be with
thee, and will bless thee: for to thee, and to
thy seed I will give all these countries:
and I will performe the oath which I swore
unto Abraham thy father.

4 ¶ Also I will cause thy seed to multiplie
as the starrs of heaven, and will give unto
thy seed all these countries: and in the seven
thill all the nations of the earth be || blessed,

5 ¶ Because that Abraham || obeyed my
boyce, and kept mine || ordinance, my com-
mandements, my statutes, and my lawes.

6 ¶ So Ishak dwelt in Gerar.

7 ¶ And the men of the place asked him of
his wife, and he sayd, Shee is my sister: for
hee || feared to say, Shee is my wife. I fei-
said hee, the men of the place should kill mee,
because of Rebekah: for shee was beautifull
to the eye.

8 ¶ So after he had been there long time,
Abimelech king of the Philistines looked
out at a window, and loe, hee saw Ishak
|| sporting with Rebekah his wife.

9 ¶ Then Abimelech called Ishak & said,
Lo, he is of a surety thy wife, and why saidst
thou, Shee is my sister? To whom Ishak
answered, Because I thought this, I may
be that I shall die for her.

10 ¶ Then Abimelech said, Why hast thou
done this unto us? one of the people had al-
most lien by thy wife, so shouldst thou have
brought || mine upon us.

11 ¶ Then Abimelech charged all his peo-
ple, saying, Ye that touch this man, or his
wife, shall die the death.

12 ¶ Afterward Ishak moved in that land,
and found in the same yeere an || husband
fold by estimation: and so the Lord blessed
him.

13 ¶ And the man waxed mighty, and || till
increased, till hee was exceeding great.

14 ¶ For hee had flocks of sheepe, and herds
of cattell, and a mighty household: therefore
the Philistines had a enute at him.

15 ¶ Insomuch that the Philistines stop-
ped and filled up with earth all the wells,
which his fathers servants digged in his fa-
ther Abrahams time.

16 ¶ Then Abimelech said unto Ishak, Ce-
thee from us, for thou art mightier then we,
a great deale.

17 ¶ ¶ Therefore Ishak departed thence,
and pitched his tent in the valley of Gerar,
and dwelt there.

18 ¶ And Ishak returning, digged the wells
of water which they had digged in the dayes
of Abraham his father: for the Philistines
had stopped them after the death of Abrah-
am, & he gave them the same names which
his father gave them.

19 ¶ Ishaks servants then digged in the
valley, and found there a well of || living
water.

20 ¶ But the herdmen of Gerar did strive
with Ishaks herdmen, saying, The wa-
ter is ours: therefore called hee the name of
the well, || Esek, because they were at strife
with him.

21 ¶ Afterward they digged another well,
and strou for that also, and hee called the
name

Chap. 23. 15.
and 15. 18.

Chap. 12. 3. and
15. 18. and 18. 18
and 22. 18. and
23. 14.

c He commen-
deth Abrahams
obedience, be-
cause Ishak
should be thus
more ready to
follow the like:
for as God made
this promise of
his free messiege
deth the confir-
mation thereof
proceed from the
same fountain,
† Ebr. my keeping.
d. Wherby we
see that feare and
distrust is found
in the most
faithfull.

e On shewing
some familiar
signe of love,
whereby it might
be knowne that
he was his wife.
f In all ages men
were persuaded
that Gods ven-
geance should
light upon wed-
locke breakers,
† Or, an hundred
messengers.
† Ebr. he went forth
going and increas-
ing.

g The malicious
carnall wayes
the graces of
God in others.
h The Ebrew
word signifieth
a flood or valley
where water at
any time run-
neth.

|| Or, springing.

|| Or, contention.

|| Or, first.

¶ Or, hatred.

name of it ¶ *ſchab*.

¶ Or, largeneſſe,
reigne,

22 Then he removed thence, and digged another well, ſay the which they ſtroue not: therefore called hee the name of it ¶ *ſchaboth*, and ſaid, Becauſe the Lord hath now made vs couine, wee ſhall increaſe vpon the earth.

i God aſſureth
Iſhak againſt all
feare by reſear-
ching the promiſe
made to Abra-
ham,
k To ſignifie
that he would
ſerue none other
God, but the
God of his fa-
ther Abraham.

23 So he went vnto Beer ſheba. 24 And the Lord appeared vnto him the ſame night, and ſaid, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeed for my ſervant Abraham ſake. 25 Then he built an altar there, and called vpon the name of the Lord, and there ſpake his vow: where alſo Iſhaks ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and ſayd, one of thy friends, and whichol the capitaine of his armie.

27 To whom Iſhak ſaid, Wherefore come ye to mee, ſeeing ye hate me, and haue put me away from you?

28 Who answered, We ſaw certainly that the Lord was with thee, & we thought we ſhould doe thee no harme, becauſe thou art our brother, ſayd he. 29 ¶ I thought doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord doe this.

30 Then he made them a feaſt, and they did eate and drinke. 31 And they roſe vp betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day, Iſhaks ſervants came and told him of a well, which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it ¶ *ſchab*: therefore the name of the cite is called ¶ Beer ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere old, he tooke to wife Judith the daughter of Beeri, an Iſtite, & Bathemath the daughter of Elon an Hittite alſo.

35 And they were ¶ a grieſe of miſde to Iſhak, and to Rebekah.

CHAP. XXVII.

1 Iaakob getteth the bleſſing from Eſau by his wathers can ſell. 2 Eſau by weeping mouerth his father to pittie him. 3 Eſau hateth Iaakob, and ſtroueth with him death. 43 Rebekah ſendeth Iaakob away.

¶ When Iſhak was old, and his eyes were dimme, (ſo that hee could not ſee) he called Eſau his eldeſt ſonne, and ſaid vnto him, My ſonne. And he answered him ¶ I am here.

2 Then he ſaid, Behold, I am now old, and know not the day of my death.

3 ¶ Therefore now I pray thee take thine instruments, thy quiver and thy bowe, and get thee to the field, that thou mayeſt take me ſome veniſon.

4 Then make me ſauourie meat, ſuch as I loue, and bring it me, that I may eate, and that my ſoule may bleſſe thee before I die.

5 ¶ Now Rebekah heard, when Iſhak ſpoke to Eſau his ſonne, and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpoke vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make mee ſauourie meat, that I may eate, and bliſſe thee before the Lord afore my death.

8 ¶ Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the ſheepe, and bring me thence two good kids of the goats, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 ¶ Then thou ſhalt bring it to thy father, and hee ſhall eate, to the intent that he may bleſſe thee before hee die.

11 But Iaakob ſaid to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmooth.

12 ¶ My father may poſſibly feele mee, and I ſhall come to him to be a ſmocker: ſo ſhall I bring a curſe vpon mee, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Upon me be thy curſe, my ſonne: onely heare my voyce, and goe, and bring me them.

14 So he went and let them, and brought them to his mother: and his mother made pleaſant meate ſuch as his father loued.

15 And Rebekah took faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iaakob her younger ſonne:

16 And ſhe covered his hands and the ſmooth of his necke with the ſkinnes of the kids of the goats.

17 ¶ Afterward, he put the pleaſant meate and bread which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father, who answered, I am here: who art thou my ſonne?

19 And Iaakob ſaid to his father, ¶ I am Eſau thy firſt borne. I haue done as thou haſt bid me, ariſe, I pray thee, ſit vp and eat of my veniſon, that thy ſoule may bleſſe me.

20 ¶ Then Iſhak ſaid vnto his ſon, How haſt thou found it ſo quickly, my ſonne? who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 ¶ Again, ſaid Iſhak vnto Iaakob, Come nere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 ¶ Then Iaakob came nere to Iſhak his father, and hee felt him, and ſaid, The voyce is Iaakobs voyce, but the hands are the hands of Eſau.

23 ¶ For hee knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore hee bleſſed him.

24 ¶ Again he ſayd, Art thou that my ſonne Eſau? who answered, ¶ Yes.

25 ¶ Then he ſaid, Bring it me, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And hee brought him, and hee ate: alſo hee drinke of the wine, and hee dranke.

26 ¶ Afterward his father Iſhak ſayd vnto

b This ſubtilty is blame wor-
thy, becauſe he
ſhould haue ta-
ried til God had
promiſed his
promiſe.

† Eſr. before his
eyes,
¶ Or, as though I
would deceiue
him.

¶ Or, I will take
the danger on me,
c The aſſurance
of Gods decree
made her bold,

d Although Iau-
kob was aſſured
of this bleſſing
by faith: yet he
did euill to ſeeke
it by lies, and the
more, becauſe he
abuleth Gods
Name thus
vnto.

e This declar-
eth that hee ſuſpect-
ed ſomthing, yet
God would not
haue his decree
altered.

1 The Hebrewes
in ſwearing, be-
gin commonly
with H, and vn-
derſtand the reſt
that is, that God
ſhall puniſh him
that breaketh
the oath: here
the wicked ſaw
that they are a-
fraid left that
come to them,
which they
would doe to
other.

¶ Or, oath.
¶ Or, the well of
the oath.

Chap. 27. 49.
¶ Or, diſobedient
and rebellious.

† Eſr. 2. 1.

† Eſr. 1. 1.
s The carnal af-
fection which he
bare to his ſonne
made him forget
that which God
ſpoke to his wife,
Chap. 25. 1.

unto him, Come neere now, and kisse mee—
my sonne.

27 And hee came neere and kisted him. Then he smelled the sauor of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

Heb. 11. 20.

28 * God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plenty of wheate and wine.

29 Let people bee thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Cursed be he that curseth thee, and blessed be he that blessing thee.

30 ¶ And when Iaakob had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Iaakob his father, then came Esau his brother from his hunting.

31 And he also prepared savorie meat, and brought it to his father, and said vnto his father, Let my father arise, and eate of his sonnes bannion, that thy soule may blesse me.

32 But his father Iaakob said vnto him, Why art thou? And he answered, I am thy sonne, even thy first borne Esau.

33 Then Iaakob was stricken with a marvelous great feare, and said, What and where is he that hunted venison, and brought it me, and I haue eate of all before thou comest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cried out with a great cry and bitter, out of measure, and said vnto his father, Bless me, even me also, my father.

35 Esau answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, What he not iustly called Iaakob? for he hath deceived me these two times: he took my birthright, and loe, now hath he taken my blessing. Also he said, Vast thou not referred a blessing for mee?

37 Then Iaakob answered, and said vnto Esau, Behold, I haue made him^a thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Vast thou but one blessing my father? blesse mee, I praye thee also my father: and Esau kisted vp his voyce, and wept.

39 Then Iaakob his father answered, and said vnto him, Behold, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dew of heauen from above.

40 And by thy sword shalt thou liue, and shalt bee thy brothers^b seruant. But it shall come to passe, when thou shalt get the masterye, that thou shalt make his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, The dayes of mourning for my father will come shortly, then will I slay my brother Iaakob.

42 And it was tolde to Rebekah of the

words of Esau her elder sonne, and she sent and called Iaakob her younger sonne. ¶ And vnto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarry with him a while, until thy brothers fiercene^c be swaged.

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I find and take thee from thence: why should I be^d de-
prived of you both in one day?

46 Also Rebekah said to Iaakob, I am weary of my life, for the daughters of Syria. If Iaakob take a wife of the daughters of Syria, like the wife of the daughters of the land, what shall I doe to thee?

CHAP. XXVIII.

1 Iaakob forbiddeth Iaakob to take a wife of the Canaanites. 2 Esau taketh a wife of the daughters of Syria against his fathers will. 3 Iaakob in the way to Haran seeth a ladder reaching to heauen. 4 Christ is promised. 5 Iaakob asketh of God, only meat and clothing.

Then Iaakob called Iaakob and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise, Get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God will all-sufficiently blesse thee, and make thee to increase, and multiply thee: that thou mayest bee a multitude of people.

4 And giue thee the blessing of Abraham, even to thee, and to thy seed with thee, that thou mayest inherite the land (wherein thou art a stranger) which God gave vnto Abraham.

5 Thus Iaakob sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Iaakob had blessed Iaakob, and sent him to Padan Aram, to see him a wife hence, and given him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was come to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Iaakob his father,

9 Then went Esau to Ishmael, and took vnto the wives, which hee had, Padahath the daughter of Ishmael Abrahams sonne, the sister of Rehabath to be his wife.

10 ¶ Now Iaakob departed from Beir-
Sheba, and went to Haran.

11 And he came vnto a certaine place, and taried there all night, because the Sun was downe, and tooke of the stones of that place, and layd vnder his head, and slept in the same place.

12 Then hee dreamed, and beheld, there stood a ladder vpon the earth, and the

He hath good hope to recover his birthright by killing thee.

For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

Chap. 26. 35.

Which were Esaus wives, p. Herseye these persuaded Iaakob to agree to Iaakobs departing,

This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion.

Hof. 11. 19.

Chap. 24. 10.

Or, Almighty.

The godly fathers were put in mind continually, they were not strangers in this world: to the intent they should lift vp their eyes to the heauen, where they should haue a sure dwelling.

Or, before his vision.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine, for he re-
keth not away cause of the euil.

d Christ is the ladder, where by God and man are ioyned together, and by whom the angels minister vnto vs.

all graces by him are giuen vnto vs, and we by him ascend into heauen.

f In perceiving his error, by appointing his heirs against Gods sentence pronounced before.

g In the Chap.

25. he was so called, because he

held his brother by the heele, as

though he would overthrow him:

and therefore he is here called an

overthrower, or

deceiuer.

h For Iaakob did this as hee was the minister and

Prophet of God.

i Or, I am also (thy sonne).

Heb. 11. 7.

i Because thine enemies shall be round about thee.

k Which was fulfilled in his posterity, the Idumeans: who were tributaries for a time to Is-

rael, and after, came to liberty.

Obad. 1. 10.

l Hypocrites onely abstaing from doing euill

but feare of min.

ter Bilhah his mayde to be her sonne.

20 And when hee had begotten Rachel also, and loved him verie much more then Leah, and served him yet ten yeres more.

21 And when the Lord saw that Leah was despitous, hee made her fruitfull: but Rachel was barren.

22 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked upon my tribulation, now therefore mine husband will love me.

23 And she conceived againe, and bare a sonne, and said, Because the Lord heard that I was hated, hee hath therefore given mee this sonne also, and she called his name Simeon.

24 And she conceived againe, and bare a sonne, and said, Now at this time will my husband keepe me company, because I have borne him three sonnes: therefore was his name called Levi.

25 And againe, she conceived againe, and bare a sonne, saying, Now will I praise the Lord: therefore he called his name Judah, and I left bearing.

CHAP. XXX.

1 And Rachel and Leah being both barren, give their maids unto their husbands, and they bare him children.

2 Leah giueth Mandraks to Rachel, that Iacob might lie with her. 3 Leah is enriched for Iacob's sake. 4 Iacob is made very rich.

And when Rachel saw that she bare Iacob no children, Rachel envied her sister, and said unto Iacob, Give mee children, as elle I die.

2 Then Iacobes anger was kindled against Rachel, and hee said, Am I in Gods stead, which hath withhelden from thee the fruit of the wombe?

3 And she said, Behold, my maid Bilhah, goe in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her mayde to wife, and Iacob went in to her.

5 So Bilhah conceived and bare Iacob a sonne.

6 Then said Rachel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen me a sonne: therefore called hee his name Dan.

7 And Bilhah Racheles maid conceived againe and bare Iacob the second sonne.

8 Then Rachel said, Altho I excellent twofoldings have I possessed with my sister, and have gotten the upper hand: and shee called his name Naphtali.

9 And when Leah saw that shee had left bearing, she tooke Zilpah her maid, and gaue her Iacob to wife.

10 And Zilpah Leahs maid bare Iacob a sonne.

11 Then said Leah, A company cometh: and shee called his name Gad.

12 Againe Zilpah Leahs maid bare Iacob another sonne.

13 Then said Leah, As I blessed am I, for the daughters will blisse mee: and shee called his name Asher.

14 And Reuben went in the dayes of

the great harvest, and founde Pandakes: Which is a kinde of herbe that Iacob brought vnto his ender. Leah: Then said Rachel to Leah, Glue whooe root hath me, I pray thee, of thy sonnes Pandakes. a certaine like-nes of the figure of a man.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes Pandakes also? Then said Rachel, Therefore he shall sleepe with thee this night for thy sonnes Pandakes.

16 And Iacob came from the field in the evening, and Leah went out to meete him, and said, Come in to me, for I haue bought thee with my sonnes Pandakes: and hee slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Iacob the fift sonne.

18 Then Leah said, God hath giuen mee my reward, because I gaue my maide to f. In stead of ac. my husband, and shee called his name Issachar: knowing his fault: then shee boasted as if God had rewar.

19 After, Leah conceived againe, and bare vnto Iacob the sixth sonne.

20 Then Leah said, God hath endued me deere with a good dowrie: now will mine husband dwell with mee, because I have borne him sixe sonnes: and shee called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 And God remembered Rachel, and God heard her, and hee opened her wombe.

23 So shee conceived and bare a sonne, and God hath taken away my rebuke.

24 And shee called his name Joseph, saying, I have come of the Lord: The Lord will giue mee yet another sonne. The Lord will giue mee yet another sonne.

25 And as soone as Rachel had borne crales and mul-tiple: barren-way, that I may go vnto my place, and to my neife was counted as a curse.

26 Giue mee my wives and my children, for whom I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, say: I haue perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue thee.

29 But hee said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene vnder me.

30 For the little that thou baddest before I had the order of came, is increased into a multitude: and the nature requirith Lord hath blessed thee: I by my counting: but that euery one now when shall I travel for mine owne prouide for his owne family.

31 Then he said, What shall I giue thee? And Iacob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing: That which for mee, I will returne, feede, and keepe thy shall hereafter be thus spotted, saye.

32 I will passe thou all thy flockes this day, and I will separate from them all the specke stiffe for my wife little spots and great spots, and all righteous dea-ting blacke lambes among the sheepe, and the ling by rewar-great spotted, and little spotted among the ding my la-goats: and it shall be my wages.

33 So shall my righteousnes answer for

† E. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that shee had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

¶ Or, confesse.

Math. 1. 2. † E. E. from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receive her children on my lap, as though they were mine owne.

† E. I shall be bled.

† E. wrongings of God.

c The arrogancy of mans nature appeareth in that shee conceiveth her sister, after she hath received this benefit of God to beare children.

d Then, God doth increase me with a multitude of children: for to Iacob doth expound this name Gad. Chap. 49. 15.

¶ E. buying, I haue bought.

¶ E. E. from bearing.

¶ Or, confesse.

Math. 1. 2. † E. E. from bearing.

¶ Or, confesse.

Math. 1. 2. † E. E. from bearing.

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Math. 1. 2. † E. E. from bearing.

as though they had been taken captives with the sword.

27 And Jacob said, I will not let thee go, until thou hast paid me for my service, and thou shalt be my hire, and thou shalt be my wages.

28 But thou hast not suffered me to kiss my father, and my daughters: now thou shalt do so for me, and thou shalt be my hire, and thou shalt be my wages.

29 I am able to do thee an evil: but the God of your fathers speak unto me, and I will give thee a sign, and thou shalt be my hire, and thou shalt be my wages.

30 Now though thou wilt rest thy way, because thou greatly longest after thy father's house, yet wherefore hast thou stolen my gods?

31 Then Jacob answered, and said to Laban, Because I was afraid, and thought that thou wouldst have taken thy daughters from me.

32 But with whom thou findest thy gods, let him not stir. Search thou, because thou knowest what I have of thine, and take it to thee: (but Jacob wist not that Rachel had stolen them.)

33 Then came Laban into Jacob's tent, and into Leah's tent, and into the two maidens' tents, but found them not. So he went out of Leah's tent, and entered into Rachel's tent.

34 (Now Rachel had taken the idols, and put them in the camels' litter, and she came down upon them) and Laban searched all the tent, but found them not.

35 Then said she to her father, + thy lord, be not angry that I cannot rise up before thee: for the custom of women is upon me: I do her service, but found not the idols.

36 Then Jacob was wrath, & chode with Laban: Jacob also answered and said to Laban, What have I trespass'd? what have I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuff, what hast thou found of all mine household stuff? put it here before my brethren and thy brethren, that they may judge between me and thee.

38 This twentieth year I have bin with thee: thine ewes & thy goats have not I cast their young, and the rams of thy flocks have I not eaten.

39 + thy servant was to me of beasts, I brought it not unto thee, but made it good myself: of mine hand wast thou required, were it stolen by day, or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes.

41 Thus have I thine twentieth year in thine house, and seven thereof fourteen years for thy two daughters, and six years for thy sheep, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had bin with me, surely thou haddest sent me away now empty: but God hath my

tribulation, and the labour of my hands, and rebuked thee yesterday.

43 Then Laban answered and said unto Jacob, These daughters are my daughters, and these flocks are my flocks, and all that thou seest, is mine, and what can I do this day unto these my daughters, or to their flocks which they have borne?

44 Now therefore I come and let us make a covenant, and I and thou, which may be a witness between me and thee.

45 Then took Jacob a stone, and set it by as a pillar.

46 And Jacob said unto his brethren, Gather stones: who brought stones, and made an heap, and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha, and Jacob called it Galeed.

48 For Laban said, This heap is witness between me and thee this day: therefore he called the name of it Galeed.

49 Also he called it Jegar-sahadutha, because he said, The Lord be witness between me and thee, when we shall be departed one from another.

50 If thou shalt bere my daughters, or shalt take = wives beside my daughters, there is no man with us, behold, God is witness between me and thee.

51 Wherefore Laban said to Jacob, Behold this heap, and behold the pillar, which I have set between me and thee.

52 This heap shall be witness, and the pillar shall be witness, that I will not come over this heap to thee, and that thou shalt not pass over this heap, and this pillar unto me for ever.

53 The God of Abraham, and the God of Isaac, and the God of thy father be judge between us: but Jacob swore by the fear of his father Isaac.

54 Then Jacob dro offer a sacrifice upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sonnes and his daughters, and blessed them, and Laban departing, went unto his place againe.

CHAP. XXXII.

1 God comforteth Jacob by his Angels, 2. 10 He prayeth unto God confessing his unworthiness, 3. 1. He sendeth messengers unto Esau, 24. 2. He wrestleth with the Angel who nameth him Israel.

Now Jacob went forth on his journey, and the Angels of God met him.

2 And when Jacob saw them, he said, This is God's host, and called the name of the same place J Bethel.

3 Then Jacob sent messengers before him to Esau his brother, unto the land of Seir into the country of Edom:

4 To whom he gave commandment, saying, Thus shall ye speak to my lord Esau: Thy servant Jacob sayd thus, I have dwelt a stranger with Laban, and tarried hitherto.

5 I have driven a herd and asses, sheep, and men

i His conscience reproved him of his misbehaviour toward Isaac, and therefore moved him to seek peace.

|| Or, the scope of witness.

k The one name the place in the Syrian tongue, and the other in the Hebrew tongue.

|| Or, watch tower.

To punish the trespasser.

|| Or, hind.

n Nature compelleth him to condemn that vice, whereunto through conscience he forced Jacob.

o Behold, how the idolaters mingle the true God with their fained gods.

p Meaning, by whom Isaac was whipped.

|| Or, mass.

p We see that there is ever some seed of the knowledge of God in the hearts of the wicked.

q Chap. 48. 16.

a He acknowledged God's benefits, who for the prelation of his, sendeth hosts of Angels.

|| Or, tents.

b He revered his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

† His power is in mine hand, g He was an idolater, and therefore would not acknowledge the God of Isaac for his God.

|| Or, to him die.

|| Or, Joseph's saddle.

† Else, let not anger be in the eye of my lord.

|| Or, from barren.

† Else, the term, by which by prayer, Esau, 24. 1.

|| Or, I sleep not.

h That is, the God whom Isaac did fear and reverence.

men servants, and women servants, I have sent to thee my sons, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iacob, saying, After came unto thy brother Esau, and he also commeth against thee, and four hundred men with him.

7 ¶ Then Iacob was greatly afraide, and was sore troubled, and blouded the people that was with him, and the sheepe, the heeres, and the camels into two companies.

8 For he said, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Moreover Iacob said, O God of my father Abraham, and God of my father Isaac: I pray thee, be with me, and returne unto thy country, and to thy kindred, and I will doe thee good.

10 I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servant: for with my staffe came I over this Jordan, and now have I gotten two bands.

11 I pray thee, deliver me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the mother upon the children.

12 For thou saidst, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he taried there the same night, and took of that which came to hand, as present for Esau his brother.

14 Two hundred shee goats, and twenty hee goats, two hundred ewes, and twenty ewes lammes:

15 Thirty milch camels with their colts, fourtie kine, and ten bullockes, twenty shee asses and ten foales.

16 So hee delivered them into the hand of his servants, every house by themselves, and said unto his servants, Pass before me, and put a space betweene house and house.

17 And he commanded the foremost, saying, If Esau my brother meet thee, and alke thee, saying, Whose servants art thou? And to his brother Esau, say, I am thy servant Jacob.

18 ¶ Then thou shalt say, They be thy servant Jacob: it is to a present sent unto my brother Esau: and behold, hee himselfe is be- hind us.

19 So likewise commanded hee the second, and the third, and all that followed the houses, saying, After this manner ye shall speake unto Esau, when ye finde him.

20 And yee shall say moreover, Beholde, thy servant Jacob cometh after us. (For hee thought, I will appeale his wrath with the present that goeth before me, and afterward I will see his face: it may bee that hee will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And hee rose by the same night, and took his two wives, and his two maidens, and his eleven children, and went over the ford Jacob.

23 And hee took of em, and sent them ouer the river, and sent ones that he had.

24 ¶ And when Iacob himselfe came to the ford of the river, there met him a man, and wrestled with him unto the breaking of the day.

25 And he said that hee could not prevaile against him: therefore hee touched the hollow of his thigh, and the hollow of Jacob's thigh was loosed, as hee wrestled with him.

26 And he said, Let mee goe, for the morning appeareth. And he answered, I will not let thee goe, except thou blest me.

27 ¶ Then said he unto him, What is thy name? And he said, Jacob.

28 ¶ Then said he, Thy name shall be called Israel, for thou hast striven with God, and thou hast prevailed with men.

29 ¶ Then Jacob dreamed, saying, I will come againe to my father Isaac, and I will bow down upon my knees, and I will say, My father Isaac.

30 And Jacob called the name of the place Bethel: for hee said, I have bene God here, and my life is preserved.

31 And hee bowed down upon his knees, and he blessed him.

32 ¶ Thereafter the children of Israel came out of the land that spake in the hollow of the thigh unto this day: because hee touched the hollow that spake in the hollow of Jacob's thigh.

CHAP. XXXIII.

¶ Esau and Jacob meet, and are agreed. 1. Esau receiveth his gift. 2. Jacob buyeth a possession, and buildeth an Altar.

1 ¶ As Jacob lift up his eyes, and looked, behold, Esau came, and with him four hundred men: and hee divided the children to Leah, and to Rachel, and to the two maides.

2 And hee put the maidens, and their children foremost, and Leah, and her children after, and Rachel and Joseph hindermost.

3 So hee went before them, and bowed himselfe to the ground seven times, untill hee came neere to his brother.

4 ¶ Then Esau ran to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And hee lift up his eyes, and saw the women and the children, and said, Who are these with thee? And hee answered, They are the children whom God of his grace hath given thy servant.

6 ¶ Then came the maidens next, they, and their children, and bowed themselves.

7 Leah also with her children came neere, and made obeisance, and after, Joseph and Rachel drew neere, and did reverence.

8 ¶ Then he said, What wast thou doing all this while, which I meet? And he answered, I have sent it, that I may finde favour in the sight of my lord.

9 And Esau said, I have enough, my brother: keepe that thou hast to thy selfe.

10 But Jacob answered, Nay, I pray thee, if I have found grace now in thy sight, then receive my present at mine hand: for I have sent thee, as thou hast said, the face of God, because thou hast accepted me.

11 I pray thee, take my present, for I thought

h That is, God in his hand, I For God will letch his with the one hand, and upholdeth them with the other, Hef. 1.2.4.

Chap. 33. 16.

k God gave Iacob both power to overcome, and also the praise of the victory. Or, my soul is delivered. l The faithfull to overcome their temptations, that they feele the smart thereof, so the intent that they should not glory but in their humilitie.

a That is, the one part were afflicted, the other might escape.

b By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate Esau's wrath.

c Jacob and his family are the image of the Church under the yoke of tyrants, which are ready to subdue him. d In that his brother embraced him lovingly, contrary to his expectation, hee accepted it as a plain signe of Gods presence. Or, grace.

e Albeit he was comforted by the Angels, yet the infirmities of the flesh doeth appeare.

Chap. 33. 13.

f Ebr. I am less than all thy mercies. d That is, poore and without all provision.

g Meaning, he will put all to death: in this proverbe commeth of them which kill the bird together with her yong ones. f Not distrusting Gods assistance, but vying such means as God had given him.

g He thought it no losse to depart with these goods, to the intention: hee might follow the vocation whereunto God called him. f Ebr. receive my gift.

12 And he said, Let her take our journey and go: and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are under, and the cows and the young beasts mine herds, and if they should hinder them one day, all the flocks would die.

14 Let now my lord go before his servant, and I will drive softly, according to the pace of the cattle, which he will drive me, and as the children be able to endure, until I come to my lord into the city.

15 Then Elau said, I will leave thee some of my folk with thee. And he answered, What needeth this? Let me find grace in the sight of my lord.

16 So Elau returned, and went his way that same day unto his.

17 And Jacob went forward toward Succoth, and built him an house, and made booths for his cattle: therefore he called the name of the place Succoth.

18 Afterward, Jacob came into Shechem city, which is in the land of Canaan, when he came from Padan Aram, and pitched before the city.

19 And there he bought a parcel of ground where he pitched his tent, at the hand of the sonnes of Hamor, Shechems father, for an hundred pieces of money.

20 And he set up there an altar, and called it, The mighty God of Israel.

CHAP. XXXIII.

1 Dinah is ravished. 2 Hamor asketh her in marriage for his son. 3 The Shechemites are circumcised at the request of Jacobs sons: and the preservation of Hamor. 4 The Shechemites are circumcised. 5 The Shechemites are circumcised.

1 When Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of that country.

2 Whom when Shechem the sonne of Hamor the Hivite lord of that country saw, he took her, and lay with her, and defiled her.

3 So his heart cleave unto Dinah the daughter of Jacob: and he loved her much, and spoke kindly unto her maid.

4 Then said Shechem to his father Hamor, saying, Get me this maid to wife.

5 (Now Jacob heard that hee had defiled Dinah his daughter, and his sonnes were with him in the field: therefore Shechem told his father, until they were come.)

6 Then Hamor the father of Shechem went unto Jacob to commune with him.

7 And when the sonnes of Jacob were come out to see him, and heard it, they stood the men, and they were very angry, because hee had wrought ill upon his sister. In that he had taken his daughters daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The sonne of my sonne Shechem longeth for your daughter: give her him to wife, I pray you.

9 He made it affable with his wife: your daughters were his, and hee hath taken your daughter unto you.

10 And yet shall dwell with us, and the land shall be before you: dwell ye in our business, and have your possessions therein.

11 Shechem also said unto her father and unto her brethren, Let me find favour in your eyes: and I will give you whatsoever ye shall appoint me.

12 But he of me abundantly both bosome and gifts, and I will give as ye appoint me, so that ye give me the maids to wife.

13 Then the sonnes of Jacob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister.

14 And they said unto them, We cannot do this thing, to give our sister to an uncircumcised man: for that were a reproach unto us.

15 But in this will we consent unto you, if ye will be as we are, that every manchild among you be circumcised.

16 Then will we give our daughters to you, and we will take your daughters to us, and will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughter, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to do the thing, because he loved Jacob his daughter: he was also the most set by of all his fathers house.

20 Then Hamor and Shechem his sonne went into the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us: and that they may dwell in the land, and do their affairs therein (for behold, the land hath room enough for them) let us take their daughters to wives, and give them our daughters.

22 Doubtless will the men consent unto us: for we will dwell with us, and to be one people, if all the men children among us be circumcised as they are circumcised.

23 Shall not their flocks and their substance and all their cattle be ours? only let us consent herein unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his sonne hearkened all that went out of the gate of their city: and all the men children were circumcised, men all that went out of the gate of their city.

25 And on the third day (when they were five) two of the sonnes of Jacob, Simeon and Levi Dinahs brethren, tooke either of them his sword and went into the city boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Jacob came upon the dead, and spoiled the city, because they had defiled their sister.

28 They

Or, marriage.

Or, grant my request.

Thy, multiplies greatly the dowry.

c They made the holy ordinance of God, a means to compass their wicked purpose. d As it is abomination for them that are baptised to ioyne with infidels. e Their fault is the greater, in that they make religion a cloke for their craft.

Or, most honorable.

f For the people vied to assemble there, and justice was also ministered.

g Thus many pretend to speak for a publicke profite, when they only speak for their owne private gain and commodity.

h Thus they lacke no kinde of perswasion, which preferre their owne commodity before the common wealth.

i For they were the chiefs of the company. Chap. 49. 6.

k The people are punished with their wicked principles.

l Her mouth is like sword.

f He promised that which (as seemeth) his minde was not to performe.

Or, ems.

Or, Melchior.

Or, Jacob.

Or, money.

g He calleth the signe, the thing which it signifieth in token that God had mightily deliuered him.

a This example teacheth that too much liberty is not to be given to youth.

† Elr. spoke to the daughter of the maid.

b This proueth that the consents of parents is requisite in marriage, facing the very infidels did also observe it as a thing necessary.

Or, folia.

† Elr. and a still more so down.

18 They took their sheeps, and their herds, and their asses, and whatsoever was in the city, and in the fields.

19 And they came away captive, and spoiled all their goods, and all their children and their wives, and all that was in the houses.

||Or, to be absorbed

20 When Isaakob said to Simon and Levi, Ye have troubled mee, and made mee to be hated among the inhabitants of the land, as well the Canaanites as the Egyptians, and I being few in number, they shall gather themselves together against me, & slay mee, and so shall I and my house be destroyed.

21 And they answered, & should be able our sisters as a whore?

CHAP. XXXV.

1 Isaakob as Gods commandment went up to Beth-el, also build an altar. 2 Hersef smeth his household. 3 God maketh the journey of Isaakob safe. 4 Deborah dieth. 5 The land of Canaan is promised him.

6 Rachel dieth in labour. 7 Reuben leaveth his fathers couch. 8 The sinners of Isaakob. 9 The death of Leah.

g God is ever at hand to succour his in their troubles. Chap. 38. 13.

10 When God said to Isaakob, Arise, go thy way to Beth-el, and dwell there, and make thee an altar unto God, that appeared unto thee, when thou sleepest from Elan thy brother.

b That by this outward act they should shew their inward repentance.

11 Then said Isaakob unto his household, and to all that were with him, Put away the strange gods that are among you, and cleanse your selves, and change your garments.

e For therein was some signe of superstition, as in tablets and Agnus Deis. d Thus notwithstanding the inconvenience that came before, God delivered Isaakob. Chap. 38. 15.

12 For we will arise & go to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

13 And they came unto Isaakob all the strange gods, which were in their hands, and all their earings which were in their ears, and Isaakob hid them under an oke, which was by Deborah.

14 When they went on their journey, and the fear of God was upon the cities that were round about them: so that they did not follow after the sumers of Isaakob.

15 So came Isaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

16 And he built there an Altar, and had called the place, the name shall be no more called Isaakob, but Israel: because that God appeared unto him there, when he fled from his brother.

||Or, oke of lammation.

17 When Deborah Rebekahs nurse dieth, and was buried beneath Beth-el under an oke: and hee called the name of it Allon Bachuth.

18 Again God appeared unto Isaakob, after he came out of Padan Aram, and blessed him.

Chap. 31. 28.

19 Moreover, God said unto him, The name is Isaakob: thy name shall be no more called Isaakob, but Israel: because that God appeared unto him there, when he fled from his brother.

||Or, Almighty.

20 Again, God said unto him, I am God all-mightie, grow and multiply, a nation, & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

21 Also I will give thee the land which I gave

to Abraham and Ishak, unto thee and unto thy seed after thee: all the land that I gave thee.

22 And God attended from him in the place where he had talked with him.

23 And Isaakob set up a pillar in the place where he talked with him, a pillar of stone, and poured drink offering thereon: and he poured oyle thereon.

24 And Isaakob called the name of the place where God spake with him, Beth-el.

25 When they departed from Beth-el, and when there was about halfe a dayes journey of ground to come to Ephrath, Rachel travailed, and in travailing shee was in perill.

26 And when she was in paines of her labour, shee misse laid unto her, I fear not: for thou shalt have this sonne also.

27 When as shee was about to peelee by the ghost (for she died) shee called his name Ben-oni, but his father called him Benjamin.

28 Thus died Rachel, and was buried in the way to Ephrath, which is Beth-lehem.

29 And Isaakob set a pillar upon her grave: this is the pillar of Rachels grave unto this day.

30 When Israel went forward, and pitched his tent beyond Beth-el.

31 Now when Israel dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, and it came to Israels ear. And Isaakob hath twine sonnes.

32 The sonnes of Leah: Reuben Isaakobs eldest sonne, and Simon, and Levi, and Judah, and Issachar, and Zabulon.

33 The sonnes of Rachel, Joseph and Benjamin.

34 And the sons of Bilhah Rachels maids: Dan, and Gad.

35 And the sons of Zilpah Leahs maid: Gad, and Asher. These are the sonnes of Isaakob, which were borne him in Padan Aram.

36 When Isaakob came unto Ishak his father to Ram, a cite of Arubah: this is Ephrath, where Abraham and Ishak were strangers.

37 And the dayes of Ishak were an hundred and fourscore years.

38 And Ishak gave by the ghost, and dyed, and was gathered unto his people, being old, and full of dayes: and his sonnes Elan and Isaakob buried him.

CHAP. XXXVI.

1 The wives of Elan. 2 Isaakob and Esau atchieve. 3 The genealogie of Esau. 4 The finding of males.

5 In these are the generations of Esau, which is Edom.

6 Esau took his wives of the daughters of Canaan: Adah the daughter of Be-loman Hittite, and Aholibamah the daughter of Anah, the daughter of Shethan Hittite.

7 And tooke Basemeth Immels daughter, sister of Bebafor.

8 And Adah bare unto Esau, Eliphaz: and Basemeth bare Reuel.

9 Also Aholibamah bare Hur, and Taiman, and Ramah: these are the sonnes of Esau, which were borne to him in the land

a As God is said to defend, when he sheweth some signe of his presence, to be said to attend when the vision is ended.

f The Hebrew word signifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes journey.

Chap. 48. 7.

g The ancient fathers vied this ceremony to testify their hope of the resurrection to come, which was not generally renewed.

h This teacheth that the fathers were not chosen for their merits, but by Gods only meritt, which election by their faults was not changed.

Chap. 49. 4.

Chap. 35. 8.

a This genealogie declared that Esau was blessed temporally, and that his fathers blessing took place in worldly things. b Besides those wives whereof Esau had, he had also 13 wives, as Gen. 36. 29.

land of Canaan.

6 So Esau took his wives, & his sons, and his daughters, and all the houses of his house, and his flocks, and all his cattell, and all his substance which hee had gotten in the land of Canaan, and went into another country from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land wherein they were strangers, could not receive them because of their flocks.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau father of || Edom in mount Seir.

10 These are the names of Esau's sons: || Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's sonne, and bare unto Eliphaz Amalek: these be the sonnes of Adah Esau's wife.

13 And these are the || sonnes of Reuel: Rahab, and Zerah, Shammah, and Hizzah: these were the sonnes of Basemath Esau's wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, || daughter of Zibion Esau's wife: for she bare unto Esau, Iush, and Jaalam, and Kozab.

15 These were || Dukes of the sonnes of Esau, the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Kozab, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the || sonnes of Adah.

17 And these are the sonnes of Reuel Esau's sonne: Duke Rahab, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes that came of Reuel in the land of Edom: these are the || sonnes of Basemath Esau's wife.

18 Likewise these were the sonnes of Aholibamah, Esau's wife: Duke Iush, Duke Jaalam, Duke Kozab: these Dukes came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 These are the sonnes of Seir the Hovite, which inhabited the land before, Lotan, and Shobal, and Zibion, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Hovites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotan's sister was Timna.

23 And the sonnes of Shobal were these: Ahan, and Shobab, and Ool, Shereph, and Dinam.

24 And these are the sonnes of Zibion: both Anah, and Anah: this was Anah that found water in the wilderness, as he fed his father Zibion's asses.

25 And the children of Anah were these:

Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithyan, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these: || U, and Akan.

29 These are the Dukes of the Hovites: Duke Lotan, Duke Shobal, Duke Zibion, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: These be the Dukes of the Hovites, after their Dukedomes in the land of Seir.

31 And these are the || Kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Jobab the son of Zerah, of Bera reigned in his stead.

34 When Jobab also was dead, Kusham of the land of Teman reigned in his stead.

35 And after the death of Kusham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his city was Austi.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achob reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achob, Hadad reigned in his stead, and the name of his city was Pau: and his wives name Heberabel the daughter of Harad, the || daughter of Hozabab.

40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietherah, Duke Aholibamah, Duke Elah, Duke Dinon.

41 Duke Aholibamah, Duke Elah, Duke Dinon.

42 Duke Kenaz, Duke Temam, Duke Hizzar.

43 Duke Hagdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of || Edom.

CHAP. XXXVII.

1 Joseph accuseth his brethren, 3 Hee dreameth and is hated of his brethren, 28 They sell him to the Ishmaelites, 34 Jacob bewaileth Joseph.

Iacob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob: when Joseph was seventeen years old, hee kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah his father's wives. And Joseph brought unto their father their || e-will saying.

3 Now Israel loved Joseph more then all his sonnes, because he begate him in his old age, and hee made him a coat of many || colours.

e Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan, according to Gods promise, Iosh. 24. 4.

|| Or, the Edomites, 1. Chron. 1. 35.

|| Or, nephews.

|| Or, sister.

|| Or, his women, d If Gods promise be so sure towards them which are not of his household, how much more will he performe the same to vs?

|| Or, nephews.

|| Or, nephews.

1. Chron. 1. 38. e Before that Esau did there inhabit.

f Who not contented with those kinds of beasts which God had created, found out the manifold generation of man, between the ass and the man.

g The wicked rise up suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for ever, Psal. 103. 28.

h Which cities by the river Euphrates.

|| Or, near.

i Of Edom came the Idumeans,

c God revealed
to him by a
dream, what
should come to
pass.

d The more that
God sheweth
himself fauou-
rable to his,
the more doeth
the malice of the
wicked rage a-
gainst them.
e Not despising
the vision,
but seeking to ap-
pease his bre-
thren.

|| Or, kept dili-
gently.
f He knew that
God was author
of the dream,
but he vnder-
stood not the
meaning.

g The holy
Ghost couereth
not mens faul-
tes as doe vaine wri-
ters, which make
vice vertue.
|| Or, master of
dreams.
Chap. 43. 33.

† Ebr. let vs not
sought his life.

4. When his brethren saw that their
father loved him more then all his brethren,
then they hated him, and could not speake
peaceably vnto him.

5. And Ioseph dreamed a dream, and
told his brethren, who hated him so much
the more.

6. For he said vnto them, Heare, I pray
you, this dream which I haue dreamed.

7. Behold now, we were binding sheaves
in the midst of the field: and for my sheaf a-
round, and also stood upright, and behold, your
sheaves compassed round about, and did re-
uerence to my sheaf.

8. When his brethren said to him, What
shalt thou reigne ouer vs? rule vs? or shalt
thou haue al together the dominion ouer vs? and
they hated him so much the more for his
dreames, and for his words.

9. ¶ Again he dreamed another dream,
and told it his brethren, and said, Behold,
I haue had one dream more, and behold, the
sunne and the moone and eleven starres did
reuerence to me.

10. When he told it vnto his father and to
his brethren, and his father rebuked him,
and said vnto him, What is this dream,
which thou hast dreamed? shall I, and thy
mother and thy brethren come in decke and
fall on the ground before thee?

11. And his brethren envied him, but his
father || noted the saying.

12. ¶ Then his brethren went to keepe
their fathers sheepe in Shechem.

13. And Israel said vnto Ioseph, Doe not
thy brethren keepe in Shechem? come, and
I will send thee to them.

14. And hee answered him, I am heere.
When he said vnto him, How now, see whe-
ther it be well with thy brethren, and how
the flocks prosper, and bring mee word a-
gaine: so hee sent him from the vale of He-
bron, and he came to Shechem.

15. ¶ Then a man found him: for hee,
he was wandring in the field, and the man as-
ked him, saying, What seekst thou?

16. And hee answered, I seeke my bre-
thren: tell me, I pray thee, where they keepe
sheepe.

17. And the man said, They are departed
hence: for I heard them say, Let vs goe vnto
Dothan. Then went Ioseph after his bre-
thren, and found them in Dothan.

18. And when they saw him a farre off, e-
uen before he came at them, they conspired
against him for to slay him.

19. For they said one to another, Behold,
this || dreamer commeth.

20. Come now therefore, and let vs slay
him, and cast him into some pit, and we will
say, A wicked beast hath deuoured him:
then wee shall see what will come of his
dreames.

21. ¶ But when Reuben heard that he deli-
uered him out of their hands, and said, Let
vs not kill him.

22. Also Reuben said vnto them, When
not blood, but cast him into this pit that is
in the midst of the field, and lay no hand vpon
him. Thus he said, that he might deliuer him out
of their hand, & restore him to his father again.

23. Now when Ioseph was come vnto
his brethren, they striped Ioseph out of his
coat, his particoloured coat that was vpon
him.

24. And they took him, and cast him in-
to a pit, and the pit was empty, without wa-
ter in it.

25. Then they sat them downe to eate
bread: and they lift vp their eyes, and looked,
and behold, there came a company of Ish-
meelites from Gilead, and their camels la-
den with spicerie, and || balm, and myrrhe,
and were going to carry it down into Egypt.

26. ¶ Then Iudah said vnto his brethren,
What auaileth it, if wee slay our brother,
though wee keepe his blood secret?

27. Come, and let vs sell him to the Ish-
meelites, and let not one hands be vpon him:
for he is our brother and our flesh: and his
brethren obeyed.

28. ¶ Then the Midianites merchant-
men passed by, and they drew forth, and lift
Ioseph out of the pit, and sold Ioseph vnto
the Ishmeelites for twenty pieces of silver:
who brought Ioseph into Egypt.

29. ¶ Afterward Reuben returned to
the pit, and beholde, Ioseph was not in the
pit: then he rent his clothes,

30. And returned to his brethren, and said,
The child is not yonder, and I, || wotcher
shall I goe?

31. And they took Iosephs coat, and kil-
led a kid of the goats, and dipped the coat in
the blood.

32. So they sent that particoloured coat,
and they brought it vnto their father, and
said, This haue we founde: see now, whether
it be thy sonnes coat, or no.

33. ¶ Then he knew it, and said, It is my
sonnes coat: a wicked beast hath deuoured
him: Ioseph is surely come in pieces.

34. ¶ And Iacob rent his clothes, and put
sackcloth about his loynes, and laye wept
for his sonne a long season.

35. ¶ Then all his sonnes, and all his daugh-
ters rold vp to comfort him, but hee would
not be comforted, but said, || Surely, I will
goe downe into the graue vnto my sonne
mourning: so his father wept for him.

36. ¶ And the Midianites sold him into
Egypt vnto Potiphar an Eunuch of Pha-
raohs, and his || chiefe steward.

CHAP. XXXVIII.

1 The marriage of Iudah. 7 The trespass
of Er and Onan, and the vengeance of God that came
thereupon. 18 Iudah lech with his daughter in law
Tamar. 24 Tamar is iudged to be burnt for whoredom.
29. 30 The birth of Pharez, and Zarah.

AND at that time Iudah went downe
from his brethren, and turned into a
man called Hirah an Arabian.

2 And Iudah saw there the daughter of
a man called Shuah a Canaanite: and
he took her to wife, and went in vnto her.

3 So hee conceived, and bare a sonne, and
he called his name Er.

4 And she conceived againe, and bare
sonne, and he called his name Onan.

5 And she conceived yet againe, and bare
sonne, and he called his name Pharez.

h Their hypo-
crite appeared
in this, that they
feared man more
then God: and
thought it was
not murder, if
they shed not his
blood, or els had
an excuse to cou-
er their fault.
|| Or, sellen, pur-
chase, or trade.

Wisd. 10. 13.
Ial. 105. 17.
i Moses writing
according to the
opinion of them
which tooketh
Midianites and
Ishmeelites to be
both one, doeth
here confound
their names: as
also appeareth
var. 36, and chap.
39. 1, or else he
was first offered
to the Midia-
nites, but sold to
the Ishmeelites.
k To wit, the
messengers
which were sent.
Chap. 44. 18.
|| Or, I will mourn
for him so long as
I live.
l Which word
doth not alway
signifie him that
is gelded, but al-
so him that is in
some his dignity.
|| Or, captain of the
guard.

a Moses deli-
beth the genea-
logie of Iudah,
because the Mid-
ianites shewed
of him.
c Chap. 2. 9.
b Which affinity
is which stand-
ing is condemned
of God.
Iudah 2. 13.

He called **Shelah**: and **Idah** was at **She-
sh** when he bare him.

6 Then **Idah** took a wife to **Er** his
first borne sonne, whose name was **Tamar**.

7 Now **Er** the first borne of **Idah**
was wicked in the sight of the Lord: there-
fore the Lord slew him.

8 Then **Idah** said to **Duan**, Give in to
thy brother's wife, and doe the office of a
kinteman unto her, and raise up seed unto
thy brother.

9 And **Duan** knew that the seed should
not be his: therefore when he went in unto
his brother's wife, he spilled it on the ground
lest he should give seed unto his brother.

10 And it was wicked in the eyes of the
Lord, which he did: wherefore he slew him
also.

11 Then said **Idah** to **Tamar** his
daughter in law, Remain a widow in thy
father's house, till **Shelah** my sonne grow
up (for he thought he was dead) as well
as his brethren.) So **Tamar** went and
dwelt in her father's house.

12 And in proceesse of time also the
daughter of **Shuah** **Idah's** wife dyed.
Then **Idah**, when he had left mourning,
went up to his sheep-sheers to **Ummah**,
he, & his neighbour **Shirah** the **Audlamite**.

13 And it was told **Tamar**, saying, Be-
hold, thy father in law goeth up to **Ummah**
to shear his sheepe.

14 Then she put her widowes garments
off from her, and covered her with a vaille,
and wrapped her selfe, and came downe in
the night, and lay with him, as she was
in her youth, which is by way to **Ummah**,
because the law that **Shelah** was grown
in, and she was not given unto him to wife.

15 And when **Idah** saw her, hee longed for
a woman: for he had couched her face.

16 And he turned to the way towards her,
and said, Come, I pray thee, let mee lie with
thee, (for hee knew not that shee was his
daughter in law.) And hee answered, What
wilt thou give me for to lie with thee?

17 Then said he, I will send thee a kid
of the goats from the flocke: and she said, Well,
if thou wilt give me a pledge till thou send it.

18 Then he said, What is the pledge that
I shall give thee? And she answered, Thy
figgert and thy cloake, and the staffe that is
in thine hand. So he gave to her, and lay by
her, and she was with child by him.

19 Then she stole, and went and put her
balle from her, and put on her widowes cal-
ment.

20 Afterward **Idah** sent a kid of the
goats by the hand of his neighbour the **Au-
dlamite**, for to receive his pledge from the
woman's hand: but he found her not.

21 Then asked hee the men of that place,
saying, Where is the woman that I sent in En-
dram by the wayes side? And they answered,
We know no woman here.

22 Hee came therefore to **Idah** againe,
and said, I cannot finde her, and also the
men of that place say, There was no woman
there.

23 Then **Idah** said, Let her take it to
her, lest we be blamed, behold, I sent this
kid, and thou hast not found her.

24 Now after these months one tolde
Idah, saying, **Tamar** thy daughter in law
hath played the whore, and for much playing
the whore, she is great with child. Then **Idah**
said, Being yet her youth, and let her be
burnt.

25 When she was brought forth, she sent
to her father in law, saying, By the man now
to whom these things pertaine, am I with
child: and she said also, Look, I pray thee,
whose child are, the scale and the cloake, and
the staffe.

26 Then **Idah** knew them, and sayde,
She is a more righteous then I: for she hath
done it, because I gave her not to **Shelah** my
sonne. So he lay with her no more.

27 Now when the time was come, that
she should be delivered, behold, there were
twinnings in her wombe.

28 And when shee was in travell, she one
put out her hand, and the midwifeooke and
bound a red threede about his hand, saying,
This is come out first.

29 But when hee plucked his hand backe
again, loe, his brother came out, and the
midwife said, Thou hast thou broken the
breach upon thee: and his name was called
Pharez.

30 And afterward came out his brother
that had the red threede about his hand, and
his name was called **Zarah**.

CHAP. XXXII.

1 Joseph is sold to Potiphar. 2 God prospereth
him: 3 Joseph's wife tempteth him, 13. 20 He is ac-
cused, and cast in prison. 21 God favour him favour.

Now **Joseph** was brought downe into
Egypt, and **Potiphar** an Eunuch of
Pharaoh (and his chief steward an Egyptian)
bought him at the hand of the **Ismae-
lites**, which had bought him thither.

2 And the Lord was with **Joseph**, and
he was a man that prospered, and was in the
house of his master the Egyptian.

3 And his master saw that the Lord was
with him; and that the Lord made all that
he did, to prosper in his hand.

4 So **Joseph** found favour in his sight,
and served him: and hee made him ruler
of his house, and put all that hee had in his
hand.

5 And from that time that he had made
him ruler over his house, and over all that he
had, the Lord blessed the Egyptians house
for **Joseph's** sake: and the dwelling of the
Lord was upon all that hee had in the house,
and in the field.

6 Therefore he left all that hee had in **Jo-
seph's** hand, and took account of nothing
that was with him, save onely of the bread
which hee did eate. And **Joseph** was a faire
person, and well favoured.

7 Now when these after these things,
his masters wife cast her eyes upon **Joseph**,
and said, Lie with me.

8 But he refused, and said to his masters
wife, Behold, my master knoweth not what
he hath in the heart with mee, but hath com-
mitted all that hee hath to mine hand.

9 There is no man greater in this house
then I: neither shall hee lay any thing
from

h We see that
the Law, which
was written in
mans heart,

i taught them that
whoredome
should be puni-
shed with death,

albeit no law as
yet was given.

j That is, she
ought rather to
accuse me, then I
her.

k For the hor-
rour of the finne
condemned him.

l Their helious
finne was signi-
fied by this mon-
strous birth.

m Or, the separa-
tion betweene
thee & thy brother.

n Chrom. 3. 4.

math. 1. 3.

a Read Chap.
37. 36.

b The favour of
God is the foun-
taine of all pro-
peritie.

c Because God
prospered him:
and so he made
religion to serve
his profit.

d The wicked
are blessed by
the company of
the godly.

e For he was
assured that all
things should
prosper well:

f In this word
he declared the
sinne wherein
unto all her flatter-
ies did tend.

Numb. 26. 19.

c This order was
for the prefer-
vation of the
flocke, that the
childe begotten
by the second
brother, should
have the name
and inheritance
of the first which
is in the new Te-
stament abo-
lished.

d For he could
not marry in a-
ny other family,
so long as **Idah**
would retaine
her in his.

e Er. was com-
forted.

ff Or, in the desert
of the mountains,
or, where were
two wayes.

g God had won-
derfully blinded
him, that he
could not know
her by her call.

ff Or, time of shame
head.

f That his wic-
kednesse might
not be knowne
to others.

† Eyr. in contempt.
g He feareth
men more then
God.

¶ The floure of God preferred him against her continuall tentations,

from man, because then are his wits better, then can I doe this great wickednesse and to stand against a God?

10 And albeit he spake to Joseph day by day, yet hee hearkened not vnto her to sit with her, or to be in her company.

11 Then on a certaine day Joseph entered into the house to doe his businesse: and there was no man of the house in the house.

12 & therefore he caught him by his garment, saying, Sleepe with me: but hee left his garment in her hand, and fled, and got him out.

13 Now when he saw that he had left his garment in her hand, and was fled out,

14 Hee called vnto the men of her house, and tolde them, saying, Behold, hee hath brought in an Egyptian vnto vs, to mocke vs: who came in to me for to haue sleepe with me, but I cryed with a loud voyce.

15 And when hee heard that I lift vp my voyce, and cryed, hee left his garment with me, and fled away, and got him out.

16 So hee laid by his garment by her, vntill hee should come home.

17 & then hee told him according to these wordes, saying, The Egyptian seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

18 But askeone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife which shee tolde him, saying, After this manner did the seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in prison, in the place, wherethe kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Joseph, and shewed him mercy, and got him fauour in the sight of the maister of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and whatsoever they did there, that did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Joseph expoundeth the dreames of the two prisoners,

23 The interpretation of the butler.

¶ After these things, the butler of the king of Egypt and his baker offended their Lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 & therefore hee put them in ward in his chiefe stewards house, in the prison and place where Joseph was bound.

4 And the chiefe butler gaue Joseph charge ouer them, and hee serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the

king of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And hee asked Pharaohs officers, that were with him in his masters ward, saying, ¶ Wherefore looke ye so sadly to day?

8 And hee answered him, We haue dreamed each one a dreame, and there is none to interpret the same. Then Joseph said vnto them, ¶ Are not interpretations of Gods tell them men now.

9 So the chiefe butler tolde his dreame to Joseph, and said vnto him, In my dreame beholds a vine was before me,

10 And in the wine were three branches, and as it budded, her floure came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and Iooke the grapes and wynding them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp his head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercy, I pray thee, vnto me, and make mention of mee to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Chaldees, and here also haue I done nothing, wherfore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Joseph, Also me thought in my dreame, that I had three white bakers on mine head.

17 And in the hyppocrite basket there was of all manner baken meates for Pharaoh, and the birds did eat them out of the basket vpon mine head.

18 Then Joseph answered, & said, This is the interpretation thereof: The three bakers are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a ree, and the birds shall eat thy flesh from off thee.

20 ¶ And on the third day, which was Pharaohs birth day, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butleriship, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Joseph had interpreted vnto him.

23 Per the chiefe butler did not remember Joseph, but he gaue him.

CHAP. XL.

36 Pharaohs dreames are interpreted by Joseph. 40 Hee is made ruler over all Egypt. 45 Josephs name is changed. 50 Hee hath two brethren that were in prison.

¶ Or, to doe vs violence and shame. h This declareth that where incontinencie is, therunto is ioyed extreme impudencie and craft. ¶ Or, after this manner,

¶ Ebr, in the prison house. i His euill entertainment in the prison may be gathered of the Gal. 10. 18. ¶ Ebr, enclined mercy vnto him. ¶ Or, lord, k That is, nothing was done without his commandement.

¶ Or, Eunuch, the word signifieth them that were in high estate, or them that were gelded. a God worketh many wonderfull meanes to deliuer his. b That is, every dreame had his interpretation, as the thing afterward declared.

¶ Ebr. Why are you so sad?

c Cannot God raise vp such as shall interpret such things?

d Hee was assisted by the Spirit of God, that his interpretation was true. ¶ Ebr, place.

e He refused not the meane to be delivered, which he thought God had appointed.

¶ Ebr, sleep.

f That is, made of white ewes, or as some read, baskets full of holes.

g He sheweth that the Ministers of God ought not to conceal that which God would make knowne to them.

h Which was an occasion to appoint his officers, and to examine them, that were in prison.

† Ebr., at the end of two years of days.

a This dream was not so much for Pharaoh, as to be a means to deliver Joseph, and to provide for Gods Church.

|| Or, sure to be bold.

|| Or, they place. b All these means God v. sed to deliver his servant, and to bring him into favour and authority.

c This fear was enough to teach him, that this vision was sent of God.

d The wife of the world understand not Gods secrets, but to his servants his will is revealed.

e He confesseth his fault against e's king, before he speaks of Joseph.

* Reade Chap. 40. 3.

Psal. 105. 20. f The wicked seek to the Prophets of God in their necessities, whom in their prosperity they abhorre.

g As though he would say, If I interpret thy dream, it cometh of God, and not of me. † Ebr., answers again.

† Ebr., naught.

malice and Ephraim. 34 The famine beganeth throughout the world.

And two years after, Pharaoh also dreamed, and behold, he stood by a river.

2 And loe, there came out of the river seven goodly kine, and fat fleshed, and they fed in a meadow:

3 And loe, seven other kine came up after them out of the river, evill favoured and lean fleshed, and stood by the other kine upon the brink of the river.

4 And the evill favoured and lean fleshed kine did eat up the seven well favoured and fat kine: so Pharaoh awoke.

5 Again he slept, and dreamed the second time: and behold, seven ears of corne grew upon one stalk, ranke and goodly.

6 And loe, seven thin ears and blasted with the East wind, sprang up after them:

7 And the thin ears devoured the seven ranke and full ears. Then Pharaoh awoke, and loe, it was a dream.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe Butler unto Pharaoh, saying, I call to mind my fault this day.

10 Pharaoh being angry with his servants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then we dreamed a dream in one night, both I, and hee: we dreamed each man according to the interpretation of his dream.

12 And there was with us a yong man an Egyptian, servant unto the chiefe steward, to whom when we told, he declared our dreames to us, so every one declared according to his dream.

13 And as hee declared unto us, so it came to passe: for hee restored mee to mine office, and hangd him.

14 Then sent Pharaoh and called Joseph, and they brought him hastily out of prison, and he shavd him, and changed his rayment, and came to Pharaoh.

15 Then Pharaoh said to Joseph, I have dreamed a dream, and no man can interpret it, and I have heard say of thee, that when thou hearest a dream, thou canst interpret it.

16 And Joseph answered Pharaoh, saying, I ascribe none to myselfe, but to God: for he shall tell thee the meaning of thy dream.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood by the bank of the river:

18 And loe, there came up out of the river seven fat kine, and well favoured kine, and they fed in the meadow.

19 Also loe, seven other kine came up after them, poore and very evill favoured, and lean fleshed: I never saw the like in all the land of Egypt for evill favoured.

20 And the lean and evill favoured kine did eat up the flesh of the seven fat kine.

21 And when I they had eaten them up, I could not bee knownen that they had eaten them, but they were still as evill favoured as they were at the beginning: so did I awake.

22 Whereupon I said in my dream, and behold, seven ears sprang out of one stalk, full and faire.

23 And loe, seven ears, withered, thinne, and blasted with the East wind, sprang up after them.

24 And the thinne ears devoured the seven good ears. Now I have told thee soothsayers, and none can declare it unto me.

25 ¶ Then Joseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven yeeres: and the seven good ears are seven yeeres: this is one dream.

27 Likewise the seven thinne and evill favoured kine that came out after them, are seven yeeres: and the seven emptic ears blasted with the East wind, are seven yeeres of famine.

28 This is the thing which I have said unto Pharaoh, that God hath shewed unto Pharaoh what he is about to do.

29 Behold, there come seven yeeres of great plenty in all the land of Egypt.

30 Again, there shall arise after them seven yeeres of famine, so that all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plenty be knownen in the land by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dream was doubled unto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh provide for a man of understanding and wisdome, let him over the land of Egypt.

34 Let Pharaoh make and appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful yeeres.

35 Also let them gather all the food of these good yeeres that come, and lay up coine under the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall bee for the provision of the land, against the seven yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his servants.

38 Then said Pharaoh unto his servants, Can we find such a man as this, in whom is the spirit of God?

39 Then Pharaoh said to Joseph, For as much as God hath shewed thee all this, there is no man of understanding, or of wisdom like unto thee.

40 ¶ Thou shalt be over mine house, and as thy word shall all my people be armed, only in the things thine will I bee above thee.

† Ebr., seven years into their inward parts.

h Both his dreames tend to one end.

|| Or, abundance and favour.

|| Or, they shall remember no more the plenty.

i The office of a true Prophet, is not onely to shew the evils to come, but also the remedies for the same.

k None should be preferred to honour that have not gifts of God meet for the same.

Psal. 105. 21.

1. mac. 2. 53.

2. Ebr. 7. 10.

† Ebr., mouth.

l Some read, the people shall kiss thy mouth: that is, shall obey thee in all things.

Chap. 37. 21.

God will take vengeance upon vs, and measure vs with our own measure.

† Ebr. *quasi* propter
between them,
h though hee
shewed himselfe
rigorous, yet his
brotherly affec-
tion remained.

¶ *Interpretation* I am not yet, saying, "Whence against thee shall I be, and ye would not hear?" and loe, his blood is now required.

22 And they were not aware that Joseph understood them: for hee had spake unto them by an interpreter.

23 And when hee turned from them, and wept, and turned to them againe, and communed with them, and looked Simeon from among them, and bound him before their eyes.

24 ¶ So Joseph commanded that they should fill their sackes with wheate, and put every mans money againe in his sacke, and give them victual for their iourney: and thus did he unto them.

25 And they laid their victual upon their asses, and departed thence.

26 And as one of them opened his sacke, for to give his asse pouldrer in the Iane, he espied his money: for so it was in his sackes mouth.

27 Then hee said unto his brethren, Why money is reftosed: for loe, it is euen in my sacke. And their heart faileth them, and they were astonished, and said one to another: What is this, what hath God done vnto vs?

28 ¶ And they came vnto Yaakob their father into the land of Canaan, and tolde him all that had befallen them, saying,

29 ¶ The man who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the country.

30 And wee said vnto him, What are true men, and are no spies.

31 And hee bewailed his brethren, sonnes of our father: one is not, and the youngest is this day with our father in the land of Canaan.

32 ¶ Then hee the lord of the country said vnto vs, Whereby shall I knowe if ye be true men? I require one of your brethren with me, and take food for the famine of your houses, and depart.

33 And bring your youngest brother vnto me, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

34 ¶ And as they emptied their sackes, behold, euerie mans bundle of money was in his sacke: and when they and their father sawe the bundles of their money, they were afraid.

35 ¶ Then Yaakob their father sayd to them, Fee haue robbed mee of my children: Joseph is not, and Simeon is not: and ye will take Benjamin: all these things I haue against you.

36 ¶ Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: I deliuer him to mine hand, and I will bring him to thee againe.

37 ¶ But hee said, My sonne shall not goe down with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Isaakob suffereth Benjamin to depart with his children. 23 Simeon is deliuered out of prison.

30 Joseph seeketh after, and receiveth. 37 They shall together.

Now great famine was in the land. 2 And when they had eaten up the victual, which they had brought from Egypt, their father said vnto them, Come againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, I shal see my brother, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food:

5 But if thou wilt not send him, we will not goe downe: for the man sayd vnto vs,

6 A while mee not in the face, except your brother be with you.

7 And Iudah said, And here I doe deale ye to enuill with me, as to sell euen me, whether ye had yet a brother, or no?

8 ¶ And they answered, The man asked straightly of our selues, and of our kindred, saying, Is your father yet aliuie? haue yet any brother? And we tolde him according to these wordes: could we know certainly what hee would say, bring your brother downe?

9 ¶ Then said Iudah to Isaac his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we and thou, and our children.

10 ¶ I will be surety for him: of mine hand shalt thou require him. ¶ If I bring him not to thee, and set him before thee, I then let me beare the blame for euer.

11 ¶ For except we had made this tarying, doubtlesse by this wee had returned the second time.

12 ¶ Then their father Isaac said vnto them, If it must needs be so now, doe thus: take of the first fruits of the land in your vessels, and bring the man a present, a little rosen, and a little borie, & spices and myrrhe, nuts and almonds:

13 And take double money in your hand, and the money that was brought againe in your sackes mouthes: carie it againe in your hand, lest it were some question.

14 ¶ Take also your brother, and arise, and goe againe to the man.

15 ¶ And God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shal be robbed of my child, as I haue been.

16 ¶ Thus the men tooke this present, and tooke with them much money in their hand with Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

17 ¶ And when Joseph sawe Benjamin with them, he said to his steward, Bring these men home, and kill meate, and make ready: for the men shall eat with mee at noone.

18 ¶ And the man did as Joseph bad, and brought the men vnto Josephs house.

19 ¶ Now when the men were brought into Josephs house, they were afraid, and sayd, Because of the money that came in our sackes mouthes at the first time, are we

a This was a great temptation to Isaakob, to suffer so great famine in that land where God had promised to bless him.

Chap. 42. 20.

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Chap. 42. 20.

† Ebr. *swore* out.
1 Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

¶ *Interpretation* found.

¶ *Interpretation* now, and partly as appeareth, here suspected them for Joseph.

¶ *Or*, of our estate and condition.
† Ebr. *in the month* of these words: that is, that thing which he asked vs.

Chap. 44. 32.
† Ebr. *it will* issue to vs.

¶ *Or*, *swore* swelt.

b When we are in necessitie, or danger, God forbiddeth not to vie all honest

meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d Hee speaketh these words not so much of despair, as to make his sonnes more careful to bring againe their brother.

¶ *Or*, *so the ruler of his house*.

e So the iudgement of God pressed their conscience,

wee

† Ebr. roll himselfe upon vs.
† Ebr. cast himselfe upon vs.

we brought, that bee my + picks a quarrel against vs. & I lay some thing to our charge, and bring vs in bondage, and our asses.

19 Therefore came they to Iosephs stewards, and communed with him at the doore of the house.

20 And Iudas, Dhr., wee came in dede downe hither at the first time to buy food.

21 And as we came to an Inne and opened our sacks, behold, every mans money was in his sacks mouth, even our money in full weight, but wee have brought it againe in our hands.

22 Also other money have wee brought in our hands to buy food, but we cannot tell who put our money in our sacks.

23 And he said, ¶ Peace be unto you, feare not: your God, and the God of your father hath given you that treasure in your sacks, I had your money: and he brought forth Benjamin unto them.

24 So the man ledde them into Iosephs house, and gave them water to wash their feet, and gave their asses provender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

27 And he asked them of their prosperitie, and said, Is your father the olde man, of whom yee tolde me, in good health: is he yet alive?

28 Who answered, Thy servant our father is in good health, hee is yet alive: & they bowed downe, and made obeisance.

29 And he lifting up his eyes, beheld his brother Benjamin his mothers sonne, and said, Is this your younger brother, of whom yee tolde mee? And he said, God bee mercifull unto mee, my sennie.

30 And Ioseph made haste, (for his affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber and wept there.

31 Afterward he washed his face, & came out, and restrained himselfe and said, Set on + meate.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eat bread with the Cherees: for that was an abomination unto the Egyptians.

33 So they late before him: the eldest according unto his age, and the youngest according unto his youth: and the men marvelled among themselves.

34 And they tooke meales from before him, and sent to them: but Benjamins meale was five times so much as any of theirs: and they drunke, and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brethemen of theft. 33 Iudas offereth himselfe to be servant for Benjamin.

Afterward he commanded his steward, saying, Fill the mens sakes with food, as much as they can carie, and put every mans money in his sakes mouth.

2 And put my cup, I meane the siluer cup, in the sakes mouth of the youngest, and his coine money. And he did according to the commaundement that Ioseph gave him.

3 And in the morning the men were sent away, they, and their asses.

4 And when they went out of the cite not farre off, Ioseph said to his steward, My fellows are the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded euill for good?

5 Is that not the cup, wherein my lord drinketh? and in the which hee doeth divine and prophesie: yee have done euill in so doing.

6 ¶ And when hee overtooke them, hee said those words unto them.

7 And they answered him, Wherefore sayth my lord such words? God forbid that thy servants should doe such a thing.

8 Behold, the money which wee found in our sakes mouthes wee brought againe to thee out of the land of Canaan: how then should we steale out of thy lords house siluer, or gold?

9 Which whosoever of thy servants it be found, let him die, and we also will bee my lords bondmen.

10 And he said, Now then let it be according unto your words: hee with whom it is found, shall be my servant, and yee shall be free.

11 Then at once every man tooke downe his sack to the ground, and every one opened his sack.

12 And he searched, and began at the eldest, and left at the youngest, and the cup was found in Benjamins sacke.

13 Then they rent their clothes, and saded every man his alle, and went againe into the cite.

14 ¶ So Iudas and his brethren came to Iosephs house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph said unto them, What act is this which ye have done? know ye not that such a man as I, can divine and prophesie?

16 Then sayd Iudas, What shall wee say unto my lord? what shall wee speake? and how can wee make our selves? God hath found out the wickednesse of thy servants: behold, wee are servants to my lord, both wee, and hee, with whom the cup is found.

17 But he answered, God forbid, that I should doe so, but the man with whom the cup is found, he shall be my servant, and goe ye in peace unto your father.

18 ¶ Then Iudas drew neere unto him, and said, Oh, my lord, let thy servant now speake a word in my lords eares, and let not thy wrath be kindled against thy servant: for thou art euen as Pharaoh.

19 ¶ Iudas asked his servants, saying, Have ye a father, or a brother?

a We may not by this example vie any lawfull practices seeing God hath commanded vs to walke in simplicitie.

† Ebr. his morning home.

b Because the people thought hee could divine, hee attributeth to himselfe that knowledge: or else hee fainteth that hee consulted with soothsayers for it: which simulation is worthy to be reprooved.

† Ebr. innocent.

c To signify how greatly the thing displeased them, and how sorry they were for it.

d If wee see how evident cause of our affliction, we vs looke to the secret counsel of God, who punisheth vs iustly for our finnes.

e Equall in authority, or next unto the King. Chap. 43. 3, 16.

¶ 3 And 20 And

Chap. 43. 3.

¶ Or, you are still. Notwithstanding the corruption of Egypt, yet Ioseph taught his family to feare God.

† Ebr. peace.

g For they two onely were borne of Rachel.

† Ebr. bewels.

† Ebr. bread. h To signifie his dignitie. i The nature of the superfluous is to cond. mne all other in respect of themselves.

k Sometime this word signifieth to be drunken, but here it is meant that they had enough, and drunke of the best wine.

† Ebr. child of his old age.

¶ Or, that I may see him,

Chap. 43. 3.

† Ebr. be with us.

f Rahel bare to Iacob, Ioseph and Benjamin. Chap. 37. 33.

g Ye shall cause me to die for sorrow.

† Ebr. his soule is bound to his soule.

Chap. 43. 9.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in beaunitie.

20 And we answered my lord, Wee haue a father that is olde, and a yong child which hee began in his age: and his brother is dead and hee alone is left of his mother, and his father loueth him.

21 Now thou saydest vnto thy seruants Bring him vnto mee, that I may see mine eye vpon him.

22 And we answered my lord, The child cannot depart from his father: for if he leaue his father, his father would die.

23 Then saidst thou vnto thy seruants, Except your yonger brother come downe with you, looke in my face no more.

24 So when wee came vnto thy seruant our father, and shewed him what thy lord had said,

25 And our father sayd vnto vs, Goe againe, buy vs a little food,

26 Then we answered, Wee cannot goe downe: but if our yongest brother goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant, my father, said vnto vs, Ye know that my wife bare mee two sonnes,

28 And the one went out from me, and I said, O fa surely he is come in pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, then yee shall bring my gray head in sorrow to the graue.

30 Now therefore when I come to thy seruant my father, and the child be not with vs (seeing that his life dependeth on the childs life,)

31 Then when hee shall see that the child is not come, hee will die, so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, as I said. If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore I pray thee, let mee thy seruant bide for the child, as a seruant to my lord, and let the child goe by with his brethren.

34 For how can I goe vp to my father, if the child be not with me, vntlesse I would see the cruell that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren, 2 Hee sheweth that all was done by Gods providence, 3 Pharaoh commaundeth him to stand for his father, 4 Ioseph exhorteth his brethren to conceale, 27 Iacob reioyceth.

Then Ioseph could not restraîne himselfe before all that stood by him, but he cried, Vane forch euerie man from me. And there taried not one with him, while Ioseph bidded himselfe vnto his brethren.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doth my father yet liue? But his

brethren could not answer him, for they were astonished at his presence.

4 Againe Ioseph said to his brethren, Come neere, I pray you to mee. And they came neere. And he said, I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore bee not sad, neither grieved with your selues that yee sold me hither: for God did send mee before you for your preservation.

6 For now two yeres of famine haue bene thorow the land, and thus yeres are before, wherein neither shall be eating nor harvest.

7 Wherefore God sent me before you to preferre your posteritie in this land, and to laue you alme by a great deliuerance.

8 Now then you sent not me hither, but God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come down to me, tarry not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine thus yeres of famine) lest thou perish through povertie, thou and thy householde, and all that thou hast.

12 And behold your eyes doe see, the eyes of my brother Benjamin, that I mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his neck.

15 Moreover, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 And the tidings came vnto Pharaohs house, so that they sayd, Iosephs brethren are come: and is pleased Pharaoh well, and his seruants.

17 Then Pharaoh sayd vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts, and depart, goe to the land of Canaan,

18 And take your father and your householde, and come to mee, and I will giue you the best of all the land of Egypt, and ye shall eate of the fat of the land.

19 And I commaund thee, Thus doe ye, take you chariots out of the land of Egypt for your children, and for your wives, and bring your father, and come.

20 Also I regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them chariots according to the commandment of Pharaoh: he gaue them dittelle also for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Benjamin hee gaue three

Abi. 7. 13.

b This example teacheth, that we must by all meanes comfort them which are truly humbled and wounded for their sinnes, Chap. 50. 20.

c Albeit God delect sinne, yet he turneth mans wickednesse to seruice to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Ebr. weye.

e The most plentiful ground. f The chiefeest fruits and commodities.

† Ebr. let not your eyes beare your vessels.

a Not that he was ashamed of his kindred, but that he would couer his brethrens fault.

|| Or, he sent as much, for wit, silver, as ye see 22. and ten asses.

g Seeing he had remitted the fault done towards him, hee would not that they should accuse one another. h As one betweene hope and feare,

three hundred pieces of silver, and five suits of raiment.

23 And vnto his father || likewise he sent ten hee asses laden with the best things of Egypt, and ten hee asses laden with wheat, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, ^g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iakob their father:

26 And told him, saying, Ioseph is yet aliué, and hee also is gouernour ouer all the land of Egypt, and Iakobs heart ^h failed: for he beleued them not.

27 And they told him all the wordes of Ioseph, which hee had sayd vnto them: but when hee saw the charets which Ioseph had sent to carie him, then the spirit of Iakob their father reuiued.

28 And Iſrael said, I haue enought: Ioseph my sonne is yet aliué: I will goe and see him, yet I die.

CHAP. XLVI.

2 God sheweth Iakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to asenue to Pharaoh.

¶ When Iſrael tooke his iourney with all that hee had, and came to Beer-sheba and offered sacrifice vnto the God of his father Iſhak.

2 And God spake vnto Iſrael in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then he said, I am God the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will ^b goe downe with thee into Egypt: and I will also ^c bring thee vp againe, and Ioseph shall ^d put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Iſrael caried Iakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they took their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, both ^e Iakob and all his seed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Iſrael which came into Egypt, even Iakob: and his sonnes: Reuben Iakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Shual, and Heron, and Carmi.

10 ¶ And the sonnes of ^f Simeon: Iemuel, and Iamin, and Obed, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of ^g Leui, Gerson, Kohath, and Merari.

12 Also the sonnes of ^h Iudah: Er and

Duan, and Shelah, and Pharey, and Zerah: (but Er and Duan died in the land of Canaan.) And the sonnes of Pharey were Heron and Hamul.

13 ¶ Also the sonnes of ⁱ Iſachar: Tola, and Phuaah, and Job, and Shimon.

14 ¶ Also the sonnes of Zebulun: Sered and Elon, and Jahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan-Aram, with his daughter Dinah. All the ^j soules of his sonnes, and his daughters, were thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of ^k Aſer: Jimnah, and Iſhuah, and Iſui, and Beriab, and Serab their sister. And the sonnes of Beriab: Heber, and Balchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iakob, euen secreteen soules.

19 The sonnes of Rachel Iakobs wife, were Ioseph and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Danieles, and Ephraim, which ^l Aſenath, the daughter of Poti-phar prince of On bare vnto him.

21 ¶ Also the ^m sonnes of Benjamin: Beriab, and Becher, and Ashbel, Sera, and Zaman, Eli, and Kioh, Naphtali, and Naphtali, and Aro.

22 These are the sonnes of Rachel, which were borne vnto Iakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Dushim.

24 ¶ Also the sonnes of Naphtali: Iahzel, and Guni, and Iſzer, and Shilem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and she bare these to Iakob, in all, seuen soules.

26 All the ⁿ soules that came with Iakob into Egypt, which came out of his ^o loynes (beside Iakobs sonnes wiues) were in the whole, threethree and fice soules.

27 Also the sonnes of Ioseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, || to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charet, and went vp to Goshen, to meete Iſrael his father, and presented himselfe vnto him, and fell on his necke, and wept on his necke ^p a good while.

30 And Iſrael said vnto Ioseph, Now let me bee dead, since I haue seene thy face, and that thou art yet aliué.

31 Then Ioseph led him to his brethren, and to his fathers house. I will goe by and shew Pharaoh, and tell him, ^q My brethren, and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the mid ^r was ^s seuen days, and because they are ^t seuen days, they were of ^u hale condition.

Exod. 1. 3 and 6. 14. Gen. 26. 5. 1 Chron. 5. 1.

Exod. 6. 15. 1 Chron. 4. 24.

1 Chron. 6. 1.

1 Chron. 2. 3 & 4. 31. chap. 38. 3.

1 Chron. 7. 1.

|| Or, person.

1 Chron. 7. 30.

chap. 41. 50.

1 Chron. 7. 6. and 8. 1.

Deut. 10. 22.

† Elr. shigher.

|| Or, to prepare him a place.

† Elr. hee had his charets.

† Elr. yet or still.

¶ He was not ashamed of his father, and kindred, though they were of hale condition.

Isakob brought before Pharaoh.

Genesis.

How Ioseph dealeth in the famine.

f God suffereth the world to hate his, that they may forsake the fifth of the world, and cleave to him.

thought their sheepe and their cattell, and at that they haue.

33 And if Pharaoh cal you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both wee and our fathers: that ye may dwell in the land of Goshen: for euerie shep keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Ioseph commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 23 The idolatrous Priestes haue liuing of the King. 28 Iosephs age: when he deieih, 30 Iosephs swearth to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

a That the king might be assured they were come, and see what manner of people they were.

2 And Ioseph tooke part of his brethren euen 5 fine men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

4 They sayd moreover vnto Pharaoh, For to iourneie in the land are we come: for thy seruants haue no pasture for their sheepe, so loze is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers ouer my cattell.

f Ebr. blessed.

7 Ioseph also brought Iakob, his father, and set him before Pharaoh: and Iakob saluted Pharaoh.

f Ebr. How many dayes are the yeres of thy life. Hag. 1.9.13.

8 Then Pharaoh sayde vnto Iakob, How old art thou?

9 And Iakob sayde vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirti yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

f Ebr. blessed. c Which was a cite in the country of Goshen, Exod. 1.11.

10 And Iakob fooke leaue of Pharaoh, and departed from the presence of Pharaoh.

d Some reade that he led them as little babes, because they could not provide for themselves: a gainst that famine.

11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of Ramesses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the young children.

13 Now there was no bread in all the

land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were f famished by reason of the famine.

f Ebr. brought to an extremity, or at their wits end.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layd vpon the money in Pharaohs house.

e Wherein hee both declareth his fidelitie toward the king, and his minde free from couetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bying your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the oxen, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But when they yere was ended, they came vnto him the next yere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

f For excepte the ground be tilled, and sown it periseth, and is as it were dead.

19 Altho shall we perish in the sight, both we, and our land: buy vs and our land for bread, and wee and our land will be bound to Pharaoh: therefore giue vs seed, that wee may liue and not die, and that the land get not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And hee remoued the people vnto the cities, from one f side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but received all of the kings liberality.

22 Onely the land of the priestes bought hee not: for the Priestes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them, wherefore they sold not their ground.

f Ebr. end of the border.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh, for, here is seed for you, sowe therefore the ground.

24 And of the increase ye shall giue the fifth part vnto Pharaoh, and foure parts shall bee yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saved our liues: let vs find grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, except the land of the Priestes onely, which was not Pharaohs.

h Pharaoh is providing for his ambitious priests: shalbe a condemnation toal them which neglected the true ministration of Gods word.

27 And Israel dwelt in the land of Egypt, in the country of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

Chap. 34. 2.
i Herby he pro-
fessed that he di-
ed in the faith of
his fathers, reas-
ching his chil-
dren to hope for
the promised
land.
k He reioycd
that Ioseph had
promised him, &
sitting him selfe
vp vpon his pil-
low, praised God,
reade 1. Chron,
39. 10.

28 Moreover, Isaakob lived in the land of
Egypt seuentene yeeres, so that the whole
age of Isaakob was an hundred fortye and se-
uen yeeres.

29 Now when the thre dyed neere that
Israel must dye, hee called his sonne Ioseph,
and said vnto him, If I haue now found
grace in thy sight, put thine hand now vnder
my thigh, and deale mercifully and truly
with me: burie me not, I pray thee, in E-
gypt.

30 But when I shall sleepe with my fa-
thers, thou shalt carry mee out of Egypt, and
burie me in their buriall. And he answered,
I will doe as thou hast said.

31 Then he said, Swaie vnto me. And
he swaie vnto him, And Israel was worshipped
towards the beere head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father.
3 Isaakob rehearseth Gods promise. 5 He receiveth
Iosephs sonnes as his. 19 He prefferreth the younger.
21 He propheseth his returne to Canaan.

1 **A**fter this, one sayd to Ioseph,
Lo, thy father is sicke: then hee tooke
with him his two sonnes, Manasseh and
Ephraim.

2 And one told Isaakob, and said, Behold,
thy sonne Ioseph is come to thee, and Israel
tooke his strength vnto him, and laye vpon
the bed.

3 Then Isaakob sayd vnto Ioseph, God
Almighty appeared vnto me at Luz in the
land of Canaan, and blessed me.

4 And hee said vnto mee, Behold, I will
make thee fruitful, and will multiply thee,
and will make a great number of people of
thee, and will giue thee this land vnto thy seede
after thee for an euerming possession.

5 And now thy two sonnes, Manasseh
and Ephraim, which are borne vnto thee
in the land of Egypt, before I came to thee
into Egypt, shall bee mine, as Ruben and
Simeon are mine.

6 But thy lineage which thou hast begot-
ten after them, shall bee thine: thy shall bee
called after the names of thine brethren in
their inheritance.

7 Now when I came from Padan, Ra-
bel was borne vnto mine hand in the land of Ca-
naan, by the way where there was but halfe a
daies iourney of ground to come to Ephraim:
and I buried her there in the way to Ephraim:
the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes,
and said, Whose are these?

9 And Ioseph said vnto his father, They
are my sonnes, which God hath giuen mee
heere. Then hee said, I pray thee bring them
to me, that I may bless them.

10 (For the eyes of Israel were dimme
for age, so that hee could not well see.) Then
hee caused them to come to him, and hee kissed
them, and embraced them.

11 And Israel sayd vnto Ioseph, I had
not thought to haue seene thy face: yet loe,
God hath shewed me alio thy seede.

12 And Ioseph tooke them away from
his knees, and did reverence downe to the
ground.

a Ioseph more
esteemeth that his
children should
be receiued into
Isaakobs family,
which was the
Church of God,
then to enioy all
the treasures of
Egypt.
|| Or, all sufficient.
Chap. 28. 13.

b Which is true
in the carnall Is-
rael vnto the
coming of
Christ, and in
the spirituall for
euer.
Chap. 47. 30.

Chap. 35. 19.

c The faithfull
acknowledge all
benefits to come
of Gods free
mercies,

† Ebr. his face to
the ground.

13 Then tooke Ioseph them both, Ephraim
in his right hand toward Israels left
hand, and Manasse in his left hand toward
Israels right hand, so he brought them vnto
him.

14 But Israel stretched out his right
hand, and layed it on Ephraims head,
which was the younger, and his left hand vpon
Manasses head (directing his hands of
purpose) for Manasse was the elder.

15 ¶ Also hee blessed Ioseph, and sayd,
The God before whom my fathers Abra-
ham and Ishak did walke, the God which
hath fed mee all my life long vnto this day,
bless thee.

16 The Angel which hath deliuered me
from all euill, bless thee the children, and let my
name bee named vpon them, and the name
of my fathers Abraham and Ishak, that
they may grow as fish into a multitude in the
mids of the earth.

17 But when Ioseph layd that his father
sayd his right hand vpon the head of Ephraim,
it displeased him, and hee layed his fa-
thers hand to remooue it from Ephraims
head to Manasses head.

18 And Ioseph said vnto his father, Not
so, my father, for this is the eldest: put thy
right hand vpon his head.

19 But his father refused, and sayd, I
know well, my sonne, I know well: hee
shall bee also a people, and hee shall bee great
likewise: but his younger brother shall bee
greater then he, and his seede shall bee full of
nations.

20 So hee blessed them that day, and sayd,
In thee Israel shall beleeve, and say, God
make thee as Ephraim and as Manasse,
and hee let Ephraim be before Manasse.

21 Then Israel said vnto Ioseph, Behold,
I die, and God shall bee with you, and bring
you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one
portion aboue thy brethren, which I gate
out of the hand of the Amorite by my sword,
and by my bow.

CHAP. XLIX.

1 Isaakob blesteth all his sonnes by name, and shew-
eth them what is to come. 10 Hee telleth them that
Christ shall come out of Iudah. 29 Hee will be bu-
ried with his fathers. 33 His death.

1 **T**hen Isaakob called his sonnes, and said,
Gather your selues together, for I may
tell you what shall come to you in the last
dayes.

2 Gather your selues together, and heare
ye sonnes of Isaakob, and hearken vnto Israel
your father.

3 ¶ Ruben mine eldest sonne, thou art
my might, & the beginning of my strength,
the excellency of dignity, and the excellency
of power.

4 Thou wast light as water: thou shalt
not bee excellent, because thou wert set by to
thy fathers bed: when blouded thou wast my
bed, thy dignitie is gone.

5 ¶ Simeon and Levi, brethren in euill,
the instruments of cruelty are in their habi-
tations.

6 Into their secretes let not my soule come:

d Gods iudge-
ment is oft times
contrary to
mans, and hee
preferreth that
which man do-
spiseth.

Hebr. 11. 21.
e This Angel
must be vnder-
stood of Christ,
as chap. 3. 13.
and 3. 17.

f Let them be
taken as my
children.
g Ioseph faileth
in binding Gods
grace to the or-
der of nature,

h In whom
Gods graces
should manifest-
ly appeare.

i Which they
had by faith in
the promise.

k By my children
whom God spae
red for my sake,
Chap. 34. 25.

a When God shall
bring you out of
Egypt: & because
that hee speaketh
of the Millias, he
nagmeth in the
last dayes.

b Begotten in
my youth.

c If thou hadst
not lost thy
birth-right by
thine offence.
Chap. 35. 23.

|| Or, it shall be
as my bed.
|| Or, their swords
were instruments
of violence.

Apophetic of the Messias.

Genesis.

Yaakob dieth:

d Or, tongue:
meaning, hat he
neither consented
to them in word
nor thought.
e The Sheche-
mics, chap. 34.
26.

f For Leui had
no part, and Si-
meon was vnder
Iudah, Iosh. 19.
i till God gaue
them the place
of the Amale-
kites, 1. Chron.
4. 43.

g As was veri-
fied in David
and Christ.

h His enemies
shal so feare him,
|| Or, kingdom.

i Which is Christ
the Messias the
giuer of all pro-
sperity: who shal
call the Gentiles
to saluation.

k A country
most abundant
with vines and
pastures is pro-
mised him.

l Ebr. an asse of
great bones.

m His force shal
be great, but he
shal want cou-
rage to resist his
enemies.

n Shal haue
the honour of
a tribe.

o That is, full
of subtiltie.

p Seeing the mi-
series that his
posterity shall
fall into, he bra-
ueth out in pray-
er to God, to re-
medie it.

q He shal abound
in corne and
pleasant fruits.

r Overcomming
more by faire
words, then by
force.

s Ebr. a some of
increases.

t Ebr. daughters.

u As his bre-
thren, when they
were his ene-
mies, Potiphar
and other.

f That is, God.

t In as much as he was more neere to the accomplish-
ment of the
promise, and it had bene more often confirmed.

my glory, bee not thou ioynd with their as-
sembly: for in their wrath they flew a man,
and in their selfe-will they digged downe a
wall.

7 Cursed be their wrath, for it was fierce,
and their rage, for it was cruel: I will di-
vide them in Yaakob, and scatter them in
Israel.

8 Thou Iudah, thy brethren shal praise
thee: thine hand shall be in the necke of thine
enemies: thy fathers sinnes shall a bow
downe vnto thee.

9 Iudah, as a Lyons whelpes shalt thou
come vp from the thople, my sonne. We shall
lie downe, and couch as a Lyon, and as a Li-
oness: Who shal strike him vp?

10 The scepter shall not depart from
Iudah, nor a lawgiuer from betweene his
feete, untill Siblos come, and the people
shall be gathered vnto him.

11 Wee shall binde his asse foale vnto the
vine, and his asse colt vnto the best vine:
hee shall wash his garment in wine, and his
cloke in the blood of grapes.

12 His eyes shall be red with wine, and his
teeth white with milke.

13 Zebulun shall dwell by the sea side,
and hee shall be a haven for ships: and his
border shall be vnto Sidon.

14 Issachar shall bee a strong asse,
couching downe betweene two burdens:

15 And hee shall see that rest is good, and
that the land is pleasant, and hee shall bow
his shoulder to beare, and shall be subiect vnto
tribute.

16 Dan shall iudge his people as one
of the tribes of Israel.

17 Dan shall bee a Serpent by the way,
an adder by the path, biting the houle heeles,
so that his rider shall fall backward.

18 O Lord, I haue waited for thy sal-
uation.

19 Gad, an hoste of men shall overcome
him, but hee shall overcome at the last.

20 Concerning Asher, his birad shall
be fat, and hee shall giue pleasures for a king.

21 Naphtali shall bee a Vinde let goe,
giuing goodly words.

22 Joseph shall bee a fruitful bough,
even a fruitfull bough by the well side: the
small boughs shall run vpon the wall.

23 And the archers grieved him, and
shot against him, and hated him.

24 But his bow abode strong, and the
hands of his armes were strengthened, by
the hands of the mighty God of Yaakob, of
whom was the feeder appointed by the stone
of Israel.

25 Euen by the God of thy father, who
shall helpe thee, and by the Almighty, who
shal binde thee with heavenly blessings from
about, with blessings of the deepe, that lye
beneath, with blessings of the breasts, and of
the wombe.

26 The blessings of thy father shall bee
stronger then the blessings of mine elders:
vnto the end of the billes of the world they
shall bee on the head of Joseph, and on the

top of the head of him that was separate
from his brethren.

27 Benjamin shall ravine as a wolfe:
in the morning hee shall devour the pray, and
at night hee shall diuide the thople.

28 All these are the twelve tribes of
Israel, and thus their father spake vnto
them, and blessed them: every one of them
blessed hee with a severall blessing.

29 And hee charged them, and sayd vnto
them, I am ready to bee gathered vnto my
people: burie mee with my fathers in the
caue that is in the fieldes of Ephron the Pit-
tite,

30 In the caue that is in the fieldes of
Bachpelah besides Haimre in the land of
Canaan: which caue Abraham bought with
the field of Ephron the Pittite for a posses-
sion to burie in.

31 There they buried Abraham and Sa-
rah his wife: there they buried Izhak and
Rebekah his wife, and there I buried Leah.

32 The purchase of the field, and the caue
that is therein, was bought of the children of
Heber.

33 Thus Yaakob made an end of giuing
charge to his sonnes, and plucked up his
feete into the bed, and gaue by the ghost, and
was gathered to his people.

CHAP. L.

13 Yaakob is buried, 19 Joseph forgiveth his
brethren, 23 Hee seeth his children children, 25
Hee dieth.

Then Joseph fell vpon his fathers face,
and wept vpon him, and kissed him.

2 And Joseph commanded his seruants
the Physicians to embalm his father, and
the Physicians embalmed Israel.

3 So forty dayes were accomplished (for
so long did the dayes of them that were em-
balmed last) and the Egyptians bewailed
him 40 dayes.

4 And when the dayes of his mourning
were past, Joseph spake to the house of Isha-
raoh, saying, If I haue now found fauour
in your eyes, speake, I pray you, in the eares
of Ishaarah, and say,

5 My father made mee swear, saying,
Loe, I die, burie mee in my graue, which I
haue made mee in the land of Canaan: now
therefore let mee goe, I pray thee, and burie
my father, and I will come againe.

6 Then Ishaarah said, Goe up and bury
thy father, as he made thee to sweare.

7 So Joseph went vp to bury his fa-
ther, and with him went all the seruants of
Ishaarah, both the Elders of his house, and
all the Elders of the land of Egypt.

8 Likewise all the house of Joseph, and
his brethren, and his fathers house: onely
their children and their sheepe, and their cat-
till left they in the land of Goshen.

9 And there went up with him both cha-
rets and horsemen: and they were an exceed-
ding great company.

10 And they came to Sozen Atad, which
is beyond Iordain, and there they made a
great and exceeding sore lamentation: and
he mourned for his father 40 dayes.

11 And

u Either in dig-
nitie, or when he
was sold from
his brethren,

Chap. 47. 30.

x Whereby is
signified how
quietly he died.

a He meant
them that em-
balm'd the dead,
and buried them.

b They were
more excessive in
lamenting then
the faithfull.

Chap. 47. 29.

c The very in-
fideles would haue
other performed

11 And when the Canaanites the inhabitants of the land saw the mourning in Gosen Arab, they sayd, This is a great mourning unto the Egyptians: wherefore the name thereof was called *Abel Mizraim*, which is beyond Jordan.

12 So his sonnes did unto him according as he had commanded them.

13 * For his sonnes carried him into the land of Canaan, and buried him in the cave of the field of Macpelah, which cave * Abraham bought with the field, to be a place to bury in, of Ephron the Hittite belives Hamer.

14 ¶ Then Joseph returned into Egypt, he, and his brethren, & all that went up with him to bury his father, after that hee had buried his father.

15 And when Josephs brethren saw that their father was dead, they sayd, ¶ It may bee that Joseph will hate us, and will pay vs to bury all the rust which wee did unto him.

16 Therefore they sent unto Joseph, saying, ¶ Thy father commanded before his death, saying,

17 ¶ Thus shall ye say unto Joseph, Forgive now I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee evil. And now, wee pray thee, forgive the trespass of the servants of thy fathers God. And Joseph wept, when he spake

unto him.

18 Also his brethren came unto him, and fell downe before his face; and said, Behold, we be thy servants.

19 To whom Joseph sayd, * Feare not: for I am not I under God:

20 ¶ When ye thought rust against me, God disposed it to good, that he might bring to passe, as it is this day, and save much people alive.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly unto them.

22 ¶ So Joseph dwelt in Egypt, he, and his fathers house: and Joseph lived an hundred and ten yeere.

23 ¶ And Joseph saw Ephraims children, even unto the third generation: also the sonnes of Machir the sonne of Manasse were brought up on Josephs knees.

24 And Joseph sayd unto his brethren, ¶ I am ready to die, and God will surely visite you, and bring you out of this land unto the land which hee swore unto Abraham, unto Isaac, and unto Jacob.

25 And Joseph took an oath of the children of Israel, saying, ¶ God will surely visite you, and ye shall carry my bones hence.

26 So Joseph died when hee was an hundred and tenne yeere olde: and they embalmed him, and put him in a chest in Egypt.

Chap. 45. 5. ¶ Or, am I to God? ¶ I mean, to take vengeance.

¶ Who by the good success cometh to remit it, and therefore it ought not to be revenged by me.

¶ Who notwithstanding he bare rule in Egypt about four score yeeres, yet was joynted with the Church of God in faith and religion.

Num. 32. 39. Hebr. 11. 22.

Exod. 13. 19. h He speaketh this by the spirit of prophesie, exhorting his brethren to have full trust in Gods promise for their deliverance.

¶ Or, the lamentation of the Egyptians.

Abel. 7. 16.

Chap. 23. 16.

¶ Or, a possession.

d An evil conscience is never fully at rest,

e Meaning that they which have one God, should be joynted in most sure love. ¶ Or, the messenger.

The second booke of Moses called Exodus.

THE ARGUMENT.

After that Iacob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of 400. yeeres, and of seventy persons grew to an infinite number, so that the king and the countrey grudget, and endevoured both by tyranny & cruel slavery to suppress them, the Lord according to his promise, Gen. 15. 14. had compassion of his Church and delivered them, but plagued their enemies in most strange and sundry sorts. And more that the tyranny of the wicked enraged against his Church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the same sea, which gave an entry & passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderful benefits: and albeit he had given them the Passover to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him, and his ministers: sometime moved with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repentment for their rebellions and wickednes. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his Word and Law, both concerning the manner of serving him, and also the forme of judgements and civill policie: to the intent that they should not serve God after their owne inventions, but according to that order which his heavenly wisedome had appointed.

CHAP. I.

1. The children of Iacob that came into Egypt. 2. The new Pharaoh oppresseth them. 3. The providence of God towards them. 4. The kings commandement to the midwives. 5. The sinnes of the Egyptians are commanded to be cast into the river.

¶ Thus are the names of the children of Israel, which came into Egypt (every man and his household came with him) (Gen. 46. 26.)

* 2. Reuben, Simeon, Levi,

and Judah,

3. Issachar, Zabulon, and Benjamin,

4. Dan, and Naphtali, Gad, and Asher.

5. So all the souls that came out of the loynes of Iacob, were seventy souls: Joseph was in Egypt already.

6. Now Joseph died, and all his brethren, and that whole generation.

7. ¶ And the children of Israel brought forth fruit, and increased in a multitude; and were multiplied, and were exceeding.

Gen. 46. 8.

a Moses declared both the wondrous order of God observing his promise to Abraham, Gen. 15. 14.



¶ Or, persons. Gen. 46. 27. Gen. 10. 23.

Abel. 7. 17.

¶ Or, did grow.

b Hee meaneth the country of Goshen.
c He considered not how God had preferred Egypt for Josephs sake.

exceeding mightie, so that the land was full of them.

8 Then there arose by a new king in Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, least they multiply, and it come to passe that if there be warre, they sayne themselves also into our enemies, and fight against vs, and get them out of the land.

11 Therefore did they let talkemasters o- uer them, to keepe them vnder with burdens and they builde the cities Pirahm and Raamses for the creatures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie cauled the children of Israel to serue.

14 Thus they made them wearie of their liues by sore laboꝝ in clay and in brick, and in all worke in the field, with all manner of bondage, i which they layed vpon them most cruelly.

15 Moreover, the king of Egypt commanded the midwives of the Chiew women, (of which the ones name was Shiphrah, and the name of the other Puah)

16 And said, When ye doe the office of a midwife to the women of the Chiewes, and see them on their stools, if it bee a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Forwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved allice the men children.

18 Then the King of Egypt called for the midwives, & said vnto them, Why haue ye done this, and haue preserved allice the men children?

19 And the midwives answered Pharaoh, Because the Chiewe women are not as the women of Egypt: for they are lively, and are delivered yer the midwife come at them.

20 God therefore prospered the midwives and the people multiplied, and were very mightie.

21 And because the midwives feared God therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man child that is borne, cast ye into the riuer, but reserve euery maid child allice.

CHAP. II.

2. Moses is borne and cast into the flage. 3. He is taken up of Pharaohs daughter and kept. 4. 2 He killeth the Egyptian. 5 He fleeth and marryeth a wife. 3 The Israelites cry vnto the Lord.

T hen there went a man of the house of Leui, & tooke to wife a daughter of Leui. 2 And the woman conceived and bare a sonne: and when shee saw that he was faire, shee hid him three moneths.

3 But when shee could no longer hde him, sheooke for him an arke made of reed,

and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the riuer side.

4 Now his sister stood afarre off to wit, what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes: she sent her maids to fet it.

6 Then shee opened it, and saw it was a child: and beheld the babe wept: so shee had compassion on it, and said, This is one of the Chiewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Chiewe women to nurse thee the child?

8 And Pharaohs daughter sayd to her, Goe. So the maid went & called the childs mother.

9 To whom Pharaohs daughter sayd, Take this child away, and nurse it for mee, and I will reward thee. Then the woman took the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and shee called his name Moses, because she said, I drew him out of the water.

11 And in those dayes, when Moses was grown, hee went forth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Chiew, one of his brethren.

12 And he looked i round about, & when hee saw no man, hee slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and beheld, two Chiewes strone: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And hee answered, Who made thee a man of authority, & a iudge ouer vs? Thinkest thou to kill mee, as thou killest the Egyptian? Then Moses feared and said, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee late downe by a well.

16 And the Priest of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and drone them away: but Moses rose vp, and defended them, and watered their sheepe.

18 And when they came to Ruel their father, he said, Vow are ye come to soone to day?

19 And they said, A man of Egypt deliuered vs from the hands of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then hee said vnto his daughters, And where is hee? why haue ye so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And

b Committing him to the providence of God whom shee could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that which God hath determined shall come to passe.

d That is, was fortie yeere old, Acts 7. 33.

e Ebr, thus and thus. e Being assured that God had appointed him to deliuer the Israelites, Acts 7. 35.

f Though by his feare he shewed his infirmities, yet faith couered it, Hebr. 11. 27.

g Or, prince,

h Ebr, saved them.

|| Or, grandfather.

d Into Canaan, and so we shall lose our commoditie. || Or, goe up out of the land. || Or, come and provision. e The more that God blesteth his the more doth the wicked enuy them.

f Ebr, where with they serued themselves of them by crueltie. f These seeme to haue bene the chiefs of the rest. Wisd. 18. 5. || Or, state where upon they fast in strack.

g Their disobedience herein was lawfull, but their dissembling euill. h That is, God increased the families of the Israelites by their meanes, i When tyrants cannot preuaile by craft, they break forth into open rage.

a This Leuite was called Amram, who married Iochabed, Chap. 6. 10. Num. 26. 59. 1. eino. 2. f. 13. allice 7. 20. hebr. 11. 23.

g Wherein he declared a thankfull mind, which would recompense the benefit done vnto his,

Chap. 18. 3.

h God humbleth his by afflictions that they should cry vnto him, & receive the fruit of his promise. i He iudged their cause, or acknowledged them to be his.

22 And he made a young man whose name he called Gersam: for his sayd, I have borne a stranger in a strange land.

23 And when in promise of time, the king of Egypt died, and the children of Israel sighd for the bondage, and cried: and their cry for the bondage came up vnto God.

24 And God heard their moane, and God remembered his covenant with Abraham, Isaac, and Jacob.

25 And God looked vpon the children of Israel, and God had respect vnto them.

C H A P. III.

1 Moses keepeth sheep, and God appeareth vnto him in a bush. 10 He sendeth him to deliver the children of Israel. 14 The Name of God. 16 God teacheth him what to doe.

When Moses kept the sheepe of Iethro his father in law, Priest of Midian, and drove the flocke to the backside of the desert, and came to the mountaine of God, & there.

2 And hee the Angel of the Lord appeared vnto him in a flame of fire, out of the midst of a bush: and he looked, and beheld, the bush burned with fire, and the bush was not consumed.

3 And therefore Moses said, I will turne aside now, and see his great light, why the bush burneth not.

4 And when the Lord saw that he turned aside to see, God called vnto him out of the midst of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither: put thy shoes off thy feet: for the place where thou standest, is holy ground.

6 Moreover, he sayd, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face: for he was afraid to looke vpon God.

7 And when the Lord sayd, I have surely seen the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I know their sorrows.

8 Therefore I am come downe to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land that floweth with milke and hony, even into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 And now loe, the cry of the children of Israel is come vnto mee, and I haue also seen the oppression, wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 But Moses said vnto God, Alas am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee. After that thou

hadst taken the people out of Egypt, thou shalt stand vnto the mountaine.

13 And Moses said vnto God, I beseech thee, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you, if they say vnto me, What is his name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. And he sayd, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: this is my name for ever, and this is my name vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Isaac, and Jacob, hath appeared vnto me, and sayd, I haue surely commended you, and that which is done vnto you in Egypt.

17 Therefore I do say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, vnto a land that floweth with milke and hony.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall go vnto the king of Egypt, and say vnto him, The Lord God of the Egyptians hath met with vs: for say thou vnto Pharaoh, let vs go, that we maye do our wayes in the wilderness, that we may sacrifice vnto the Lord our God.

19 But I knowe that the king of Egypt will not let you go, but by strong hand.

20 Therefore will I stretch out mine hand, and vnto Egypt with all my wonders, which I will doe in the midst thereof: and after that shall be let you go.

21 And I will make this people to be favoured of the Egyptians: so that when ye goe, ye shall not goe empty.

22 For every woman shall aske of her neighbour, & of her sister, that she looueth in her house, twels of siluer, and twels of gold, and raiment, and ye shall put them on your sons, and on your daughters, and shall spoile the Egyptians.

C H A P. IIII.

3 Moses led Ithrod his serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to help Moses. 21 God hardeneth Pharaoh. 23 Moses with circumcised his sons. 27 Aaron meeteth with Moses, and they come to the Israelites, and are blessed.

Then Moses answered, and said, But loe, they will not heare me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord God vnto him, Whatsoever thine hand shall shew, I will doe.

The God which hath euer been with me, and shalbe the God Almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

18 Moses saying haue visited.

19 appeared vnto us.

Because Egypt was full of idolatrie God would appoint them a place, where they should serue him purely.

This example may not be followed generally: though at Gods commaundment they did it fully, receiving some recompense of their labours. Chap. 1. 2. and 12. 35.

Or in this house of Solomon.

10 Moses wisheth the desert.

a It was called after the law was giuen.

b Called also Sinai.

Adi. 7. 10.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the midst thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruch 4. 7.

f Because of my presence, Math. 3. 12.

g For none causeth man to feare Gods iustice.

h Whole cruelty was intolerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledged his own weakness.

m Neither feare thine own weakness, nor Pharaohs tyranny.

a God bareth with Moses doubting, because he was once together with our faith.

Then

3 Then said hee, Call it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again, the Lord saide vnto Moses, Put forth thine hand, and take it by the taile. When hee put forth his hand, and caught it, and it was turned into a rodd in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation,

5 Doe this, that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto thee.

6 And the Lord saide furthermore vnto him, Thust now thine hand into thy bosome. And he thrust his hand into his bosome, and when heeooke it out againe, behold, his hand was leprous as snow.

Or, white as snow.

7 Wherefore he said, Put thine hand into thy bosome againe. So he put his hand into thy bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

Or, she words confirmed by the first signe,

8 So shall it bee, if they will not beleue thee, neither obey the voice of the first signe, yet shall they beleue for the power of the second signe.

9 But if they will not yet beleue these two signes, neither obey unto thy voyce, then shalt thou take of the water of the river, and poure it vpon the dry land: for the water, which thou shalt take out of the river, shall be turned to blood vpon the dry land.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene so; yet since thou hast spoken vnto thy seruant: but I am fflow of speech, and slow of tongue.

Or, from yesterday, and yet yesterday.

11 Then the Lord saide vnto him, What hath giuen the mouth to man? or who hath made the dumber, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

Math. 10. 29. and 12. 22.

12 Therefore goe now, and I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou hast sent.

Or, minister.

14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meet thee, and when hee seeth thee, he will bee glad in his heart.

Though we prouoke God lustily to anger, yet he will neuer reiect his.

15 Therefore thou shalt speake vnto him, and put the words in his mouth, and I will bee with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall bee thy spokesman vnto the people: and hee shall bee, when hee shall bee as thy mouth, and thou shalt bee to him as Gods.

Chap. 7. 1. g Meaning, as a wife counsellor, and full of Gods Spirit.

17 Wherefore, thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moses went, and returned to Iethro his father in law, and said vnto him, I pray thee, let me go, and returne to my brethren, which are in Egypt, and see whether they be yet alive. Then Iethro said to Moses, Goe in peace.

Or, kinfolk and language.

19 (For the Lord had said vnto Moses in Egypt, Goe, and returne to Egypt: for thou shalt see all them which I haue said to thee.)

20 Then Moses took his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Mosesooke the rod of God in his hand.

Or, thought they should.

21 And the Lord saide vnto Moses, When thou art entered, thou shalt come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and hee shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, even my first borne.

i By retaining my spirit, and deliuering him vnto Satan to encrease his malice.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, even thy first borne.

k Meaning, most deare vnto him.

24 And as hee was by the way in the innne, the Lord met him, and would haue killed him.

l God punished him with sickness, for neglecting his sacrament.

25 Then Zipporah took a sharpe knife, and cut away the foreskin of her sonne, and cast it in the earth, and said, Thou art indeed a bloody husband vnto me.

m This act was extraordinary: for Moses was sore sick, and God euen then required it.

26 So he departed from him. Then he said, A bloody husband (because of the circumcision.)

Or, the Angel, Or, Host.

27 Then the Lord saide vnto Aaron, Goe meet Moses in the wilderness. And he went and met him in the Mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Lord who had sent him, and all the signes wherewith hee had charged him.

29 So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moses had now experience of Gods promise, that he should haue good successe,

CHAP. V.

1 Moses and Aaron doe their messages to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry vnto Moses and Aaron, therefore, and Moses complaينت to God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto mee in the wilderness.

a Faith overcome cometh leare, and maketh men bold in their vocation.

2 And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

Or, God hath met us.

3 And they said, We will worship the God of the Hebrews: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest the lying vpon vs the pretillence of our word.

Or, lest he meet with us in the wilderness.

4 Then

Numb. 1. 17.
1. chron. 6. 1.
and 23. 6.

f For he was 43.
years old, when
hee came into
Egypt, and there
lived 94.
Numb. 26. 57.
1. chron. 6. 1.
and 23. 6.

Chap. 2. 2. numb.
26. 59.
g Which kinde
of marriage was
alser in the law
forbidden, Levit.
18. 12.
h Moles and hee
were brothers
children, whose
rebellion was
punished, Numb.
16. 1.
i Who was a
prince of Iudah,
Numb. 34. 39.

Numb. 35. 11.

k For their fa-
milies were so
great, that they
might be cor-
porated to armies.

l The disobedi-
ence both of Mo-
ses, and of the
people, the weth-
er that their deli-
verance came onely
of Gods free
mercy.

Or, a God to
Pharaoh,
I have given
thee power and
authoritie to
speake in my
name, and to ex-
ecute my iudge-
ments upon him.
Or, hee shall speake
for me before
Pharaoh.

Janur, and Chan, and Tachin, a Jar, and
Gathie the sonne of a Canaanish woman:
these are the families of Gerson.

16 ¶ These also are the names of the
sonnes of Levi in their generations: Ger-
shon and Kohath, and Merari: and the per-
sons of the life of Levi were an hundredth thirtie
and seven yeere.

17 The sonnes of Gerson, were Libni,
and Shuni by their families.

18 ¶ And the sonnes of Kohath, Amram
and Jshar, and Hebron, and Chisiel, (and
Kohath lived an hundredth thirtie and three
yeere.)

19 Also the sonnes of Merari were
Gashai and Meschi: these are the families of
Levi by their kindes.

20 ¶ And Amram tooke Tochebed his
sisters like to his wife, and she bare him
Aaron and Moles (and Amram lived an
hundredth thirtie and seven yeere.)

21 ¶ Also the sonnes of Jshar: ^b Kozab,
and Saphgah, and Hichai.

22 And the sonnes of Chisiel: Mishael,
and Elzaphan, and Schitai.

23 And Aaron tooke Elisheba daughter
of Aminadab, sister of Naasson to his
wife, which bare him Nadab and Abihu, E-
leazar and Jehanar.

24 Also the sonnes of Kozab: Asir, and
Chanaah, and Abisaph: these are the fami-
lies of the Kohathites.

25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his wife,
which bare him Phinehas: these are the
principall fathers of the Levites choicewout
their families.

26 These are Aaron and Moles to whom
the Lord said, Bring the children of Israel
out of the Land of Egypt, according to their
armies.

27 These are that Moles and Aaron,
which spake to Pharaoh king of Egypt, that
they might bring the children of Israel out
of Egypt.

28 ¶ And at that time when the Lord
spake unto Moles in the land of Egypt,

29 When the Lord, I say, spake unto Mo-
ses, saying, I am the Lord, spake thou unto
Pharaoh the king of Egypt all that I say
unto thee,

30 Then Moles sayd before the Lord,
Behold, I am of uncircumcised lippes, and
how shall Pharaoh heere me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moles and
Aaron doe the miracles of the Scriptures, and the blood,
and Pharaohs servants doe the like.

¶ When the Lord said to Moles, Behold, I
have made thee // Pharaohs God, and
Aaron thy brother shall // be thy Prophet.

2 ¶ Thou shalt spake all that I comma-
nded thee: and Aaron thy brother shall spake
unto Pharaoh, that hee suffer the children of
Israel to goe out of his land.

3 But I will harden Pharaohs heart,
and multiply my miracles and my wonders
in the land of Egypt.

4 And Pharaoh shall not hearken unto
you, that I may lay mine hand upon Egypt,

and bring out mine armies, even my people,
the children of Israel, out of the land of E-
gypt, by great indignities.

5 ¶ Then the Egyptians shall know that
I am the Lord, when I stretch forth mine
hand upon Egypt, and bring out the chil-
dren of Israel from among them.

6 ¶ Moles and Aaron did as the Lord
commanded them, even // so they did.

7 ¶ (Now Moles was fourscore yeere
old, and Aaron fourscore and three, when
they spake unto Pharaoh.)

8 ¶ And the Lord had spoken unto Mo-
ses and Aaron, saying,

9 If Pharaoh spake unto you, saying,
Shew a miracle for you, then thou shalt lay
unto Aaron, Take thy rod, and cast it before
Pharaoh, and it shall be turned into a // Ser-
pent.

10 ¶ Then went Moles and Aaron un-
to Pharaoh, and did even as the Lord had
commanded: and Aaron cast forth his rod
before Pharaoh and before his servants, and
it was turned into a serpent.

11 ¶ Then Pharaoh called unto his wis-
emen, and // soverers: and those soverers
also of Egypt did in like manner with their
enchantments.

12 For they cast downe every mans his
rod, and they were turned into serpents: but
Aarons rod overcame their rods.

13 ¶ So Pharaohs heart was hardened,
and he hearkened not to them, as the Lord
had said.

14 ¶ The Lord then said unto Moles,
Pharaohs heart is // obstinate, he refuseth to
let the people goe.

15 ¶ So went Pharaoh in the morning, (for
he will come forth unto the warre,) and thou
shalt stand // meet him by the rivers bank,
and the rod which was turned into a Ser-
pent, shalt thou take in thine hand.

16 ¶ And thou shalt lay unto him, The
Lord God of the Hebrews hath sent me un-
to thee, saying, Let my people goe: that they
may serve me in the wilderness: and be-
hold, hitherto thou wouldst not heare.

17 ¶ Thus sayeth the Lord, In this thou
shalt know that I am the Lord: behold, I
will smite with the rod that is in mine hand,
upon the water that is in the river, and it
shall be turned to blood.

18 And the fish that is in the river, it shall
die, and the river shall stinke, and it shall
// be stinkie the Egyptians to drinke of the wa-
ter of the river.

19 ¶ The Lord then spake to Moles,
Say unto Aaron, Take thy rod, and stretch
out thine hand over the waters of Egypt,
over their streames, over their rivers, and
over their poudes, and over all pooles of
their waters, and they shall be // blood, and
there shall be blood choicewout all the land
of Egypt, both in vessels of wood, and of
stone.

20 ¶ So Moles and Aaron did even as the
Lord commanded: and hee lift up the rod,
and smote the water that was in the river in
the sight of Pharaoh, and in the sight of his
servants: and // all the water that was in the
river was turned into blood.

b To strengthen
Moses faith, God
promiseth againe
to punish most
thoroughly the op-
pression of his
Church.
c Moles lived in
affliction and ba-
nishment furze
years before he
enjoyed his of-
fice to deliver
Gods people.

Or, dragons.

d It seemeth
that these were
Iannes and lam-
bres, read 1. Tim.
3. 8. so over the
wicked malicio-
usly resist the
truth of God.

Or, heauie and
dull.

e To wit, the
river Nilus.

Or, they shall be
worse, and ab-
horre to drinke.

The first
plague.

Chap. 17. 5.

Pal. 78. 44.

21 And

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

Wisd. 17. 7. In outward appearance, and after that the seven days were ended.

† Ebr. was made strong.

† Ebr. he sit not in heart as all the rivers.

21 And the fish that was in the river, died, and the river stank: so that the Egyptians could not drinke of the water of the river: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did likewise with their sojourners: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, & neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river for water to drinke: for they could not drinke of the water of the river.

25 And this continued fully seven dayes after the Lord had smitten the river.

¶ Or, seven dayes were accomplished.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the swarmer acknowledge Gods power. 24 Egypt is plagued with noyous flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward, the Lord said unto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue mee:

2 And if thou wilt not let them go, behold, I will smite all thy country with frogs:

3 And the river shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine owens, and into thy kinsading trouglies.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand, with thy rod vpon the streames, vpon the rivers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of Egypt.

7 And the sojourners disliked with their sojourners, and brought frogs vp vpon the land of Egypt.

8 And Pharaoh called for Moses and Aaron, and said, Pray ye vnto the Lord that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, Concerning mee, euen I command whither I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the river onely.

10 Then he said, To morrow. And he answered, Bee it as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, & from thy seruants, and from thy people: onely they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which hee had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the towne, in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh saw that hee had rest given him, hee hardened his heart, & hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with the rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters alledged likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Wherever the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (for, he will come forth vnto the waters, and say vnto him, Thus saith the Lord, Let my people go, that they may serue mee.

21 Else if thou wilt not let my people go, behold, I will send I swarmer of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmer of flies, and the ground also whereon they are.

22 But the land of Goshen where my people are, I will I canle to be wonderful in that day, so that no swarmer of flies shall be there, that thou mayest know that I am the Lord in the midst of the I land.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came great swarmer of flies into the house of Pharaoh, and into his seruants houses, so that throughout all the land of Egypt the earth was couered by the swarmer of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then we should offer vnto the Lord our God: that, which is an abomination vnto the Egyptians. For, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney into the desert.

¶ Or, laid open.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

¶ Or, made his heart heavie.

† The third plague.

e God confounded their wisdom and authoritie in a thing most vile. f They acknowledged that this was done by Gods power, and not by sorcery, Luke 11. 20.

¶ Or, a multitude of venomous beasts, as serpents, &c.

¶ Or, I will separate.

¶ Or, land of Egypt.

Wisd. 16. 9. ¶ The fourth plague.

g For the Egyptians worshipped diuers beasts, as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

† The second

plague.

b But Goshen where Gods people dwelt, were excepted.

Wisd. 17. 7.

c Not loue, but feare causeth the very infidels to seeke vnto God.

† Ebr. have thou honour ouer me.

¶ Or speaks plainly vnto mee.

† Ebr. according as thy word.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

¶ Or, upon thy thought, arise thou amirer.

The first and sixth plague.

Exodus.

The seventh plague.

chap. 3. 18.

h So the wicked
prelcribe unto
Gods messengers
how farre they
shall goe.

i He could not
judge his heart,
but yet he charged
him to doe
this vnfaiedly.

k Where God
giueth not faith,
no miracles can
preuaile.

desert, and sacrifice unto the Lord our God
as he hath commanded vs.

28 And Pharaoh said, I will let you goe,
that ye may sacrifice vnto the Lord your God
in the wilderness, but ¹ goe not farre away,
play for mee.

29 And Moses said, Behold, I will goe
out from thee, and play vnto the Lord, that
the swarmes of flies may depart from Pha-
raoh, from his seruants, and from his people
to morrow: but let Pharaoh from henceforth
¹ deccie no more, in not suffering the people
to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh,
and played vnto the Lord.

31 And the Lord did according to the say-
ing of Moses, and the swarmes of flies de-
parted from Pharaoh, from his seruants,
and from his people, and there remained not
one.

32 But Pharaoh ¹ hardened his heart at
this time also, and did not let the people goe.

CHAP. IX.

3 The mirraine of heales. 10 The plague of bot-
chors and sores. 23 The horrible haile, thunder, and the
lightning. 26 The land of Goshen neuer is excepted.
27 Pharaoh casteth his wickednesse. 33 Moses
prayeth for him. 35 Let it be of signat.

Then the Lord said vnto Moses, Goe to
Pharaoh, and tell him, Thus saith the
Lord God of the Egyptians, Let my people
goe, that they may serue me.

2 But if thou refuse to let them goe, and
wilt yet hold them still,

3 Behold, the hand of the Lord is vpon
thy stocke which is in the field: for vpon the
horses, vpon the asses, vpon the camels, vpon
the cattell, and vpon the Serpe shall bee a
mighty great mirraine.

4 And the Lord shall doe ¹ wonderfully
betwene the beasts of Israel, and the beasts
of Egypt: so that there shall nothing die of
all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying,
To morrow the Lord shall finish this thing
in this land.

6 So the Lord did this thing on the mor-
row: and all the cattell of Egypt died: but
of the cattell of the children of Israel died
not one.

7 Then Pharaoh ¹ sent, and beholde,
there was not one of the cattell of the Israe-
lites dead: and the heart of Pharaoh was
obdurate, and he did not let the people goe.

8 And the Lord said to Moses, and to
Aaron, Take your handfull of ashes of the
sojourn, and Moses shall sprinkle them to-
ward the heauen in the sight of Pharaoh:

9 And they shall be turned to dust in all
the land of Egypt: and it shall bee as a scab
breaking out into blisles vpon man, and
vpon beast, throughout all the land of E-
gypt.

10 Then they took ashes of the sojourn,
and stood before Pharaoh: and Moses
sprinkled them toward the heauen, and there
came a scab breaking out into blisles vpon
man, and vpon beast.

11 And the sojourners could not stand be-

fore Moses, because of the scab: for the scab
was vpon the enchanter, and vpon all the
Egyptians.

12 And the Lord hardened the heart of
Pharaoh, and he hearkened not vnto them,
as the Lord had said vnto Moses.

13 And the Lord said vnto Moses, Rise
by early in the morning, and stand before
Pharaoh, and tell him, Thus saith the Lord
God of the Egyptians, Let my people go, that
they may serue me.

14 For I will at this time send all my
plagues vpon ¹ thine hear, and vpon thy ser-
uants, and vpon thy people, ¹ but thou mayest
know that there is none like mee in all the
earth.

15 For now I will stretch out mine hand,
that I may smite thee and thy people with
the pestilence: and thou shalt perish from the
earth.

16 And indeed, ¹ for this cause haue I ¹ ap-
pointed thee to ¹ shew my power in thee,
and to declare my ¹ name throughout all
the world.

17 Yet thou exaltest thy selfe against my
people, and thou hast not yet.

18 Behold, to morrow this time I will
caine to raine a mighty great haile, such as
was not in Egypt since the foundation
thereof was layd, vnto this time.

19 Send therefore now, and ¹ gather thy
cattell, and all that thou hast in the field: for
vpon all the men, and the beasts, which are
found in the field, and not brought home,
the haile shall fall vpon them, and they shall
die.

20 Such then as feared the word of the
Lord among the seruants of Pharaoh, made
his seruants and his cattell flee into the
houses.

21 But such as ¹ regarded not the word
of the Lord, left his seruants and his cattell
in the field.

22 And the Lord sayd to Moses,
Stretch forth thine hand toward heauen,
that there may be haile in all the land of E-
gypt vpon man, and vpon beast, and vpon
all the herbes of the field in the land of E-
gypt.

23 Then Moses stretched out his rod to-
ward heauen, and the Lord sent thunder and
haile, and lightning vpon the ground: and
the Lord caused haile to raine vpon the land
of Egypt.

24 So there was haile, and fire mingled
with the haile, so greivous, as there was
none throughout all the land of Egypt, since
it was a nation.

25 And the haile smote throughout all the
land of Egypt all that was in the field, both
man and beast: also the haile smote all the
herbes of the field, and vpon the trees all the
trees of the field.

26 Onely in the land of Goshen (where
the children of Israel were) was no haile.

27 Then Pharaoh sent and called for
Moses and Aaron, and said vnto them, I
have now sinned: the Lord is righteous,
but I and my people are wicked.

28 Pray vnto the Lord (for it is enough)
that there be no more ¹ mighty thunders
and

chap. 4. 11.

e So that thine
owne conscience
shall condemne
thee of ingrati-
tude and malice.

Rem. 9. 17.
Or, for thee up,
Or, for show the,
d That is, that
all the world
may magnifie
my power in o-
uercomming
thee.

e Here wee say
though Gods
wrath be kind-
led, yet there is
certaine mercy
shewed euen to
his enemies.

† For, for not his
heart is.
f The word of
the minister is
called the word
of God.

† The seventh
plague.
† For, fire walkt.

† Or, since it was
established.

g The wicked
confesse their
finnes to their
condemnation,
but they cannot
believe to ob-
taine remission.
† For, voyces of
God.

† The first plague.
a He shall de-
clare his heauie
iudgement a-
gainst his ene-
mies, and his fa-
uour towards his
children.

b Into the land
of Goshen, where
the Israelites
dwelled.

† Or, smites.

† The sixth plague.

and haile, and I will let you goe, and ye shall carry no longer.

29 Then Moyses said vnto him, Alasone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that the voice is the Lords.

30 And for thee and thy seruants, I knowe a story I pray, yet will feare before the face of the Lord God.

31 (And the flaxe and the barley were smitten: for the barley was eared, and the flaxe was bolled.)

32 But the wheat and the rie were not smitten: for they were // bid in the ground.)

33 Then Moyses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raime and the haile, and the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said // by Moyses.

CHAP. X.

7 Pharaohs seruants counsel him to let the Israelites depart, 13 Grasshoppers distress the country, 16 Pharaohs confusioe his sinne, 22 Darkenesse is sent, 28 Pharaoh forbiddeth Moyses to come any more in his presence.

Chap. 4. 31.

|| Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken of for ever, where also we see the duty of parents toward their children.

b The end of afflictions is to humble our sinnes with true repentance vnder the hand of God.

|| Or, locusts. W^h 31, 16. 9.

|| Or, snare. c Meaning, the occasion of all these evils: so are the goods charged, as Elias was by Achab.

Againe, the Lord said vnto Moyses, Goe vnto Pharaoh: for I have hardened his heart, and the heart of his seruants, that I might shewe thee my miracles // in the midst of his realme.

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I have done in Egypt, and my miracles which I have done among them: that ye may know that I am the Lord.

3 Then came Moyses and Aaron vnto Pharaoh, and they layde vnto him, Thus sayeth the Lord God of the Hebrewes, How long wilt thou refuse // to humble thyselfe before mee? Let my people goe, that they may serue mee.

4 But if thou refuse to let my people goe, behold, to morrow will I bring // grasshoppers into thy coasts.

5 And they shall cower the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the bayle: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, How long shall he be // an offence vnto vs: let the men goe, that they may serue the Lord their God: wilt thou first knowe

that Egypt is destroyed?

8 So Moyses and Aaron were brought againe vnto Pharaoh, and hee said to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moyses answered, We will goe with our yong, and with our old, with our sonnes, and with our daughters, with our sheepe, and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayde vnto them, Let // the Lord so be with you, as I will let you goe and your children: behold, for // euill is before your face.

11 It shall not be so: now goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, the Lord said vnto Moyses, Stretch out thine hand toward the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, even all that the bayle hath left.

13 Then Moyses stretched forth his rod vpon the land of Egypt, and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the // grasshoppers.

14 So the grasshoppers went by vpon all the lande of Egypt, and // remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eat all the herbes of the land, and all the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the hearbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for // Moyses and Aaron in that, and said, I have sinned against the Lord your God, and against you.

17 And now forgive mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from mee this death onely.

18 Moyses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong East winde, and tooke away the grasshoppers, and bloweth cast them into the redde sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 // Againe the Lord sayd vnto Moyses, Stretch out thine hande toward heauen, that there may be vpon the land of Egypt, darkenesse, euen darkenesse, that may be felt.

22 Then Moyses stretched forth his hand toward heauen, and there was // a blacke darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose up from the place where hee was for three dayes.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe. e Punishment is prepared for you: some read, Yes intend some afflictions.

f The eight plague,

|| Or, he caused them to remaine.

g The wicked in their misery look to Gods ministers for helpe, albeit they hate and detest them.

h The water of the sea was red, because the sand of the sea is red: the Hebrewes call it the sea of bulrushes.

i Because it was so thick, f The ninth plague. W^h 17. 2.

W^h 4. 18. 11.

Bayes: "but all the children of Israel had sight where they dwelt.

24 Then Pharaoh called for Moses, and said, See, I see the Lord's only your shepe and your cattel that abide, and your children shall go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may do sacrifice unto the Lord our God.

26 Therefore our cattel also shall go with us: there shall not an hoof be left, for thereof must we take to serve the Lord our God: neither doe we know how we shall serve the Lord untill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go.)

28 And Pharaoh said unto him, Get thee from me: looke thou see my face no more; for whensoever thou comest in my sight, thou shalt die.

29 Then Moses sayde, Thou hast sayde with from henceforth will I see thy face no more.

CHAP. XI.

1 God prometh their departure. 2 He willet them to borrow their neighbors ierels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

ND the Lord had saide unto Moses, Per will I bring one plague more upon Pharaoh, and upon Egypt: after that he will let you go hence: when he leeteth you goe, he shall at once chase you hence.

2 Sprake thou now to the people, that every man require of his neighbour, and every woman of her neighbour Jewels of siluer and Jewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians also: Moses was very great in the land of Egypt: in the sight of Pharaohs servants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, About midnight will I goe out into the mids of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh, that sitteth on his chaine, unto the first borne of the maid seruant that is at the mill, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all they that seruaunts shall come downe unto mee, and fall before mee, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord sayde unto Moses, Pharaoh shall not heare you: that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not

the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Paschever. 2 The first born must reach their children the mystery thereof. 3 The first borne are slain. 4 The Israelites are driven out of the land. 5 The Egyptians are spoiled. 6 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake unto Moses and to Aaron in the land of Egypt, saying,

2 This moneth shall be unto you the beginning of moneths: it shall be to you the first moneth of the yere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, hee shall take his neighbour which is next vnto his house, according to the number of the persons: every one of you according to his eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yere olde: yee shall take it of the lambs, or of the kids.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then all the multitude of the Congregation of Israel shall kill it at enen.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eat the fleske the same night, roste with fire, and vneleuened bread: with some herbes they shall eat it.

9 Eat not thereof raw, boyld, nor sodden in water, but roste with fire, both his head, his feet, and his buttockes.

10 And yee shall reserve nothing of it vnto the morning: but that which remaineth of it vnto the morrowe, shall yee burne with fire.

11 And thus shall yee eat it, Your loynes girded, your shoes on your feet, and your staves in your handes, and yee shall eat it in haste: for it is the Lordes Paschever.

12 For I will passe through the land of Egypt the same night. I will smite all the first borne in the land of Egypt, both man and beast, and I will procure judgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, & the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and yee shall keepe it an holy feast vnto the Lord throughout your generations: yee shall keepe it holy by an ordinance for euer.

15 Seven dayes shall yee eat vneleuened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoever eateth leuened bread from

i The ministers of God ought not to yeeld one iot to the wicked, as touching their charge.
k That is, with what beasts, or how many.
l Though before he confessed Moses iust, yet against his owne conscience he threatned to put him to death.

a Without any condition, but with hast and violence.
|| Or, borrow.
Chap. 3. 32.
and 12. 35.
Eccles. 45. 1.

Chap. 12. 29.

W^h 4. 18. 11.

b From the highest to the lowest.

c That is, vnder thy power and government.
d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth,
Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.
b As touching the obseruation of feasts: as for other policies, they reckoned from September.
c As the fathers of the household had great or small families.
d He shall take so many as are sufficient to eat the lambe.
e Euery one in his house.
f Ebr. betweene the two evening, or twilights.

f That is, all that may be eaten.

g The lamb was not the Paschever, but signified it: as Sacraments are not the thing it selfe, which they doe represent, but signifie it.
|| Or, Princes, or rulers.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs coming, for then ceremonies had an end.

from the first day until the seventh day, that person shall be cut off from Israel.

|| Or, calling together of the people to serve God.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no works shall be done in them, save about that which every man must eat: and that only may ye do.

17 Ye shall keep also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by an ordinance for ever.

Levit. 23. 5.
numb. 28. 16.
k For in olde time to they counted, beginning the day at Sunne set, till the next day at the same time.

18 ¶ In the first month and the fourteenth day of the month, at even ye shall eat unleavened bread unto the one & twentieth day of the month, at even.

19 Seven dayes shall no leaven be found in your houses: for whatsoever eateth leavened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Obey our and take you in every of your households a lamb, and kill the Passover.

Heb. 11. 28.

22 And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the ^{||} Israel, and the ^{||} doore cheques with the blood that is in the basin, and let none of you go out at the doore of his house, until the morning.

|| Or, as a sign, or upper doore posts, || Or, two side posts.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintell, and on the two doore cheques, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

! The Angel sent of God to kill the first borne,

24 Therefore shall ye observe this thing as an ordinance both for thee and thy sonnes for ever.

25 And when ye shall come into the land, which the Lord will give you, as he hath promised, then ye shall keepe this service.

m The land of Canaan,
|| Or, ceremony,
194. 4. 6.

26 ¶ And when your children aske you, what service is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lord's Passover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 ¶ So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

n They gave God thanks for so great a benefit.
Chap. 11. 4.
† The tenth plague.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that lay on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts.

Wyl. 18. 5.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt, for there was no house where there was not one dead.

o Of those houses wherein any first borne was, either of men or beasts.

31 And he called to Moses and to Aaron

by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and goe forth the Lord as ye have said.

32 Take also your sheepe and your cattell as ye have said, and depart, and be not afflicted.

33 And the Egyptians did so: the people, because they would send them out of the land in haste: for they said, Allee die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they ate of the Egyptians' jewels of silver, and of jewels of gold, and of raiment.

Chap. 3. 32.
and 11. 3.

36 And the Lord gave the people favour in the sight of the Egyptians: so they granted their request: so they spoiled the Egyptians.

|| Or, let them.

37 Then the children of Israel took their journey from Ramesses to Succoth, about six hundred thousand men of foot, beside children.

Numb. 33. 3.
198. 24. 6.

38 And a great multitude of sundry flocks of people went out with them, and sheepe, and beasts, and cattell in great abundance.

q Which was a city in Goshen, Gen. 47. 11. r Which were strangers and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselves victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was four hundred and thirtie yeeres.

Gen. 15. 13. 22.

41 And when the four hundred and thirtie yeeres were expired, even the selfe same day departed all the houses of the Lord out of the land of Egypt.

7. 6. 24. 3. 17. From Abrahams departing from Vr in Chaldea unto the departing of the children of Israel from Egypt, are 430. yeeres.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 And the Lord said unto Moses and Aaron, This is the Law of the Passover: no stranger shall eat thereof.

† Except he be circumcised and onely profess your religion.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired servant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt eat none of the flesh out of the house, neither shall ye breake a bone thereof.

Numb. 9. 13.

47 All the Congregation of Israel shall observe it.

John 19. 36.

48 But if a stranger dwell with thee, and wilt observe the Passover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and hee shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

u They that are of the household of God must be alloyed in his faith and will.

49 ¶ One Law shall be to you that is borne in the land, and to the stranger that is borne in the land.

dwelleth among you.

50 Then all the children of Israel saw as the Lord commanded Moses, and they did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deleruance. 6 The institution of the Pascheour. 8. 14 An exhortation to teach their children to remember this deleruance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lord spake vnto Moses, saying,

2 Sanctifie vnto me all the first borne, that is, every one that first openeth the wombe among the children of Israel, alweill of man as of beast: for it is mine.

3 Then Moses said vnto the people, Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day came ye out in the moneth of Abib.

5 Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which be toward vnto thy fathers, that he would giue thee a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seven dayes thou shalt eate unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 And thou shalt shew thy sonne in that day saying, This is done, because of that which the Lord did vnto mee, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 And when the Lord shall bring thee into the land of the Canaanites, as he swore vnto thee and to thy fathers, and shall giue it thee,

12 Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of the beast: the males shall be the Lords.

13 But euery first foale of an asse thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt break his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 And when thy sonne shall aske thee

the more thou shalt say, What is this? thou shalt say vnto him, This is a mighty hand which the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh had heard heauen against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man, euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 Now when Pharaoh had let the people goe, God carried them not by the way of the Philistines country, forough it were neerer: (for God said, Lest the people repent when they see water, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went by armed out of the land of Egypt.

19 And Moses tooke the bones of Ioseph with him: for he had made the children of Israel swear, saying, God will surely visite you, and ye shall take my bones away hence with you.)

20 So they tooke their journey from Succoth, and camped in Etchan in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloude, to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 Hee tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4. 8 Pharaohs heart is hardened, and he pursueth the Israelites. 11 The Israelites stricken with scorpions, murmure against Moses. 13 Moses doth encourage them. 21 He divideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pharaoh betwene Migdol and the Sea, ouer against Baal-zephon: about it shall ye campe by the sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I will get me honour vpon Pharaoh and vpon all his host: the Egyptians also shall know that I am the Lord: and they shall do.

5 Then it was tolde the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his chariots, and took

|| Or, being a signe.

|| Or, signe of remembrance.

|| Or, because.

1 Which the Philistines would haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the word doth signifie, let in order, by due and due.

Gen. 50. 22.

Isa. 24. 30.

Numb. 33. 6.

Numb. 34. 14.

Deut. 1. 33.

Isa. 78. 14.

1. Cor. 10. 1.

l To defend them from the heate of the sunne.

Numb. 9. 19.

a From toward the countrey of the Philistines. b So the sea was before them, mountains on either side, and the enemy at their backe: yet they obeyed God and were deliuered.

Numb. 33. 7.

c By punishing his obstinate rebellion.

Chap. 12. 29. and 34. 19. leuit. 27. 26. num. 3. 13. c. 16. leuit. 2. 23.

Exod. 23. 13. f Ebr. house of servants.

a Where they were in most cruell slavery. b To signifie that they had no leisure to leauen their bread.

c Containing part of March & part of April, when corn be- gins to ripe in that countrey.

d Both the eleuenth and the first day were holy, as Chap. 12. 16.

e When thou dost celebrate the feast of vnleavened bread.

f Thou shalt haue continuall remembrance thereof as thou wouldst of a thing that is in thine hand, or before thine eyes.

Chap. 12. 29. and 34. 19. ebr. 44. 30.

g Ebr. the first cometh forth.

h This is also vnderstood of the horse and other beasts which were not offered in sacrifice.

i By offering a cleane beast in sacrifice, leuit. 22. 6.

d Iosephus writeth that besides these chariots, there were fifty thousand horsemen, and two hundred thousand footmen.
e With great joy and boldness.
Ios. 24. 6.
1. mac. 4. 9.

f They which a little before in their deliuerance reioycied, being now in danger, are afraid and murmure.

g Such is the impatience of the flesh, that it cannot abide Gods appointed times.
|| Or, deliuerance.

h Only put your trust in God without grudging or doubting.
i Thus in tentations faith fighteth against the flesh, and crieth which inward groanings to the Lord.

k The cloud sheweth light to the Israelites: but to the Egyptians it was darkness, so that their two hostes could not ioyne together.
Ios. 4. 23.
Psal. 114. 3.
Psal. 78. 13.
1. cor. 10. 1.
hebr. 1. 19.

tooke his people with him,
7 And tooke first boundred cholen chariots, and all the chariots of Egypt, and taketh out every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand.)

9 And the Egyptians pursued after them, and all the hostes and chariots of Pharaoh, and his horsemen, and his host overtook them camping by the Sea, beside Babath, before Baal-zephon.

10 And when Pharaoh heere nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cried unto the Lord.

11 And they said unto Moses, Hast thou brought vs to die in the wilderness, because there were no graves in Egypt: wherefore hast thou led us thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be left in rest, that we may serue the Egyptians: for it had been better for vs to serue the Egyptians, then that we should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold the saluation of the Lord which hee will shew to you this day. For the Egyptians, whom yee haue serued this day, ye shall neuer see them againe.

14 The Lord said fight for you: I therefore hold you your peace.

15 And the Lord said unto Moses, Wherefore criest thou vnto me? I speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on dry ground through the midst of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his host, vpon his chariots, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his chariots, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed, and went behinde them: also the pillar of the cloud went from before them, and stood behinde them,

20 And came betweene the campe of the Egyptians, and the campe of Israel, it was both a cloude and darkness, yet gaue it light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea dry land: for the waters were diuided.

22 Then the children of Israel went through the midst of the Sea vpon the dry ground, and the waters were a wal vnto

them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the midst of the Sea, euen all Pharaohs hostes, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fiery cloud and pillar, hee strooke the hoste of the Egyptians with feare.

25 For he tooke off their chariot wheeles, and they dyane them with much adoe: so that the Egyptians every one sayd, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may retorne vpon the Egyptians, vpon their chariots, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ouerthrew the Egyptians in the midst of the Sea.

28 So the water returned and covered the chariots and the horsemen, euen all the host of Pharaoh that came into the sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land through the midst of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea bank.

31 And Israel saw the mighty power, which the Lord shewed vpon the Egyptians: to the people feared the Lord, and deuoted the Lord, and his seruants Moses.

CHAP. XV.

1. 30 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 As the prayer of Moses the better waters are sweete. 26 God teacheth his people obedience.

Then sang Moses and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously, he hath and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord is my strength and praise, and hee is become my saluation. Hee is my God, and I will prepare him a Tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his name is Jehovah.

4 Pharaohs chariots and his hoste hath hee cast into the Sea by his cholen captaynes also were drowned in the red Sea.

5 The depths haue covered them, they sank into the bottom as a stone.

6 Thy right hand, O Lord, is glorious in power:

Which was about the three last houres of the night.

|| Or, heavily.

m So the Lord by the water saued his, and by the water drowned his enemies.

i The land. n That is, the doctrine which he taught them in the Name of the Lord.

a Praising God for the overthrow of his enemies, and their deliuerance. Wjd. 10. 10. || Or, the occasion of my song of praise. b To worship him therein. c In battell hee ouercometh euer. d Euer constant in his promise.

|| Or, power.

c Those that are enemies to Gods people, are his enemies.

ffOr, in the depth of the Sea,
† Ebr. my Gule
(shall be filled,

f For so often times the Scripture calleth the mighty men of the world.
g Which ought to be praised with all feare and reverence.
h That is, into the land of Canaan or into mount Zion,

Dent. 2. 35.
10. 2. 9.
ffOr, for thy great power,

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great joy: which custome the Jewes observed in certain solemnities, Judg. 11. 34. & 21. 27. but it ought not to be a cloake to cover our wanton dances.
l By singing the like song of thanksgiving.
m Which was called Bitham, Num. 33. 8.
ffOr, deliverance,

power: thy right hand, O Lord, hath bruised the enemy.

7 And in the great glory thou hast overthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And by the blast of thy nostrils the waters were gathered: the floods stood still as an heape, the depths congealed together in the heart of the sea.

9 The enemy said, I will pursue, I will overtake them, I will divide the spoyle, & my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with the winde, the sea covered them, they sank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the gods! who is like thee so glorious in holinesse, & fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie the people, which thou deliverest: thou wilt bring them in the strength unto thine holy habitation.

14 The people shall heare and be afraid: sorrow shall come upon the inhabitants of Palestina.

15 When the dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall waite faint hearted.

16 Feare and dread shall fall upon them: because of the greatness of thine arme, they shall be still as a stone, till the people passe, O Lord, till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the Sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever and ever.

19 For Pharaohs horses went with his chariots and his men into the sea, and the Lord brought the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing ye unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went threty dayes in the wilderness, and found no waters.

23 And when they came to Parah, they could not drinke of the waters of Parah, for they were bitter: therefore the name of the place was called Bitham.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there he proved them.

26 And sayde, If thou wilt diligently hearken, O Israel, unto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt give care unto his commandments, and keepe all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that heareth thee.

27 And they came to Elim, where there were twelve fountaines of water, and severall palm trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites came to the desert of Zin, and murmured against Moses and Aaron. 2 The Lord sendeth Quails and Manna. 3 The Sabbath is Sanctified unto the Lord. 37 The seventh day Manna could not be found: 38 It is kept for a remembrance to the posteritie.

AFTERWARD all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betweene Elim and Sinai) the fiftenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we fate by the fleshpots, when we ate bread out of bellies full: for ye have brought us out into this wilderness, to kill this whole company with famine.

4 Then said the Lord unto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall go out and gather: that that is sufficient for every day, that I may prove them, whether they will walke in my Law or no.

5 But the first day they shall prepare that which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron said unto all the children of Israel, At even ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: for he hath heard your gridings against the Lord: and what are we that ye haue murmured against us?

8 Again, Moses said, At even shall the Lord give you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmured against him: for what are wee? your murmurings are not against us, but against the Lord.

9 And Moses said to Aaron, Say unto all the Congregation of the children of Israel, Druce neere before the Lord: for hee

Ecclus. 38. 5.

n That is, God, or Moles in Gods Name.
o Which is to doeth that onely that God commandeth.

Num. 33. 9.

ffOr, last trees.

a This is the eight place where in they had camped, there is another place called Zin, which was the 33. place wherein they camped: and is also called Kadesh, Numb. 33. 36.

b So hard a thing it is to the flesh, not to murmur against God, when the belly is pinched.

† Ebr. the portion of a day in his day.
c To signifie that they should patiently depend on Gods providence from day to day.

d He gaue them not Manna, because they murmured, but for his promise sake.

e Hee that commandeth Gods Ministers, commandeth God himselfe.

[[Or, temptation,
Or, strife.

d When in ad-
uerty we thinke
God to be able
then we neglect
his promise, and
make him a liar.
Deut. 25. 17.

wist. 11. 3.
e Who came of
Elihu, Gen. 26. 12.
f That is, Horeb,
which is also cal-
led Sinai.

g So that we see
how dangerous
a thing it is to
faint in prayer.
h In the booke
of the Law.

i Ebr. put it in the
sore of Ioshua.
Num. 24. 20.
j Sam. 15. 3.
k That is, the
Lord is my man-
ner, as he declar-
ed by holding
vp his rod and
his hands.

l Ebr. the hand of
the Lord upon
the throne.

[[Balahe]] Balahe, because of the con-
tent of the children of Israel, and because
they had tempted the Lord, saying, Is the
Lord among vs or no?

8 ¶ Then came Amalek and fought
with Israel in Rephidim.

9 And Moses said to Ioshua, Choose vs
out men, and go fight with Amalek: to mor-
row I will stand on the top of the hill with
the rod of God in mine hand.

10 So Ioshua did as Moses had bid-
den, and fought with Amalek: and Moses, Aa-
ron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand,
Israel preuailed: but when he let his hand
s down, Amalek preuailed.

12 Now Moses hands were weary: ther-
fore they took a stone and put it vnder him,
and he sat vpon it: and Aaron and Hur
flayed by his hands, the one on the one side,
and the other on the other side: so his hands
were steady, untill the going downe of the
Sunne.

13 And Ioshua discomfited Amalek and
his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write
this for a remembrance, in the booke, and
rehearse it to Ioshua: for I will utterly
put out the remembrance of Amalek from
vnder heauen.

15 ¶ And Moses built an altar, and cal-
led the name of it Iehovah-nissi.

16 Also he said, The Lord hath sworne
that he will haue warre with Amalek from
generation to generation.

CHAP. XVIII.

1 Iethro cometh to see Moyses his sonne in lawe.
2 Moyses telleth him of the wonders of Egypt: 3 Ie-
thro receyeth, and offereth sacrifice to God. 4
What manner of men officers and Iudges ought to be.
5 Moyses obeyeth Iethros counsell, in appointing
officers.

¶ When Iethro the * Priest of Midian
Moses father in lawe heard all that
God had done for Moses and for Israel his
people, and how the Lord had brought Israel
out of Egypt.

2 ¶ Then Iethro the father in lawe of Mo-
ses tooke Zipporah Moses wife, (after hee
had sent her away)

3 And her two sonnes, Of wherof the one
was called * Gershom: for hee said, I haue
been an alien in a strange land:

4 And the name of the other was Elie-
zer: for the God of my father, said he was my
help, and deliuered me from the worde of
Pharaoh.)

5 And Iethro Moses father in lawe came
with his two sonnes, and his wife vnto Mo-
ses into the wilderness, where he campt by
the mount of God.

6 And hee said to Moses, I thy father
in lawe Iethro am come to thee, and thy wife
and her two sonnes with her.

7 ¶ And Moses went out to meete his
father in lawe, and did ob- yance, and kissed
him, and each asked of other his welfare,
and they came into the tent.

8 ¶ Then Moses told his father in lawe
all that the Lord had done vnto Pharaoh,
and to the Egyptians for Israels sake, and

all the traualle that had come vnto them by
the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnes
which the Lord had shewed to Israel, and be-
cause hee had deliuered them out of the hand
of the Egyptians.

10 ¶ Therefore Iethro said, Blessed be
the Lord who hath deliuered you out of the
hand of the Egyptians, and out of the hand
of Pharaoh: who hath also deliuered the
people from vnder the hand of the Egre-
tians.

11 Now I know that the Lord is great-
ter, then all the gods: for as they haue dealt
proudly with them, so are they recompen-
sed.

12 ¶ Then Iethro Moses father in lawe
tooke burnt offerings and sacrifices to offer
vnto God. And Aaron and all the Elders of
Israel came to eat bread with Moses father
in lawe before God.

13 ¶ Now on the morrow, when Moses
saw to ludge the people, the people stood a-
bout Moses from morning vnto euen.

14 And when Moses father in lawe saw
all that hee did to the people, hee said, What
is this that thou doest to the people? Why
sitteth thou thy selfe alone, and all the peo-
ple stand about thee from morning vnto
euen?

15 And Moses layd vnto his father in
lawe, Because the people come vnto me, so
seeke I God.

16 ¶ When they haue a matter, they come
vnto me, and I iudge betwene one and an-
other, and declare the ordinances of God,
and his Lawes.

17 But Moses father in lawe said vnto
him, The thing which thou doest, is not
well.

18 ¶ Thou dost wearie thy selfe great-
ly, and this people that is with thee: for the
thing is too heauy for thee: thou art not a-
ble to doe it thy selfe alone.

19 ¶ Heare now my voyce. (I will geue
thee counsell, and God shall be with thee.) Be-
thou for the people to Godward, and report
thou the causes vnto God.

20 And admonish them of the ordinan-
ces, and of the lawes, and shewe them the
way wherein they must walke, and the work
that they must doe.

21 ¶ For thou, provide thou among all the
people, men of courage, fearing God, men
healing truly, bating couetousnes: and ap-
point such ouer them to be rulers ouer thou-
sands, rulers ouer hundreds, rulers ouer fif-
ties, and rulers ouer tens.

22 And let them ludge the people at all
seasons: but every great matter let them
bring vnto thee: so let them ludge all small
causes: so that it be easier for thee, when they
shall heare the burden with thee.

23 ¶ If thou doe this thing, (and God so
commande thee) both thou shalt bee able to
endure, and all this people shall also goe qui-
etly to their place.

24 ¶ So Moses obeyed the voyce of
his father in lawe, and did all that hee had
sayd.

25 And Moses chooseth men of courage out

d Whereby it is
euidet that hee
worshipped the
true God, and
therefore Moses
refused not to
marrie his
daughter.

Chap. 18. 16, 23
and 5. 7. and 14. 9.

e For they that
drowned the
children of the
Israelites, peri-
shed themselves
by water.

f They are in
that place where
the sacrifice was
offered: for part
was burnt, and
the rest eaten.

g That is, to
know Gods will,
and to haue iu-
stice executed.

h Ebr. thou wilt
faint and fail.
Deut. 1. 9.

[[Or, counsell.

h Iudge thou
in hard causes,
which cannot be
decided but by
consulting with
God.

i What manner
of men ought to
be chosen to
beare office.

k Godly counsell
ought euer to be
obeyed, though
it come of our
inferiours: for so
fash God often
times giueth
wisdomme to
humble them
that are exalted,
and to declare
that one member
hath need of an-
other.

Chap. 18. 6.
a It may seeme
that hee lecher
backe for a time
to her father for
her impatiencie,
lest she should be
a let to his voca-
tion, which was
so dangerous.
Chap. 4. 25.

Chap. 18. 22.
b Horeb is called
the mount of God
because God
wrought many
miracles there.

So Peter calleth
the mount where
Christ was trans-
figured, the holy
mount: for by
Christs presence
it was holy for a
time. 2. Pet. 1. 18.

c That is, he sent
messengers to
say vnto him.
Ebr. of peace.

Israel chosen above all people. God Chap. xix. xxi. appeareth to Moses in the mount. 30

of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

26 And they judged the people at all seasons: but they brought the hard causes unto Moses: for they judged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his country.

C H A P. XXI.

1 The Israelites come to Sinai. 2 Israel is chosen from among all other nations. 3 The people promise to obey God. 4 Moses sheweth the will of God. 5 God appeareth unto Moses upon the mount in thunder and lightning.

1 **A**ND the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: and when they Israel camped before the mount.

3 But Moses went up unto God, for the Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,

4 I have seen to what I did unto the Egyptians, and how I carried you upon eagles wings, and have brought you unto me.

5 Now therefore, if ye will hearken my voice in deed, and keep my Covenant, then will I be to you a Father, and will be to you as many as I will, and I will be to you as many as I will, and I will be to you as many as I will.

6 For I will be unto me also a King, some of Priests, and an holy nation. A holy nation which thou shalt call the children of Israel.

7 And Moses came and told the children of the people, and when he told them all these words, they said, We will do as the Lord hath said.

8 And the people answered all together, and said, All that the Lord hath commanded we will do. And Moses returned the words of the people unto the Lord.

9 And the Lord said unto Moses, Behold, I come unto thee in a thick cloud, that the people may hear voices: I will talk with thee, and that they may also believe thee for ever: (for Moses had told the words of the people unto the Lord.)

10 Moreover, the Lord said unto Moses, Go to the people, and shew them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set markers unto the people round about, saying, Take heed to your selves that ye go not sorrow to the mount, nor touch the border of it: whosoever toucheth the mount shall surely die.

13 For he shall be touched, but shall not be feared to death, or stricken with death: whether it be man or beast, he shall not live: whosoever toucheth the mount shall surely die.

they shall come into the mountains.

14 And when Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be ready on the third day, & come not at your wives.

16 And the third day, when it was morning, there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the camp, was afraid.

17 Then Moses brought the people out of the tent to meet with God, & they stood in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lord came down upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and all the people stood afar off.

19 And when the sound of the trumpet blew long and ward louder & louder, Moses spake and God answered him by a voice.

20 For the Lord came down upon mount Sinai on the top of the mount: and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord said unto Moses, Go down, charge the people, that they break not their bonds, to go up to the Lord to gaze, lest many of them perish.

22 And he said, I will also with me come to the Lord, he sanctified him the Lord, & they stood.

23 And Moses said unto the Lord, The people cannot come up into the mount Sinai: for thou hast charged us, saying, Set markers on the mountains, and sanctified them.

24 And the Lord said unto him, Go, get thee down, and come by, thou, and Aaron with thee: but let not the priests and the people break their bonds to come up unto the Lord, lest he destroy them.

25 So Moses went down into the people, and told them.

C H A P. XX.

1 The commandments of the first table. 2 The people are commanded to love God. 3 God is to be loved above all things. 4 Of what sort the altar ought to be.

1 **W**HEN Moses came all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

2 Thou shalt have none other gods before me.

3 Thou shalt make thee no graven image, neither any likeness of thing that is in heaven above, neither that is in the earth beneath, nor that is in the waters under the earth.

4 Thou shalt not bow down to them, neither serve them: for I am the Lord thy God: a jealous God, visiting the iniquity of the fathers upon the children, upon the third generation.

5 Thou shalt not take the name of the Lord thy God in vain: for he that taketh the name of the Lord thy God in vain, shall be guilty of death.

6 And with bareheaded of the consumers of mine honour.

Or, in the

But give your

scelves to prayer

and abstinence,

that you may at

this time stand

only upon the

Lord, 1. Cor. 7. 31.

God vied the

carefull signet,

that his Law

should be had

in greater re

verence, and his

Majesty the

more feared.

He gave au

thority to Mo

ses by plaine

words, that the

people might

stand him

Or, in the

Or, in the

Or, in the

1 Read the oc-

29.

a Which was in

the beginning of

the month Si-

uan containing

part of May, and

part of June.

b That they de-

parted from Re-

phidim.

Adi 7. 38.

c God called

Isaac Israel,

therefore the

house of Isaac

and the people

of Israel signify

only Gods

people.

Dm. 12. 2.

d For the peo-

ple by saying

the word of

salut,

a Which was in

the beginning of

the month Si-

uan containing

part of May, and

part of June.

b That they de-

parted from Re-

phidim.

Adi 7. 38.

c God called

Isaac Israel,

therefore the

house of Isaac

and the people

of Israel signify

only Gods

people.

Dm. 12. 2.

d For the peo-

ple by saying

the word of

salut,

q Of the mother
or child.

|| Or, whither.

Leuit. 24. 10.
dent. 19. 11.
math. 5. 38.

r The execution
of this law only
belonged to the
Magistrate, Mat.
5. 38.

160 God reuen-
geth cruelty in
most leaſt things
Gen. 9. 5.

t If the beaſt be
punished, much
more ſhall the
murderer.

|| Or, iuſtified to his

u By the next
of kinne of
him that is
ſo ſlaine.

x Reade Gen.
23. 15.

y This law for-
biddeth not
only not to hurt,
but to beware
left any be
hurt.

with a child, ſo that her child depart from her,
and a death ſollow not, he ſhall be iuſtly pun-
niſhed, according as the womans husband
ſhall appoint him, or he ſhall pay as the
|| Judges determine.

23 But if death ſollowe, then thou ſhalt
pay life for life.

24 * Eye for eye, tooth for tooth, hand for
hand, foot for foot.

25 Burning for burning, wound for
wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite his ſervant in
the eye, or his maid in the eye, and hath per-
ſwaded it, he ſhall let him goe free for his eye.

27 Alio if he ſmite ſout his ſervants tooth,
or his maids tooth, hee ſhall let him goe out
free for his tooth.

28 ¶ If an oxe goe a man or a woman,
that he die, the oxe ſhall be ſtoned to death,
and his fleſh ſhall not be eaten, but the owner
of the oxe ſhall goe quite.

29 If the oxe were wont to puſh in times
paſt, and he hath bene ſold his maſter, and
he hath not kept him, and after hee killed a
man or a woman, the oxe ſhall be ſtoned, and
his owner ſhall die alſo.

30 If there be ſet to him a ſumme of mo-
ney, then he ſhall pay the ranſome of his life,
whatſoever ſhall be laid upon him.

31 ¶ Whether hee hath goſed a ſonne, or goſed
a daughter, hee ſhall be judged after the
ſame manner.

32 If the oxe goe a ſervant or a maid, he
ſhall giue unto their maſter thirty ſhekels
of ſilver, and the oxe ſhall be ſtoned.

33 ¶ And when a man ſhall open a well, or
when hee ſhall dig a pit, and cover it not, and
an oxe or an aſſe fall therein,

34 The owner of the pit ſhall make it
good, and giue money to the owners thereof,
but the dead beaſt ſhall be his.

35 ¶ And if a mans oxe hurt his neigh-
bours oxe that hee die, then they ſhall ſell the
live oxe, and diuide the money thereof, and
the dead oxe alſo they ſhall diuide.

36 ¶ If it be knowne that the oxe hath
been to puſh in times paſt, and his maſter
hath not kept him, he ſhall pay oxe for oxe, but
the dead ſhall be his owne.

CHAP. XXII.

1 Of theft, 5 damage, 7 lending, 14 borrowing,
16 enſuing of maids, 18 witchcraft, 20 idolatry, 21
ſupports of ſtrangers, widows and fatherleſſe, 25 ſu-
rers, 28 reſeruation to magiſtrates.

¶ If a man ſteale an oxe or a ſheep, and kill
it, or ſell it, he ſhall reſtore five oxen for the
oxe, and foure ſheepes for the ſheep.

2 ¶ If a theefe be found breaking vp,
and hee ſmiteth that hee dyes, no blood ſhall be
shed for him.

3 But if it be in the day light, blood ſhall
be ſhed for him; for he ſhould make full reſti-
tution: if hee had not wherewith, then ſhould
he be ſold for his theft.

4 If the theefe be found ſtole him aſſine,
(whether it be oxe, aſſe, or ſheep) he ſhall re-
ſtore the double.

5 ¶ If a man doe hurt ſeld, or his yard,
and put in his beaſt to feed in another mans
field, he ſhall reſtore of the beſt of his owne
field, and of the beſt of his owne vineyard.

6 ¶ If fire breake out, and catch in the
thornes, and the ſtacks of coine, or the ſtan-
ding corne, or the field be conſumed, hee that
kindled the fire, ſhall make full reſtitution.

7 ¶ If a man deliur his neighbours mo-
ney, or liſe, and it be ſtolen out of his houſe, if
the theefe be found, hee ſhall pay the double.

8 If the theefe be not found, then the ma-
ſter of the houſe ſhall be brought vnto the
|| Judges to ſwear, whether hee hath put
his hand vnto his neighbours good, or no.

9 In all manner of treſpaſſe, whether it
be for oxe, for aſſe, for ſheep, for raiment, or
for any manner of liſt thing, which another
challengeth to be his, the cauſe of both parties
ſhall come before the Judges, and whom
the Judges condemne, he ſhall pay the double
vnto his neighbour.

10 ¶ If a man deliur vnto his neighbour
to keepe aſſe, or oxe, or ſheep, or any beaſt, and
it die, or be hurt, or taken away by enemies,
and no man ſee it.

11 ¶ Another of the Lord ſhal be betwene
them twaine, that hee hath not put his hand
vnto his neighbours good, and the owner
of it ſhall take the othe, and he ſhall not make
it good.

12 ¶ But if it be ſtolen from him, he ſhall
make reſtitution to the owner thereof.

13 If it be to ſome in pieces, hee ſhall bring
it record, and ſhall not make that good, which
is deuoured.

14 ¶ And if a man borrow ought of his
neighbour, and it be hurt, or elſe die, the owner
thereof not being by, he ſhall ſurely make
it good.

15 If the owner thereof be by, he ſhall not
make it good: for if it be an hired thing, it
came for his hire.

16 ¶ And if a man entice a maide that
is not betrothed, and liſe with her, hee ſhall
indow her, and take her to his wife.

17 If her father reſuſe to giue her to him,
he ſhall pay money according to the dowry
of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 ¶ Wholoener lieth with a beaſt, ſhall
die the death.

20 ¶ He that offereth vnto any gods,
ſaue vnto the Lord only, ſhall be ſlaine.

21 ¶ Wholoener, thou ſhalt not do iniury
to a ſtranger, neither oppreſſe him: for ye
were ſtrangers in the land of Egypt.

22 ¶ ¶ Hee ſhall not trouble any widow,
nor fatherleſſe child.

23 ¶ If thou beſe or trouble ſuch, ſo hee call
and cry vnto me, I will ſurely heare his cry.

24 ¶ Then ſhall my wrath be kindled againſt
I will kill you with the ſword, and your
wives ſhall be widowes, and your children
fatherleſſe.

25 ¶ ¶ If thou lend money to my people,
that is, to the poore with thee, thou ſhalt not
be as an ſlurver vnto him: yet ſhalt not op-
preſſe him with uſury.

26 ¶ If thou take thy neighbours raiment
to pledge, thou ſhalt reſtore it vnto him be-
fore the ſunne goe downe.

27 For that is his covering onely, and
this is his garment for his ſkinne: wherein
he ſhall ſleepe.

† Ebr. gods.

d That is, whe-
ther hee hath
ſtolen.

e They ſhould
ſwear by the
Name of the
Lord.

† Ebr. broken.

Gen. 31. 39.

f He ſhall ſhow
ſome part of the
beaſt, or bring in
witnesses.

g He hath bin
indowd by
paying the him.

Deut. 22. 28.

h The ſan-
guine plague of God
vpon the oppreſ-
ſours.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

Leuit. 25. 37.

i For cold and
necessitie.
Mat. 23. 5.

h Thine abun-
dance of chy
corne, oyle, and
wine.
Chap. 13. 2, 13.
and 34. 19.
Leuit. 23. 8.
Mat. 24. 4, 5.
I And so haue
nothing to doe
with it.

that he sleepe herefoze when he crieth vnto
me, I will heare him: for I am mercifull.

23 ¶ Thou shalt not rayle vpon the
Magis, neither speake euill of the ruler of
the people.

29 ¶ Thine abundance and thy liquour
shalt thou not keepe backe. The first daye
of thy iournes shalt thou giue me.

30 A like wille shalt thou doe with thine or-
en and with thy sheepe: seven dayes it shalbe
with the damme, and the eighth day thou shalt
giue it me.

31 ¶ Ye shall be an holy people vnto me,
neither shall ye eat any fleshy thar is come
of beastes in the field: yee shall cast it to the
dogge.

CHAP. XXIII.

3 Not to follow the multitude. 13 Not to make
mention of the strange gods. 14 The three solemne
feastes. 20, 23 The Angel is promised to leade the
people. 25 What God promyseth, if they obey him.
29 God will cast out the Canaanites by little and lit-
tle, and why.

Thou shalt not receiue a false tale, nei-
ther shalt thou put thine hand with the
wicked, to be a false witnesse.

2 ¶ Thou shalt not follow a multitude
to doe euill, neither t agree in a controuersie
to be cleane after many, and ouerthrowe the
truch.

3 ¶ Thou shalt not esteeme a poore man
in his cause.

4 ¶ If thou meete thine enemies ore, or
his alle going astray, thou shalt b lying him
to him againe.

5 If thou see thine enemies a alle lying
vnder his burden, wille thou cease to helpe
him: thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right
of thy poore in his suit.

7 ¶ Thou shalt heere thee far from a false
matter, and shalt not slay the innocent and
the righteous: for I will not iustifie a wick-
ed man.

8 ¶ Thou shalt take no gift: for the gift
blindeth theyr wile, and peruertereth the wordes
of the righteous.

9 ¶ Thou shalt not oppresse a stranger:
for ye know the heart of a stranger, seeing ye
were strangers in the land of Egypt.

10 ¶ Thou shalt lixe yeeres thou shalt sow
thy land, and gather the fruits thereof.

11 But the seventh yeere thou shalt let it
rest, and be still, that the poore of thy people
may eate, and what they leaue, the beastes of
the field shall eate. In like manner thou shalt
doe with thy vineyard, and with thine olive
trees.

12 ¶ Sixe dayes thou shalt doe thy worke,
and in the seventh day thou shalt rest, that
thine ore, and thine alle may rest, and the
sonne of thy maide, and the stranger may be
restressed.

13 And ye shall take heed to all things that
I haue sayd vnto you, and ye shall make no
mention of the name of other gods, neither
shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast
vnto me in the yeere.

15 ¶ Thou shalt keepe the feast of unlea-
uened bread: thou shalt eate unleuened
bread seven dayes, as I commanded thee, in
the season of the month of Abib: for in it
thou camest out of Egypt: and none shall
appear before me empty.

16 The feast also of the harvest of the
first fruites of thy labours, which thou shalt
sowen in the field: and the feast of gather-
ing fruites in the ende of the yeere, when
thou shalt gather in thy labours out of the
field.

17 These three times in the yeere shall all
thy men chioyzen appeare before the Lord
Iehonab.

18 ¶ Thou shalt not offer the blood of my
sacrifice with leauened bread: neither shall
the fatte of my sacrifice remaine vntill the
morning.

19 ¶ The first of the first fruites of thy land
thou shalt bring into the house of the Lord
thy God: yet shalt thou not teete a kid in his
mothers milke.

20 ¶ Beholde, I send an Angel before
thee, to keepe thee in the way, and to bring
thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, and
promoke him not: for he will not spare your
misdoers, because my name is in him.

22 But if thou bracken vnto his voyce,
and doe all that I speake, then I will be an
enemy vnto thine enemies, and will afflict
them that afflict thee.

23 For mine Angel shall goe before thee
and bring thee vnto the Amorites, and the
Hittites, and the Perizzites, and the Cana-
anites, the Hittites, and the Jebusites, and I
will destroy them.

24 ¶ Thou shalt not bowe downe to their
gods, neither serue them, nor doe after the
workes of them: but I will utterly ouerthrow
them, and byake in peeces their images.

25 For ye shall serue the Lord your God,
and he shall blisse thy bread and thy water,
and I will take all thine euill away from the
mids of thee.

26 ¶ There shall none cast their fruite nor
bee barren in thy land: the number of thy
dayes will I fulfill.

27 I will send my feare before thee, and
will destroy all the people, among whom
thou shalt goe: and I will make all thine
enemies turne their backs vnto thee:

28 And I will send hornets before thee,
which shall bite out the Hittites, the Cana-
anites, and the Hittites from thy face.

29 I will not cast them out from thy face
in one yeere, lest the land growe to a wilderness,
and the beastes of the field multiplye a-
gainst thee.

30 By little and little I will byrme them
out from thy face, vntill thou increase, and
inherit the land.

31 And I will make thy coastes from the
red sea vnto the sea of the Philistines, and
from the desert vnto the river: for I will
disluse the inhabitants of the land into your
hand: and thou shalt byrme them out from
thy face.

Of Syria, 1 Of Arabia, called Desna. 1 To wit, Euphrates

Chap. 13. 2.
and 34. 18.

g That is, Easter,
in remembrance
that the Angel
passed ouer, and
spared the Israe-
lites, when he
slew the first
borne of the
Egyptians.

Deut. 16. 16.
ecclus. 35. 4.

h Which is
Whitsonde, in
token that the
Law was giuen
50. dayes after
they departed
from Egypt.

i This is the feast
of Tabernacles,
signifying that
they dwelled 40.
yeeres vnder the
tents, or the Ta-
bernacles in wil-
dernesse.

k No leauened
bread shall be
then in thine
house.

Chap. 34. 26.
deut. 14. 23.

l Meaning, that
no fruits should
be taken before
just tines: & here
by are bridled all
cruell and wan-
ton appetites.

Chap. 3. 2.
deut. 7. 21.

m I will giue
him mine autho-
rity, and he shall
gouerne you in
my name.

Chap. 33. 2. deut.
7. 21. iob. 24. 16.

n God comman-
deth his not only
not to worship
idols, but to de-
stroy them.

o That is, all
things necessary
for this present
life.

Deut. 7. 14.
p I will make
them afraid as
thy comming,
and send mine
Angel to destroy
them, as Chap.
33. 2.

168. 24. 13.
q Called the Euphrates

16. k Y

16. k Y

16. k Y

16. k Y

Chap. 24. 15.

dom. 7. 3.

† Ebr. officer, or
judge.

Deut. 9. 16.

Isa. 23. 13.

22 * Thou shalt make no covenant with them, nor with their gods:

23 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serve their gods, surely it shall be thy † destruction.

CHAP. XXIIII.

1 The people promise to obey God. 2 Moses writes the Cusill Lawes. 3. 13 Moses returneth into the Mountaine. 14 Aaron and Hur have the charge of the people. 18 Moses was fourty dayes and fourty night on the Mountaine.

Now he had said unto Moses, Come up to the Lord, thou, Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe up with him.

3 ¶ Afterward Moses came and told the people all the words of the Lord, and all the Labors: and all the people answered with one voice, and said, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the words of the Lord, and rose up early, and let up an altar vnder the Mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong men of the children of Israel, which offered burnt offerings of beutes, and sacrificed peace offerings unto the Lord.

6 Then Moses took half of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After he took the || booke of the Covenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses took the * blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel, and boder his face was as it were a † woike of a Saphir stone, and as the very beaven when it is cleare.

11 And vpon the nobles of the children of Israel hee layd not his hand: also they saw God, and e did eat and drinke.

12 ¶ And the Lord layde vnto Moses, Come vp to mee into the Mountaine, and be there, and I will giue thee † Tables of stone, and the Lawe and the Commandment which I haue written, for to teach them.

13 Then Moses rose up and his minister Joshua, and Moses went up into the Mountaine of God.

14 And said vnto the Elders, Tarry ye here, till mee come againe vnto you: and behold, Aaron, and Hur are with you: whosomuer hath any matters, let him come to them.

15 Then Moses went vnto the Mount, and the cloud covered the Mountaine,

16 And the glory of the Lord abode vpon

Mount Sinai, and the cloud covered it six dayes: and the seventh day hee called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like a consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.

18 And Moses entered into the widdes of the cloud, and went up to the Mountaine: and Moses was in the Mount sixte dayes and sixte night.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mosaic state. 23 The Table. 31 The Candlestick. 40 All must be done according to the pattern.

¶ Then the Lord spake vnto Moses, saying,

2 * Speake vnto the children of Israel, that they recieve an offering for mee of euery man, whose heart giueth it freely, ye shall make the offering for me.

3 And shew the offering which ye shall make of them, gold, and silver, and brasse, 4 And || blew sticke, and purple, and scarlet, and fine linnen, and goats haire,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood of Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweet savours.

7 Onely stoner, and stones to be set in the Ephod, and in the breast plate.

8 Also they shall make me a Sanctuarie, that I may dwell among them.

9 According to all that I shew thee, returne thou, ye shall make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt overlay it with pure gold: within and without shalt thou overlay it, and shalt make vpon it a || crowne of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the foure || corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make bannes of Shittim wood, and couer them with gold.

14 Then thou shalt put the bannes in the rings by the sides of the Arke, to barte the Arke with them.

15 The bannes shall be in the rings of the Arke: they shall not be taken away from it. 16 So thou shalt put in the Arke the Testimonie which I shall giue thee.

17 Also thou shalt make a || Setey frame of pure gold, two cubites and an halfe long, and a cubite and a halfe broad.

18 And thou shalt make two Cherubims of gold: of woike beaten out with the hammer shalt thou make them as the two ends of the Setey bar.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the

|| Or, lim.

1 The Lord appeared like de-

mouring fire to carnal men, but to them that he draweth with his

spirit, he is like pleasant Saphir.

Chap. 34. 26.

deut. 9. 2.

a After the Moral and iudicial Law, he giueth them the Ceremonial Law, that nothing should be left to mans invention.

Chap. 35. 5.

b For the building and use of the Tabernacle.

|| Or, yellow.

c Which is thought to be a kind of cedar which will not rot.

d Ordained for the Priests.

Chap. 28. 4.

Chap. 28. 15.

e A place both to offer sacrifices, and to hear the Law.

Chap. 37. 26.

|| Or, a circle, and a border.

|| Or, fast.

f The Stone Tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

|| Or, covering, or propitiatorie.

g There God appeared mercifully vnto them: and this was the figure of Christ.

a When he called him up to the mountaine to giue him the Lawes, beginning at the 30 chapter hitherto.

b When he had received these Lawes in mount Sinai.

† Ebr. iudgements, Chap. 19. 8.

Chap. 30. 24.

|| Or, at the foot of the mountaine.

c For as yet the Priesthood was not giuen to Leui.

|| Or, the booke of the Law.

1. Pet. 1. 2.

Isa. 9. 20.

d Which blood signifieth that the Covenant broken, cannot be satisfied without bloodshedding.

e As perfectly as their infirmities could behold his Maiestie.

† Ebr. brick-work.

f He made them not afraid, nor punished them.

g That is, rejoiced.

h The second time.

i Signifying, the hardness of our hearts, except God doe write his lawes therein by his Spirit.

Iere. 31. 33. Ezek. 11. 19. 2. cor. 3. 3. Heb. 8. 10. and 10. 16.

k To wit, the people.

the other ends: of the matter of the mercy-seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on high, covering the mercy-seat with their wings, and their faces one to another: to the mercy-seatward shall the faces of the Cherubims be.

21 And thou shalt put the mercy-seat above upon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee.

22 And there I will declare my selfe vnto thee, and from above the mercy-seat betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will give thee in commandement vnto the children of Israel.

23 ¶ Thou shalt also make a Table of Sycamore wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

24 And thou shalt cover it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of 4 four fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it four rings of gold, and shalt put the rings in the four corners, that are in the four feet thereof.

27ouer against the border shall the rings be for places for barres to beare the Table.

28 And thou shalt make the bars of Sycamore wood, and shalt overlay them with gold, that the table may be borne with them.

29 Thou shalt also make 4 dishes for it, and incense cups for it, and coverings for it, and goblets where with it shall bee couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the table shewbread before me continually.

31 ¶ Also thou shalt make a candlestick of pure gold: of 7 woike beaten out with the hammer shall the candlestick be made, his shaft, & his branches, his bowles, his knops: and his flowers shall be of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knop and one flower in one branch: and three bowles like almonds in the other branch, one knop and one flower: so throughout the six branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be four bowles like vnto almonds, his knops and his flowers.

35 And there shall bee a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder the six branches coming out of the Candlestick.

36 Their knops and their branches shall be thereof: all this shall be one beaten woike of pure gold.

37 And thou shalt make the seven lamps

thereof: and the lamps thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shall be of pure gold.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 Look therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinences. 2 The place of the Arke, of the Mercy seat, of the Table, and of the Candlestickes.

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blew silke, and purple, and scarlet: and in them thou shalt make Cherubims of 4 bordered woike.

2 The length of one curtaine shall be eight and twentie cubites, and the breadth of one curtaine, foure cubites: eueri one of the curtaines shall haue one measure.

3 Five curtaines shall be coupled one to another: and the other five curtaines shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, which is in the selvedge of the coupling, & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

5 Fifte strings shalt thou make in one curtaine, and fifte strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall bee one right against another.

6 Thou shalt make also fifte 11 taches of gold, and couple the curtaines one to another with the taches, and it shall be one 11 Tabernacle.

7 ¶ Also thou shalt make curtaines of goats haire to be 4 a covering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple five curtaines by themselves, and the six curtaines by themselves: but thou shalt double the six curtaine vpon the forefront of the covering.

10 And thou shalt make fifte strings in the edge of one curtaine in the selvedge of the coupling, and fifte strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifte 11 taches of brass, & fasten them on the strings, and shalt couple the covering together, that it may be one.

12 And the remnant that resteth in the curtaines of the covering, euen the half curtaine that resteth, shall be left at the backside of the Tabernacle.

13 That the cubit on the one side, and the cubit on the other side of that which is left in the length of the curtaines of the covering, may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make

k This was the talent weight of the Temple, and weighed 120 pound.
Hebr. 8, 5. affi.
7.44.

a That is, of most cunning, or fine woike.

b On the side, that the curtaine might be tied together.

c In trying together both the sides.
¶ Or, bookes.
¶ Or, partitions.

d I restraine and weather should marie it.

e That is, five on the one side, and five on the other, & the six should hang ouer the doore of the Tabernacle.

¶ Or, bookes.

f For these curtaines were two cubites longer then the curtain of the Tabernacle: so that they were sider by a cubite on both sides.

¶ Or, will appoint with thee.
Num. 7, 89.

Chap. 37, 10.

¶ Or, on hand broad.

b To set the bread vpon.

Chap. 37, 17.
i It shall not be molten, but beaten out of the hampe of gold with the hammer.

Chap. 37, 17.

k So behead.
¶ Or, bookes.
that is, hang from.
1 WhieF.
entire.
yeare.

a To be put vp. make a covering of rammes skimes dyed redde, and a conering^a of badgers skimes that was made of about.

b This was the third covering for the Tabernacle.

15 ¶ Also thou shalt make boords for the Tabernacle of Shittim wood to stand vp.

16 Euen cubites shall be the length of a boord, and a cubite, and an halfe cubite the breadth of one boord.

17 Two tenons shalbe in one boord set in order as the feet of a ladder, one against another: thus shalt thou make for all the boords of the Tabernacle.

18 And thou shalt make boordes for the Tabernacle, euen twenty boordes on the South side, euen full South.

19 And thou shalt make forty || lockets of siluer vnder the twenty boordes, two lockets vnder one boord for his two tenons, and two lockets vnder another boord for his two tenons.

20 In like manner on the other side of the Tabernacle toward the North side shall bee twenty boords.

21 And their forty lockets of siluer, two lockets vnder one boord, and two lockets vnder another boord.

22 And on the side of the Tabernacle toward the West, shalt thou make six boords.

23 Also two boords shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe: toynd beneath, and likewise they shalbe toynd about to a ring: thus shall it bee for them two: they shalbe for the two corners.

25 So they shalbe eight boords hauing lockets of siluer, euen sixteen lockets, that is, two lockets vnder one boord, and two lockets vnder another boord.

26 ¶ Then thou shalt make fine barres of Shittim wood for the boords of one side of the Tabernacle.

27 And fine barres for the boords of the other side of the Tabernacle: also fine barres for the boords of the side of the Tabernacle toward the West side.

28 And the middle barre shall go through the mids of the boords, from end to end.

29 And thou shalt couer the boords with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare by the Tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreover, thou shalt make a baile of blue lilke and purple, and scarlet, and fine twined linnen: thou shalt make it of hyppodred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hooks shalbe of gold) standing vpon foure lockets of siluer.

33 ¶ Afterward thou shalt hang the baile † on the hooks, that thou mayest bing in thither, that is (within the baile) the Arke of the Testimony: and the vaile shall make you a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Marcy seate vpon the Arke of the Testimony in the most Holy place.

35 And thou shalt set the table without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the North side.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew lilke, and purple, and scarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim: & couer them with gold: their heads shall be of gold, and thou shalt cast five sockets of hyalle for them.

CHAP. XXVII.

1 The altar of the burnt offering, **9** The court of the Tabernacle, **20** The lamps continually burning.

Moreouer, thou shalt make the altar of Shittim wood, five cubites long & five cubites broad (the altar shalbe foure square) and the height thereof three cubites.

2 And thou shalt make it voynes in the foure corners thereof: the voynes shalbe of it selfe: and thou shalt couer it with hyalle.

3 Also thou shalt make his ashpannes for his ashes, and his beloms, and his bakins, and his fishhookes, and his censers: thou shalt make all the instruments thereof of hyalle.

4 And thou shalt make vnto it a grate like networke of hyalle: also vpon that grate thou shalt make foure beaten rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with hyalle.

7 And the barres thereof shall be put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the Altar hollow betwene the boords, as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long for one side,

10 And it shall haue twenty pillars with their twenty lockets of hyalle: the heads of the pillars and their fillets shalbe siluer.

11 Likewise on the North side in length there shall bee hangings of an hundred cubites long, & the twenty pillars thereof with their twenty lockets of hyalle: the heads of the pillars and the fillets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fifty cubites, with their ten pillars, and their ten lockets.

13 And the breadth of the court, Eastward full East shall haue fifty cubites.

14 Also hangings of fifteen cubites shalbe on the one side with their three pillars and their three lockets.

15 Likewise on the other side shall be hangings of fifteen cubites, with their three pillars

m Meaning in the holy place.

n This hanging or vaile was betwene the holy place, and there where the people were.

a For the burnt offering.

b Of the same wood and matter not fallen down to it.

† Ebr. mt.

c This was the first entry into the Tabernacle, where the people abode.

d They were certaine hoops or circles for to beautifie the pillar.

e Meaning curtaines of fifty cubites, f Of the doore of the court.

¶ On hyppodred, wherein were the mortises for the tenons.

¶ The Ebrew word signifieth wordnes: declaring that they should be so perfect and well toynd as were possible.

chap. 35. 9. 40. ebr. 8. 5. alt. 7. 44.

k Somereade, heads of † pillars † Ebr. vnder the hooks: meaning that it should hang downward from the hooks. † Whereunto the hie Priest onely entered once a yeere.

pillars and their three sockets.

16 ¶ And in the gate of the court shall bee a bayle of twenty cubites, of blew silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars therof, and their foure sockets.

17 All the pillars of the court shall haue fillets of silver round about, with their heads of silver, and their sockets of brasie.

18 ¶ The length of the court shall bee an hundred cubites, and the breadth fifty at either end, and the height five cubites, & the hangings of fine twined linnen, and their sockets of brasie.

19 All the vessels of the Tabernacle for all manner service thereof, and all the pannes thereof, and all the pannes of the court shall be brasie.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle olive beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the bayle, which is before the Testimonie, shall Aaron and his sonnes dressethem from evening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron setteth into the Sanctuary in the name of the children of Israel. 30 Vm & Thummim. 38 Aaron beareth the iniquity of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, & his sonnes with him, from among the children of Israel, & he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Itamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue me in the Priests office.

4 Nowe these shall bee the garments which they shall make, a brest plate, and an Ephod, and a robe, and a broidered coat, a mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

5 Therefore they shall take golde, & blue silke, and purple, and scarlet, and fine linnen,

6 ¶ And they shall make the Ephod of golde, blew silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be topped together by their two edges: so shall it be closed.

8 And the embroidered girdle of the same Ephod, which shall be vpon him, shall bee of the selfe same worke, and stuffe, even of golde, blew silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two onie stones, and graue vpon them the names of the chil-

dren of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to grane the two stones according to the names of the children of Israel by a grauer of signets, that worketh and grauerh in stone, and shall make them to bee set, and vnbosled in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of golde, 14 ¶ And two chains of fine golde at the ende, of wethered worke shalt thou make them, and shalt fasten the wethered chaynes vpon the bosses.

15 ¶ Also thou shalt make the brest plate of broidered wethered worke: like the worke of the Ephod shalt thou make it of golde, blew silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 Foure square it shall bee, and double, an hand breadth long, and an hand breadth broad.

17 Then shalt thou set it full of places for stones, euen foure rowes of stones: the order shall be this, a rubie, a topaze, and a carbuncle in the first row.

18 And in the second row thou shalt set an emerald, a sapfir, and a diamond.

19 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall be set in gold in their emboslements.

21 And the stones shall be according to the names of the children of Israel, twelue according to their names, grauen as signets euery one after his name, and they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate, two chaynes at the ends of wethered worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on the two endes of the brest plate.

24 And thou shalt put the two wethered chaynes of gold in the two rings in the endes of the brest plate.

25 And the other two endes of the two wethered chains, thou shalt fasten in the two emboslements, and shalt put them vpon the shoulders of the Ephod on the forside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two other endes of the brest plate, vpon the border thereof, toward the innde of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidered

As they were in age, so should they be grauen in order.

That Aaron might remember the Israelites to God ward.

G of the bosses.

It was so called, because the hie Priest could not giue sentence in iudgement without thar on his rest.

The description of the brest plate.

Or, Sardaine, Or, Emerald,

Or, carbuncle, Or, iasper,

Elr. Turkeis.

Elr. fifty in fifty.

Or, flukes, wherewith the curtains were fastened to the ground.

Such as cometh from the olue, when it is first pressed or beaten.

Or, ascend up.

Whereby his office may be knowne to be glorious and excellent.

Elr. wisdom heart.

Which is to separate him from the rest.

A short and strait coat without sleeves put vpon vpon his garments to keepe them close vnto him.

Which went about his ypmost coat.

Which are ypmost toward the shoulder.

Which are beneath.

Th crate giuing thing ande mit office.

Or,

broyden gard of the Ephod.

21 ¶ Thus they shall binde the brest place by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broyden gard of the Ephod, and that the brestplate be not loosed from the Ephod.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

29 So Aaron shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

n Vm significie light, and Thummin perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by Vm also is meant knowledge, & Thummin holinesse, shewing what vertues are required in the Priests,

30 ¶ Also thou shalt put in the brestplate of iudgement the " Urim and the Thummin, which shall bee vpon Aarons heart, when he goeth in before the Lord: And Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholly may appeare before him.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

p Their offerings could not be perfect: but some fault would be therein: which sinne the high Priest bare, and pacified God,

32 And the hole for his head shall bee in the middes of it, hauing an edge of women worke round about the collar of it, so it shall bee as the collar of an habergeon that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bells of gold betwene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when hee ministrerh, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when hee cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, HOLINESSE TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall bee vpon the miter: even vpon the forefront of the miter shall it be.

38 So it shall bee vpon Aarons forehead, that Aaron may beare the iniquities of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroyder the fine linnen coate, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needleworke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto me in the Priestly office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place,

that they commit not iniquitie, and so die. This shall be a Law for euer vnto him and to his seed after him.

r In nothing their nakedness,

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continual sacrifice. 43 The Lord promise to dwell among the children of Israel.

¶ This thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, Take a young Calfe, and two

Lewis. 9. 3.

1 And unseasoned bread, and cakes unleavened tempered with oyle, and wafers unleavened anointed with oyle: (of fine wheate flour shalt thou make them)

2 And thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

3 And thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

4 Also thou shalt take the garments, and put vpon Aaron the tunicke, and the robe of the Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broyden gard of the Ephod.

b Which was next vnder the Ephod.

5 Then thou shalt put the miter vpon his head, and shalt put the holy crowne vpon the miter.

Chap. 28. 36.

6 And thou shalt take the anointing oyle, and shalt powre vpon his head, and anoint him.

Chap. 30. 25.

7 And thou shalt bring his sonnes, and put coates vpon them,

8 And thou shalt bring him with girdles, both Aaron and his sonnes: and shalt put the bonnets on them, and the Priestly office shall be theirs for a perpetuall Law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

Chap. 28. 41. Or, consecrated them,

9 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

Lewis. 1. 4. signifying, that the sacrifice was also offered for them, and that they did appropiate it.

10 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

11 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foote of the altar.

12 Also thou shalt take all the fat that couereth the inward, as the caule that is on the liuer, and the two kidneys, and the fat that is vpon them, and shalt burne them vpon the altar.

Lewis. 3. 35

13 But the fleshy of the calfe, and his skin, and his dung shalt thou burne with fire without the host: it is a sinne offering.

† Ezer. 44. 3. cor. 5. 22.

14 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

15 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar.

16 And thou shalt cut the ramme in pieces, and wash the inward of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

17 So thou shalt burne the whole ramme vpon

The consecration of the Priests.

Exodus.

The daily sacrifice. The Altar

d Or a savour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare,

f Wherewith the Altar must be sprinkled,

g Which is offered for the consecration of the high Priest,

h This sacrifice the Priest did move toward the East, West, North & South. i So called because it was not onely shaken to and fro, but also lifted vp,

k which were offerings of thanksgiving to God for his benefits,

upon the altar: for it is a burnt offering unto the Lord: for a sweet savour: it is an offering made by fire unto the Lord.

19 And thou shalt take the other ram, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it upon the lapp of Aarons eare, and upon the lappe of the right eare of his sons, and upon the thumbe of their right hand, and upon the great toe of their right foote, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anoynting oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: is he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, even the fat that covereth the inward, and the carle of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burne them upon the altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shake offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved up of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which appertaineto Aaron, shall bee his sonnes after him, to be anointed therein, and to be consecrated therein.

30 What sonne that shall be Priest in his stead, shall put them on seven dayes, when hee cometh into the Tabernacle of the Congregation to minister in the holy place.

31 And thou shalt take the ramme of the consecration, and seeth his flesh in the holy place.

32 And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, wherby their anoyntment was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things which I have commanded thee: seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: and thou shalt cleanse the altar when thou shalt offerd upon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoever toucheth the altar, shall be holy.

38 Now this is that which thou shalt present upon the altar: even two lambs of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an oyle of beaten oyle, and the fourth part of a hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the mourning, and according to the drinke offering thereof, to bee a burnt offering for a sweet savour unto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there unto thee.

43 There I will appoint with the children of Israel, and there place shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 2 The summe that the Israelites should pay to the Tabernacle. 3 The brasen laver. 33 The anoynting oyle. 34 The making of the perfume.

Furthermore, thou shalt make an altar for sweet perfume, of shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be square) and the height thereof two cubites;

That is, by the sacrifices,

Ebr. fill their hands.

To appeale Gods wrath that sinne may be pardoned,

Num. 28, 33.

That is, an Omer, reade Chap. 16, 16.

Which is about a pint,

Or, declare my selfe to you.

Because of my glorious presence,

Leuit. 26, 12. 2 cor. 8, 16.

It is I the Lord that am their God.

Leuit. 8, 31. and 24, 9. 24, 13, 4.

A Vpon the which the sweet perfume was burnt, yette 34.

k Sign that hee cometh God, washes sinne a rupture

b Of the same wood and matter.

|| Or, a circle and border.

c That is, in the Sanctuary, and not in the Holy of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described, f But it must only serve to burne perfume,

hites : the homes thereof shall bee ^b of the same.

2 And thou shalt overlay it with fine gold, both the top thereof, and the sides thereof round about, and his homes: also thou shalt make unto it ^a a crowne of gold round about.

4 Besides this, thou shalt make under this crowne two golden rings on either side: even on every side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After, thou shalt set it before the baile, that is neere the Arke of the Testimony, before the Mercie-seate that is vpon the Testimony, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee ^d burneth the lamps thereof, shall he burne it.

8 Likewise at euen when Aaron setteth vp the lamps thereof, he shall burne incense: this perfume shall bee perpetually before the Lord throughout your generations.

9 ^e No shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither poure any drinke offering: thereon.

10 And Aaron shall make reconciliation vpon the homes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man ^a a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue that goeth into the number, halfe a shekel, after the ^b shekel of the Sanctuary: (a shekel is twenty gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbred from twentie yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel. when ye shall giue an offering vnto the Lord for the redemption of your liues.

16 So thou shalt take the monie of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a testimony vnto the children of Israel before the Lord for the redemption of your liues.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot of brass to wash, and shalt put it betwene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash

their hands, and their feet therewith.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet: that they die not: and this shall be to them an ordinance ^f for euer, both vnto him and to his seede throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fine hundred ^m shekels, of sweete cinnamon halfe so much, that is, two hundred and fiftie, and of sweete ⁿ calamus, two hundred and fiftie:

24 Also of Cassia fine hundred, after the shekel of the Sanctuary, and of oyle olive an ^o hin.

25 So thou shalt make of it the oyle of holy oymnt, even a most precious oymnt after the arte of the Apothecary: this shall be the oyle of holy oymnt.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimony:

27 Also the table, and all the instruments thereof, and the candlesticke with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto mee in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnting oyle vnto me, throughout your generations.

32 None shall anoint many flesh therewith, neither shall ye make any composition like vnto it, for it is holy, and shall bee holy vnto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, even he shall be cut off from his people.

34 And the Lord sayd vnto Moses, Take vnto thee these spices, pure myrrhe, and cleare gumme and galbanum, these odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecarie mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And you shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that

1 So long as the Priesthood shall last.

m Weighing so much.

n It is a kind of reede of a very sweete odour within, and is vied in powder

Chap. 29, 40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, true onely the Priests.

r In Hebrew, Sheheleth: which is a sweet kind of gumme, and this as she nails.

s Onely dedicate to the vse of the Tabernacle.

Num. 1, 2, 3.

g Whereby he testified that he redeemed his life which hee had forfeit, as is declared by David, 2 Sam. 24, 1.

h This shekel valued two common shekels: and the gerah valued about 12 pence after five shillings sterling the ounce of filver. Levit. 27, 35.

numb. 3, 47.

ezek. 45, 12.

i That God should be merciful vnto you.

k Signifying, that hee that cometh to God, must be washed from all sinne and corruption,

CHAP. XX XII.

to smelt thereto, even he shall be cut off from his people.

CHAP. XXXI.

^a God maketh Bezaleel and Aholiab masters for his works. ^b The Sabbath day is the sign of our sanctification. ^c The Tables written by the finger of God.

AND the Lord spake unto Moses, saying, ^d Behold, I have called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Judah,

^e Whom I have filled with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship:

^f To finde out curious workes to worke in gold, and in silver, and in brass,

^g Also in the arte to set stones, & to carve in timber, and to worke in all manner of workmanship.

^h And behold, I have sowne with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are wise hearted, have I put wisdom to make all that I have commanded thee:

ⁱ That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:

^j Also the Table and the instruments thereof, and the pure Candlesticke, with all his instruments, and the altar of perfume:

^k Likewise the altar of burnt offering with all his instruments, & the Laver with his foot:

^l Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

^m And the anointing oyle, and sweet perfume for the Sanctuary according to all that I have commanded thee, shall they doe.

ⁿ Afterward the Lord spake unto Moses, saying,

^o Speake thou also unto the children of Israel, and say, ^p Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord doe sanctifie you.

^q Ye shall therefore keepe the Sabbath: for it is holy unto you, he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be cut off from among his people.

^r Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day shall die the death.

^s Therefore the children of Israel shall keepe the Sabbath, that they may observe the rest throughout their generations for an everlasting Covenant.

^t It is a signe betweene me and the children of Israel for ever, for in sixe dayes the Lord made the heauen and the earth, and in the seventh day he ceased and rested.

^u Thus (when the Lord had made an end of communing with Moses upon mount Sinai) he gaue him two tables of the Testimonies, even tables of stone, written with the finger of God,

^v The Israelites impute their delinquency to the calfe. ^w God is appeased by Moses prayer. ^x Moses braueth the Tables. ^y He slayeth the idolaters. ^z Moses saile for the people.

AT when the people saw that Moses traied long ere he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, ^a Make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

^b And Aaron sayd vnto them, ^c Plucke off the golden earrings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

^d Then all the people plucked from them the golden earrings, which were in their eares, and they brought them vnto Aaron.

^e Also receiued them at their hands, and fashioned it with the graving tooles, and made of it a molten calfe: then they sayd, ^f These be thy gods, O Israel, which brought thee out of the land of Egypt.

^g When Aaron saw that hee made an altar before it: And Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

^h So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eat and drinke, and rose vp to play.

ⁱ Then the Lord sayd vnto Moses, ^j See, get thee downe: for thy people which thou hast brought out of the land of Egypt, have corrupted their wayes.

^k They are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, ^l These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

^m Again the Lord said vnto Moses, ⁿ I haue sene this people, and behold, it is a stiff-necked people.

^o Now therefore let me alone, that my wrath may waxe hot against them: for I will consume them, but I will make of thee a mighty people.

^p But Moses prayed vnto the Lord his God, and said, ^q O Lord, why doest thou waxe hot against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

^r Wherefore shall the Egyptians speak, and say, We hath brought them out maliciously, for to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy mind from this evil toward thy people.

^s Remember s Abraham, Isaac, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidst vnto them, I will multiply your seede as the

^a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.

^b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

^c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

^d They smelled of their leaues of Egypt, when they law calves, oxen, and serpents worshipped.

^e King. 12. 28. 1 Cor. 10. 19. Dmt. 9. 12.

^f Whereby we see what necessity we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides.

^g King. 12. 28. Chap. 33. 3. dmt. 9. 12.

^h God sheweth that the prayer of the godly is his punishment.

ⁱ Psa. 106. 23.

^j Numb. 14. 13. || Or, blasphemous.

^k Or, repent.

^l That is, thy promise made to Abraham,

^m Gene. 12. 7. and 15. 7. and 28. 26.

^a I haue chosen and made meet, Chap. 35. 30.

^b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

^c I haue instructed them, and increased their knowledge.

^d So called because of the cunning and art wised therein, or because the whole was beaten out of one piece.

^e Which only was to anoint the Priests, & the instruments of the Tabernacle, and not to burne.

^f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes, Chap. 20. 8. Ezek. 20. 12.

^g God repeateth this point, because the whole keeping of the Law standeth in the true use of the Sabbath, which isto cease from our works, and to obey the will of God.

^h Or, Sabbath. Gen. 1. 31. and 2. 2.

ⁱ From creating his creatures, but not from governing and preferring them.

^j Dent. 9. 10.

^k Whereby hee declared his will to his people.

stars of the heaven, and all this land, that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 Then the Lord changed his minde from the evil, which he threatened to doe unto his people.

15 So Moses returned and went down from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, even on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God, graven in the Tables.

17 And when Joshua heard the noyse of the people, as they shouted, he said unto Moses, There is a noyse of warre in the host.

18 And he answered, It is not the noyse of them that have the victory, nor the noyse of them that are overcome: but I doe heare the noyse of singing.

19 Now, althoone as he came neere unto the host, he saw the calfe and the dancing: so Moses wroth waxed hot, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 After he tooke the Calfe, which they had made, and burned it in the fire, & ground it unto powder, and strowed it upon the water, and made the children of Israel drinke of it.

21 Also Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sinne upon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: I know knowest this people, that they are even set on mischief.

23 And they said unto me, Make us gods to go before us: for we know not what is become of this Moses (the man that brought us out of the land of Egypt.)

24 Then I said to them, Pre that have gold, plucke it off: and they brought it me; and I did cast it into the fire, and thereof came this calfe.

25 Moses therfore sawe that the people were naked: (for Aaron had made them naked unto their shame among their enemies.)

26 And Moses stood in the gate of the campe, and said, Whosoever is to the Lord: let him come to me. And all the sonnes of Levi gathered themselves unto him.

27 Then he said unto them, Thus saith the Lord God of Israel, But every man his sword by his side: go to and fro, from gate to gate, throughout the host, and slay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 For Moses had said, Consecrate your hands unto the Lord this day, euen every man upon his brother, and upon his brother, that there may bee giuen you a blessing this day.)

30 And when the morning came, Moses said unto the people, Ye have committed a grievous crime: but now I will goe up to

the Lord, if I may pacifie him for your sinne.

31 Moses therefore went against unto the Lord, and said, Oh, this people have sinned a great sinne, and have made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise me out of the booke which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my booke.

34 Soe now therefore, bring the people unto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visit their sinne upon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people, 4 They are sad because the Lord denieth to goe up with them, 9 Moses talketh familiarly with God, 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord said unto Moses, Depart, & goe by from hence, thou, and the people (which thou hast brought up out of the land of Egypt) unto the land which I sware unto Abraham, to Isaac and to Jacob, saying, Unto thy seed will I give it.

2 And I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Beergittes, the Hittites, and the Jebusites:

3 To a land, I say, that floweth with milke and honey: for I will not goe up with thee, because thou art a stiff-necked people, lest I consume thee in the way.

4 And when the people heard this cruel tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say unto the children of Israel, Ye are a stiff-necked people. I will come suddenly upon thee, and consume thee: therefore now put thy costly raiment from thee, that I may knowe what to doe unto thee.)

6 So the children of Israel layde their good raiment from them, after Moses came if thou repent, or else punish thy

7 Then Moses took his tabernacle, and pitched it without the host, farre off from the host, and called it Tabernacle of the Congregation, which was without the host.

8 And when Moses went out unto the Tabernacle, all the people rose up, and stood every man at his rent doore, and looked after Moses, untill he was gone into the Tabernacle.

9 And as soon as Moses was entered into the Tabernacle, the cloudy pillar ascended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

n So much he esteemed the glory of God, that he preferred it even to his owne salvation, o I will make it known that I was neuer prodiginate in mine eternall counsell to life everlasting.

p This declareth how grievous a sinne idolatry is, feeling that as Moses prayer God would not fully remit it,

a The land of Canaan was compassed with hills: so they that entered into it, it was passyng by the hills. Gen. 12. 7. Chap. 12. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b Thareither I may shew mercy if thou repent, or else punish thy

c Thare, the Tabernacle of the Congregation: so called, because the people resorted thither, where they should be instructed of the Lords will.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

Deut. 3. 21.

i Partly to despise them of their idolatry, and partly that they should have none occasion to remember it afterward.

k Both destitute of Gods favour, and an occasion to their enemies to speake evil of their God.

l This fact did so please God, that he turned the curse of Iacob against Levi, to a blessing, Deut. 33. 9.

m In revenging Gods glory, we must have no respect to person, but put off all carnall affection.

Moses talketh with God familiarly. New Exodus. Tables. To beware of Idolatry.

10 Now when all the people saw the cloudy pillar stand at the Tabernacle door, all the people rose up, and worshipped every man in his own house.

11 And the Lord spake unto Moses, Face to face, as a man speaketh unto his friend: After he turned again into the host, but his servant Joshua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses saide unto the Lord, See, thou sayest unto me, Lead this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreover, I knowe thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, If I have found fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall goe with thee, and I will giue thee rest. 15 When he saide vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord saide vnto Moses, I will doe this also that thou hast saide: for thou hast found grace in my sight, and I knowe thee by name.

18 Again he saide, I beseech thee, shewe me thy glory.

19 And he answered, I will make all my good goe before thee, and I will proclaim the name of the Lord before thee: for I will shewe mercy to whom I will shewe mercy, and will haue compassion on whom I will haue compassion.

20 Further more he saide, Thou canst not see my face, for there shall no man see me, and liue.

21 Also the Lord saide, Beholde, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will cover thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shalt not be seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 13 All fellowship with idolatry is forbidden. 18 The three staffs. 28 Moses is forty dayes in the mount. 30 His face shineth, and he covereth it with a vail.

And the Lord saide vnto Moses, Hewe two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which I wrote in pieces.

2 And be ready in the morning, that thou mayest come up early vnto the Mount of Sinai, and I will wait there for me in the top of the mount.

3 But let no man come by with thee, neither let any man be seene thy way out all

the mount, neither let the sheepe nor cattell feed before this mount.

4 ¶ Then Moses hewed two Tables of stone like vnto the first, and role up early in the morning, and went up vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and cryed, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodness and truth,

7 Retraing mercy for thousands, forgiving iniquitie and transgression, and sinne, and not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped.

9 And saide, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs: for it is a stiffnecked people: and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Beholde, I will make a covenant before all thy people, and will doe marvelles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will call out before thee the Amorites, and the Canaanites, and the Hittites, and the Iussites, and the Iussites, and the Jebusites.

12 Take heede to thyselfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruine among you:

13 But yee shall smite them with thine Altars, and breake their images in pieces, and cut downe their groves;

14 For thou shalt bowe downe to none other god, because the Lord whose name is Jealous, is a jealous God.

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou eate of his sacrifice:

16 And lest thou take of their daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of metall.

18 Be feare of vntreached bread shalt thou keepe: seven dayes shalt thou eate vntreached bread, as I commanded thee, in the time of the month of Abib: for in the month of Abib thou camest out of Egypt.

19 Every male, that hath opened the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of dennes and sheepe.

20 But the first of the asse thou shalt buy out

Or, about. Or, polished.

a This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 3. 19. b For not making innocent. Dent. 5. 9. ier. 3. 2. 18.

b Seeing the people are thus of nature, therefore hee neede to call vpon God, that he would alwayes be present with his Spirit. Dent. 5. 2.

Dent. 7. 2.

c If thou follow their wickednes, and pollute thyselfe with their idolatry.

d Which pleasant places they chuse for their idoles. Chap. 30. 5. Chap. 23. 33. dent. 7. 2. 1. Cor. 8. 10. 1. King. 11. 3.

e As gold, siluer, brasse, or any thing is molten: And herein is condemned all manner of idoles whatsoever they be made of. Chap. 35. 51. Chap. 13. 4. Chap. 13. 2. and 23. 29. ier. 44. 30.

Most plainly and familiarly of all others, Num. 12. 7. 8. dent. 34. 10.

I care for thee, and will preferre thee in this thy vocation.

† Ebr. face. † Signifying, that the Israelites should excell through Gods fauour all other people, verie 16.

g Thy face, thy substance, and thy maiesty. h My mercy, and fatherly care. i. Read Chap. 34. verie 6, 7. Rom. 9. 15. k For finding nothing in man that can deserue mercy, he will freely saue him. l For Moses saw not his face in full maiesty, but as mans weakness could beare, in mount Horeb. m So much of my glory as in this mo shall life thou are able to see.

Dent. 10. 1.

† Ebr. hand to me.

Chap. 33, 1.

f With one offering something.

Chap. 33, 13.

Chap. 33, 16.

g Which was in September, when the Sunne declined, which in the count of political things, they called the end of the yeere.

Dent. 16, 16.

chap. 33, 14, 17.

h God promiſeth to defend them and theirs which obey his commandement.

Chap. 33, 18.

i Read Chap. 23

19, dent. 14, 21.

Chap. 34, 18.

dent. 9, 9.

k This miracle was to confirme the authority of the Law, and ought no more to be followed then other miracles.

Dent. 4, 13.

|| Or, words.

I Read 1. Cor.

3, 7.

2. Cor. 3, 13.

m Which was in the Tabernacle of the Congregation,

out with a lamb; and if thou redeeme him not, then thou shalt breake his neck: all the first borne of thy fennes shalt thou redeeme, and none shall appeare before me: empty.

21 ¶ Six dayes shalt thou worke, and in the ſeventh day thou shalt reſt both in eateing time, and in the haruest thou shalt reſt.

22 ¶ Thou shalt alſo obſerve the feaſt of weekes in the time of the firſt fruits of wheat haruest, and the feaſt of gathering fruits in the end of the yeere.

23 ¶ Thrice in a yeere ſhall all your men children appeare before the Lord thy God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall deſire thy land, when thou ſhalt come up to appeare before the Lord thy God thrice in the yeere.

25 ¶ Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhalt ought of the ſacrifice of the feaſt of Paſſover be left unto the morning.

26 The firſt ripe fruites of thy land thou ſhalt bring unto the houſe of the Lord thy God: yet ſhalt thou not ſet the a kid in his mothers milke.

27 And the Lord ſaid unto Moſes, Write thou theſe wordes: for after the tenour of theſe wordes I have made a covenant with thee and with Iſrael.

28 So he was there with the Lord forty dayes and forty nightes, and did neither eate bread nor drinke water: and he wore in the Tables the wordes of the Covenant, even the ten Commandements.

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimony were in Moſes hand, as hee deſcended from the mount: (Now Moſes ſaid not that the ſkinne of his face ſhine bright, after that God had talked with him.)

30 And Aaron and all the children of Iſrael looked upon Moſes, and beheld, the ſhine of his face ſhone bright, and they were afraid to come neere him.

31 But Moſes called them: and Aaron and all the cheefe of the Congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and hee charged them with all that the Lord had ſaid unto him in mount Sinai.

33 So Moſes made an ende of communing with them, and had put a covering upon his face.

34 But when Moſes came before the Lord to ſpeake with him, hee tooke off the covering: until he came out, then he came out, and ſpake unto the children of Iſrael that which hee was commanded.

35 And the children of Iſrael ſaw the face of Moſes, how the ſkinne of Moſes face ſhone bright: therefore Moſes put the covering upon his face until hee went to ſpeake with God.

C H A P. XXXV.

3 The Sabbath. 5 The free gifts are required. 23 The readiſſe of the people to offer. 30 Bezalel and Aholiab are choſen of Moſes.

Then Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid unto them, Theſe are the wordes which the Lord hath commanded that ye ſhould doe them:

1 ¶ Six dayes thou ſhalt worke, but the ſeventh day ſhalt thou the holy Sabbath of reſt unto the Lord: whoſoever doth any worke therein, ſhall die.

2 ¶ Thou ſhalt kindle no fire throughout all your habitations upon the Sabbath day.

3 ¶ Again, Moſes ſpake unto all the Congregation of the children of Iſrael, ſaying, This is the thing which the Lord commanded, ſaying,

4 ¶ Take from among you an offering unto the Lord, whoſoever is of a willing heart, let him bring this offering to the Lord, namely, gold, and ſilver, and braſſe:

5 ¶ Alſo blew ſilke, and purple, and ſcarlet, and fine linnen, and goats haire,

6 ¶ And ramſkinnes dyed red, and badgers ſkinnes with ſhyritim wood,

7 ¶ Alſo oyle for light, and ſpices for the anoyning oyle, and for the ſweet incenſe,

8 ¶ And onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

9 ¶ And all the wiſe hearted among you ſhall come and make all that the Lord hath commanded:

10 ¶ Thas, is the Tabernacle, the pavillion thereof, and his courting, and his tables, and his boards, his barres, his pillars, and his ſockets,

11 ¶ The Arke, and the barres thereof: the Mercie ſeat, and the vail that covereth it,

12 ¶ The Table and the bare of oile, and all the inſtruments thereof, and the ſweetbread:

13 ¶ Alſo the candleſtike of light and his inſtruments, and his lampes with the oyle for the light:

14 ¶ The ſmell of the Altar of perfume and his barres, and the anoyning oyle, and the ſweet incenſe, and the baſe of the doore at the entering in of the Tabernacle,

15 ¶ The Altar of burnt offering with his braſin grate, his barres, and all his inſtruments, the Laver and his ſoor,

16 ¶ The hangings of the court, his pillars and his ſockets, and the baſe of the gate of the court,

17 ¶ The pins of the Tabernacle, and the pins of the court with their cords,

18 ¶ The miniſtring garments to miniſter in the holy place, and the holy garments for Aaron the Preſent, and the garments of the ſons, that they may miniſter in the Tabernacle.

19 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

20 ¶ And every one whoſe heart ſeeked him, and every one, whoſe ſpirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his ſervice, and for the holy garments.

21 ¶ Both men and women, as many as were free hearted, came and brought ſcarlet, and eare rings, and rings, and bracelets, all were jewels of gold: and every one that offered

Chap. 30, 9.

a Wherein ye ſhall reſt from all bodily worke.

Chap. 33, 3.

b Read Chap. 28, 3.

Chap. 26, 31.

c Which hanged before the mercy ſeat, that it could not be ſeene.

Chap. 30, 1.

Chap. 27, 1.

d Such as appeared to the ſer- vice of the Tabernacle.

e Ebn. liſed him up.

|| Or, bookes.

offered an offering of gold unto the Lord :
23 Every man also, which had beets like,
and purple, and scarlet, and fine linnen, and
goats haire, and rammes skinner died red,
and badgers skinner, brought them.

24 All that offered an oblation of silver
and of brass, brought the offering unto the
Lord : and every one that had shittim
wood for any manner worke of the instru-
mentation, brought it.

25 And all the women that were wise
hearted, did spinne with their hands, and
brought the spun worke, even the beets like,
and the purple, and the scarlet, & the fine linnen.

26 Likewise all the women, whose hearts
were moved with knowledge, spun goats
haire.

27 And the rulers brought onyx stones,
and stones to be set in the Ephod, and in the
breastplate:

28 Also spice, and oyle for light, and for
the anoynting oyle, and for the sweete per-
fume.

29 Every man and woman of the chil-
dren of Israel, whose hearts moved them
willingly to bring for all the worke which
the Lord had commanded them to make
by the hands of Moses, brought a free offer-
ing to the Lord.

30 ¶ Then Moses said unto the children
of Israel, Behold, the Lord hath called by
name Bezaleel the sonne of Uri, the sonne
of Hur, of the tribe of Iudah,

31 And hath filled him with an excel-
lent spirit of wisdom, of understanding, and
of knowledge, and in all manner worke.

32 To find out curious workes, to worke
in gold, and in silver, and in brass,

33 And in graving stones to set them, and
in carving of wood, even to make any manner
of fine worke.

34 And hee hath put in his heart that hee
may teach ocher: both hee, and Aholiab the
sonne of Ahisamach of the tribe of Dan :

35 ¶ Them hath he filled with wisdom of
heart to worke all manner of cunning, and
hopedred, and neede worke: in blew like,
and in purple, in scarlet, and in fine linnen,
and weaving, even to doe all manner of worke
and subtil inventions.

C H A P. XXXVI.

5 The great readiness of the people, inasmuch that
he commanded them to cease, & The curtaines made.

19 The covering, 20 The boords, 31 The barres.
35 And the vails.

¶ Then wrought Bezaleel, and Aholiab,
and all cunning men to whom the
Lord gave wisdom and understanding to
know how to worke all manner work: for the
service of the Sanctuary, according to all
that the Lord had commanded.

3 For Moses had called Bezaleel, and
Aholiab, and all the wise hearted men, in
whose hearts the Lord had given wisdom,
even as many as their hearts encouraged to
come unto that worke to worke it.

3 And they received of Moses all the offer-
ing which the children of Israel had
brought for the worke of the service of the

Sanctuary, to make it: also they brought
still unto him free gifts every morning.

4 So all the wise men, that wrought all
the holy worke, came every man from his
worke which they wrought,

5 And spake to Moses, saying, The peo-
ple bring too much, and more then enough
for the use of the worke which the Lord hath
commanded to be made.

6 Then Moses gave a commandment,
and they caused it to be proclaimed throu-
out the host, saying, Let neither man nor
woman prepare any more worke for the ob-
lation of the Sanctuary. So the people were
stayed from offering.

7 For the stuffe they had, was sufficient
for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among
the workemen, made for the Tabernacle
tenne curtaines of fine twined linnen, and
of blew like, and purple, and scarlet: Cher-
ubims of hopedred worke made they vpon
them.

9 The length of one curtaine was twen-
tyle and eight cubites, and the breadth of one
curtaine foure cubites: and the curtaine
were all of one cisse.

10 And he coupled five curtaine toge-
ther, and ocher five coupled he together.

11 And hee made strings of blew like by
the edge of one curtaine in the seconde edge
of the coupling: likewise hee made on the side
of the ocher curtaine, in the seconde edge in the se-
cond coupling.

12 Fifty strings made he in the one cur-
taine, and fifty strings made he in the edge
of the ocher curtaine, which was in the se-
cond coupling: the strings were set one a-
gainst another.

13 After, hee made fiftie eches of gold,
and coupled the curtaine one to another
with the fatches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goats
haire for the covering vpon the Taberna-
cle: hee made them to the number of eleuen
curtaines.

15 The length of one curtaine had thirty
cubites, and the breadth of one curtaine foure
cubites: the eleuen curtaines were of one
cisse.

16 And hee coupled five curtaines by them-
selves, and five curtaines by themselves.

17 Also hee made fiftie strings vpon the
edge of one curtaine in the seconde edge in
the coupling, and fiftie strings made he vpon
the edge of the ocher curtaine in the second
coupling.

18 He made also fiftie eches of brass to
couple the covering that it might be one.

19 And hee made a covering vpon the
pavilion of rammes skinner dyed red, and a
covering of badgers skinner as above.

20 ¶ Likewise hee made the boords for the
Tabernacle of shittim wood to stand vp.

21 The length of a boord was ten cubites,
and the breadth of a boord was a cubite and
an halfe.

22 One boord had two temons, set in or-
der as the feete of a ladder, one against ano-
ther: thus made he for all the boords of the
Tabernacle.

b Meaning, the Israelites,

c A rare example and notable, to see the people is ready to serve God with their goods.

Chap. 26. 3, 4.

d Which were little pictures with wings in the forme of children,

Chap. 26. 10.

¶ Or, bookes.

¶ Or, panilins,

e These two were above the covering of goats haire. f And to beare vp the curtaine of the Tabernacle.

† Chr. with whom was found.

e Which were witty & expert.

f That is, which were good spinners,

Chap. 30. 31.

g Vling Moses as a minister thereof. Chap. 31. 2.

¶ Or, with the spirit of God.

h Pertaining to graving, or carving, or such like. Chap. 26. 1.

† Chr. wife in heart.

a By the Sanctuary he meant here all the Tabernacle.

23 So hee made twenty boards for the Southside of the Tabernacle, even full South.

24 And fourtie sockets of silver made hee under the twenty boards, two sockets under one board for his two tenons, & two sockets under another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards,

26 And therof fourty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward the Westside of the Tabernacle hee made sixte boards.

28 And two boards made hee in the corners of the Tabernacle, for either side.

29 And they were loyned beneath, and likewise were made three above with a ring: thus he did to both in both corners.

30 So there were eight boards, and their severall sockets of silver, under every board two sockets.

31 After, he made barres of Shittim wood, flue for the boards in the one side of the Tabernacle.

32 And flue barres for the boards in the other side of the Tabernacle, and flue barres for the boards of the Tabernacle on the side toward the West.

33 And hee made the middlest barre to shoot through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made the rings of gold for places for the barres, and covered the barres with gold.

35 Moreover, he made a vaile of blue sike and purple, and of scarlet, and of fine twined linnen: with Cherubims of hyndred worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold, whole bookes were also of gold, and he cast for them foure sockets of silver.

37 And he made an hanging for the Tabernacle dooze of blue sike, and purple, and scarlet, and fine twined linnen, and needle worke.

38 And the flue pillars of it with their bookes, and overlaid their chapters & their pillars with gold, but their flue sockets were of brasse.

CHAP. XXXVII.

1 The Arke, 6 The Mercy seat, 10 The Table, 17 The Candlesticke, 25 The Altar of incense.

After this Bezalel made the Arke of Shittim wood, two cubits and an halfe long, and a cubite and a halfe broad, and a cubite and a halfe hie:

2 And overlaid it with fine gold within and without, and made a crowne of gold to it round about.

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and covered them with gold.

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the Mercy seat of pure

gold: two cubits and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two cherubims of gold, upon the two ends of the Mercy seat: even of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: of the Mercy seat made he the Cherubims at the two ends thereof.

9 And the Cherubims spread out their wings on high, and covered the Mercy seat with their wings, and their faces were one towards another: toward the Mercy seat were the faces of the Cherubims.

10 Also he made the Table of Shittim wood, two cubits was the length thereof, and a cubite the breadth thereof, and an cubite and an halfe the height of it.

11 And he overlaid it with fine gold, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an hand breadth round about, and made upon the border a crowne of gold round about.

13 And hee cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and covered them with gold to beare the Table.

16 Also hee made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, where with it should be covered.

17 Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branch, his bowles, his knops, and his flowers, were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it:

19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowles made like almonds, a knop and a flower: and so throughout the sixe branches that proceeded out of the Candlesticke.

20 And upon the Candlesticke were foure bowles after the fashion of almonds, the knops thereof, and the flowers thereof:

21 That is, under every two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the third branch thereof, according to the sixe branches coming out of it.

22 Their knops and their branches were of the same: it was all one beaten worke of pure gold.

23 And hee made for it seven lamps with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it, with all the instruments thereof.

25 Furthermore he made the perfume

b Of the selfe same matter that the mercy seat was.

|| Or, foure fingers.

Chap. 25, 28.

g Or, toward the Sea, which was the Sea called Mediterranean, Westward from Jerusalem, Chap. 26, 24.

Chap. 26, 28, and 30, 45.

h Which was betweene the Sanctuary and the holiest of all.

|| Or, heads,

i Which was betweene the Court and the Sanctuary.

|| Or, graven borders,

Chap. 25, 10.

a Like bangles,ments,

Chap. 25, 17.

c Read, Chap. 23;

39.

Chap. 30, 1, 2,

34.

altar

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit, (it was square) and two cubits high, and the horns thereof were of the same.

26 And he covered it with pure gold, both the tops and the sides thereof round about, and the horns of it, & made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crumme thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with gold.

29 And he made the holy anointing oyle, and the sweet pure incense after the Apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Laver. 9 The Court. 24 The summe of that the people offered.

Also he made the altar of the burnt offering * of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square, and three cubits high.

2 And he made unto it horns in the four corners thereof: the horns thereof were of the same, and he overlaid it with brass.

3 Also he made all the instruments of the altar, the * shpanns, and the beloms, and the basins, the firehookes, and the * censers: all the instruments thereof made he of brass.

4 Moreover, hee made a brasen grate, wrought like a net to the altar, under the compasse of it beneath in the * mids of it.

5 And cast foure rings of brass for the four ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and covered them with brass.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

8 Also he made the Laver of brass, and the foot of it of brass of the * glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally hee made the Court on the Southside full South: the hangings of the court were of fine twined linnen, hanging an hundred cubits.

10 Their pillars were twenty: and their bases or sockets twenty: the bookes of the pillars, and their fillets were of silver.

11 And on the Northside the hangings were an hundred cubits, their pillars twenty, and their sockets of brass twenty, the bookes of the pillars & their fillets of silver.

12 On the Westside also were hangings of fiftie cubits, their cornerpillars with their ten sockets: the bookes of the pillars & their fillets of silver.

13 And toward the Eastside, full East, were hangings of fiftie cubits.

14 The hangings of the one side were fiftie cubits, their three pillars, & their three sockets:

15 And of the other side of the court gate on both sides were hangings of fiftie cubits, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of brass: the bookes of the pillars and their fillets of silver: and the covering of their chapters of silver: and all the pillars of the court were hooded about with silver.

18 Hee made also the hanging of the gate of the court of needle worke, blew silke and purple, and scarlet, and fine twined linnen, eventwenty cubits long, and five cubites in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brass: their bookes of silver, and the covering of their chapters, & their fillets of silver.

20 But all the * pins of the Tabernacle and of the court round about were of brass.

21 These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commandement of Moses for the office of the * Levites by the hand of Achamar sonne to Aaron the Priest.

22 Bezaleel the son of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman, and an embroiderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and eighty shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbered in the Congregation, was an hundred talents, & a thousand seven hundred seventy and five shekels after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbered from twenty years old and above, among five hundred thousand, and three thousand, and four hundred and fiftie men.

27 Moreover, there were an hundred talents of silver, to cast the sockets of the sanctuary, and the sockets of the vasse, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the bookes for the pillars of a thousand seven hundred and seventy and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brass of the offering was seven hundred talents, and two thousand, and four hundred shekels.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, & the brasen grate which was for it, with all the instruments of the altar:

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pinnes of the court round about.

CHAP.

Chap. 30. 23, 25.

Chap. 27. 1.

Chap. 27. 3.
|| Or, firpan,

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

Chap. 27. 8.

b R. Kimhifai, that the women brought their looking glasses which were of brass, or fine mettall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great matchie.

Chap. 27. 14.

† Ebr. ouer a gainst.

Chap. 27. 19.

c That the Levites might haue the charge thereof, and minister in the same, as did Eleazar and Achamar, Numb. 3. 4.
d As a grauer or carpenter, Chap. 31. 4.

|| Or, halfe a shekel.

e Read the weight of a talent, chap. 25. 39.

Chap. 27. 19.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes, 32 All that the Lord commanded, was made and finished, 43 Moses sheweth the people,

a As coverings for the Arke, the Candlesticke, the Altar, and such like, Chap. 37. 10, and 35. 19.

M Discover they made 2 garments of ministration to minister in the Sanctuary, of blue silke, and purple, and scarlet: they 3 made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So hee made the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wires, to worke it in the blue silke, and in the purple, and in the scarlet, and in the fine linnen with broyded worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broyded gird of his Ephod that was upon him, was of the same stuffe, and of like worke: even of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 And they wrought two Onix stones closed in ouches of gold, and graven as 7 signets are graven, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 Also hee made the brestplate of broyded worke like the worke of the Ephod: of wit, of golde, blue silke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11 And in the second row, an Emerald, a Saphire, and a Diamond:

12 Also in the third row, a Turkeis, an Achate, and an Opall:

13 Likewise in the fourth row, a Chrysolite, an Onix, and a Jasper: closed, and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, even twelue: after their names, graven like signets, every one after his name according to the twelue tribes.

15 After, they made upon the brestplate chains at the ends, of weathen worke, and pure gold.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two weathen chains of gold in the two rings, in the corners of the brestplate.

18 Also the two other ends of the two weathen chains they fastened in the two bosses, and put them on the shoulders of the Ephod, upon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of

the brestplate upon the edges of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, and ouer against his coupling about the broyded gird of the Ephod.

21 Then they fastened the brestplate by his rings unto the rings of the Ephod, with a lace of blue silke, that it might be fast upon the broyded gird of the Ephod, and that the brestplate should not bee loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, hee made the robe of the Ephod of woun worke, altogether of blue silke.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made upon the skirts of the robe pomegranates, of blue silke, and purple, and scarlet, and fine linnen twined.

25 They made also 6 belles of pure gold, and put the belles betwene the pomegranates upon the skirts of the robe round about betwene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After they made coats of fine linnen, of woun worke for Aaron, and for his sonnes,

28 And the miter of fine linnen, & goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blue silke, and purple, & scarlet, even of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy Crowne of fine gold, and wrote upon it a superscription like to the graving of a signet, HOLINES TO THE LORD.

31 And they tied unto it a lace of blue silke to fasten it on his upon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished, and the children of Israel did according to all that the Lord had commanded Moses, so did they.

33 Afterward they brought the Tabernacle unto Moses, the Tabernacle and all his instruments, his tables, his boards, his barres, and his pillars, and his sockets,

34 And the covering of Ramskins dyed red, and the coverings of badgers skins, and the 2 covering Tails,

35 The Arke of the Testimony, and the barres thereof, and the Mercie seat,

36 The Table, with all the instruments thereof, and the Shewbread,

37 The pure Candlesticke, the lampes thereof, even the lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging 7.

e Which was next vnder the Ephod.
f Where hee should put that row his head.

Chap. 28. 33.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 12.

g So called, because it hanged before the Mercie seat, and covered it from sight, Chap. 35. 12.

h Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30.

Chap. 28. 9.

b That is, of very fine, and curious workmanship.

Chap. 28. 12.

c Or, a ligura, which stone authors write, that it cometh of the vine of the beast called Lynx.

d That is, every tribe had his name written in a stone.

hanging of the Tabernacle doore.

39 The braſen Altar with his grate of braſſe, his barres, and all his instruments, the Lauer, and his foot.

40 The curtaines of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cords, and his pinnes, and all the instruments of the ſeruite of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to every point that the Lord had commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded, ſo had they done: and Moſes bleſſed them.

CHAP. XL

2 The Tabernacle with the appertinences is reared vp. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord ſpoke unto Moſes, ſaying,

2 In the first day of the first moneth, in the very first of the ſame moneth ſhalt thou ſet up the Tabernacle, called the Tabernacle of the Congregation:

3 And thou ſhalt put therein the Arke of the Teſtimonie, and cover the Arke with the vaille.

4 Alſo thou ſhalt bring in the Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes.

5 And thou ſhalt ſet the incenſe Altar of gold before the Arke of the Teſtimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betwene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the Court round about, and hang up the hanging at the Court gate.

9 After, thou ſhalt take the anoynting oil, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou ſhalt anoint the Altar of the burnt offering, and all his instruments, and ſhalt ſanctifie the Altar, that it may be an Altar moſt holy.

11 Alſo thou ſhalt anoint the Lauer and his foot, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes unto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoint him, and ſanctifie him, that he may miniſter unto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and

clothe them with garments,

15 And ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto mee in the Prieſts office: for their anoynting ſhall be a ſigne, that the Prieſthood ſhall be everlaſting unto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 This was the Tabernacle reared up by the first day of the first moneth, in the ſecond yeere.

18 Then Moſes reared up the Tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the barres of it, and reared up his pillars.

19 And he ſpread the covering over the Tabernacle, and put the covering of that covering on the about it, as the Lord had commanded Moſes.

20 And he took, and put the Teſtimonie in the Arke, and put the barres in the rings of the Arke, and ſet the Stereſeat on his upon the Arke.

21 Hee brought alſo the Arke into the Tabernacle, and hanged up the covering Caſſe, and covered the Arke of the Teſtimonie, as the Lord had commanded Moſes.

22 Furthermore, hee put the Table in the Tabernacle of the Congregation in the ſouthſide of the Tabernacle without the vaille.

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 Alſo hee put the Candleſticke in the Tabernacle of the Congregation, over againſt the Table toward the ſouthſide of the Tabernacle.

25 And hee lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 Moreover, hee ſet the golden Altar in the Tabernacle of the Congregation before the vaille.

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 Alſo hee hanged up the Caſſe at the ſecond doore of the Tabernacle.

29 After, hee ſet the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the ſacrifice thereon, as the Lord had commanded Moſes.

30 Likewise he ſet the Lauer betwene the Tabernacle of the Congregation and the Altar, and powdered water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, hee reared up the court round about the Tabernacle, and the Altar, and hanged up the vaille at the Court gate: ſo Moſes finiſhed the worke.

34 Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle

d Till both the Prieſthood and the Ceremonies ſhould end, which was at Chriſts coming.

Num. 7.1. After they came out of Egypt, Num. 7.1.

f That is, the tables of the Law, Chap. 31. 18. and 34. 29.

Chap. 35. 1. 2.

Or, ſecond

g Betwene the Sanctuary and the Court.

i Signifying, that in Gods matters man may neither add nor diminiſh. k Praiſed God for the peoples diligence, and prayed for them.

a After that Moſes had bene forty dayes, and fourtie nightes in the Mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cau'd this worke to be done, which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March, and halfe April.

* Reade Chap. 26. 35.

b That is, the Altar of perfume, or to burne incenſe on.

c This hanging or vaille was betwene the Sanctuary and the Court.

Or, the ſecond

f Or, of the ſanctification of the

g Reade

beracle of the Congregation, because the clouds abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended by from the Tabernacle, the children of Israel went forward in all their journeyes.

37 But if y^e cloud ascended not, then they journeyed not till the day that it ascended.

38 For^e the cloud of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeyes.

h Thus the presence of God. preferred and guided them night and day till they came to th. land promised.

The third booke of Moses, called *Leuiticus.

THE ARGUMENT.

AS God daily by most singular benefis declared himself to be mindful of his church: so he would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion: Therefore he ordained diuers kinds of oblations & sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: hee shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies, that the reward of sinnes death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to bee auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should see: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatened his curse to them that trauersed them.

CHAP. I.

Of burnt offerings: for particular persons. 3 10 and 14. The manner to offer burnt offerings as well of bullockes, as of sheepe and birds.

NOW the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, yee shall offer your sacrifice of^e cattell, as of beemes and of the sheepe.

3 * If his sacrifice be a burnt offering of the herde, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall bee accepted for to the Lord, to be his atonement.

5 And^e he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, & shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall hee lay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the^e hall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering be of the flocks (as of the sheepe or of the goats) he shall offer a male without blemish,

11 And he shall kill it on the doore of

of the Altar before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

12 And hee shall cut it in pieces, separating his head, and his^e hall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the Altar:

13 But he shall wash the inwards, & the legges with water, and the Priest shall offer the whole, and burne it vpon the Altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord, of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the Altar, & wounding the necke of it alunder, and burne it on the Altar: and the blood thereof shall be^e shed vpon the side of the Altar.

16 And he shall plucke out his main with his feathers, and cast them beside the Altar on the^e East part in the place of beatshes.

17 And he shall cleaue it with his wings, but not diuide it alunder: and the Priest shall burne it vpon the Altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meat offering is after three sorts: of fine flowers unbaken, 4. of bread baken, 14. and of corne in the eare.

AND when any will offer a meat offering vnto the Lord, his offering shall be of fine flour, and hee shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priestes, and hee shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the Altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

h Before the Altar of the Lord.

† Ebr, into his pieces.
¶ Or, first.

i The Ebrew word signifieth, to pinch off with the nail.

¶ Or, strained, y^e pressed.

k On the side of the court gate in the pans, which stood with alties, Exod. 27. 3.

a Because the burnt offering could not be without the meat offering.

b The Priest. c To signifie for a memoriall vpon the Altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

3. * But.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

a Hereby Moses declareth that he taught nothing to the people, but that which hee receiued of God.
b So they could offer of none other sort, but of those which were commanded.
Exod. 29. 10.
c Meaning with, in the court of the Tabernacle.
† Ebr, to burn.
d The Priest or Leuite.
e Of the burnt offering, Exod. 27. 1.

¶ Or, the body of the sacrifice, or the fat.

f Or, a saour of flesh, which pacifieth the anger of the Lord.
g Reade verse 5.

Of the meat offering. Of the.

Leviticus.

peace offerings. Offering for

Exod. 7. 31.

d Therefore none could eat of it but the Priests.

e Which is a gift offered to God to pacific him.

Verse 1.
Exod. 29. 18.

f That is, fruits which are sweet as honey, yee may offer.

g But returned for the Priests.

h Which they were bound (as by a covenant) to give in all sacrifices, Num. 18.

i 2. Chron. 13.

j Ezek. 43. 24.

k or, it meaneth a sure and pure covenant.

l Chap. 23. 14.

m Or, full care: for the word signifies a fruitful field, Reads 2.

n Chron. 26. 10. in the note g.

a A sacrifice of Thanksgiving, offered for peace and prosperity, either generally or particularly.

b One part was burnt, another was to the Priests and the third to him that offered, Exod. 19. 22.

3 But the remnant of the meat offering shall be Aarons and his sonnes: for it is most holy of the Lords offerings made by fire.

4 If thou bring also a meat offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anoynted with oyle.

5 But if thy meat offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and pour oyle thereon: for it is a meat offering.

7 And if thy meat offering be an oblation made in the cauldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) unto the Lord, and shalt present it unto the Priest, and hee shall bring it to the altar.

9 And the Priest shall take from the meat offering a memoriall of it, and shall burne it upon the altar: for it is an oblation made by fire for a sweet savour unto the Lord.

10 But that which is left of the meat offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer unto the Lord, shall be made without leaven: for yee shall neither burne leaven nor hony in any offering of the Lord made by fire.

12 In the oblation of the first fruits yee shall offer them unto the Lord, but they shall not be burnt upon the altar for a sweet savour.

13 All the meat offerings also shall thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering, but upon all thine oblations, thou shalt offer salt.

14 If then thou offer a meat offering of thy first fruits unto the Lord, thou shalt offer for thy meat offering of thy first fruits eares of corne dried by the fire, and wheat beaten out of the green eares.

15 After, thou shalt put oyle upon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beastes for the same, 17 The Israelites may neither eat fat nor blood.

Also if his oblation be a peace offering, if he will offer of the dove, (whether it be male or female) hee shall offer such as is without blemish, before the Lord.

2 And shall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood upon the altar round about.

3 So hee shall offer part of the peace offerings as a sacrifice made by fire unto the Lord, even the fat that conereth inwards, and all the fat that is upon the inwards.

4 Hee shall also take away the two kid-

neys, and the fatte that is on them, and upon the flankes, and the hall on the liver with the kidneys.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord.

6 Also if his oblation be a peace offering unto the Lord out of the flocks, whether it be male or female, hee shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

9 After, of the peace offerings hee shall offer an offering made by fire unto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that conereth the inwards, and all the fat that is upon the inwards.

10 Also hee shall take away the two kidneys, with the fat that is upon them, and upon the flankes, and the hall upon the liver with the kidneys.

11 Then the Priest shall burne it upon the Altar, as the meat of an offering made by fire unto the Lord.

12 Also if his offering be a goat, then shall he offer it before the Lord.

13 And shall put his hand upon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the Altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that conereth the inwards, and all the fat that is upon the inwards.

15 Also hee shall take away the two kidneys, and the fat that is upon them, and upon the flankes, and the hall upon the liver with the kidneys.

16 So the Priest shall burne them upon the Altar, as the meat of an offering made by fire for a sweet savour: all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eat neither fat nor blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 the Congregation, 22 the ruler, 27 and the private man.

Moxouer, the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, saying, If any shall sinne through ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the Priest that is anoynted doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a young bullocke without blemish unto the Lord for a sinne offering,

4 And

Or, the which kidneys are neere the flankes.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birth, but in the burnt offering they might: all that was consumed with fire, and in the peace offering but a part. d The burnt offering was wholly consumed, and of the offering made by fire only the inwards &c were burnt: the shoulder, breast with the two chawes, and the maw, were the Priests, and the rest his that offered. Verse 4.

e Meaning the Northside of the Altar, Chap. 1. 1.

f By eating fat was meant to carnall, and by blood eating was signified crueltye.

g Gen. 9. 4. chap. 17. 14.

h Ebr. a soule, a That is, of negligence or ignorance, especially of the ceremonial law: for otherwise the punishment for crimes are appointed according to the transgression, Num. 15. 22.

i Meaning, the

Or, the

c Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was between the holiest of all and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.

chap. 5. 3. 4.

f The multitude excuseth not the sinne, but if all have sinned, they must all be punished.

chap. 5. 3. 4.

Exod. 19. 14. num. 19. 5.

Exod. 19. 14.

g For all the people could not lay on their hands: therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

chap. 5. 3. 4.

h Or, the Priest.

i Or, make a penyance with it.

4 And he shall bring the bullocke unto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the doore of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, upon the hornes of the Altar of sweet incense, which is in the Tabernacle of the Congregation: then shall he put the rest of the blood of the bullocke at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covereth the inward, and all the fat that is about the inward.

9 Hee shall take away also the two kidneys, and the fat that is upon them, and upon the flanks, and the hall upon the liver, with the kidneys.

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them upon the altar of burnt offering.

11 But the sinne of the bullocke, and all his flesh, with his head, and his legs, and his inward, and his dung shall hee beare out.

12 So hee shall carie the whole bullocke out of the host, unto a cleane place, where the ashes are poured, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burnt.

13 And if the whole congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and have done against any of the commandments of the Lord which should not be done, and have offended:

14 When the sinne which they have committed, shall be known, then the Congregation shall offer a young bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands upon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the doore.

18 Also he shall put some of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee put the rest of the blood at the foot of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it upon the altar.

20 And the Priest shall doe with this bullocke as hee did with the bullocke for his sinne: so shall hee doe with this: for the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carie the bullocke without the host, and burne him as hee burne the first bullocke: for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and doe through ignorance against any of the Commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne which hee hath committed, then shall he bring for his offering an // hee goat without blemish,

24 And shall lay his hand upon the head of the goat, and kill it in the place where he should kill the bullocke offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall put the rest of his blood at the foot of the burnt offering altar.

26 And shall burne all his fat upon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, and it shall be forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance, in doing against any of the Commandments of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which hee hath committed, then hee shall bring for his offering // a // hee goat without blemish for his sinne which hee hath committed,

29 And hee shall lay his hand upon the head of the sinne offering, and lay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it upon the hornes of the burnt offering altar, and put the rest of the blood thereof at the foot of the altar,

31 And shall take away all his fat as the fat of the peace offerings is taken away, and the Priest shall burne it upon the altar for a sweet savour unto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lamb for his sinne offering, hee shall bring a female without blemish,

33 And shall lay his hand upon the head of the sinne offering, and hee shall lay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall put the rest of the blood thereof at the foot of the altar.

35 And hee shall take away all the fat thereof, as the fat of the lamb of the peace offerings is taken away: then the Priest shall burne it upon the altar with the oblations of the Lord made by fire, and the Priest

Or, the male goat of the field. In that is, the Priest shall kill it for it was not lawful for any out of that office to kill the beast.

Wherein he represented Iesus Christ.

Or, the male goat of the field.

Or, the female of the goat. Hee made vows.

Exod. 29. 18.

I Meaning, that the punishment of his sin should be laid upon that beast, or that he had received all things of God, and offered this willingly. m Or, besides the burnt offerings, which were daily offered to the Lord.

The offering for a rash vow,

Leuiticus.

and for finnes done of knowledge.

Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

1 Of him that testifieth not the truth, if hee bears another's sinne falsely. **4** Of him that voweth rashly, **15** Of him that by ignorance withdraweth any thing dedicated to the Lord.

A If he if any have sinned, chatin, if hee have heard the voyce of an oath, and hee can bee a witness whether hee hath seene or known of it, if he doe not utter it, hee shall beare his iniquitie:

2 Either if one touch any uncleane thing, whether it be a carion of any uncleane beast, or a carion of uncleane cattell, or a carion of uncleane creeping things, and is not ware of it, yet he is uncleane, and hath offended:

3 Either if hee touch any uncleanness of man (whatsoever uncleanness it be, that hee is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, and pronounce with his lips to do euill, or to do good (whatsoever it be) that a man shall pronounce with an oath, and if it be hid from him, and after knoweth that hee hath offended in one of these points,

5 When hee hath sinned in any of these things, then hee shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespass offering unto the Lord for his sinne which hee hath committed, even a female from the flocke, be it a lamb, or a hee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if hee bee not able to bring a heepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons unto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So hee shall bring them unto the Priest, who shall offer the sinne offering first, and muzzing the necke of it asunder, but not plucke it cleane off.

9 After, he shall sprinkle of the blood of the sinne offering upon the side of the Altar, and the rest of the blood shall bee if shed at the foot of the Altar: for it is a sinne offering.

10 Also he shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him, (for his sinne which hee hath committed) and it shall be forgiven him.

11 But if hee be not able to bring two turtle doves, or two young pigeons, then hee that hath sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sinne offering, he shall put none oyle thereunto, neither put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the remembrance thereof, and burne it upon the Altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meat offering.

14 And the Lord spake unto Moses, saying,

15 If any person transgresse and sinne through ignorance, by taking away things consecrated unto the Lord, hee shall bring offering for his trespass offering unto the Lord a ram without blemish, out of the flocke, worth two shekels of silver, by the estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it unto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 Also if any sin and not against any of the Commandements of the Lord, which ought not to be done, he know not, and sinne and beare his iniquitie,

18 Then shall he bring a ramme without blemish out of the flocke, in the estimation worth two shekels, for a trespass offering unto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein hee erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for finnes which are done willingly. **9** The law of the burnt offering. **13** The first fruits offered upon the altar. **14** The law of the meat offering. **20** The offering of Aaron and his sons.

A And the Lord spake unto Moses, saying, **2** If any sinne, and commit a trespass against the Lord, and denie unto his neighbour that which was taken him to keepe, or that which was put to him of trust, or both by robbery, or by violence oppress his neighbour,

3 Hee shall found that which was lost, and denyer it, and sweareth falsely, for any of these things that a man doth, wherein hee sinneth:

4 When I say, hee thus sinneth and trespasseth, hee shall then restore it in the whole sinne, and shall add the fifth part more thereto, and giue it unto him to whom it pertained, the same day that hee offered for his trespass.

5 And for whatsoever hee hath sinned falsely, hee shall then restore it in the whole sinne, and shall add the fifth part more thereto, and giue it unto him to whom it pertained, the same day that hee offered for his trespass.

6 Also hee shall bring for his trespass unto the Lord, a ram without blemish out of the flocke, in the estimation worth two shekels for a trespass offering unto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven

g As touching the first fruits or tithes due to the Priests and Leuites.

h By the estimation of the Priest, Chap. 17. 12.

Chap. 4. 2.

i That is, after bread remembrance that he hath sinned, when his conscience doth accuse him,

Exod. 30. 13.

k Els if his sin against God comp of malice, he must die, Num. 15. 30.

† Else, a soule, **†** Or, of the Iudge hath taken an oath of any other,

a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly,

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which have bene mentioned before in this Chapter.

† Else, if his hand cannot touch, meaning for his possesion.

Chap. 1. 15.

† Or, poured,

† Or, according to the law,

d Or, declare him to be purged of that sinne, Verse 7.

e Which is about a pottle, **f** As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

a To bestow and occupie for the vse of him that gave it.

b By any guile or vawfull means.

Numb. 5. 6.

c Wherein he cannot businesse or wherein a man accuseth to himselfe perjury or such like thing.

Numb. 5. 7.

Chap. 5. 15.

for him, whatsoever thing he hath done, and repailed therein.

8 ¶ Then the Lord spake unto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering, because it burneth upon the Altar all the night unto the morning, and the fire burneth on the Altar.)

10 And the Priest shall put on his linen garment, and shall put on his linen breeches upon his flesh, and take away the ashes when the fire hath consumed the burnt offering upon the Altar, and he shall put them beside the Altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the holle unto a cleane place.

12 But the fire upon the Altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it every morning, and lay the burnt offering in order upon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall ever burne upon the altar, and neuer goe out.

14 ¶ Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall cuten take thence his handfull of fine flour of the meat offering, and of the oyle, and all the incense which is upon the meat offering, and shall burne it upon the altar for a sweet savour, as a memoriall thereof unto the Lord:

16 But the rest thereof shall Aaron and his sonnes eat: it shall be eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leaven: If have given it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: whatsoever toucheth them, shall be holy.

19 ¶ Again the Lord spake unto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer unto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried, and shalt offer the // baken pieces of the meat offering for a sweet savour unto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes, shall offer it, it is the Lords ordinance for ever: it shall be burnt altogether.

23 For every meat offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake unto Moses, saying,

25 Speake unto Aaron, & unto his sons, and say, This is the law of the sinne offering. In the place where the burnt offering is killed,

shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth his sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 But whosoever shall touch the flesh thereof, shall be holy: and when there dropeth of the blood thereof upon a garment, thou shalt wash that whereon it dropeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be lodden in a brazen pot, it shall both be scowred and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The laws of the trespass offering. 11 Also of peace offering. 23 The fat and the blood may not be eaten.

1 Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall be sprinkled round about upon the altar.

3 All the fat thereof also shall be offered, the rump and the fat that covereth the inward parts.

4 After, he shall take away the two kidneys, with the fat that is on them, and upon the flanks, and the caule on the liver, with the kidneys.

5 Then the Priest shall burne them upon the altar for an offering made by fire unto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sin offering is, so is the trespass offering, one law serveth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall have the skinne of the burnt offering, which he hath offered.

9 And all the meat offering that is baken in the oven, and that is dressed in the panner, and in the frying panne, shall be the Priests that offereth it.

10 And every meat offering mingled with oyle, and that is dry, shall pertaine unto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer unto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine flour fried with the cakes, mingled with oyle.

13 Hee shall offer also his offering with cakes of leavened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one

k Meaning, the garment of the Priest.

l Which was in the laver, Exod. 30, 18.

Chap. 4. 5. leuit. 1. 3, 11. m Out of the campe, chap. 4, 13.

a Which is for the smaller fine, and such as are committed by ignorance, b At the Court gate, c The Priest.

d The same ceremonies: notwithstanding that this word Trespass signifies less than sinne.

e Meaning, the rest that is left and not burnt.

f Because it had no oyle nor liquor.

g Peace offerings containe a confession & thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

d That is, the ceremonies which ought to be observed therein.

e Upon his sacrificial parts, Exod. 28, 43.

f In the altars appointed for that use.

Chap. 2. 1. num. 15, 4.

Chap. 2. 9.

g Or, kneed with leaven, and after baken.

Exod. 29, 37.

Exod. 16, 36. h So oft as the high Priest shall be elected and anointed, || Or, fixed.

i His sonne that shall succede him.

cake for an heave offering unto the Lord, and it shall bee the Priests that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: hee shall leave nothing thereof untill the morning.

16 But if the sacrifice of his offering be a bullock, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth unto the third day shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall he be reckoned unto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eat of the flesh of the peace offerings, that pertaineth to the Lord, having his uncleanness upon him, even the same person shall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eateth of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 Again the Lord spake unto Moses, saying,

23 Speake unto the children of Israel, and say, Ye shall eat no fat of beasts, nor of sheepe, nor of goats:

24 Yet the fat of the dead beast, and the fat of that which is come with beasts, shall be occupied to any use, but yee shall not eat of it.

25 For whosoever eateth the fatte of the beaſt, of the which he shall offer an offering, made by fire to the Lord, even the person that eateth, shall be cut off from his people.

26 Neither shall yee eat any blood, either of foule, or of beastes in all your dwellings.

27 Every person that eateth any blood, even the same person shall be cut off from his people.

28 And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: even the fat with the breast shall be bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the Altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee give unto the Priest for an heave offering, of

your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall have the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, and have given them unto Aaron the Priest, and unto his sonnes by a statute for ever, from among the children of Israel.

35 This is the anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee purified them to serve in the Priests office unto the Lord.

36 The which portions the Lord commanded to give them in the day that hee anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings.

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 31.

CHAP. VIII.

1 The anointing of Aaron and his sonnes, with the sacrifices concerning the same.

Afterward the Lord spake unto Moses, saying,

2 Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two lammes, and a basket of unleavened bread.

Exod. 28. 1, 4. Exod. 30. 24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said unto the company, This is the thing which the Lord hath commanded to doe.

Exod. 29. 4.

6 And Moses brought Aaron and his sonnes, and washed them with water.

7 And put upon him the robe, and girded him with a girdle, and clothed him with the tunic, and put the Ephod on him, which hee girded with the breasted garde of the Ephod, and bound it unto him therewith.

8 After, he put the breast-plate thereon, and put in the breast-plate the Urim and the Thummim.

Exod. 28. 30.

9 Also hee put the miter upon his head, and put upon the miter, on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

a So called because this superscription, Holiness to the Lord, was graven in it.

10 Now Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary, and the court.

11 And

h If he make a vow to offer for else the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine.
k After it be sacrificed.
l Of the peace offering that is cleane.
Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4. chap. 17. 14.

m And should not lend it by another.
Exod. 29. 34.

11 And sprinkled thereof upon the altar seven times, and anointed the altar, and all his instruments, and the laver, and his foot, to sanctifie them.)

Exod. 45. 15.
Psal. 133. 2.

12 And hee powred of the anointing oyle upon Aarons head, and anointed him, to sanctifie him.

13 After, Moles brought Aarons sonnes, and put coates upon them, and girded them with girdles, and put bonnets upon their heads, as the Lord had commanded Moles.

Exod. 29. 1.
chap. 9. 2.

14 Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands upon the head of the bullocke for the sinne offering.

c Of the burnt offering.

15 And Moles slew him, and tooke the blood, which hee put upon the hornes of the altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation upon it.

d To offer for the finnes of the people.

16 Then hee tooke all the fat that was upon the inwards, and the caule of the liver, and the two kidneis with their fat, which Moles burned upon the altar.

e In other burnt offerings which are not of consecration, or offering for himselfe, the Priest hath the skin, Chap. 7. 8

17 But the bullocke and his hide, and his flesch, and his dung, hee burnt with fire without the holte, as the Lord had commanded Moles.

18 Then hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands upon the head of the ramme.

19 So Moles killed it, and sprinkled the blood upon the Altar round about.

20 And Moles cut the ramme in pieces, and burnt the head with the pieces, and the fat,

Exod. 29. 31.

21 And washed the inwards and the legs in water: so Moles burnt the ramme every whie upon the altar: for it was a burnt offering for a sweet savour, which was made by fire unto the Lord, as the Lord had commanded Moles.

f Moles did this because that the Priests were not yet established in their office.

22 After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands upon the head of the ramme,

23 Which Moles slew, and tooke of the blood of it, and put it upon the lap of Aarons right eare, and upon the thumbe of his right hand, and upon the great toe of his right foot.

24 Then Moles brought Aarons sonnes, and put of the blood on the lappe of their right eares, and upon the thumbe of their right handes, and upon the great toes of their right feet, and Moles sprinkled the rest of the blood upon the altar round about.

25 And hee tooke the fatte and the rumpe, and all the fatte that was upon the inwards, and the caule of the liver, and the two kidneis with their fat, and the right shoulder.

26 Also hee tooke of the baskett of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder.

Exod. 29. 34.

27 So hee put all in Aarons hands, and in his sonnes bands, and shooke it to and fro before the Lord.

28 After, Moles took them out of their hands, and burnt them upon the altar for a burnt offering: for these were consecrations for a sweet savour which were made by fire unto the Lord.

29 Likewise Moles took the hieft of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moles' portion, as the Lord had commanded Moles.

Exod. 29. 18.

30 Also Moles took of the anointing oyle, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 Afterward, Moles said unto Aaron and his sonnes, Touch the flesch at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

g At the doore of the court. Exod. 29. 32. chap. 24. 9.

32 But that which remaineth of the flesch and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, untill the dayes of your consecrations be at an end: for seven dayes, said the Lord, shall hee consecrate you.

Exod. 29. 35. † Ew. fill your hands. 10r, as I have done.

34 As if hee had done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moles.

h By commission given to Moles.

CHAP. IX.

8 The first offerings of Aaron, 23 Aarons' selfe with the people. 23 The glory of the Lord is shewed, 24 The first commandment from the Lord.

And in the eight day Moles called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seven dayes before, the Priests were consecrate, Exod. 29. 1.

2 Then hee said unto Aaron, Take thee a young calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron entred into the possession of the Priesthood, and offered the four principall sacrifices: the burnt offering, the sin offering, the peace offerings, and the meate offering.

3 And unto the children of Israel thou shalt speake, saying, Take ye an he goat for a sinne offering, and a calfe and a lambe both of a yeere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for so day the Lord will appeare unto you.

5 Then they brought that which Moles commanded before the Tabernacle of the Congregation, and all the assembly nether and stood before the Lord.

c Before the altar, where his glory appeared.

6 For Moles had said, This is the thing which the Lord commanded that ye should

should doe, and the glory of the Lord shall appear unto you.)

7 Then Moses said unto Aaron, Draw neere to the altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee, and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 Aaron therefore went unto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood unto him, and hee dipt his finger in the blood, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the caul: of the liuer, of the sinne offering, hee burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the host.

12 After, hee slew the burnt offering, and Aarons sonnes brought unto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and hee burnt them vpon the altar.

14 Likewise hee did with the inwards and the legs, and hee burnt them vpon the burnt offering on the altar.

15 When hee offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it according to the maner.

17 Hee presented also the meate offering, and filled his hand thereof, and besides the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 Hee slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which hee sprinkled vpon the altar round about.

19 Likewise the fat of the bullocke, and of the ramme, the rumpe and that which couereth the inwards and the kidnies, and the caule of the liuer.

20 So they layd the fat vpon the breads, and hee burnt the fat vpon the altar.

21 But the head, and the right shoulder Aaron spooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift up his hand toward the people, and blessed them, and came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, and the glory of the Lord appeared to all the people.

24 And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel manumeth for them, but the Priests might not. 9 The Priests are forbidden wine.

¶ At Nadab and Abihu, the sonnes of Aaron,ooke either of them his censur, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which hee had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come neere me, and before all the people: I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel the vncle of Aaron, and said vnto them, Come neere, carie your brethren from before the Sanctuary out of the host.

5 Then they went and caried them in their coats out of the host, as Moses had commanded.

6 After, Moses said vnto Aaron, and vnto Elazar and Itamar his sonnes, Encour not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel, bewaile the burning which the Lord hath kindled.

7 And goe not yet from the doore of the Tabernacle of the Congregation, lest ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandment.

8 And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine: nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for euer throughout your generations.

10 That ye may put difference betwene the holy and the unholy, and betwene the cleane and the uncleane.

11 And that ye may teach the children of Israel all the statutes, which the Lord hath commanded them by the hand of Moses.

12 Then Moses said vnto Aaron and vnto Elazar and to Itamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eat it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy duty, and thy sonnes duty of the offerings of the Lord made by fire: for so I am commanded.

14 Also the shaven head, and the beate shoulder shall ye eat in a cleane place: thou and thy sonnes, and thy daughters with thee: for they are given as thy duty, and thy sonnes duty, of the peace offerings of the children of Israel.

15 The beate shoulder, and the shaven head shall they bring with the offerings made by fire of the fat, to make into and to befoze

Num. 3. 4. and 2. 6. 1.

1 Chron. 2. 4. 2.

a Not taken of the altar, which

was sent from

heauen, and en-

dured till the

captiuitie of

Babylon,

b I will punish

them that curse

me other wise

then I have com-

manded, not for-

ring the chiefe,

that the people

may feare and

praise my iudge-

ments.

|| Or, causins,

c As though ye

lamented for

them, preferring

your carnall af-

fection to Gods

iust iudgement,

Chap. 19. 2. 8.

Deut. 14. 1.

and 33. 9.

d In destroying

Nadab and Abi-

hu the chiefe, and

menacing the

rest except they

repent.

|| Or, drinke that

makest drunke.

e That is, he laid them in order, and so they were burnt when the Lord shewd downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt afres, verse 24.

Exod. 29. 38.

g Of the bullock and the ramme, h Because the altar was neere the Sanctuary which was the upper end, therefore he is said to come downe.

i Or prayed for the people.

2. Macc. 2. 8.

Gen. 4. 4.

1. King. 18. 38.

2. Chron. 7. 1.

2. Macc. 2. 10. 11.

|| Or, gaue a shout forry.

3. Mar. 2. 17.

f And not consumed, as Nadab and Abihu.

Chap. 6. 26.

g That is, Nadab and Abihu.

h Moles have with his infirmities, considering his great sorrow, but doeth not leave an example to forgive them; but maliciously transgress the commandment of God.

before the Lord, and it shall be thine and thy sinnes with thee by a talor for ever, as the Lord hath commanded.

16 ¶ And Moles sought: he goat that was offered for sinne, and loe it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore have ye not eaten the sinne offering in the holy place, seeing it is most holy: and God hath given it you, to bear the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the holy place: ye should have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moles, Behold, this day I have offered their sinne offering, and their burnt offering before the Lord, and such things, as thou knowest are come unto me: If I had eaten the sinne offering to day, should it have bene accepted in the sight of the Lord?

20 So when Moles heard it, hee was content.

CHAP. XI.

1 Of beasts, fishes, and byrdes, which be cleane, and which be vncleane.

After, the Lord spake unto Moles and unto Aaron, saying unto them.

2 ¶ I speake unto the children of Israel, and say, ¶ These are the beasts which ye shall eat, among all the beasts that are on the earth.

3 ¶ Whatsoever parteth the hoofe, and is clouen footed, and cheweth the cud among the beasts, that shall ye eat.

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camel, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

5 Likewise the cony, because hee cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 ¶ And the swine because he parteth the hoofe, and is clouen footed, but cheweth not the cud, he shall be vncleane to you.

8 ¶ Of eke flesh shall ye not eat, and their carkeles shall ye not touch: for they shall be vncleane to you.

9 ¶ These shall ye eat, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, or in the riuers, them shall ye eat.

10 But all that have not finnes nor scales in the seas, or in the riuers, of all that moueth in the waters, and of all swimming things that are in the waters, they shall be an abomination unto you.

11 ¶ Every fowle, shall be an abomination to you: ye shall not eat of their flesh, but shall abhorre their carkeles.

12 ¶ Whatsoever hath not finnes nor scales in the waters, that shall be an abomination unto you.

13 ¶ These shall ye haue also in abomi-

nation among the fowles, they shall not be eaten: for they are an abomination, the eagle, and the goshawk, and the osprey,

14 Also the vulture, and the kite after his kinde,

15 And all rauen after their kinde:

16 The osprey also, and the night crow, and the crane, and the hawk after his kinde,

17 The little owle also, and the screech owl, and the great owl:

18 Also the red-bank, and the pellicane, and the swanne:

19 The stoike also, the heron after his kinde and the lapwing, and the biter:

20 Also every fowle that creepeth and goeth upon all foure, such shall be an abomination unto you.

21 ¶ Of these shall ye eat: of every fowle that creepeth and goeth upon all foure, which shall haue their feete and legs all of one to leape withall upon the earth,

22 Of them ye shall eat these, the grasshopper after his kinde, and the locust after his kinde, the bargol after his kinde, and the bagab after his kinde.

23 But all other fowles, that creep and haue foure feete, they shall be abomination unto you.

24 For by such ye shall be polluted: who-soeuer toucheth their carkeles, shall be vncleane unto the evening.

25 ¶ Whatsoeuer also beareth of their carkeles, shall wash his clothes, and be vncleane until euen.

26 Every beast that hath clawes diuided, and is not clouen footed, nor cheweth the cud, such shall be vncleane unto you: every one that toucheth them, shall be vncleane.

27 And whatsoever goeth upon his paws among all manner beasts that goeth upon all foure, such shall be vncleane unto you: who so doth touch their carkeles, shall be vncleane until the euen.

28 And he that beareth their carkeles shall wash his clothes, and be vncleane until the euen, for such shall be vncleane unto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and mooue upon the earth, the weasel, and the mouse, and the frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the bellie, and the molla.

31 These shall be vncleane to you among all that creepe: who-soeuer doth touch them when they be dead, shall be vncleane until the euen.

32 Also whatsoever any of the dead carkeles of them doth fall vpon, shall be vncleane, whether it be vessel of wood, or garment, or skin, or sacke: whatsoever vessel it be that is occupied, it shall be put in the water as vncleane until the euen, and so be purified.

33 But every earthen vessel wherinto any of them falleth, whosoever is within it, shall be vncleane, and ye shall breake it.

34 All meat also that shall be eaten, if any such water come vpon it, shall be vncleane: and all drink that shall be drunke in all

¶ Or, Gryphon, as in the Greekes.

¶ Or, Cuckow.

¶ Or, Porphyrus.

¶ Or, haue no bow in their feete.

f These were certaine kinds of grasshoppers, which are not now properly knownen.

g Out of the campe,

¶ Or, hath not his foot clouen in two.

h The Greene frog that sitteth on the bushes.

¶ Or, crocodile.

i As a bottle or bagge.

Chap. 6. 28. shall be

shall be vncleane: as when she hath bathed her selfe: and she shall continue in the blood of her purifying threeweke and threeweke.

36 And when the dayes of her purifying are out, (whether it bee for a sonne, or for a daughter) she shall bring to the Priest a lamb of one yeere olde for a burnt offering, and a young pigeon, or a turtle dove for a sinne offering, unto the doore of the Tabernacle of the Congregation.

37 And she shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. This is the law for her that hath borne a male or female.

38 But if shee bee not able to bring a lamb, she shall bring two turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so she shall be cleane.

39 If also any beast whereof yee may eat, die, he that toucheth the carkeis thereof, shall be vncleane until the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and be vncleane until the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vncleane until the euen.

41 Every creeping thing therefore, that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatsoever goeth vpon the beast, and whatsoever goeth vpon all foules, or that hath many feet among all creeping things that creep vpon the earth, ye shall not eat of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your clothes vncleane with them, neither beset your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God, be sanctified therefore, and be holy, for I am holy, and desire not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of beasts and of foules, and of every liuing thing that mooueth in the waters, and of every thing that creepeth vpon the earth:

47 And there may bee a difference betwene the vncleane & cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII

1 A leprose woman should bee purged after this maner.

2 And the Lord spake vnto Moses, saying, 3 Speake vnto the children of Israel, and say, When a woman hath brought forth a sonne, and borne a manchild, she shall be vncleane seuen dayes, like as she is vncleane when she is put a part for her dis-ease.

4 And in the eighth day, the foreskinne of the childes flesh shall be circumcised.

5 And she shall continue in the blood of her purifying threeweke and threeweke: she shall touch no hallowed thing, nor come into the sanctuary, until the time of her purifying be out.

6 But if she beare a maide child, then she

shall be vncleane fower weekes, as when she hath borne a sonne: and she shall continue in the blood of her purifying threeweke and threeweke.

7 And when the dayes of her purifying are out, (whether it bee for a sonne, or for a daughter) she shall bring to the Priest a lamb of one yeere olde for a burnt offering, and a young pigeon, or a turtle dove for a sinne offering, unto the doore of the Tabernacle of the Congregation.

8 And she shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. This is the law for her that hath borne a male or female.

9 But if shee bee not able to bring a lamb, she shall bring two turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII

1 What considerations the Priest ought to observe in iudging the leprose, 29 the blacke spot or scab 47 and the leprose of the garment.

1 And the Lord spake vnto Moses, saying,

2 The man that shall haue in the skinne of his flesh a swelling, or a scab, or a white spot, so that in the skinne of his flesh it bee like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priest shall looke on the soie in the skinne of his flesh: if the haire in the soie bee turned into white, and the soie seeme to be lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vncleane.

4 But if the white spot bee in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut up him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague bee dark, and the soie growe not in the skinne, then the Priest shall pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab growe more in the skin, after that he is seene of the Priest, for so hee purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab growe in the skinne, then the Priest shall pronounce him vncleane: for it is a plague.

9 And when the plague of leprosie is in a man, he shall be brought vnto the Priest.

10 And the Priest shall see him, and if the swelling bee white in the skinne, and haire made the haire white, and there bee raw flesh in the swelling,

Twice so long as if she bare a man child.

Where the burnt offerings were wont to be offered.

† Ely if her hand find not the worth of a lamb.

Luke 22.46

a That it may be suspected to be the leproie.

b That is shrunk in, and be lower then the rest of the skin.

† Ely. shall pollute him.

† Ely. in his eyes.

c As having the skin drawn together, or blacke.

† Ely. shall cleanse him.

† Or, he spread abroad.

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

k So much of the water as toucheth it.

l He speaketh of seed that is laid to sleepe before it be sown.

m He sheweth why God did chuse them to be his people.

a. Pet. 1. 15.

a So that her husband for that time could not select to her.

† Or, flowers.

Chap. 15. 19.

Luke 9. 31.

John 7. 23.

b Besides the first seuen daies.

c A sacrifice of such like.

d That is, into the Court gate,

vill after fourty dayes.

¶ Or, Iud.

o For it is not
that contagious
leproie that in-
fecteth, but a
kinde of skirfe,
which hath not
the flesh raw as
the leprosie.
f That is, decla-
reth that the
flesh is not
sounded, but is in
danger to be le-
prous.

¶ Or, impugne.

g None were
exempted, but if
the Priest pron-
ounced him
uncleane, he was
put out from a-
mong the peo-
ple, as appeareth
by Mary the
Propheteffe,
Numb. 12. 14.
and by King
Veziah, 2. Chro.
26. 10.
h If he haue a
white spot in
that place where
the burning
was, and was
after healed.

¶ Or, swelling.

11 It is an old leprosie in the skinned of his
head: and the Priest shall pronounce him un-
cleane, and shall not shut him up, for he is un-
cleane.

12 Also if the leprosie shall breake out in the
skinned, and the leprosie couer all the skinned
of the plague, from his head, euen to his feet,
wherefore the Priest looketh.

13 Then the Priest shall consider: and if
the leprosie couer all his flesh, hee shall pro-
nounce the plague to be cleane, because it is
all turned into whitenesse: so hee shall bee
cleane.

14 But if there be raw flesh on him when
he is seene, he shall be uncleane.

15 For the Priest shall see the raw flesh,
and declare him to be uncleane: for the raw
flesh is uncleane therefore it is the leprosie.

16 ¶ If the raw flesh change, and be turned
into white, then hee shall come to the
Priest.

17 And the Priest shall behold him: and
if the spot be changed into white, then the
Priest shall pronounce the plague cleane, for
it is cleane.

18 ¶ The flesh also in whole skinned there
is a bile and is healeth.

19 And in the place of the bile there be a
white swelling, or a white spot somewhat
reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it ap-
peare lower then the skinned, and the haire
thereof be changed into white, the Priest
shall pronounce him uncleane: for it
is a plague of leprosie, broken out in the
bile.

21 But if the Priest looke on it, and there
be no white haire therein, and if it be not
lower then the skinned, but be darker, then the
Priest shall shut him up seven dayes.

22 And if it spread abroad in the flesh, the
Priest shall pronounce him uncleane, for it is
a soie.

23 But if the spot continue in his place
and grow not, it is a burning bile: therefore
the Priest shall declare him to be cleane.

24 ¶ If there be any flesh in whole skinned
there is an hot burning, and the quicke flesh
of the burning haue a white spot somewhat
reddish or pale.

25 Then the Priest shall looke upon it:
and if the haire in that spot be changed into
white, and it appeare lower then the skinned,
it is a leprosie broken out in the burning:
therefore the Priest shall pronounce him un-
cleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and
there be no white haire in the spot, and be
no lower then the other skinned, but be dar-
ker, then the Priest shall shut him up seven
dayes.

27 After, the Priest shall looke on him the
fourth day: if it bee grown abroad in the
skinned, then the Priest shall pronounce him
uncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not
growing in the skinned, but is darke, it is a
signe of the burning: the Priest shall there-
fore declare him cleane, for it is the dying up
of the burning.

29 ¶ If all a man or a woman hath a soie

on the head, or in the beard,

30 Then the Priest shall see the soie: and
if it appeare lower then the skinned, and there
be in it a female yellow haire, then the Priest
shall pronounce him uncleane: for it is a
blacke spot, and leprosie of the head or of
the beard.

31 And if the Priest looke on the soie of
the blacke spot, and it seeme not lower
then the skinned, nor haue any blacke haire
in it, then the Priest shall shut up him that
hath the soie of the blacke spot, seven
dayes.

32 After, in the fourth day the Priest
shall looke on the soie: and if the blacke spot
grow not, and there be in it no yellow haire,
and the blacke spot seeme not lower then the
skinned,

33 Then he shall be shaven, but the place
of the blacke spot shall be not shaven: but the
Priest shall shut up him, that hath the blacke
spot, seven dayes more.

34 And the fourth day the Priest shall
looke on the blacke spot: and if the blacke
spot grow not in the skinned, nor seeme lower
then the other skinned, then the Priest shall
cleane him, and he shall wash his clothes, and
be cleane.

35 But if the blacke spot grow abroad in
the flesh after his cleansing,

36 Then the Priest shall looke on it: and
if the blacke spots grow in the skinned, the
Priest shall not seeke for the yellow haire:
for he is uncleane.

37 But if the blacke spot seeme to him
to abide, and that blacke haire grow
therein, the blacke spot is healed, he is
cleane, and the Priest shall declare him to be
cleane.

38 ¶ Furthermore if there be many white
spots in the skinned of the flesh of man or wo-
man,

39 Then the Priest shall consider: and if
the spots in the skinned of their flesh be some-
what darke and white together, it is but a
white spot broken out in the skinned: therefore
he is cleane.

40 And the man whose haire is fallen off
his head, and is bald, is cleane.

41 And if his head loseth the haire on
the forepart, and bee balde before, hee is
cleane.

42 But if there be in the bald head, or in
the bald forehead a white reddish soie, it is
a leprosie springing in his bald head, or in
his bald forehead.

43 Therefore the Priest shall looke upon
it, and if the rising of the soie bee white red-
dish in his bald head, or in his bald fore-
head, appearing like leprosie in the skinned of
the flesh,

44 He is leper and uncleane: therefore
the Priest shall pronounce him altogether
uncleane: for the soie is in his head.

45 The leper also in whom the plague
is, shall haue his clothes rent, and his
head bare, and shall put a covering upon his
lips, and shall cry, I am uncleane, I am un-
cleane.

46 As long as the disease shall be upon him,
he shall be polluted, for hee is uncleane: hee
shall.

i Which was
not wont to be
there, or else
smaller then in
any other part
of the body.

k He shall not
care whether the
yellow haire be
there or no.

l By sicknesses
or any other in-
conuenience.

m In signe of
sorrow and la-
mentation,
either in co-
uer of mourning,
or for feare of
abasing, or
others.

Nam 5.3.
2. King. 15.6.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment, or a linnen garment,

48 Whether it be in the warpe, or in the woofe of linnen, or of woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed unto the Priest.

50 ¶ Then the Priest shall see the plague, and shut up it: that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen, or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 ¶ If the Priest yet see that the plague growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 ¶ Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven dayes more.

55 ¶ Again the Priest shall looke on the plague: after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fretting inward, * whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 ¶ If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague bee departed therefrom, then shall it bee washed * the second time, and be cleane.

59 ¶ This is the law of the plague of leprosie in a garment of woollen, or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane, or vncleane.

CHAP. XLIII.

3 The cleansing of the Leper, 34 and of the house that he is in.

¶ And the Lord spake unto Moses, saying,

2 ¶ This is the law of the leper in the day of his cleansing: that is, he shall be brought unto the Priest.

3 And the Priest shall goe out of the

campe, and the Priest shall consider him: and if the plague of leprosie bee healed in the leper,

4 ¶ Then shall the Priest command to take for him that is cleane, two sparrows alius, and a cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds over pure water in an earthen vessel.

6 After, hee shall take the live sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slaine over the pure water,

7 And hee shall sprinkle upon him that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the live sparrow into the broad field.

8 ¶ Then he that shall be cleansed, shall wash his clothes, and shawe off all his haire, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the hoste, but shall tary without his tent seven dayes.

9 So in the seventh day hee shall shawe off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shawe, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 ¶ Then in the eighth day hee shall take two hee lambs without blemish, and a ewe lambe of a yere old without blemish, and three tenth deales of fine flour for a meate offering mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lord, at the boore of the Tabernacle of the Congregation.

12 ¶ Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and shall shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the Priest's, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

15 ¶ The Priest shall also take of the pint of oyle, and poure it into the palme of his left hand,

16 And the Priest shall dip his right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot, * where the blood of the trespass offering was put.

18 ¶ But the remnant of the oyle that is in the

¶ Or, birds, birds. Of birds which were permitted to be eaten, Ruining water, or of the fountains.

d Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member, f This measure in Ebrew is called Log, and concerneth fine eggs in measure.

Exod. 29.24.

chap. 7. 1, 7.

† Ebr. the fingers of his right hand.

† Ebr. vpon the blood of the trespass offering.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behind.

f To the intent he might be sure that the leprosie was departed, and that all occasion might be taken away.

Math. 8.2.
marke 1.40.
luky 5.13.

a Or the ceremony which shall be used in his purgation.

the Priest's hand, hee shall powre upon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleanness: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meate offering upon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

† Ebr. his hand cannot take it,

g Which is an Omer, reade Exod. 16. 16.

21 But if he be poore, and not able, then he shall bring one Lambe for a trespass offering, and a tenth deale of fine flowre mingled with oyle, for a meate offering, with a pint of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing unto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

h Or, shall offer them as the offering that is shakken to and fro,

24 Then the Priest shall take the lambe of the trespass offering, and the ynt of oyle, and the Priest shall shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it upon the lappe of his right eare that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foote.

† Ebr. into the palme of the Priest's left hand,

26 Also the Priest shall powre of the oyle into the palme of his owne left hand.

27 So the Priest shall wash his right finger, and sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, upon the lappe of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foote: upon the place of the blood of the trespass offering.

|| Or, where the blood of the trespass offering was put, as verse 17.

29 But the rest of the oyle that is in the Priest's hand, hee shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

i Whether of them he can get.

30 Also he shall present one of the turtle doves, or of the yong pigeons, as hee is able:

|| Or, besides the meate offering.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering: with the meate offering: so the Priest shall make an atonement for him that is to be cleansed, before the Lord.

k This order is appointed for the poore man.

32 This is the lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

l This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

33 ¶ The Lord also spake unto Moses, and to Aaron, saying,

34 When ye be come unto the land of Canaan which I give you in possession. If I send the plague of leprosie in an house of the land of your possession,

35 Then hee that oweth the house, shall come, and tell the Priest, saying, There

thinkes there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe in to see the plague, that all that is in the house be not made unclane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague be in the wallles of the house, and that there bee deepe || spots, greenish || reddish, which seeme to be lower then the wall,

|| Or, blacknesse, or hollow streakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut up the house seven dayes.

39 So the Priest shall come againe the seventh day: and if hee see that the plague bee increased in the wallles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a || foule place without the cite.

|| Or, polluted;

41 Also he shall cause to scrape the house within round about, and powre the dust, that they have pared off, without the cite in an unclane place.

m. Where carions were cast, and other filth, that the people might not there with be infected;

42 And they shall take other stones, and put them in the places of those stones, and shall take other matter to plaister the house with.

43 But if the plague come againe, and be take out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore unclane.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the || moyle of the house, and he shall carry them out of the cite into an unclane place.

n That is, he shall command it to be pulled downe, as verse 40. || Or, dust.

46 Moreover he that goeth into the house all the while that it is shut up, he shall be unclane untill the even.

47 He also that sleepeth in the house, shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane: for the plague is healed.

49 Then shall he take to purifie the house two sparrows, and cedar wood, and scarlet lace, and hyssope.

50 And he shall kill one sparrow over pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssope, and the scarlet lace with the live sparrow, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times:

o It seemeth that this was a lace or string, to binde the hyssope to the wood, and so was made a sprinkler, the Apostle to the Hebrewes calleth it scarlet wooll, Heb. 9. 19.

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the live sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shall goe the live sparrow out of the towne into the broad fields:

† Ebr. citis. † Ebr. on the face of the field.

Chap. 13. 33.

|| Or, rising.

† *Ew, in the day of the unclean, and in the day of the clean.*

skins in shall be made atonement for the house, and it shall be clean.

54 This is the law for every plague of leprose, and a black spot,

55 And of the leprose of the garment, and of the house,

56 And of the swelling, and of the scab, and of the white spot.

57 This is the law of the leprose to teach when a thing is unclean, and when it is clean.

CHAP. XV.

1. 19 The manner of purging the unclean issues, both of men and women. 31 The children of Israel must be separate from all uncleanesse.

M discourse the Lord spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, Whosoever hath an issue from his flesh, is unclean, because of his issue.

3 And this shall be his uncleanness in his issue: when his flesh anotheth his issue, or if his flesh be stopped from his issue, this is his uncleanness.

4 Every bed whereon he lieth that hath the issue, shall be unclean, and every thing whereon he sitteth, shall be unclean.

5 Whosoever also toucheth his bed, shall wash his clothes, and wash himself in water, and shall be unclean until the even.

6 And he that sitteth on any thing whereon he lieth that hath the issue, shall wash his clothes, and wash himself in water, and shall be unclean until the even.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himself in water, and shall be unclean until the even.

8 If he also that hath the issue, spit upon him that is clean, he shall wash his clothes, and wash himself in water, and shall be unclean until the even.

9 And whosoever saddles soever he steth upon, that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean unto the even: and he that beareth those things, shall wash his clothes, and wash himself in water, and shall be unclean until the even.

11 Likewise whosoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himself in water, and shall be unclean until the even.

12 And the vessel of earth that he toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 But if he that hath an issue, be cleansed of his issue, then shall he count him seven days for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be clean.

14 When the eighth day he shall take unto him two turtle doves, or two young pigeons, and come before the Lord at the door of the Tabernacle of the Congregation, and shall give them unto the Priest.

15 And the Priest shall make of the one

of them a sin offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be unclean until the even.

17 And every garment and every skinne whereupon shall be issue of seed, shall be even washed with water, and be unclean unto the even.

18 If hee that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be unclean until the even.

19 Also when a woman shall have an issue, and her issue in her flesh shall be blood, she shall be put apart seven days: and whosoever toucheth her, shall be unclean unto the even.

20 And whatsoever she lieth upon in her separation, shall be unclean, and every thing that she sitteth upon, shall be unclean.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himself in water, and shall be unclean unto the even.

22 And whosoever toucheth any thing that she lieth upon, shall wash his clothes, and wash himself in water, and shall be unclean unto the even.

23 So that whether he touch her bed, or any thing whereon she hath lie, he shall be unclean unto the even.

24 And if a man lie with her, the flowers of her separation touch him, he shall be unclean seven days: and all the whole bed whereon he lieth, shall be unclean.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when she hath an issue longer then her flowers, all the days of the issue of her uncleanness, she shall be unclean as in the time of her flowers.

26 Every bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whatsoever she sitteth upon, shall be unclean, as her uncleanness when she is put apart.

27 And whosoever toucheth these things, shall be unclean, and shall wash his clothes, and wash himself in water, and shall be unclean unto the even.

28 But if she be cleansed of her issue, then she shall count her seven days, and after the shall be clean.

29 And in the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the Priest at the door of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sin offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, if they dole my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

f Meaning, all his body.

|| Or, secret part.

g That is, when she hath her flowers, whereby she is separated from her husband, from the Tabernacle and from touching of any holy thing.

h If any of her uncleanness did once touch him in the bed: for else the man that companied with such a woman should die, Chap. 20. 18.

† *Ew, separation.* I shall be unclean, as the bed whereon she lay when she had her natural disease.

k After the time that she is recovered.

l Seeing that God requireth of his, puritie and cleanness: we cannot be his, except our flesh and sinnes be purged with the blood of Iesus Christ, and so we learn to de- self all sinne.

a Wholesed, either in sleeping, or else of weakness of nature: such at his secret part.

b Or, the thing, wherefore he that be unclean.

c On whom the unclean man did spit.

d The word signifies every thing whereon a man rideth.

Chap. 6. 28.

a That is, be restored to his old state, and be healed thereof.

33 Allo of her that is sicke of her flowes, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scapegoat. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

1 After hermoise the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speak vnto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercieseat, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the Mercieseat.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 Hee shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall bee girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall hee wash his flesh in water, when hee doorth put them on.

5 And hee shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goats, and present them before the Lord, at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall call lots ouer the two hee goats: one lot for the Lord, and the other for the scapegoate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat on which the lot shall fall to be the scapegoat, shall be presented aliué before the Lord, to make reconciliation by him, and to let him goe (as a scapegoat) into the wilderness.

11 Thus Aaron shall offer the bullock for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the Altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the vail,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercyseat that is vpon the Table of Testimony: so hee shall not die.

14 And hee shall take of the blood of the bullocke, and sprinkle it with his finger vpon the Mercyseat: and Eastward: and before the Mercyseat shall hee sprinkle of the blood with his finger seven times.

15 Then shall hee kill the goat that is

the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as hee did with the blood of the bullocke, and sprinkle it vpon the Mercyseat, and before the Mercyseat.

16 So hee shall purge the holy place from the uncleannes of the children of Israel, and from their trespasses of all their sinnes: so shall hee do also for the Tabernacle of the congregation, placed with them in the midst of their uncleannes.

17 And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After hee shall goe out vnto the Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seven times, and cleanse it, and shall soe from the uncleannes of the children of Israel.

20 When hee hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the Altar, then hee shall bring the linc goat:

21 And Aaron shall put both his hands vpon the head of the linc goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goat: and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and hee shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when hee went into the holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Allo the fat of the sinne offering shall hee burne vpon the Altar.

26 And hee shall caried forth the goat, called the scapegoat, shall wash his clothes, and wash his flesh in water, and after that shall come into the holle.

27 Allo the bullock for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the holle, and be burnt in the fire, with their sinnes, and with their flesh, and with their dung.

28 And hee that burneth them, shall wash his clothes, and wash his flesh in water, and afterward come into the holle.

29 So

e Placed among them which are vncleane. Luke, 11. 10.

f Whereupon the sweet incense and perfume was offered.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, 1 Ia. 53. 4. [†] Ebr, the land of separation.

h In the Court where was the laver, Exod. 30. 18

Chap. 6. 30. [†] Ebr. 13. 12.

Chap. 10. 1, 3.

Exod. 30. 10.

Lev. 9. 7.

a The hie Priest entered into the Holiest of all but once a yere, euen in the moneth of September.

¶ Or, primitiue.

Lev. 9. 7.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goat was sent: but rather it is called the scapegoate, because hee was not offered, but sent into the desert, as verse 21.

c The Holiest of all. [†] Or, the smoke. [†] Or, Arke. [†] Lev. 9. 1, 3. and 10. 4. Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

Idolatry forbidden.

Leuiticus.

They may not eat blood, Degrees

i Which was
Tisri, and antwe-
rech to part of
September, and
part of October.
k Meaning, by
abstinence and
fasting, Numb.
29.7.

Chap. 23.7.
l Or a rest, which
ye shall keepe
most diligently.
m Whom the
Priest shall anoint
by Gods com-
mandement to
succeed in his
fathers rounte.

Exod 30.10.
Numb. 9.7.

29 So this shall be an ordinance for ever unto you, the tenth day of the seventh month, ye shall humble your selves, and doe no worke at all, whether it bee one of the same countrey, or a stranger that sojourneth among you.

30 For that day shall the Priest make an atonement for you to cleanse you: ye shall bee cleane from all your sinnes before the Lord.

31 This shall be a Sabbath of rest unto you, and ye shall humble your selves, by an ordinance for ever.

32 And the Priest whom he shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linen clothes, and holy vestments,

33 And shall purge the holy Sanctuary, and the Tabernacle of the Congregation, and shall cleane the altar, and make an atonement for the Priests, and for all the people of the congregation.

34 And this shall be an everlasting ordinance unto you, to make an atonement for the children of Israel for all their sins once a yeere: and as the Lord commanded Moses, he did.

CHAP. XVII.

4 All sacrifices must be brought to the doors of the Tabernacle, 7 To dwell they may not offer, 10 They may eat no blood.

And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his sons, and to all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel, that killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not unto the doore of the Tabernacle of the Congregation to offer an offering unto the Lord before the Tabernacle of the Lord, blood shall be impured unto that man: hee hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them unto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings unto the Lord.

6 Then the Priest shall sprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the congregation, and burne the fat for a sweete savour unto the Lord.

7 And they shall no more offer their offerings unto devils, after whom they have gone: a worshipping: this shall be an ordinance for ever unto them in their generations.

8 Also thou shalt say unto them, Whosoever hee bee of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering of sacrifice,

9 And bringeth it not unto the doore of

the Tabernacle of the Congregation, to offer it unto the Lord, even that man shall be cut off from his people.

10 Likewise, whosoever hee bee of the house of Israel, or of the strangers that sojourn among them that eateth any blood, I will censure my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I have given it unto you, to offer upon the Altar, to make an atonement for your selves: for this blood shall make an atonement for the soule.

12 Therefore I said unto the children of Israel, None of you shall eat blood, neither the stranger that sojourneth among you, shall eat blood.

13 Whosoever, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting killeth any beast or fowle that may bee eaten, he shall pour out the blood thereof, and cover it with dust:

14 For the life of all flesh is his blood, it is joynted with his life: therefore I said unto the children of Israel, He shall eat the blood of no life: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is come with beasts, whether it be one of the same countrey, or a stranger, hee shall both wash his clothes, and wash himselfe in water, and beuncleane unto the euen: after, he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquity.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites, 6 The marriages that are unlawfull.

And the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say unto them, I am the Lord your God.

3 After the doings of the land of Egypt, where in ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whether I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, and keepe mine ordinances to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, which if a man do, he shall then live in them: I am the Lord.

6 None shall come neere to any of the kindred of his flesh to uncover her shame: I am the Lord.

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother: for this is thy mother, thou shalt not discover her shame.

8 The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy

I will declare my wrath by taking vengeance on him, as Chap. 30.3.

h Which the law permitted to be eaten, because it is cleane.

Gen. 9.4.
|| Or, living creature.

|| Or, counted cleane.
|| Or, himselfe.
|| Or, the punishment of his sinnes.

a Left they should practise that idolatry, which they had learned among the Egyptians.
b To make a sacrifice or offering thereof.
c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.
d Wherefore they were moved with foolish devotion to offer it.

Exod. 29.18.
chap. 4.31.
e Meaning, whosoever is not the true God 1. Cor. 10.20, Gal. 3.5.
f For idolatry is spiritual whoredome, because faith towards God is broken,

a Ye shall preserve your leum from these abominations following, which the Egyptians, and Canaanites use.
Ex. 10.11. Rom. 10.5. Gal. 3.12.
b And therefore ye ought to serve me alone as my people.
c That is, to live with her, though it be vnder tie of marriage.
Chap. 20.17.
d Which is thy stepmother,

g Either by father or mother, borne in mariage or otherwise.
f They are her children, whose shame thou hast uncovered.

Chap. 20. 29.
Chap. 20. 30.

g Which rhine vncle doth discover.

h Either thy fathers brothers wife.

Chap. 20. 12.
Chap. 20. 1.

h Because the idolaters, among whome Gods people had dwell and should dwell, were given to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister than to her.

Chap. 20. 18.

k Or, whiles the lute her flowers.

Chap. 20. 2.

l Arg. 2. 10.

m By, or, to make them posse.

l Which was an idle of the Ammonites, unto whom they burned & sacrificed their children.

2 king. 23. 10.

n This seemed to be the chiefe and principall of all idohn: and as the Jewes write, was of a great stature & hollow within, having seven places or chambers within him: one was to receive meate that was offered: another to receive drink: another to receive the third a sheeps the fourth a ramme: the fifth a calfe: the sixth an oxe: the seventh a child. This Idols face was like a calfe, his hand were ever stretched out to receive gifts: his Priestes were called Chemarim: Read 2. King. 23. 1. hese. 10. 5. Zeph. 1. 4. Chap. 20. 15. || Or, confision. m I will punish the land where such incestuous mariages & pollutions are suffered. n Hee compareth the wicked to euill humours and surfeiting: which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

thy sister the daughter of thy father, or the daughter of thy mother, whether she be born at home, or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not discover: their shame: for it is thy shame.

11 The shame of thy fathers wifes daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.

12 Thou shalt not uncover the shame of thy fathers sister: for she is thy fathers kindredwoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kindredwoman.

14 Thou shalt not uncover the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for she is thine aunt.

15 Thou shalt not discover the shame of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not uncover her shame.

16 Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter to uncover her shame: for they are thy kindredfolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to bere her, in uncovering her shame upon her.

19 Thou shalt not also goe unto a woman to uncover her shame, as long as she is put apart for her disease.

20 Whosoever, thou shalt not give thy selfe to thy neighbours wife by carnall copulation to be defiled with her.

21 Also thou shalt not give thy children to offer them unto Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.

23 Thou shalt not also lie with any beast, to be defiled therewith, neither shall any woman stand before a beast, to lie down thereto: for it is abomination.

24 Thou shalt not defile your selves in any of these things: for in all these the nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will visit the wickednesse thereof upon it, and the land shall vomite out her inhabitants.

26 Thou shalt keepe therefore mine ordinances: and my iudgements, and commit none of these abominations: as well he that is of the same country, as the stranger that sojourneth among you.

27 For all these abominations haue the men of the land done, which were before you, and the land is defiled.

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?

29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that yet doe not any of the abominable customs, which haue bene done before you, and that yet defile not your selves therein, for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

And the Lord spake unto Moses, saying,

1 Speake unto all the Congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy.

2 Thou shalt feare every man his mother and his father, I shall keepe my Sabbaths: for I am the Lord your God.

3 Thou shalt not turne unto idols, nor make you molten gods: I am the Lord your God.

4 And when ye shall offer a peace offering unto the Lord, ye shall offer it freely.

5 It shall be eaten the day ye offer it, or on the morrow: and that which remaineth untill the third day, shall be burnt in the fire.

6 For if it be eaten the third day, it shall be unclean, it shall not be accepted.

7 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

8 When ye reape the harvest of your land, ye shall not reape every corner of your fildes, neither shalt thou gather the gleanings of thy harvest.

9 Thou shalt not gather the grapes of thy vineyard cleane, neither gather every grape of the vineyard, but thou shalt leave them for the poore, and for the stranger: I am the Lord your God.

10 Thou shalt not steal, neither shalt thou defile the life of one to another.

11 Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

12 Thou shalt not doe thy neighbours wrong, neither rob him. The workman hire shall not abide with thee untill the morning.

13 Thou shalt not curse the deafe, neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

14 Thou shalt not doe unfaithfully in judgement. Thou shalt not favour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbours truthfully.

15 Thou shalt not walk about with tales among thy people. Thou shalt not

o Both for their wicked mariages vnnatural copulations, idolatry, or spirituall vncleanness with Molech, and such like abominations.

p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap. 11. 4. and 20. 7. 1. pet. 1. 16

q That is, voyd of all pollution, idolatry, and superstition both of soule and body.

b Of your owne accord, Chap. 7. 16.

c To wit, of God.

Chap. 23. 23.

|| Or, gatherings and leanings.

d In that which is commended to your credit.

Exod. 20. 7. deut. 5. 11. matth. 5. 34

|| Or, oppress him by violence.

Deut. 24. 14. 15. 10. 4. 14.

Deut. 27. 18.

|| Or, 8. 8.

Exod. 23. 3. deut. 1. 17. and 16. 19.

|| Or, 2. 23. 2. 23.

|| Or, 2. 23. 2. 23.

|| Or, 2. 23. 2. 23.

|| Or, 2. 23. 2. 23.

Sundry lawes and ordinances.

Leuiticus.

Offer not to Molech.

f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer me first upon him.

Mat. 5. 43. rom. 13. 9. gal. 5. 14. James 2. 8.

g As an horse to leape an asse, or a mule a mare.

† Ebr. a beating shall bee: James read, they shall be beaten.

h It shall be unclean, as that thing, which is not circumcised.

|| Or, that God may multiply.
|| Or, whether it be strangled, or otherwise.

i To measure lucky or unlucky dayes.

Chap. 21. 5. k As did the Gentiles in signe of mourning.

|| Or, cut or teape.
Deut. 14. 1.

† Ebr. smite, or person.

i By whipping your bodies, or burning marks therein.

m As did the Cyrians and Locrenses.

1. Sam. 28. 8. n In token of reverence.

|| Or, as his name.

Exod. 22. 31.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart; but thou shalt plainly reuke thy neighbour; and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be minded full of wrong against the children of thy people, but thou shalt reuke thy neighbor as thy self: I am the Lord.

19 ¶ Pee shall keepe mine ordinances, Thou shalt not let thy cattell gender with s others of diuers kinds. Thou shalt not sow thy field with mingled seeds, neither shall a garment of diuers things, as of linnen, and woollen, come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, † shee shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 ¶ When the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted every tree for meat, ye shall count the fruit thereof as uncircumcised: three yeeres shall it be uncircumcised vnto you, it shall not be eaten:

24 ¶ But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may || yield to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat the flesh with the blood, ye shall not vse witchcraft, nor observe times.

27 ¶ Ye shall not cut round the corners of your heads, neither shall thou || marre the tufts of thy beard.

28 ¶ Pee shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to callse her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Pee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Pee shall not regard them that work with spirits, neither soothsayers: ye shall not seeke to them to be deuiled by them: I am the Lord your God.

32 ¶ Thou shalt not rise vp before the hothead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourneth with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy self: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Pee shall not doe vnlawfully in iudg-

ment, in a line, in weight, or in measure.

36 ¶ Thou shalt haue iust balances, true weights, a true Ephah, & a true hin. I am the Lord your God, which haue brought you out of the land of Egypt:

37 Therefore shall ye observe all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 3 They that haue recourse to sorcerers, 10 The man that committeth adultery, 11 unchast, or fornication with the heire, or an affinitie. 24 Ifrael a peculiar people to the Lord.

¶ And the Lord spake vnto Moses, saying,

2 ¶ Thou shalt say alse to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, hee shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy name.

4 And if the people of the land shalde their eyes, and wink at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, I will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as work with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ I sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them. I am the Lord which doeth sanctitie you.

9 ¶ If there be any that curseth his father or his mother, he shall die the death, seeing hee hath curst his father, and his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because hee hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination, they shall die the death, their blood shall be vpon them.

14 Likewise, hee that taketh a wife, and her mother, committeth wickednesse: they shall burne him and them with fire, that there

o As in measuring the ground, Pre. 11. 1. & 16. 11. and 20. 10. p By these two measures he meaneth al other. Of ephah, read Exo. 16. 36. & of hin, Exod. 29. 40.

Chap. 18. 23. a By Molech, he meaneth any kinde of idole, Chap. 18. 21. b Read chap. 17. 10, and 18. 21.

c Though the people be negligent to doe their duty, and desist Gods right, yet he will not suffer wickednesse to goe unpunished.

d To esteeme forcerers or conincers, is spiritual whoredome or idolatry. Chap. 11. 44. 1. Pet. 1. 16.

Exod. 21. 17. prou. 30. 20. math. 15. 4.

e He is worthy to die.

Deut. 22. 23. iohn 8. 4, 5.

Chap. 18. 8. deut. 22. 30.

|| Or, consusion.

Chap. 18. 22.

f It is an execrable and detestable thing.

Chap. 18. 23.

there be no wickedness among you.

15 * Also the man that lyceth with a beast, shall die the death, and ye shall slay the beast.
16 And if a woman come to any beast, and lie therewith, thou shalt kill the woman and the beast, they shall die the death, their blood shall be upon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and leech her shame, and she leech his shame, it is villenie: therefore they shall be cut off in the sight of their people, because hee hath uncoverred his sisters shame, hee shall beare his iniquitie.

18 * Hee man also that lyceth with a woman, having her // diseale, and uncovereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shall be even both cut off from among their people.

19 Whosoever, thou shalt not uncover the shame of thy mothers sister, nor of thy fathers sister: because hee hath uncoverred his kinsne, they shall beare their iniquitie.

20 Likewise the man that leech with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquitie, and shall die // childlesse.

21 So the man that taketh his brothers wife, committeth filchinesse, because hee hath uncoverred his brothers // shame: they shall be childlesse.

22 * Pee shall keepe therefore all mine // ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, // give you not out.

23 Whosoever pee shall not walke in the manners of this nation which I call out before you: for they have committed all these things, // therefore I abhorred them.

24 But I have said unto you, Pee shall inherite their land, and I will give it unto you to possesse it, even a land that floweth with milke and hony: I am the Lord your God, which hath separated you from other people.

25 * Therefore shall ye put difference betwene cleane beasts and uncleane, and betwene cleane fowles and cleane: neither shall ye // defile your selves with beasts and fowles, nor with any creeping thing, that the ground bringeth forth, which I have separated from you as uncleane.

26 Therefore shall ye be // holy unto mee: for I the Lord am holy, and I have separated you from other people, that ye should be mine.

27 * And if a man or woman haue a spirit of diuination or soothsaying in them, they shall die the death, they shall stone them to death, their blood shall be upon them.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be both in themselves, and in their familie.

And the Lord said unto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be // defiled by the dead among his people.

3 But by his kinsman that is neere vnto him, as by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

4 Or by his sisters // maide, that is neere vnto him, which hath not had a husband: for her // he may lament.

5 He shall not lament for the // Prince among his people, to pollute himselfe.

6 They shall not make // bald parts vpon their head, nor shane off the lockes of their beard, nor make any cuttings in their flesh.

7 They shall be holy vnto their God, and not pollute the // shame of their God: for the sacrifices of the Lord made by fire, and the head of their God they doe offer: therefore they shall be holy.

8 They shall not take to wife an whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

9 Thou shalt // sanctifie him therefore, for he offereth the // head of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

10 If a Priests daughter fall to play the whore, she polluteeth her father: therefore shall she be burnt with fire.

11 Also the hee Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not // uncover his head nor rent his clothes.

12 Neither shall hee goe to any // dead body, nor make himselfe uncleane by his father, or by his mother,

13 Neither shall hee go out of the // Sanctuary, nor pollute the holy place of his God: for the // crowne of the anoynting oyle of his God is vpon him: I am the Lord.

14 Also he shall take a maid vnto his wife: a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maide of his owne // people to wife:

15 Neither shall hee defile his // seed among his people: for I am the Lord which sanctifie him.

16 And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Allholier of thy seede in their generations hath any blemishes, shall not preasse to offer the // head of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde, or lame, or that hath // a flat nose, or that hath any // misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooked-backed, or bleare eyed, or hath a blemish in his eye, or he // scurvy, or scabbed, or hath his stones broken,

21 None of the seede of Aaron the Priests that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish, hee shall not preasse to offer the // head of his God.

22 The head of his God, // of the most holy, and // of the holy shall hee offer.

b For being married the seemed to be cut off from his family.

f Ebr. in may be defiled.

c The Priest was permitted to mourne for his next kinned onely. Chap. 19. 27.

d Which hath an euill name, or is defamed, e Thou shalt count them holy, and reuerence them, f The new bread.

g Hee shall see no such ceremonies as the mounteines obserued. // Or, to the house of the dead.

h To goe to the dead.

i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, lest he should haue polluted his holy ooynting.

k Not only of his tribe, but of all Israel.

l By marrying any vnchast or defamed woman, m Which is deformed or braid.

n As not of equal proportion, or having in number more or lesse.

o Or, that hath a web, or pearly.

p As the new bread, and unsanctified offerings.

q As of sacrifice for sinne.

r As of the tenth and first fruits.

† Ebr. in the eyes of the children of their people. Chap. 18. 9. // Or, floures,

Chap. 18. 13, 14. // Ebr. 14. b,

g They shall be cut off from their people, and their children shall be as bastards, and not counted among the Israelites. h Reade Chap. 18. 16, Chap. 18. 36, Chap. 18. 35. Deut. 9. 5.

i Full of abundance of all things. Chap. 11. 3, 5. deui. 14. 4.

k By eating them contrary to my commandement. Verse 7.

Dew. 18. 11. 1. sam. 28. 7.

a By touching the dead, lamenting or being at their buriall.

Who shall eat of the holy things.

Leuiticus.

What oblation must be offered.

f Into the sanctuary.

23 But he shall not goe into the ^ahalls, nor come neere the Altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

And the Lord spake unto Moses, saying,

2 Spake unto Aaron, and to his sonnes, that they bee separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow unto mee: I am the Lord.

3 Say unto them, Whosoever hee be of all your seed among your generations after you, that ^btoucheth the holy things which the children of Israel hallow unto the Lord, having his uncleanness upon him, even that person shall be cut off from my sight: I am the Lord.

4 Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be cleane, and whoso toucheth any that is ^cuncleane by reason of the dead, or a man whose issue of stee runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made uncleane, or a man by whom he may take uncleanness, ^dwhosoever uncleanness he hath.

6 The person that hath touched such, shall therfore be uncleane until the even, and shall not eat of the holy things: except hee haue washed his flesh with water.

7 But when the sunne is downe, hee shall be cleane, and shall afterward eat of the holy things: for it is his ^efood.

8 Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therfore mine ordinance, lest they beare their sinne for it, and die for it, if they desile it: I the Lord sanctifie them.

10 There shall no ^fstranger also eate of the holy thing, neither ^gthe guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also hee that is boine in his house: they shall eat of his meat.

12 If the Priests daughter also be married unto a ^hstranger, shee may not eat of the holy offerings.

13 For touching him if the priests daughter be a widow, or divorced, shee haue no child, but is returned unto her fathers house, shee shall eate of her fathers bread, as she did in her ⁱyouth: but there shall no stranger eate thereof.

14 If a man eate of the holy thing unwittingly, he shall put the ^jfive part thereof unto, and giue it unto the Priest with the hallowed thing.

15 So they shall not desile the holy things

of the children of Israel, which they offer unto the Lord.

16 Neither shall the people to heare the iniquitie of their ^kcreepings, while they eate their holy thing: for I the Lord doe hallow them.

17 And the Lord spake unto Moses, saying,

18 Spake unto Aaron, and to his sonnes, and to all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their bowes, and for all their free offerings, which they bit to offer unto the Lord for a burnt offering,

19 Ye shall offer of your free mind: a male without blemish of the beemes, or of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 And whosoever bringeth a peace offering unto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or having a ^llwerne, or scurfe, or scabbed: these shall ye not offer unto the Lord, nor make an offering by fire of these upon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any ^mmember superfluous, or lacking, such mayest thou present for a free offering, but for a votu it shall not be accepted.

24 Yet shall not offer unto the Lord that which is broken, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the band of a stranger shall ye offer the head of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake unto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seven dayes under his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire unto the Lord.

28 As for the ewe, or the doe, ye shall not ⁿkill her, and her young both in one day.

29 So when ye will offer a thank offering unto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leave none of it until the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye ^opollute mine holy Name, but I will be hallowed among the children of Israel: I the Lord sanctifie you, 33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

3 The feast of the Lord, 3 The Sabbath, 5 The Passover, 6 The feast of unleavened bread, 10 The feast of first fruits, 16 Whitsuntide, 24 The feast of blowing trumpets, 34 The feast of Tabernacles.

And

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

d Ebr. according to all his uncleanness. Or, until.

Or bread. Exod. 22. 31. Ezek. 44. 31.

j Which is not of the tribe of Leui.

k Some reade the seruant which had his eares bored, and would not goe free, Exod. 21. 6. f Who is not of the Priests kindred.

Chap. 10. 14.

g He shall giue that, and a fifth part over.

h For if they did not offer for their error, the people by their example might commit the like offence.

Deut. 15. 21. Eccles. 35. 12.

Or, war.

Chap. 21. 18.

i Ye shall not receive any vperfection of thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whosoever doeth other wise then God commandeth, polluteh his Name.

¶ Or, conuocation.

Exod. 30. 9, 10

¶ Or, ye may

work.

¶ Or, assembly.

a For the Sabbath was kept every week, and these other were kept but once every year.

b Or, bodily labour, saue about that which one muste.

c The first day of the feast & the seventh were kept holy: in the rest they might work except any feast were intermeddied, as the feast of vntenured bread, the fifteenth day, and the feast of sheemes the sixteenth day.

¶ Or, an other, reade.

Leuit. 23. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d That is, the second Sabbath of the Passouer.

e Which is the first part of an Ephah, or two Omeres: reade.

Exod. 16. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f Read Exod. 39. 40.

g That is, the seventh day after the day that ye shall bring the sheaf of the Passouer.

¶ Or, workes.

h Because the Priest should eat them, as Chap. 7. 13. and they should not be offered to the Lord upon the Altar.

And the Lord spake unto Moses, saying, 2 **S**peake unto the children of Israel, and say unto them, The feasts of the Lord which ye shall call the holy assemblies, these are my feasts.

3 **S**ix dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy conuocation: yet shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 **T**hese are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 **I**n the first moneth, and in the fourteenth day of the moneth at evening, shall bee the Passouer of the Lord.

6 **A**nd on the fifteenth day of this moneth shall bee the feast of vntenured bread unto the Lord: seven dayes ye shall eat vntenured bread.

7 **I**n the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 **A**lso ye shall offer sacrifice made by fire vnto the Lord seven dayes: and in the seventh day shall bee an holy conuocation: yet shall doe no seruile worke therein.

9 **A**nd the Lord spake unto Moses, saying,

10 **S**peake unto the children of Israel, and say unto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest vnto the Priest.

11 **A**nd he shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the Sabbath the Priest shall shake it.

12 **A**nd that day when ye shake the sheaf shall ye prepare a lambe without blemish of a yere old, for a burnt offering vnto the Lord.

13 **A**nd the meate offering thereof shall be two tenth deales of fine flower mingled with oile for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof the fourth part of an Ephah of wine.

14 **A**nd ye shall eat neither bread nor parched corne, nor greene eares, vntill the lease same day that ye haue brought an offering vnto your God: this shall be a Law for ever in your generations, and in all your dwellings.

15 **P**ee shall count also to you from the morrow after the Sabbath, even from the day that ye shall bring the sheaf of the sheaf offering, seven Sabbathes, they shall be complete.

16 **U**nto the morrow after the seventh Sabbath shall ye number fiftie dayes: then ye shall bring a new meate offering vnto the Lord.

17 **P**e shall bring out of your habitations bread for the sheaf offering: they shall be two loaves of two tenth deales of fine flower, which shall be baked with leauen, for first fruits vnto the Lord.

18 **A**lso ye shall offer with the bread seven lambs without blemish of one yere old, and

a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lord, with their meate offerings, and their drinke offerings for a sacrifice made by fire of a sweete savour vnto the Lord.

19 **T**hen ye shall prepare an hee goat for a sinne offering, and two lambs of one yere old for peace offerings.

20 **A**nd the Priest shall shake them to and fro with the head of the first fruits, before the Lord, and with the two lambs: they shall be holy to the Lord for the Priest.

21 **S**o ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 **A**nd when you reape the harvest of your land, thou shalt not ribde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leaue them vnto the poore, and to the stranger: I am the Lord your God.

23 **A**nd the Lord spake unto Moses, saying,

24 **S**peake vnto the children of Israel, and say, In the seventh moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 **P**e shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 **A**nd the Lord spake unto Moses, saying,

27 **T**he tenth also of this seventh moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your soules, & offer sacrifice made by fire vnto the Lord.

28 **A**nd ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 **F**or every person that humblyeth not himselfe that same day, shall even bee cut off from his people.

30 **A**nd every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 **P**e shall doe no manner worke therefore: this shall be a Law for ever in your generations, throughout all your dwellings.

32 **T**his shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 **A**nd the Lord spake unto Moses, saying,

34 **S**peake vnto the children of Israel, and say, In the fifteenth day of this seventh moneth shall bee for seven dayes, the feast of Tabernacles vnto the Lord.

35 **I**n the first day shall be an holy conuocation ye shall doe no seruile worke therein.

36 **S**even dayes ye shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemn

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9. dent. 34. 19.

k That is, about the end of September.
l Or, an holy day to the Lord.
m Which blowing waste put them in remembrance of the manifold feasts that were in that moneth, and of the Tubble.
Chap. 16. 29. 30. numb. 29. 7.
n By fasting and prayer.

o Which contineth a night and a day: ye they tooke it but for their naturall day.
† Ebr. rest your Sabbath.
Numb. 29. 12.
John 7. 2, 37.

Exod. 29. 18.
p Or, a day wherein the people are stayed from all works.

The feast of Tabernacles.

Leuiticus.

The blasphemers stoned.

lemet assably, ye shall doe no seruise worke therein.

37 These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meate offering: sacrifice and drinke offerings, every one vpon his day.

38 Beside the Sabbath of the Lord, and beside your gifts, and beside all your vowed, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seventh moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of sticke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 As ye shall keepe this feast vnto the Lord seven dayes in the year, by a perpetual ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in boordes seven dayes, all that are Israelites borne, shall dwell in boordes.

43 That your posterity may know that I haue made the children of Israel to dwell in boordes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIII.

2 The oyle for the Lampes. 5 The showbread. 14 The blasphemer shall be stoned. 17 He that killeth, shall be killed.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they bring vnto thee pure oyle of Olue beaten for the light, to cause the lampes to burne continually.

3 Without the vasse of the testimony in the Tabernacle of the congregation, shall Aaron dresseth them, both euen and morning before the Lord alwayes: this shall be a Law for euer through your generations.

4 Ye shall dress the lampes vpon the pure Candlestick, before the Lord perpetually.

5 Also thou shalt take fine flower, and bake twelue cakes thereof: two seuen deales shall be in one cake.

6 And thou shalt set them in two rowes, six in a row vpon the pure Table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

8 Every Sabbath bee shall put them in rowes before the Lord eternally, receiuing of the children of Israel for an everlasting Covenant.

9 And the bread shall be Aarons and his sonnes, and they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stoned together in the hoste.

11 So the Israelitish womans son blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibzi of the tribe of Dan).

12 And they put him in ward, till hee told them the mind of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the host, and let all that heard him, put their handes vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall be deare his sinne.

16 And he that blasphemeth the name of the Lord shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be staine.

17 He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it: he shall restore it.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall he be done to him.

20 Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man shall be staine.

22 Ye shall haue one law: it shall bee as well for the stranger, as for one borne in the country: for I am the Lord your God.

23 Then Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

1 The Sabbath of the seventh year. 3 The Jubile in the fiftieth year. 14 Not to oppress their brethren. 23 The sale and redemption of lands, houses and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, when ye shall come into the land which I giue you, the land that I keepe Sabbath vnto the Lord.

3 Six yeeres thou shalt sow thy field, and six yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh year shall be a Sabbath of rest vnto the land: it shall bee the Lords

Exod 29.33. chap. 8. 31. mat. 12.1,5.

e Meaning our of his rest.

f By swearing, or despising God.

Num. 15.34.

Deut. 17.9. and 17.7.

g Shall be punished.

Exod. 21.12. deat. 19.4.11.

† Ebr. smiteth the soule of any man.

† Ebr. soule for soule.

Exod. 21.24. deat. 19.21. mat. 5.38.

Exod. 12.49. h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

Exod. 23.10. † Ebr. shall rest a rest.

a The Lewes began the count of this yeere in September: for that all the fruits were gathered.

g Or, peace of offerings.

r Or, a solemne feast.

h Or, of boughes stucke with leaues.

f In the wilderness, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vail separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. Exod. 31.8.

Exod. 25.30.

c That is, two Omers, reade Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

journer he shall be with thee: he shall serve thee unto the year of Jubile.

41 When shall he depart from thee, both he and his children with him, and shall return unto his family, and unto the possession of his father's shall he return:

42 For they are my servants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 Thou shalt not rule over him cruelly, but shalt reate thy God,

44 Thy bondsmen like and thy bondswoman, which thou shalt have, shall be of the heathen that are round about you: of them shall you buy servants and maidens.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they began in your land: these shall be your possession.

46 So ye shall take them as inheritances for your children after you, to possess them by inheritance, yet shall like their labours forever: but over your brethren the children of Israel ye shall not rule one over another with cruelty.

47 If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impoverished, and sell himselfe unto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family.

48 After that hee is sold, hee may be bought out: one of his brethren may buy him out.

49 Or his uncle, or his uncles sonne may buy him out, or any of the kindred of his flesh among his family may redeeme him, either if hee can get so much, hee may buy himselfe out.

50 When hee shall reckon with his buyer, from the year that he was sold to him, unto the year of Jubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired servant shall he be with him.

51 If there be many yeeres behind, according to them he shall give againe for his deliverance of the money that hee was bought for.

52 If there remaine but few yeeres unto the year of Jubile, then hee shall count with him, and according to his yeeres give againe for his redemption.

53 He shall be with him yeeres by yeeres as an hired servant: he shall not rule cruelly over him in thy sight.

54 And if hee be not redeemed thus, hee shall goe out in the year of Jubile, hee and his children with him.

55 For unto me the children of Israel are servants: they are my servants, whom I have brought out of the land of Egypt: I am the Lord your God.

CHAP. XXV

1 Idolatry forbidden. 3 A blessing to them that keep the commandments. 14 The curse to those that break the same. 42 God promiseth to be merciful to his contrite.

Ye shall make you none idols nor graven image, neither reere you up any pillar, neither shall ye set any image of stone in your land in both domes to it: for I am the Lord your God.

2 Ye shall keepe my Sabbath, and reverence my Sanctuary: I am the Lord.

3 If ye walke in mine ordinances, and keepe my Commandments and doe them,

4 I will then send you increase in due season, and the land shall yield her increase, and the trees of the ficke shall give their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eat your bread in plentifullness, and dwell in your land safely.

6 And I will send peace in the land, and yet shall sleepe, and none shall make you afraid: also I will rid evil beasts out of the land, and the sword shall not goe through your land.

7 Also ye shall chase your enemies, and they shall fall before you upon the sword.

8 And fine of you shall chase an hundred, and an hundred of you shall put a thousand to flight, and your enemies shall fall before you upon the sword.

9 For I will have respect unto you and make you increase, and multiply you, and establish my covenant with you.

10 Ye shall eat also old store, and carry out old because of the new.

11 And I will let my Tabernacle among you, and my soule shall not forsake you.

12 Also I will walke among you, and I will be your God, and yet shall be my people.

13 I am the Lord your God, which have brought you out of the land of Egypt: that ye should not be their bondmen, and I have broken the bonds of your yoke, and made you goe free.

14 But if ye will not obey me, nor doe all these Commandments,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commandments, but break my covenantes.

16 Then will I also doe thus unto you: I will appoint over you strange rulers, a consumption, and the burning ague to consume the eyes, and make the heart heave, and you shall love your seed in vaine: for your enemies shall eat it.

17 And I will set my face against you, and ye shall fall before your enemies, and they shall hate you, shall reigne over you, and ye shall live when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you seven times more according to your sinnes.

19 And I will break the walle of your power, and I will make your heaven as iron, and your earth as brass.

20 And your strength shall be spent in vaine: neither shall your land give her increase, neither shall the trees of the land give their fruit.

Exod. 30.4.
Deut. 5.8.

Psalm. 97.7.
|| Or, have having
any images.

Chap. 19.30.
Deut. 28.1.

a By promising
abundance of
earthly things:
he stirreth the
minds to consi-
der the rich trea-
sures of the heav-
nial blessing.

Job 31.19.
† Ebr. I will cast
the evil beasts
out of the land.

b Ye shall have
no warre.
Isa. 33.29.

† Ebr. I will move
unto you.

c Performe that
which I have
promised.
Exod. 37.26.
2. Cor. 6.16.

d I will be daily
present with
you.

e I have set you
at full libertie,
whereas before
ye were as bound
in bands.
Deut. 28.15.
Lament. 3.47.
Malac. 2.3.

f Which I shall
will appoint over you
|| strange rulers, a
consumption, and
the burning ague
to consume the
eyes, and make
the heart heave,
and you shall
love your seed
in vaine.

|| Or, as beasts
prey.

g Reade Chap.
19.10.

† Prov. 23.1.

h That is, more
extremely.

i Ye shall have
drought and
barrennesse.
Hag 1.10.

|| Or, I will
cast the evil
beasts out of
the land.

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cast the evil
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cast the evil
beasts out of
the land.

f Voto perpetu-
ali servitute.
Ephes. 6.9.
Colos. 4.1.

e For they shall
not be bought
out at the Jubile.

† Ebr. he hand
take hold.

4 If he be able.

x Which re-
maine yet to
the Jubile.
y Thou shalt
not suffer him to
treat him ri-
gorously, if thou
know it.

k Or, as some
read, by for-
time, imputing
my plagues to
chance and tem-
pest.
l Of your chil-
dren, 2. King,
17. 35.
m Because none
dare passe there-
by for feare of
beasts.
n Sam. 22. 17.
p Job. 36. 18.

n That is, the
strength, where-
by the life is fu-
sioned, Ezek. 4.
16. and 5. 16.
o One oven shall
be sufficient for
ten families.

Deut. 28. 53.

2. Chron. 34. 7.
j Or, parous.

p I will not ac-
cept your facii-
fices.

q Signifying,
that no enemy
can come with-
out Gods sen-
ding.
Chap. 15. 2.

r Which I com-
manded you to
keepe.
j Or, ye shall see.

f As if their ene-
mies did chafe
them.

t Forasmuch as
they are culpable
of their fathers
fault, they shall
be punished as
well as their
fathers.

21 When I've walked suddenly against
me, and will not obey mee, I will then bring
down those plagues upon you, accord-
ing to your sinnes.

22 I will also send wild beasts upon you,
which shall devoure you, and destroy your cat-
tels, and make you scarce in number: so your
strong holds shall be desolate.

23 For if by these ye will not be reformed
by me, but willke stubbornly against mee.

24 Then will I also walke suddenly
against you, and I will thinke you yet longer
times for your sinnes:

25 And I will send a famine upon you, that
shall enrage the quarrell of my covenant, and
when ye are gat down in your cities, I will
send the pestilence among you, and ye shall be
delivered into the hand of the enemy.

26 When I shall beseech thee, O Lord, of
your heart, then ten women shall take your
bread in one oven, and they shall deliver
your bread against by weight, and ye shall eat,
but not be satisfied.

27 For if ye will not for this obey me, but
willke against me stubbornly,

28 Then will I walke suddenly in-
mine anger against you, and I will also cha-
stise you ten times more according to your
sinnes.

29 And ye shall eat the flesh of your
sonnes, and the flesh of your daughters that
ye devour.

30 I will also destroy your high places, and
cut away your images, and cast your car-
nelles upon the hills of your idols, and
my name shall be blasphemed.

31 And I will make your cities desolate,
and bring your sanctuary unto nought, and
I will not smell the savour of your sweet
odours.

32 I will also bring the land into a wil-
dernes, and your enemies which dwell
therein, shall be astonished thereat.

33 Also I will scatter you among the hea-
then, and I will draw out a sword after you,
and your land shall be waste, and your cities
shall be desolate.

34 Then shall the land enjoy her Sabbaths,
as long as it lieth waste, and ye shall be
in your enemies land: then shall the land
rest, and enjoy her Sabbaths.

35 All the dayes that it lieth waste, it shall
rest, because it did not rest in your Sab-
baths, when ye dwelt upon it.

36 And upon them that are left of you, I
will send even a famine into their hearts
in the land of their enemies, and the sound
of a leafe shaken shall chaite them, and they
shall fall as an asher from a chimney, and they
shall fall, no man pursuing them: what shall
I say of you, ye shall be as a snare.

37 They shall fall also one upon another,
as before a flood, though none pursue them,
and ye shall not be able to stand before your
enemies.

38 And ye shall perish among the hea-
then, and the land of your enemies shall be
your land, and ye shall be as a snare, and ye
shall be as an asher from a chimney, and they
shall fall, no man pursuing them: what shall
I say of you, ye shall be as a snare.

39 And ye shall be as a snare, and ye
shall be as an asher from a chimney, and they
shall fall, no man pursuing them: what shall
I say of you, ye shall be as a snare.

40 When they shall confesse their iniqui-
tie, and the wickedness of their fathers, for
their iniquities, which they have committed, a
gainst mee, and also because they have walked
stubbornly against me.

41 Therefore I will walke suddenly
against them, and bring them into the land
of their enemies: so then their uncircum-
cised hearts shall be humbled, and then they
shall willingly suffer the punishment of their
iniquities.

42 When I will remember my covenant
with Jacob, and my covenant also with Jsa-
bels, and with my covenant with Abraham
will I remember, I will remember the land.

43 The land also in the moone season shall
be left desolate, and shall enjoy her Sabbaths,
while the heathen shall be without them, but they
shall willingly suffer the punishment of their
iniquities, because they despised my Lawes,
and because they despised my commandments, and
because they despised my voice, and because they
despised my word.

44 For neither standing thus, when they
shall be in the land of their enemies, I will
not call them away, neither will I advise
them, to destroy them utterly, nor to break
my covenant with them: for I am the Lord
their God.

45 But I will remember for them the
covenant of salt, which I brought them out
of the land of Egypt, in the sight of the hea-
then, that I might be their God: I am the
Lord.

46 These are the ordinances, and the
indgements, and the lawes, which the Lord
made to deliver him, the children of Israel,
in sight of the heathen, by the hand of Moses.

CHAP. XXVII.

Of divorce, and the redemption of the female.
28 A thing separate from the wife of man, cannot be
sold, nor redeemed, but remaineth to the Lord.

Moreover the Lord spake unto Moses,
saying,

2 Speak unto the children of Israel,
and say unto them, If any man shall make a
vow of a person unto the Lord, by the esti-
mation,

3 When thy estimation shall be thus: a
male from twenty yeeres old unto sixty yeeres
old shall be by thy estimation even fiftie
shekels of silver, after the shekel of the
sanctuary.

4 But if it be a female, then thy valuation
shall be thirtie shekels.

5 And from five yeeres old to twenty yeeres
old, thy valuation shall be for the male
twenty shekels, and for the female ten she-
kels.

6 But from a moneth old unto five yeeres
old, the price of the male shall be five shekels
of silver, and the price of the female, thirtie
shekels of silver.

7 And from five yeeres old and above, if
he be a virgin, then thy price shall be thirtie
shekels, and for the female twenty shekels.

8 For if he be vowed, then thy valuation
shall be according to thy valuation, which thou
shalt set for him, then shall he be valued
according to thy valuation, and the price shall be
according to thy valuation.

j Or, pray for their
sins.

u Whiles they
are captives and
without repen-
dance,

Deut. 4. 37.
Rom. 11. 16.

x Made to their
forefathers,

y Fiftie dayes
after they came
out of Egypt.

a As of his sonne
or his daughter,
b Which art the
Priest.

c Reade the va-
lue of the shekel,
Exod. 30. 13.

d He speaketh
of those vovves
whereby the fa-
thers dedicated
their children to
God, which were
not of such force,
but they might be
redeemed
from them.
e It be not
able to pay after
thy valuation,

men, and he gave to him quickly by the way, and he said there, he continued his
 to the rulers, and he gave to him quickly by the way, and he said there, he continued his
 to the rulers, and he gave to him quickly by the way, and he said there, he continued his

C H A P. I.

2 **Moses and Aaron** with the twelve princes of the
 tribes are commanded of the Lord to number them
 they are able to go to warre. 3 **The Levites** are ex-
 cepted for the service of the Lord.



4 **The Lord** spake againe unto
 Moses in the wilderness of
 Sinai, in the Tabernacle
 of the Congregation, in the
 first day of the second moneth
 in the second yere af-
 ter they were come out of the land of
 Egypt, saying,

5 **Take** ye the summe of all the Con-
 gregation of the children of Israel, after
 their families, and householde of their fathers
 with the number of their names: to wit, all
 the males, † man by man:

6 **From** twenty yere old and above, all
 that goe forth to the warre in Israel, thou
 and Aaron shall number them, throughout
 their armies.

7 **And** with you shall bee † men of every
 tribe, such as are the heads of the house of
 their fathers.

8 **And** these are the names of the men that
 shall stand with you, of the tribe of Reuben,
 Eliezer the sonne of † Eliezer:

9 **Of** Simeon, † Shimon the sonne of
 Zurhadad:

10 **Of** Iudah, † Judah the sonne of
 Simeon:

11 **Of** Issachar, † Issachar the sonne of
 Zurhadad:

12 **Of** Zebulun, † Zebulun the sonne of
 Simeon:

13 **Of** Ephraim, † Ephraim the sonne of
 Zurhadad:

14 **Of** Dan, † Dan the sonne of
 Zurhadad:

15 **Of** Asher, † Asher the sonne of
 Zurhadad:

16 **Of** Gad, † Gad the sonne of
 Zurhadad:

17 **Of** Naphtali, † Naphtali the sonne of
 Zurhadad:

18 **These** were famous in the Congrega-
 tion, † princes of the tribes of their fathers,
 and heads over thousands in Israel.

19 **Then** Moses and Aaron commanded the
 men which are expressed by their names

20 **And** they called all the Congregation
 together, in the first day of the second moneth,
 who declared † their kindred by their
 families, and by the houses of their fathers,
 according to the number of their names,
 from twenty yere old and above, † man by
 man.

21 **Then** the Lord commanded Moses and
 Aaron to number the children of Israel, after
 their families, and by the houses of their fathers,

22 **And** he commanded them to number
 the males, † man by man, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

23 **And** he commanded them to number
 the Levites, after their families, and by the
 houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

24 **And** he commanded them to number
 the Reubenites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

25 **And** he commanded them to number
 the Simeonites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

26 **And** he commanded them to number
 the Issacharites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

27 **And** he commanded them to number
 the Zebulunites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

28 **And** he commanded them to number
 the Ephraimites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

29 **And** he commanded them to number
 the Danites, after their families, and by the
 houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

30 **And** he commanded them to number
 the Asherites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

31 **And** he commanded them to number
 the Gadites, after their families, and by the
 houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

32 **And** he commanded them to number
 the Naphtalites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

33 **And** he commanded them to number
 the Manassites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

34 **And** he commanded them to number
 the Benjaminites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

35 **And** he commanded them to number
 the Simeonites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

36 **And** he commanded them to number
 the Issacharites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

37 **And** he commanded them to number
 the Zebulunites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

38 **And** he commanded them to number
 the Ephraimites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

39 **And** he commanded them to number
 the Danites, after their families, and by the
 houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

40 **And** he commanded them to number
 the Asherites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

41 **And** he commanded them to number
 the Gadites, after their families, and by the
 houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

42 **And** he commanded them to number
 the Naphtalites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

43 **And** he commanded them to number
 the Manassites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

44 **And** he commanded them to number
 the Benjaminites, after their families, and by
 the houses of their fathers, from twenty yere
 old and above, all that were able to goe
 forth to the warre.

† Or, as were able
 to beare weapons.

† Simeon.

† Gad.

† Iudah.

† Issachar.

† Zebulun.

† Ephraim.

† Manassah.

a In that place
 of the wilderness
 that was near
 to mount Sinai:
 b Which con-
 taineth part of
 April, and part
 of May.
 Exod. 30. 12.
 † Eliezer their
 head.

c That is, the
 chieftain of
 every tribe.

d And with you
 when ye number
 the people.

e Or, captaines
 and gournours.

f In shewing
 every man his
 tribe and his
 ancestors.

† These are the
 names of the
 twelve tribes, as
 first of Reuben.

The number of all that went to warre: Numbers.

The order of the tents, with the

the number of their names, from twenty years old and above, all that went forth to warre:

32 The number of them also of the tribe of Benjamin was two and thirtie thousand and two hundred.

† Benjamin.

36 Of the sonnes of Benjamin of their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre:

37 The number of them also of the tribe of Dan was threescore and thirtie thousand and four hundred.

† Dan.

38 Of the sonnes of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seven hundred.

† Asher.

40 Of the sonnes of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went forth to warre:

41 The number of them also of the tribe of Asher was one & forty thousand and five hundred.

† Naphtali.

42 Of the sonnes of Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty years old and above, all that went to the warre:

43 The number of them also of the tribe of Naphtali was threescore and thirtie thousand and four hundred.

¶ Of full count.

44 These are the numbers which Moses and Aaron numbered, and the princes of Israel, the chief men, which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty years old and above, all that went to the warre in Israel.

46 And all they were in number six hundred and threescore thousand and five hundred.

47 But the Levites, after the tribes of their fathers, were not numbered among a them.

48 For the Lord had spoken unto Moses, and said,

49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel.

50 But thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the instruments thereof, and over all things that belong to it: they shall bear the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell continually in the Tabernacle.

51 And when the Tabernacle shall be pitched, the Levites shall take it down, and when the Tabernacle shall be pitched, the Levites shall set it up: for the Levites shall be charged with it, and shall be blameless.

52 And the children of Israel shall pitch their tents, every man by his campe, and every man under his standard, as thou hast commanded.

53 But the Levites shall pitch round about the Tabernacle of the Testimony, lest vengeance come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimony.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

C H A P. II.

1 The order of the Tents, and the names of the Captains of the Tribes.

And the Lord spake unto Moses, and to Aaron, saying,

2 Every man of the children of Israel shall campe by his standard, & under the signe of their fathers house: save off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the Sunne, shall they of the standard of the house of Judah pitch according to their armies, and Shishir sonne of Ammadab shall be captain of the sonnes of Judah.

4 And his host, and the number of them were threescore and four thousand, and five hundred.

5 Next unto him shall they of the tribe of Issachar pitch, and Sherabiel the sonne of Issachar shall be the captain of the sonnes of Issachar.

6 And his host, and the number thereof were foure and six thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliazar the sonne of Elzion, captain over the sonnes of Zebulun.

8 And his host, and the number thereof were foure and six thousand & four hundred.

9 The whole number of the host of Judah were an hundred & fourscore & six thousand and foure hundred, according to their families.

10 On the South side shall be the standard of the house of Reuben according to their armies, and the captain over the sonnes of Reuben shall be Elisaph the sonne of Elisaph.

11 And his host, and the number thereof were five and foure thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, & his captain over the sonnes of Simeon shall be Shimon the sonne of Simeon.

13 And his host, and the number of them, nine & six thousand and three hundred.

14 And the tribe of Gad, and the captain over the sonnes of Gad shall be Eliasaph the sonne of Eliasaph.

15 And his host, and the number of them were five and six thousand, & five hundred.

16 All the number of the campe of Reuben were an hundred & fourscore & six thousand, and foure hundred & fifty according to their armies, and they shall set forth in the second place.

17 Then the Tabernacle of the Congregation shall move, and the host of the Levites shall move, and the host of the Levites shall move.

18 And the tribe of Ephraim shall move, and the captain over the sonnes of Ephraim shall be Eliasaph the sonne of Eliasaph.

19 And his host, and the number of them were five and six thousand, & five hundred.

20 All the number of the campe of Ephraim were an hundred & fourscore & six thousand, and foure hundred & fifty according to their armies, and they shall set forth in the third place.

21 Then the Tabernacle of the Congregation shall move, and the host of the Levites shall move, and the host of the Levites shall move.

By not having due regard to the Tabernacle of the Lord.

In the twelve tribes were four principall standards, so that every three tribes had their standard.

¶ Of princes.

Judah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

Of them which were contained under that name.

Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standard.

¶ Of Reuben.

Which were warriors, but were appointed to the vie of the Tabernacle.

† Etr. campe.

Whosoever is not of the tribe of Levi.

e Because it might be in equal distance from each one, and all indifferently have recourse thereunto.

f Because Ephraim and Manasse supplied the place of Joseph their father, they are taken to be Rahels children: for they and Benjamin make the third Slander

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Acher the sonne of Zilpah, make the fourth Slander.

h Which were of twenty yeeres, and above,

i Forward every one of the four principall Slanders were divers figures to keep every band in order.

k Or families and kindreds.

2nd. 6, 33.

in the mids of the campe, as they haue pitched, so shall they goe forward, every man in his order according to their Slanders.

18 ¶ The Slander of the campe of Ephraim shall be toward the West according to their armes: and the captaine over the sonnes of Ephraim shall be Elithama the sonne of Ammihud:

19 And his hoste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Danasir, and the captaine over the sons of Danasir shall be Samiel the sonne of Bedahger:

21 And his hoste and the number of them were twoscore thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin, shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were threethousand and four hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armes, and they shall goe in their lied place.

25 ¶ The Slander of the host of Dan shall be toward the South according to their armes: the captaine over the children of Dan shall be Ahijer the sonne of Ammihadad:

26 And his hoste, and the number of them were three and threescore thousand and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher shall be Bagel the sonne of Ocran:

28 And his hoste and the number of them were one and forty thousand & five hundred.

29 ¶ When the tribe of Naphtali, and the captaine over the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste and the number of them were three & fiftie thousand & four hundred.

31 ¶ All the number of the host of Dan was an hundred and seven and fiftie thousand and five hundred: they shall goe kindmost with their Slanders.

32 ¶ These are the sonnes of the children of Israel by the houses of their fathers, all the number of the host according to their armes, five hundred and threethousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their Slanders, and so they journeyed every one with his families, according to the becke of their fathers.

CHAP. III.

6 The charge and office of the Levites, 13 35. Why the Lord separated the Levites for himselfe, 16

Their number, families and captaines. 40 The first borne of Israel were redeemed by the Levites. 47 The worship was redeemed by money.

¶ There also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 ¶ These are the names of the sonnes of Aaron. Shabab the first borne, and Abihy, Eleazar, and Jthamar.

3 These are the names of the sonnes of Aaron the anointed priests, whom Moses did consecrate to minister in the Duties office.

4 ¶ And Shabab and Abihy did before the Lord, when they were strangers for before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Jthamar served in the Duties office in the sight of Aaron their father.

5 ¶ Then the Lord spake unto Moses saying, 6 Bring the tribe of Levi, and let them befoze Aaron the Priest, that they may serve him,

7 And take the charge with him, even the charge of the whole Congregation, before the Tabernacle of the Congregation, to doe the service of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and have the charge of the children of Israel, to doe the service of the Tabernacle.

9 And thou shalt give the Levites unto Aaron, and to his sonnes: for they are a given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Duties office: the stranger that cometh neere, shall be slain.

11 ¶ Also the Lord spake unto Moses, saying,

12 Behold, I have chosen the Levites from among the children of Israel, for all the first borne that openeth the matrix, among the children of Israel, and the Levites shall be mine.

13 Because all the first borne are mine, say the same day that I brought all the first borne in the land of Egypt. I sanctified unto me all the first borne in Israel, both man and beast: mine shall they be. I am the Lord.

14 ¶ Moreover, the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers in their families, male from a month old and above, with their number:

16 ¶ Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, Gerson, and Kohath, and Merari.

18 ¶ These are the names of the families of Gerson by their families: Libni & Shimi.

19 The sonnes also of Kohath by their families: Amram, and Izhar, Verdon, and Ozziel.

20 And the sonnes of Merari by their families: Mushi and Mushi. These are the families of Levi, according to the houses of their fathers.

21 ¶ Of Gerson, came the families of the Libnites, and the families of the Shimites, these are the families of the Gersonites.

22 The sonne wherof, after the number of all the males, from a month old and above, was counted seven thousand and five hundred.

23 ¶ The families of the Merarites that pitched behind the Tabernacle will Iward.

24 ¶ The sonne wherof, after the number of the Merarites, was counted six thousand of Levi.

Exod. 28. 9.

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Exod. 25. 31.
Exod. 25. 38.

and cover the candlesticks of light with his lampes and his snuffers, and his snuffdishes, and all the oyle vessels thereof, which they occupie about it.

e The Hebrew word signifieth an instrument made of two flaves or barres.
f Which was to burne incense: reade Exo. 30. 1.

10 So they shall put it, and all the instruments thereof in a covering of badgers skinner, and put it upon the barres.

11 Also upon the golden Altar they shall spread a cloth of blue silke, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry, wherewith they minister in the Sanctuary, & put them in a cloth of blue silke, and cover them with a covering of badgers skinner, and put them on the barres.

g Of the burnt offering.

13 Also they shall take away the ashes from the Altar, and spread a purple cloth upon it.

14 And shall put upon it all the instruments thereof, which they occupie about it: the censers, the fleshhooks, and the besomes, and the basins, even all the instruments of the Altar, and they shall spread upon it a covering of badgers skinner, and put to the barres of it.

h That is, in folding up the things of the Sanctuary, as the Ark, &c.
i Before it be covered.

15 And when Aaron and his sonnes have made an ende of covering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

Exod. 30. 34, 35.
k Which was offered as morning & evening.
Exod. 30. 33, 35.

16 And to the office of Eleazar the son of Aaron the Priest pertaineth the oil for the light, and the sweet incense, and the dayly meat offering, and the anointing oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake unto Moses, and to Aaron, saying,

18 We shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folded up, lest they die.

21 And the Lord spake unto Moses, saying,

22 Take also the summe of the sonnes of Gershon, every one by the houses of their fathers throughout their families.

23 From thirty yeere olde and above, until fifty yeere olde shalt thou number them, all that "enter into the assembly for to doe service in the Tabernacle of the Congregation.

24 This shall be the service of the families of the Gershonites, to serve and to keepe.

25 They shall beare the curtains of the Tabernacle, and the Tabernacle of the congregation, his covering, and the covering of badgers skinner; that is on high upon it, and the vails of the doores of the Tabernacle of the Congregation.

nack of the Congregation.

26 The curtains also of the Court, and the vails of the entering in of the gate of the Court, which be neere the Tabernacle, and neere the Altar round about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serve.

27 At the commandment of Aaron and his sonnes, shall all the service of the sonnes of the Gershonites be done, in all their charges, and in all their service, and yet shall appoint them to keepe all their charges.

28 This is the service of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be under the hand of Ithamar the son of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere olde and above, until fifty yeere olde shalt thou number them, all that enter into the assembly, to doe the service of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their service in the Tabernacle of the congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his lockers,

32 And the pillars round about the Court with their sockets, and their pinnes and their cords, with all their instruments, even for all their service: and by name yet shall reckon the instruments of their office and charge.

33 This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron, and the Princes of the Congregation numbered the sonnes of the Kohathites by their families, and by the houses of their fathers.

35 From thirty yeere olde and above, until fifty yeere olde, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families, were two thousand seven hundred and fifty.

37 These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirty yeere olde and upward, until fifty yeere olde: all that enter into the assembly for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand five hundred and thirty.

41 These are the numbers of the families of

p Which court compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

q Under the charge and oversight.

Exod. 26. 15.

r Ye shall make an inventory of all the things which ye commit to their charge.

† Eke, the number of them.

† God appointing Moses to be the Minister and executor thereof.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.
m Shewing what parveury man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.
o Which vails hang betweene the Sanctuary and the Court.

The leprous and polluted.

Numbers.

The law of ielousie.

Which were of competent age to leue therein, that is, betweene thirtie and fiftie.

of the ſonnes of Gerson: of all that did ſerue in the Tabernacle of the congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers,

43 From thirty yeere olde and upward, euen unto fifty yeere old: all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thouſand and two hundred.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron numbered according to the commandement of the Lord by the hand of Moſes.

46 So all the numbers of the Leuites, which Moſes and Aaron, and the princes of Iſrael numbered by their families, and by the houſes of their fathers,

47 From thirty yeere olde and upward, euen to fifty yeere old, every one that came to doe his duty, office, ſeruite and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thouſand, five hundred and threſcore.

49 According to the commandement of the Lord by the hand of Moſes, did Aaron number them, every one according to his ſeruite, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moſes.

CHAP. V.

2 The leprous and polluted ſhall be caſt forth.
6 The purging of ſinne. 15 The trial of the ſuſper.

And ſay,

2 Command the children of Iſrael, that they put out of the hoſte every leper, and every one that hath an illue, and whoſoeuer is deſiled by the dead.

3 Both male and female ſhall ye put out, out of the hoſt ſhall ye put them, that they deſile not their tents among whom I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpoke unto Moſes, ſaying,

6 Speake unto the children of Iſrael, when a man or woman ſhall commit any ſinne, that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall trespaffe,

7 Then they ſhall confeſſe their ſinne, which they haue done, and ſhall reſtore the damage thereof with his principall, and put the fixt part of it more thereto, and ſhall giue it unto him, againſt whom he hath trespaffed.

8 But if the man haue no kinſeman, to whom he ſhould reſtore the damage, the damage ſhall be reſtored to the Lord for the Priests uſe, beſides the rannme of the atonement, wherby he ſhall make atonement for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto the Priests, ſhall be theirs.

10 And every mans hallowd things ſhall be his: that is, whatſoeuer any man giueth the Priests, it ſhall be his.

11 ¶ And the Lord ſpoke unto Moſes, ſaying,

12 Speake unto the children of Iſrael, and ſay unto them, If any mans wife come to euill, and commit a trespaffe againſt him,

13 So that another man lie with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be deſiled, and there be no witneſſe againſt her, neither ſhe taken with the maner,

14 ¶ If he be moued with a ielous mind, ſo that he be ielous ouer his wife, which is deſiled, or if ſhe haue a ielous mind, ſo that he be ielous ouer his wife which is not deſiled,

15 Then ſhall the man bring his wife to the Priests, and bring her offering with her, the tenth part of an Ephah of barley meal, but he ſhall not put oyle vpon it, nor put incenſe thereon, for it is an offering of ielouſie, an offering for a remembrance, calling the ſinne to mind:

16 And the Priests ſhall bring her, and ſet her before the Lord.

17 Then the Priests ſhall take the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Priests ſhall take it, and put it into the water.

18 After, the Priests ſhall ſet the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielouſie offering, and the Priests ſhall haue bitter and curſed water in his hand.

19 And the Priests ſhall charge her by an oath, and ſay unto the woman, If no man haue ſen with thee, neither thou haſt turned to vncleaneſſe from thine husband, be free from this bitter and curſed water.

20 But if thou haſt turned from thine husband, and ſo art deſiled, and ſome man hath lien with thee beſide thine husband,

21 ¶ Then the Priests ſhall charge the woman with an oath of curſing, and the Priests ſhall ſay unto the woman, ¶ The Lord make thee to be accuſed and deſertable for the oath among thy people, and the Lord cauſe thy thigh to rotte, and thy belly to ſwell:

22 And that this curſed water may go into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. ¶ Then the woman ſhall anſwer, Amen, Amen.

23 After, the Priests ſhall write theſe curſes in a booke, and ſhall blot them out with the bitter water.

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſſe, ſhall enter into her.

25 ¶ Then the Priests ſhall take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the Altar.

Or, things offered to the Lord, as firſt fruits, &c. *Leuit. 10. 13*

By breaking the band of marriage, and playing the harlot.

¶ Ebr. if the ſpirit of ielouſie comes vpon him,

¶ Only in the ſinne offering, and in this offering of ielouſie were neither oyle nor incenſe offered.

¶ Or, making ſinne known, and not purging it.

h Which alſo is called the water of purification or ſprinkling, *Leuit. 14. 1-9*

i It was ſo called by the effect, becauſe it declared the woman to be accuſed, and turned to her deſtruction.

k Both becauſe ſhe had committed to hainous fault, and forſwore her ſelf in denying the ſame.

¶ Ebr. to fill.

¶ That is, beſide as thoſe which, as Pſal. 41. 1. deſc. 17. 15. m Shall wash the curſes which are written into the water in the veſſell,

u Whoſoeuer of the Leuites that had any manner of charge in the Tabernacle.

¶ Ebr. according to the mouth or word.

x So that Moſes neither added nor diminished from that which the Lord commanded him.

Leuit. 13. 3

Leuit. 15. 2

Leuit. 21. 1

¶ Or, in a place out of the hoſte.

a There were three manner rents: of the Lord, of the Leuites, and of the Iſraelites.

Leuit. 6. 3.

b Committany ſauely willingly.

Leuit. 6. 5.

c If he be dead to whom the wrong is done, and alſo haue no kinſeman.

|| Or, perfume.
n Where the
incense was
offered,

26 And the Priest shall take an handful of the offering for a memorial thereof, and burne it upon the Altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, (if she be defiled and haue trespassed against her husband,) then shall the curied water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free, and shall conceive and beare.

29 This is the law of jealousy, when a wife turneth from her husband, and is defiled.

30 ¶ When a man is mooued with a jealous minde, being jealous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law:

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

a The law of the consecration of the Nazarites. 24
The manner to blasse the people.

And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and say unto them, When a man or a woman doeth separate themselves to vowe a vow of a Nazarite to separate himselfe unto the Lord.

3 We shall abstaine from wine and strong drinke, and shall drinke no strong wine nor strong drinke, nor shall drinke any liquor of grapes, neither shall eate fleshy grapes nor dryed.

4 As long as his abstinence endureth, shall hee eat nothing that is made of the wine of the vine, neither the kernel nor the huske.

5 Whils hee is separated by his vow, the razor shall not come upon his head, untill the dayes be out, in the which he separateth himselfe unto the Lord, hee shall be holy, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe unto the Lord, hee shall come at no dead body.

7 Hee shall not make himselfe unclean at the death of his father, or mother, brother or sister: for the consecration of his God is upon his head.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any be suddenly by him, as hee beareth, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing, in the seventh day he shall shauet it.

10 And in the eight day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because hee sinned: by the dead: so shall hee hallow his head the same day.

12 And he shall consecrate unto the Lord the dayes of his separation, and shall bring

a lambe of a yeere old for a trespass offering, and the first dayes shall hee do, for his consecration was defiled.

13 ¶ This then is the Law of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation.

14 And hee shall bring his offering unto the Lord, an hee lambe of a yeere old without blemish, for a burnt offering, and a hee lambe of a yeere old without blemish for a sinne offering, and a ramme without blemish for peace offerings.

15 And a basket of unleavened bread, or cakes of fine flower, mingled with oyle, and waters of unleavened bread anointed with oyle with their meat offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering unto the Lord, with the basket of unleavened bread, and the Priest shall make his meat offering, and his drinke offering.

18 And the Nazarite shall shauet the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire which is under the peace offering.

19 Then the Priest shall take the shoulder of the ram, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall shauet them too and shew before the Lord: this is an holy thing for the Priest besides the shaven head, and beside the heave shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering unto the Lord for his consecration, besides that that hee is able to bring: according to the vow which hee vowed, so shall hee doe after the law of his consecration.

22 ¶ And the Lord spake unto Moses, saying,

23 Speake unto Aaron, and to his sons, saying, Thus shall ye blisse the children of Israel, and say unto them,

24 The Lord blisse thee and keepe thee.

25 The Lord make his face shine upon thee, and be mercifull unto thee.

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they shall put my name upon the children of Israel, and I will blisse them.

CHAP. VII.

3 The heads or princes of Israel offer at the setting up of the Tabernacle, 10 And at the dedication of the Altar. 29 God speaketh to Moses from the Mercuri

¶ Now when Moses had finished the setting up of the Tabernacle, and anointed it, and sanctified it, and all the instruments thereof, and the Altar with all the instruments thereof, and had anointed them, and sanctified them,

g So that hee
shall begin his
vow anew.

Leuit. 1. 15.

Abel. 1. 34.
h In token that
his vow is un-
ded.

i For the haire
which was con-
secrate to the
Lord might not
be cast into any
profane place,

Exod. 13. 27.

|| Or, with his
vow.

k At the least he
shall doe this, if
he be able to of-
fer no more.

l That is, pray
for them, Eccles.
16. 17.

m They shall
pray in my name
for them.

Exod. 40. 18.

|| Or, vessels.

2 ¶ Then

o The man
might accuse his
wife upon suspi-
cion, and not be
reproved.

a Which separ-
ated themselves
from the world,
and dedicated
themselves to
God: which
figure was ac-
complished in
Christ.

Ind. 13. 5.
1. Jan. 1. 11.

b As at burials
or mournings.

c That hee suffe-
red his haire to
grow, he signified
that he was con-
secrate to God,
d Which long
haire is a signe
that he is dedi-
cate to God,

e By, being pre-
sent where the
dead was,
f Beginning at
the eight day
when he is pu-
rified.

|| Or, captains,

a Like horse li-
ters, to keepe the
things that were
caried in them,
from weather,

b That is, to ca-
rie things and
stuffs in,

c For their vse
to carie with,

d The holy
things of the
Sanctuary must
be caried vpon
their shoulders,
and not drawen
with oxen,

Chap. 4. 15.
e That is, when
the first sacrifice
was offered there-
upon by Aaron,
Leuit. 9. 1.

† The offering
of Nahshon,

Leuit. 2. 1.

† The offering
of Nathaniel,

2 Then the // princes of Israel, heads o-
uer the houses of their fathers (they were the
Princes of the tribes, who were ouer them
that were numbered) offered.

3 And brought their offering before the
Lord, six covered charrets, and twelue oren:
one charret for two princes, and for every one
an oren, and they offered them before the Ca-
bernacle.

4 And the Lord spake vnto Moses, saying,
5 Take the oren of them, that they may bee to
doe the seruice of the Tabernacle of the
Congregation, and thou shalt giue them vnto
the Leuites, to euery man according to his
office.

6 So Moses tooke the charrets and the
oren, and gaue them vnto the Leuites:

7 Two charrets and foure oren he gaue
to the sonnes of Gersson, according vnto
their office.

8 And foure charrets and eight oren hee
gaue to the sonnes of Merari according vnto
their office, vnder the hand of Nathanael
the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue
none, because the charge of the Sanctuary
belonged to them, which they did beare vpon
their shoulders.

10 ¶ The princes also offered in the de-
dication for the altar in the day that it was
anointed: then the Princes offered their of-
fering before the altar.

11 And the Lord said vnto Moses, One
Prince one day, and another Prince another
day shall offer their offering for the dedica-
tion of the altar.

12 ¶ So then on the first day vnto Na-
shon the sonne of Amminadab of the tribe of
Judah offer his offering.

13 And his offering was a silver charger
of an hundred and thirtie shekels weight, a
silver bowl of twenty shekels, after the she-
kel of the Sanctuary, both full of fine flour
mingled with oyle, for a meat offering.

14 An incense cup of gold of tenne shekels
full of incense,

15 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks,
two rammes, two hee goats, and two lambes,
of a yeere old: this was the offering of Na-
shon the sonne of Amminadab.

18 ¶ The second day Nathaniel the
sonne of Zuar, prince of the tribe of Issachar
did offer.

19 Also offered for his offering a silver
charger of an hundred and thirtie shekels
weight, a silver bowl of twenty shekels,
after the shekel of the Sanctuary, both full
of fine flour mingled with oyle, for a meate
offering,

20 An incense cup of gold of tenne shekels
full of incense,

21 A yong bullocke, a ramme, a lambe of a
yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks,
two rammes, two hee goats, two lambes of a
yeere old: this was the offering of Nathaniel
the sonne of Zuar.

24 ¶ The third day Eliab the sonne of
Helon prince of the children of Schemun ob-
red.

25 His offering was a silver charger of an
hundred and thirtie shekels weight, a silver
bowl of twenty shekels, after the shekel of
the Sanctuary, both full of fine flour min-
gled with oyle, for a meate offering,

26 A golden incense cup of ten shekels full
of incense,

27 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks,
two rammes, two hee goats, two lambes of a
yeere old: this was the offering of Eliab the
sonne of Helon.

30 ¶ The fourth day Elizur the sonne
of Shedeur prince of the children of Reuben
offered.

† The offering
of Elizur,

31 His offering was a silver charger of an
hundred and thirtie shekels weight, a silver
bowl of twenty shekels, after the shekel of
the Sanctuary, both full of fine flour min-
gled with oyle, for a meate offering,

32 A golden incense cup of ten shekels full
of incense,

33 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks,
two rammes, two hee goats, and two lambes
of a yeere old: this was the offering of Eli-
zur the sonne of Shedeur.

36 ¶ The fifth day Shelumiel the son
of Zuradadai, prince of the children of Si-
mion offered.

† The offering
of Shelumiel,

37 His offering was a silver charger of an
hundred and thirtie shekels weight, a silver
bowl of twenty shekels, after the shekel of
the Sanctuary, both full of fine flour, min-
gled with oyle for a meate offering,

38 A golden incense cup of ten shekels full
of incense,

39 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks,
two rammes, two hee goats, two lambes of
a yeere old: this was the offering of Shelu-
miel the sonne of Zuradadai.

42 ¶ The sixth day Eliasaph the sonne
of Deuel, prince of the children of Gad offered.

† The offering
of Eliasaph,

43 His offering was a silver charger of an
hundred and thirtie shekels weight, a silver
bowl of twenty shekels, after the shekel of
the Sanctuary, both full of fine flour, min-
gled with oyle, for a meate offering,

44 A golden incense cup of ten shekels full
of incense,

45 A yong bullocke, a ramme, a lambe of
a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks,
two rammes, two hee goats, two lambes of a
yeere old: this was the offering of Eliasaph
the sonne of Deuel.

48 ¶ The seventh day Elishama the
sonne of Ammiud, prince of the children of
Ephraim offered.

† The offering
of Elishama,

49 His offering was a silver charger of an
hundred

† of

† of

† The
Pagiel
Giel,

hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

50 A golden incense cup of ten shekels, full of incense,

51 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Elishama the sonne of Ammihud.

54 The eighth day offered Gamliel the sonne of Pedasur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

56 A golden incense cup of ten shekels, full of incense,

57 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Gamliel the sonne of Pedasur.

60 The ninth day Abidan the sonne of Gideon, prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

62 A golden incense cup of ten shekels, full of incense,

63 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Abidan the sonne of Gideon.

66 The tenth day Abiezer the son of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

68 A golden incense cup of ten shekels, full of incense,

69 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Abiezer the sonne of Ammihaddai.

72 The eleventh day Pagiel the son of Ocran, prince of the children of Asher offered.

73 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, min-

gled with oyle for a meat offering,

74 A golden incense cup of ten shekels full of incense,

75 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 The twelfth day Abira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

80 A golden incense cup of ten shekels full of incense,

81 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

82 An hee goat for a sinne offering,

83 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Abira the sonne of Enan.

84 This was the dedication of the altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowls, twelve incense cups of gold,

85 Every charger containing an hundredth and thirty shekels of silver, and every bowl seventy: all the silver vessel contained two thousand, and four hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullocks for the burnt offering were twelve bullocks, the rammes twelve, the lambs of a yeere old twelve, with their meat offerings, and twelve hee goats for a sin offering.

88 And all the bullocks for the peace offerings were four and twenty bullocks, the rammes twelve, the hee goats twelve, the lambs of a yeere old twelve: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the congregation to speak with God, he heard the voice of one speaking unto him from the Mercyseat, that was upon the Arke of the Testament: between the two Cherubims, and he spake to him.

CHAP. VIII.

3 The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are recruited to service, and when they are dismissed.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light toward the

of the people of Israel

† The offering of Gamliel.

† The offering of Abidan.

† The offering of Abiezer.

† This was the offering of the princes when Aaron did dedicate the Altar.

g By Aaron, h That is, the Sanctuary.

i According as he had promised, Exod. 25, 22,

† The offering of Pagiel, or Phagiel.

• face.

a To that part which is ouer against the candlesticks, Exod. 25.37.

forefront of the candlesticks.
3 And Aaron did so, lighting the lamps thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

Exod. 25.18.
b And not set together of divers pieces.

4 And this was the worke of the Candlesticks, even of golde beaten out with the hammer, both the shaft, and the flowers thereof was beaten out with the hammer: according to the pattern, which the Lord had shewed Moses, to make be the Candlestick.

5 And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

7 And thus shalt thou doe unto them, when thou purifiest them, Sprinkle water of purification upon them, and let them shawe all their flesh, and wash their clothes: so they shall be cleane.

8 Then shall they take a young bullocke with his meat offering of fine flour mingled with oyle, and an other young bullocke shalt thou take for a sinne offering.

d That thou mayest doe this in presence of them all.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemblie all the Congregation of the children of Israel.

e Meaning, certaine of them in the name of the whole.

10 Thou shalt bring the Levites also before the Lord, & the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, & make thou eke one a sinne offering, and the other a burnt offering unto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt see the Levites before Aaron, and before his sonnes, and offer them as a shake offering to the Lord.

Chap. 3.45.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

Chap. 3.9.

f That is, they that are the first borne.

15 And afterward shall the Levites go in, to serve in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

Exod. 13.2.
July 2.3.

16 For they are freely given unto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel have I taken them unto me.

17 For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

18 And I have taken the Levites for all the first borne of the children of Israel,

g Which service the Israelites should do.

19 And have given the Levites as a gift unto Aaron, and to his sonnes from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere unto

the Sanctuary.

20 Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them.

21 So the Levites were purified, and washed their clothes, & Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that went the Levites in to doe their service in the Tabernacle of the Congregation, before Aaron, and before his sonnes: as the Lord had commanded Moses concerning the Levites, so they did unto them.

23 And the Lord spake unto Moses, saying,

24 This also belongeth to the Levites: from sixe and twenty yere old and upward, they shall go in, to execute their office in the service of the Tabernacle of the Congregation.

25 And after the age of sixty yere, they shall cease from executing the office, and shall serve no more:

26 But they shall minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge: but they shall doe no service: thus shalt thou doe unto the Levites touching their charges.

CHAP. IX.

2 The Passover is commanded against. 13 The punishment of him that keepeth not the Passover.

15 The cloud conducteth the Israelites through the wilderness.

AND the Lord spake unto Moses in the wilderness of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passcower at the time appointed thereunto.

3 In the fourteenth day of this moneth at even, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake unto the children of Israel, to celebrate the Passcower.

5 And they kept the Passcower in the fourteenth day of the first moneth at even, in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 And certaine men were desiled by a dead man, that they might not keepe the Passcower the same day: and they came before Moses and before Aaron the same day.

7 And those men layd unto him, After are desiled by a dead man: wherefore are we kept back that wee may not offer an offering unto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said unto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake unto Moses, saying
10 Speak

h Because the Levites go into the Sanctuary in their name,

i In their presence to serve them,

k Such office was painefull, as to beare burden and such like.

l In singing Psalms, instructing, counselling, and keeping the things in order,

Exod. 12.1.
Levit. 23.5.
Chap. 28.16.

Exod. 16.2.
Exod. 12.6.
Deut. 16.6.

a Even in all poynts, as the Lord hath intimated,

b By touching a corpse, or being at the buriall.

c Or, celebrate the Passcower, in the fourteenth day of the first moneth.

10 **S**peak unto the children of Israel, and say, If any among you, of your posterity shall be unclean by the reason of a corpse, or be in a long journey, he shall keep the Passover unto the Lord.

11 **I**n the fourteenth day of the second month at even they shall keep it: with unleavened bread and some herbs they shall eat it.

12 **T**hey shall leave none of it unto the morning, nor break any bone of it: according to all the ordinance of the Passover shall they keep it.

13 **B**ut the man that is clean, and is not in a journey, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall bear his sin.

14 **A**nd if a stranger dwell among you, and will keep the Passover unto the Lord, as the ordinance of the Passover, and as the manner thereof is, so shall he do: ye shall have one law both for the stranger, and for him that was borne in the same land.

15 **A**nd when the Tabernacle was raised up, a cloud covered the Tabernacle, namely, the Tabernacle of the Testimony: and at even there was upon the Tabernacle, as the appearance of fire until morning.

16 **S**o it was alway: the cloud covered it by day, and the appearance of fire by night.

17 **A**nd when the cloud was taken up from the Tabernacle, then afterward the children of Israel journeyed: & in the place where the cloud abode, there the children of Israel pitched their tents.

18 **A**t the commandment of the Lord the children of Israel journeyed: and at the commandment of the Lord they pitched: as long as the cloud abode upon the Tabernacle, they lay still.

19 **A**nd when the cloud tarried still upon the Tabernacle a long time, the children of Israel kept the watch of the Lord, & journeyed not.

20 **S**o when the cloud abode a few days upon the Tabernacle, they abode in their tents according to the commandment of the Lord: for they journeyed at the commandment of the Lord.

21 **A**nd though the cloud abode upon the Tabernacle from even unto the morning, yet if the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

22 **I**f the cloud tarried two days, or a month, or a year upon the Tabernacle, abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken up, they journeyed.

23 **A**t the commandment of the Lord they pitched, and at the commandment of the Lord they journeyed, keeping the watch of the Lord at the commandment of the Lord by the hand of Moses.

CHAP. X.

2 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captains of the

hosts are numbered. 30 Hahab refueth to go with Moses from Israel.

AND the Lord spake unto Moses, saying,

2 **M**ake thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest bid them for the assembling of the Congregation, and for the departure of the camp.

3 **A**nd when they shall blow with them all the Congregation shall assemble to thee before the door of the Tabernacle of the Congregation.

4 **B**ut if they blow with one, then the Princes, or heads over the thousands of Israel shall come unto thee.

5 **B**ut if ye blow an alarm, then the camps of them that pitch on the East part, shall go forthward.

6 **I**f ye blow an alarm the second time, then the host of them that lie on the South side shall march: for they shall blow an alarm when they remove.

7 **B**ut in assembling the Congregation, ye shall blow without an alarm.

8 **A**nd the sons of Aaron the Priest shall blow the trumpets, and ye shall have them as a law for ever in your generations.

9 **A**nd when ye go to war in your land against the enemy that heareth you, ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 **A**lso in the day of your gladness, and in your feast days, and in the beginning of your months, ye shall also blow the trumpets: for your burnt sacrifices, and your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 **A**nd in the second year, in the second month, and in the twentieth day of the month, the cloud was taken up from the Tabernacle of the Testimony.

12 **A**nd the children of Israel departed on their journey out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 **S**o they first took their journey at the commandment of the Lord, by the hand of Moses.

14 **I**n the first place went the standard of the host of the children of Judah, according to their armies: and Aaron the son of Amminadab was over his band.

15 **A**nd over the band of the tribe of the children of Issachar was Nathaniel the son of Naphi.

16 **A**nd over the band of the tribe of the children of Simeon was Eliab the son of Helon.

17 **A**nd the Tabernacle was taken down, then the sons of Gad, and the sons of Reuben went forward bearing the Tabernacle.

18 **A**fter, departed the standard of the tribe of the children of Reuben according to their armies, and over his band was Elisur the son of Joel.

d And cannot come where the Tabernacle is, when others keep it.

e So that the unclean and they that are not at home, have a month longer granted unto them.

Exod. 12. 46.

19. 36.

f When the Passover is celebrated,

Or, passover of the first.

Exod. 13. 49.

Exod. 40. 34.

g Like a pillar:

read Exo. 13. 21.

h Who taught them what to do by the cloud.

1 Cor. 10. 1.

i Or, camp.

j They waited when the Lord would signify either their departure, or their abode by the cloud.

1 Th. 5. 13.

k Under the charge and government of Moses,

Exod. 40. 36. 37.

made verse 18.

l Under the charge and government of Moses,

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

Exod. 40. 36. 37.

made verse 18.

a Or of works beaten out with the hammer.

b That is, the hosts of Judah, and they that are under his ensigns.

c Meaning, the hosts of Reuben.

d So that only the Priests must blow the trumpets, so long as the Priests stood.

e When ye remember that God hath remitted any plague.

f Or, when ye offer burnt offerings.

g Or, in keeping able order in their journey.

h From Sinai to Paran, Chap. 33. 8.

Chap. 3. 5.

Chap. 1. 7.

g With all the hosts of Reuben according to their armies, apperances and over his band was Elisur the son of Joel.

19 And over the bands of the tribe of the children of Simeon was Shelumai the son of Zuchabadi.

20 And over the band of the tribe of the children of Gad was Eliasah the sonne of Deni.

21 The Kohartites also went forward and ^h bare the ⁱ Sanctuary, and the ^j former did set by the Tabernacle against they came.

22 ¶ Then the standard of the hosts of the children of Ephraim went forward according to their armies, and over his band was Elisama the sonne of Amminud.

23 And over the band of the tribe of the sonnes of Manasse was Samiel the sonne of Jedazur.

24 And over the bands of the tribe of the sonnes of Benjamin was Abidan the sonne of Gidroni.

25 ¶ Last, the standard of the host of the children of Dan marched, ^k gathering all the hosts according to their armies: and over his band was Abizeer the sonne of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Bagiel the sonne of Deiran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoovings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses sayd unto ^l Hobab the sonne of Reuel the Midianite, the father in law of Moses, Come goe into the place, of which the Lord saide, I will give it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good unto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then he saide, I pray thee, leave vs not: for thou knowest our camping places in the wilderness: therefore thou mayest bee our guide.

32 And if thou goe with vs, what goodwille the Lord shall shewe unto vs, the same will he shewe unto thee.

33 ¶ So they departed from the ^m mount of the Lord, three dayes journey, and the Arke of the covenant of the Lord, went before them in the three dayes journey, to search out a resting place for them.

34 And the cloudes of the Lord was upon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, ⁿ Rise up Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he saide, Returne, O Lord, to the ^o many thousands of Israel.

¶ When the people became ^p murmurers ^q it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the host.

2 ¶ Then the people cryed unto Moses: and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of that place ^r Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of ^s people that was among them, fell a lusting, and turned a way, and the children of Israel also wept, and said, Altho shall give vs flesh to eat?

5 ¶ Wee remember the fish which were sold in Egypt for ^t nought, the cucumbers, and the peppons, and the leekes, and the onions, and the garlicke.

6 But now our soules are ^u dried away, we can see nothing but this ^v MAN.

7 ¶ The MAN also was ^w Cozander seed, and his colour like the colour of ^x Bedellum.

8 The people went about and gathered it, and ground it in ^y milles, ^z beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taste of it was like unto the taste of fresh oyle.

9 And when the dew fell downe upon the host in the night, the MAN fell with it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the doore of his tent: and the wrath of the Lord was grievously kindled: also Moses was grinded.

11 And Moses sayde unto the Lord, Wherefore hast thou ^{aa} heard thy servants: and why have I not found ^{ab} fauour in thy sight, seeing thou hast put the charge of all this people upon me?

12 Have I conceived all this people? or have I begotten them, that thou shouldst say unto me, Carrie them in thy bosome (as a nurse beareth the sucking childe) unto the ^{ac} land, for the which thou wast into their fathers?

13 Where should I have flesh to give unto all this people: for they weep unto me, saying, Give vs flesh, that we may eat.

14 I am not able to beare all this people alone: for it is too braue for me.

15 Therefore if thou deale thus with me, I pray thee, if I have found fauour in thy sight, kill mee, that I be not a nor my miserie.

16 ¶ Then the Lord layde unto Moses, Carre unto me thirteen men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them unto the Tabernacle of the Congregation, let them stand there with thee.

17 And I will come downe, and talke with thee there, ^{ad} and take of the Spirit, which is upon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say unto the people,

^h Upon their shoulders.
ⁱ Chap. 4. 4.
^j The Merarites and Gersonites.

^k Leaving none behinde nor any of the former that faunted in the way.

^l This was the order of their host when they remooued, ^m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi saith, that Reuel was Iethros father: so Hobab was Moses father in law, looke Exod. 3. 1. and 4. 18. & 18. 2. and iudg. 4. 11. ⁿ Exr. 39. vnto vi.

ⁿ Mount Sinai, or Horeb.

^o 2. 2. 68. 1. 2. ^p Declare thy might & power. ^q Exr. 16. the reme phan said thou- sande.

^r Exr. 39. vnto vi. ^s Exr. 39. vnto vi. ^t Exr. 39. vnto vi. ^u Exr. 39. vnto vi. ^v Exr. 39. vnto vi. ^w Exr. 39. vnto vi. ^x Exr. 39. vnto vi. ^y Exr. 39. vnto vi. ^z Exr. 39. vnto vi.

^{aa} Or, burning. ^{ab} Which were of those strangers that came out of Egypt with them. ^{ac} Exo. 12. 35. ^{ad} From God. ^{ae} For a small price, or good cheape. ^{af} For the great lust of flesh. ^{ag} Exod. 16. 31. ^{ah} Wisd. 16. 20. ^{ai} Psal. 78. 4. ^{aj} Exo. 16. 31. ^{ak} Which is a white pearly or precious stone.

^{al} Or, mill intruded. ^{am} Or wherein haue I displeased thee? ^{an} I have I rather that none may haue the charge of them but I? ^{ao} Of Canaan promised by an oath to our fathers.

^{ap} I had rather die then to see my griefe & misery thus daily increase by their rebellion.

^{aq} I will distribute my spirit among them, I have done so thee.

CHAP. XI.

1 The people murmured, and is punished with fire, 4 The people lusteth after flesh, 6 They loathe Manna, 11 The weak faith of Moses, 16 The Lord sendeth the burden of Moses to the fathers of the Ancients, 31 The Lord sendeth Quail, 33 Their lust is punished.

^c read also on 8. 1.

1 Prepare your
selves that ye bee
not vnclean.

people, Be sanctified against to morrow, and ye shall eat flesh: for you have wept in the ears of the Lord, saying, Why shall I give us flesh to eat? for we were better in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19 For shall not eat one day nor two dayes, nor three dayes, neither ten dayes, nor twenty dayes.

20 But a whole moneth, untill it come out at your nostrils, and be loathsome vnto you, because ye have ^{been} conuened the Lord, which is among you, and have wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Sir hundred thousand footmen are there of the people, among whom I am: and thou saidst, I will give them flesh, that they may eat a moneth long.

22 Shall the sheep & the beasts be slain for them, to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is the Lords hand shortened? thou shalt see now whether my word shall come to passe vnto thee or no.

24 So Moses went out, and told the people the words of the Lord, and gathered twenty men of the Elders of the people, and set them round about the tabernacle.

25 Then the Lord came down in a cloud, and spake vnto him: and he took of the Spirit that was vpon him, and put it vpon the seventy Elders: and when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the host: the name of one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the host.

27 Then there ran a young man, and told Moses, and said, Eldad and Medad do prophesie in the host.

28 And Joshua the sonne of Nun the seruant of Moses, one of his young men, answered, and said, My lord Moses, forbid them.

29 But Moses said vnto him, Enuist thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a wind from the Lord, and brought quails from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the host, and they were about two cubites above the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quails: so that they gathered the least gathered ten homers full, and they shed them abroad for their host round about the host.

33 While the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord ^{said} smote the people with an exceeding great plague.

34 So the name of the place was called Ribbith: barmahab: for there they buried the people that fell a lusting.

35 From Ribbith: barmahab the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses.
10 Miriam is stricken with leprosie, and heales at the prayer of Moses.

Against Moses, because of the woman of Ethiopia whom he had married: (for he had married a woman of Ethiopia.)

2 And they said, What hath the Lord spoken but only by Moses? hath he not spoken also by us? and the Lord heard this.

3 But Moses was a very meek man, above all the men that were vpon the earth.

4 And by the Lord said vnto Moses, & vnto Aaron, and vnto Miriam, Come out ye thre vnto the Tabernacle of Congregation: and they thre came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the booz of the Tabernacle, & called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my words, If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and I will speake vnto him by dreame.

7 Wherefore Moses is not so, who is faithful in all mine house.

8 Vnto him will I speake: my mouth to mouth, & by vision, and not in darke wordes, but hee shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the tabernacle: and behold, Miriam was leprous like snow: & Aaron looked vpon Miriam, and beheld she was leprous.

11 Then Aaron said vnto Moses, Alas, my lord, I beseech thee, lay not the blame vpon us, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one of head, of whom the flesh is halfe consumed, when her comers out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 And the Lord said vnto Moses, If her father had spit in her face, should she not haue beene ashamed seven dayes? let her be shut out of the host seven dayes, and after she shall be receiued.

15 So Miriam was shut out of the host seven dayes, and the people removed not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land.

27 of 78 31.

107. grant of

107. married.

a Zipporah Moyses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended under this name.
Eccl. 15. 4.
b And lo bare with their grudging, although he knew them.

c These were the two ordinary means.

d In all Israel which was his Church.

Exod. 33. 11.

e So farre as any man was able to comprehend,

which he calleth his backe parts,

Exod. 33. 23.

f From the dore of the Tabernacle.

g As a child that cometh out of his mothers belly dead, hauing as it were but the skine.

h In his displeasure.

Leuit. 13. 46.

m Or, cast him off, because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.
o Of whom I haue the charge.

154. 50. 2. & 59. 1

107. separated, as verse 17.

p From that day the spirit of prophesie did not faile them.

q Or, a young man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mar. 9. 38. Luke 9. 49.

Exod. 16. 13.
154. 78. 16. 27.

f Of Homer, read Leuit. 27. 16
all it signifieth an heape, as Exo. 8. 14. iudg. 15. 16

The spies are sent to Canaan.

Numbers. They cause the people to murmur.

31 *Caleb comforteth the people against the discouraging of the other spies.*

Then afterward the people remoued fro^a Hazereth, and pitched in the wilderness of ^aParan.

2 **A**nd the Lord spake unto Moses, saying,

3 **S**end thou men out to search the land of Canaan which I giue vnto the childre of Israel: of euery tribe of their fathers shall ye send a man, such as are al rulers among them.

4 **T**hen Moses sent them out of the wilderness of Paran at the commaundment of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Ruben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, Othna the sonne of Am:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the son of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Serhur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vephsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 **T**hese are the names of the men, which Moses sent to spy out the land: and Moses called the name of Othna the sonne of Am, Iehoshua.

18 **S**o Moses sent them to spy out the land of Canaan, and sayd vnto them, Go vp this way toward the South, and goe vp into the mountains,

19 **A**nd consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many,

20 Also what the land is, that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 **A**nd what the land is: whether it bee fat or leane, whether there bee trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 **A**nd so they went vp, and searched out the land, from the wilderness of ^aParan vnto Rehob, to go to Hamath,

23 **A**nd they ascended toward the South, and came vnto Hebron, where were Ahiman, Shemai, and Tamai, the sonnes of ^aAnak. And Hebron was builden seven yeres before Ioan in Egypt.

24 **T**hen they came to the riuer of Euphrat, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betwene two, and brought of the

pomegranates and of the figs.

25 **T**hat place was called the riuer Euphrat, because of the cluster of grapes, which the children of Israel cut downe thence.

26 **T**hen after foure dayes, they turned againe from searching of the land.

27 **A**nd they went & came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of ^aParan, to Kadesh, and brought to them, and to all the Congregation siddings, and shewed them the fruit of the land.

28 **A**nd they told him, & said, We came vnto the land whither thou hadst sent vs, and surely it floweth with milke and hony: and here is of the fruit of the land.

29 **A**uerrheesse, the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we saw the sonnes of Anak there.

30 **T**he Amalekites dwell in the South country, and the Hittites, & the Jebusites, and the Amorites dwell in the mountaines, & the Canaanites dwell by the Sea, and by the coast of Iordan.

31 **T**hen Caleb stilled the people before Moses, and sayd, Let vs goe vp at once, and possess it: for undoubtedly we shal ouercome it.

32 **B**ut the men that went vp with him, sayd, Wee be not able to goe vp against the people: for they are stronger then we.

33 **S**o they brought vpan euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 **F**or there were saw giants, the sonnes of Anak, which come of the giants. So that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

1 *The people murmure against Moses.* 2 *They would haue stoned Caleb and Iehoshua.* 3 *Moses pacifieth God by his prayer.* 4 *The people that would enter into the land contrary to Gods will, are slaine.*

Then all the Congregation lifted vp their voyce, and cried: and the people wept that night.

2 **A**nd all the children of Israel murmured against Moses & Aaron: and the whole assembly sayd vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 **W**herfore now hath the Lord brought vs into this land to fall vpon the sword: our wiues, and our children shall bee a prey: were it not better for vs to retorne into Egypt?

4 **A**nd they sayd one to another, Let vs make a captain and retorne into Egypt.

5 **T**hen Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel:

6 **A**nd Iohua the sonne of Am, & Caleb the sonne of Iephunneh, two of them that searched the land, & rent their clothes,

7 **A**nd spake vnto all the assembly of the children of Israel, saying, The land which we

^a Or, the valley of Euphrat, that is, of grapes.

^h Called also Kadesh-barnes.

ⁱ That is, Moles. ^{Exod. 33.3.}

^k Ahiman, She-shai, and Tamai, whom Caleb slew afterward. ^{Josh. 11.1,22.}

^l Or, murmuring against Moses.

^l The giants were so cruel that they spoiled and killed one another, & that is, came to them.

^a Such as were afrayd at the report of the ten spies.

^b To our enemies the Canaanites.

^c Lamenting the people, and praying for them. ^{Eccles. 46.9.}

^{1. mat. 2.56.} For sorrow, hearing their blasphemie.

^a That is, in Rithma, which was in Paran, Chap. 33.18.

^b After the people had required it of Moses, as it is in Deut. 1.22, then the Lord spake to Moses so to doe.

^l Or, rulers.

^l Or, Iosung.

^c Which in number were twelue, according to the twelue tribes.

^l Or, his country.

^d Plentifull or barren.

^e Which was in the wilderness of Paran. ^f Which were a kind of giants. ^g Declaring the antiquities thereof: also Abraham, Sara, Ishak, and Iacob were buried there. ^{Deut. 1.24.}

Presumption punished, Offerings,

Numbers:

The Sabbath broken.

1 They could not be stayed by any means.

Deut. 1. 44.

Levit. 23. 10.

a Into the land of Canaan.

Levit. 23. 27.

|| Or, separate.

Exod. 29. 18.

Levit. 2. 1.

b Reade Exod. 29. 40.

c The liquor was so called, because it was poured on the thing that was offered.

|| Or, three omers.

d Every sacrifice of beasts must have their meate offering & drinke offering, according to this proportion,

Exod. 13. 49.
chap. 9. 14.

also will not be with you.

44 Per they presumed obstinately to go up to the top of the mountain: but the Arke of the Courname of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwell in that mountain, came downe, & smote them, & consumed them unto Ihermah.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the Land of Canaan. 32 The punishment of him that brake the Sabbath.

A And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitation, which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt offering of a sacrifice: it to fulfill a vow, or a free offering, or in your feastes, to make a sweet savour unto the Lord of the heards, of the flock,

4 Then let him that offereth his offering unto the Lord, bring a meate offering of a tenth deale of fine flower, mingled with the fourth part of an hin of oyle.

5 Also thou shalt prepare the fourth part of an hin of wine to be poured on a lambe, appointed for the burnt offering of any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flower, mingled with the thirde part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the thirde part of an hin of wine, for a sweet savour unto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of three tenth deales of fine flower, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it bee done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye doe to every one according to their number.

13 All that are borne of the country, shall doe these things thus, to offer an offering made by fire of sweet savour unto the Lord.

14 And if a stranger sojourne with you, or whosoever be among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as ye doe, so he shall doe.

15 One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, even an ordinance for ever in your generations: as you are, so shall the stranger be before the Lord.

16 One Lawe and one manner shall serve both for you and for the stranger that sojourneth with you.

17 And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heave offering unto the Lord.

20 Ye shall offer by a cake of the first of your dough for an heave offering: as the heave offering of the barn, so ye shall lift it up.

21 Of the first of your dough ye shall give unto the Lord an heave offering in your generations.

22 And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

23 Even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforth among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall give a bullocke for a burnt offering, for a sweet savour unto the Lord, with the meate offering and drinke offering thereto according to the manner, and an heave offering for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire unto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 But if any one person sin through ignorance, then he shall bring a free goat of a yeere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 We that is borne among the children of Israel, and the stranger that dwelleth among them, shall have both one law, who so doth sinne by ignorance.

30 But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same shall be cut off from among his people.

31 Because he hath despised the word of the Lord, and hath broken his commandment, that person shall be utterly cut off: his iniquitie shall be upon him.

32 And while the children of Israel were in the wilderness, they founde a man that gathered sticks upon the Sabbath day.

33 And they that founde him gathering sticks, brought him unto Moses and to Aaron, and unto all the Congregation.

34 And they put him in ward: for it was not declared what should be done unto him.

35 Then the Lord said unto Moses, This man shall be the death: and let all the multitude

e Which is made of the first corne ye gather. Levit. 23. 14.

f As by oversight or ignorance, reade Levit. 4. 2. 13.

g Some reade, from the eyes of the congregation that is, which is hid from the congregation. Levit. 4. 1. Or.

Levit. 4. 27.

† Ebr, wish an his hand, that is in contempt of God.

h He shall maintain the punishment of his sinne.

Levit. 24. 12.

stone him with stones without the host.

36 And all the Congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Sprake unto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, & put upon the fringes of the borders a ribband of blue silk.

39 And ye shall have the fringes, that when ye looke upon them, ye may remember all the commandments of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring.

40 That ye may remember and do all my commandments, & be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to bee your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram, 31 Korah and his company perished. 41 The people the next day murmure. 49 Fourteen thousand and seven hundred are slain for murmuring.

Now Korah the sonne of Izhar, the sonne of Kohath, the son of Levi, went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Ruben:

2 And they rose up against Moses, with certaine of the children of Israel, two hundred and fiftie captaynes of the assembly, famous in the Congregation, and men of renowme:

3 And they gathered themselves together against Moses, and against Aaron, and said vnto them, Yee take too much upon you, setting all the Congregation is holy, & euerie one of them, and the Lord is among them: wherefore then lye yee your selves about the Congregation of the Lord?

4 But when Moses heard it, he fell upon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shewe who is his, and who is holy, and who sought to approach nere vnto him: and whom he hath chosen, hee will cause to come nere to him.

6 This doe therefore, Take you censers both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord dooth chuse, the same shall be holy: & yee take too much upon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Levi.

9 Wemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you nere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto him?

10 Hee hath also taken thee to him, and

all thy brethren the sonnes of Levi with thee, and sette ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, & cryst thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields & vineyardes: wilt thou & persecute the eyes of these men? we will not come up.

15 Then Moses wroth very angry, and said vnto the Lord, Look not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all the company before the Lord: both thou, they, and Aaron to morrow:

17 And take euery man his censur, and put incense in them, and bring ye euery man his censur before the Lord, two hundred and fiftie censers: thou also and Aaron, euerie one his censur.

18 So they tooke euery man his censur, and put fire in them, & layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell upon their faces, & sayd, O God, the God of the spirits, of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Sprake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touche nothing of theirs, lest ye perish in all these sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan & Abiram came out & stood in the doore of their tents with their wives, and their sonnes, and their little children.

28 And Moses sayde, Heerely yee shall know that the Lord hath sent mee to doe all these wordes: for I haue not done them of mine owne minde.

f Thus they spake contemptuously, preferring Egypt to Canaan,

g Wilt thou make them, that searched the land, beleue that they law not that which they saw?
 h At the doore of the Tabernacle.

i All that were of their faction.

j Or, security creature.

k With them that haue committed for many sinnes.

l I haue not forgotten them of mine owne brains.

Dem. 32. 12.
 matth. 23. 5.

i By raising Gods commandments, and following your owne fantasies.

Chap. 17. 3.
 osee. 45. 18.
 uide 1.
 || Or, take other with him.
 || Or, before Moses.

Chap. 16. 9.

a Or, let it suffice you, meaning, to haue abused them thus long.
 b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance.
 c To be the priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in the verse before.

m Or, how a
strange fight.

n Or, hell,
n Or, deeps, and
darke places of
the earth,

Chap. 17. 3.
Deut. 11. 6.
Psalm. 106. 17.

o Which were
the occasion of
their own death.

p Of Gods
judgements
against rebels.

q Who pre-
sumed about his
vocation.

r Or, had: to wit,
Moses, and
Aaron.

r For it was not
lawfull to take
any other fire,
but of the Altar
of burnt offering.
Leuit. 10. 1.

29 If these men die the common death of
all men, or if they bee visited after the visita-
tion of all men, the Lord hath not sent me.

30 But if the Lord make a new thing,
and the earth open her mouth, and swallow
them up with all that they have, and they go
downe quicke into the pit, then yee shall
understand that these men have provoked
the Lord.

31 And as soone as he had made an end
of speaking all these words, turne the ground
claunder that was under them.

32 And the earth opened her mouth, and
swallowed them up, with their families, and
all the men that were with Korah, and all
their goods.

33 So they and all that they had, went
downe alive into the pit, and the earth covered
them: so they perished from among the
Congregation.

34 And all Israel that were about them,
fled at the cry of them: for they sayd, Let vs
hee, lest the earth swallow vs up.

35 But there came out a fire from the
Lord, and consumed the two hundredth and
fiftie men that offered the incense.

36 And the Lord spake vnto Moses,
saying,

37 Speake vnto Eleazar the sonne of A-
aron the Priest, that hee take vp the censers
out of the burning, and scatter the fire be-
yond the altar: for they are hallowed.

38 The censers, say, of these sinners that
destroyed themselves: and let them make
of them bread plates for a covering of the al-
tar: for they offered them before the Lord,
therefore they shall be holy, and they shall be
a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the
brasse censers, which they had burnt,
had offered, and made bread plates of them,
for a covering of the Altar.

40 It is a remembrance vnto the children
of Israel, that no stranger which is not of
the seede of Aaron, come nere to offer in-
cense before the Lord, that hee bee not like
Korah and his company, as the Lord sayd
to him by the hand of Moses.

41 But on the morrow all the multi-
tude of the children of Israel murmured a-
gainst Moses and against Aaron, saying,
Ye haue killed the people of the Lord.

42 And when the Congregation was
gathered against Moses & against Aaron,
then they turned their faces toward the
Tabernacle of the Congregation: and be-
hold, the cloude covered it, and the glory of
the Lord appeared.

43 Then Moses and Aaron were come
before the tabernacle of the Congregation.

44 And the Lord spake vnto Moses,
saying,

45 Get you vp from among this Con-
gregation: for I will consume them quick-
ly: then they fell vpon their faces.

46 And Moses sayd vnto Aaron, Take
the censer, and put fire therein of the altar,
and put therein incense, and goe quickly vnto
the Congregation, and make an atonement
for them: for there is wrath gone out from
the Lord: the plague is begun.

47 Then Aaron took as Moses com-
manded him, and ran into the midst of the
Congregation, and behold, the plague was
begun among the people, and hee put in in-
cense, & made an atonement for the people.

48 And when he stood betweene the
dead, and them that were alive, the plague
was stayed.

49 So they died of this plague fourteene
thousand and seven hundred, beside them
that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses
before the doore of the Tabernacle of the
Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes
of Israel. 3 Aarons rod buddeth, and beareth bloss-
oms, 10 for a testimony against the rebellious
people.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
and take of euery one of them a rod, after the
house of their fathers, of all their princes ac-
cording to the familie of their fathers, euen
twelue rods: and thou shalt write euery
mans name vpon his rod.

3 And write Aarons name vpon the rod
of Leui: for euery rod shall be for the head of
the house of their fathers.

4 And thou shalt put them in the Ta-
bernacle of the Congregation, before the
Arke of the Testimonie, where I will de-
clare my selfe to you.

5 And the mans rod, whom I shall
choose, shall blossom: and I will make cease from
mee the grudging of the children of Israel,
which grudge against you.

6 Then Moses spake vnto the children
of Israel, & all their princes gaue him a rod,
one rodde for euery prince, according to the
houses of their fathers, euen twelue rods, and
the rod of Aaron was among their rods.

7 And Moses layd the rods before the
Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went
into the Tabernacle of the Testimonie, be-
hold, the rod of Aaron for the house of Leui
was budded, and brought forth buds,
and brought forth blossomes, and bare ripe
almonds.

9 Then Moses brought out all the rods
from before the Lord vnto all the children of
Israel: and they looked vpon them, & tooke
euery man his rod.

10 After, the Lord sayd vnto Moses,
Bring Aarons rod againe before the Testi-
monie: to be kept for a token to the rebellious
children, and thou shalt cause their murmur-
ings to cease from mee, that they die not.

11 So Moses did as the Lord had com-
manded him: so hee he.

12 And the children of Israel spake vnto
Moses, saying, Behold, we are dead, we
perish, we are lost:

13 Whosoever commeth nere, as appo-
cheth to the Tabernacle of the Lord, shall
die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron & his sonnes, 3 with the
Leuites

f God had begun
to punish the
people.

g God drew
backe his hand,
and ceased to
punish them.

a While he was
in the doore of
the Tabernacle,

Exod. 15. 32.

b To bee the
chiefe Priest.

c Though Iso-
sephs tribe was
diuided into two
in the distribu-
on of the land,
ye here it is but
one, and Leui
makeh a tribe,
d To declare
that God did
choole the house
of Leui to serue
him in the Ta-
bernacle.

Hebr. 9. 4.
e Grudging that
Aaron shoud be
hie Priest.

f The Chaldee
text describeth
thus their mur-
muring: We die
by the sword, the
earth swalloweth
vs vp, the pesti-
lence doth con-
sume vs.

30 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the coigne floor, or as the increase of the winepress.

e As in the 11. verse.
f Ye shall not be punished therefore.

g The offerings which the Israelites have offered to God.

31 And ye shall eat it in all places, ye, and your households: for it is your wages for your service in the Tabernacle of the congregation.

32 And ye shall be aware not to sin by the reason of it when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kow. 2 The sprinkling water. 11 He that toucheth the dead. 14 The man that doth in a tent.

And the Lord spake unto Moses and to Aaron, saying,

a According to this law and ceremony, ye shall sacrifice the red kow.

Heb. 13. 11.
b By another Priest.

Heb. 9. 13.

Exod. 29. 14.
Levit. 4. 11, 13.

c Meaning, Eleazar.

d The inferior Priest who killed her and burned her.

e Or, the water of separation, because that they that were separate for their uncleanness were sprinkled therewith and made clean. Cha. 8. 7. It is also called holy water, because it was ordained to be used in a holy way, Cha. 5. 17.

f With sprinkling water.

g So that he should not be deemed to be of the holy people, but as a polluted and excommunicate person.

2 This is the ordinance of the Law, which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, upon the which never came yoke.

3 And ye shall give her unto Eleazar the Priest, that he may bring her to the water, and cause her to be slain before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times.

5 And cause the kow to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung, shall he burn her.

6 Then shall the Priest take Cedar wood, and hyssop, and scarlet lace, and cast them in the midst of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the holy, and the Priest shall be unclean unto the even.

8 Also he that burneth her, shall wash his clothes in water, and wash his flesh in water, and be unclean until even.

9 And a man that is clean, shall take up the ashes of the kow, and put them without the holle in a clean place: and it shall be he for the Congregation of the children of Israel for a sprinkling water: it is a sin offering.

10 Therefore he that gathereth the ashes of the kow, shall wash his clothes, and remain unclean until even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 He that toucheth the dead body of any man, shall be unclean even seven days.

12 He shall purify himself therewith the third day, and the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the corpse of any man that is dead, and purgeth not himself, defileth the Tabernacle of the Lord, & that person shall be cut off from Israel, because the sprinkling water was not sprinkled up-

on him: he shall be unclean, & his uncleanness shall remain still upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, shall be unclean seven days.

15 And all the vessels that be open, which have not covered fastened upon them, shall be unclean.

16 Also whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a grant, shall be unclean seven days.

17 Therefore for an unclean person, they shall take of the burnt ashes of the sin offering, and pure water shall be put thereon in a vessel.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the slain, or the dead, or the grant.

19 And the clean person shall sprinkle upon the unclean the third day, and the seventh day, and he shall purify himself the seventh day, and wash his clothes, and wash himself in water, and shall be clean as even.

20 But the man that is unclean and purifieth not himself, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not been sprinkled upon him: therefore shall he be unclean.

21 And it shall be a perpetual law unto them, that he that sprinkled the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be unclean until even.

22 And whosoever the unclean person toucheth, shall be unclean: and the person that toucheth him, shall be unclean until the even.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They have water out of the rock. 14 Edom denieth the Israelites passage. 25. 28. The death of Aaron, in whose arms Eleazar succeeded.

Then the children of Israel came with the whole Congregation to the desert of Sin in the first month, and the people abode at Kadesh, where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chide with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.

4 Why have ye thus brought the Congregation of the Lord unto this wilderness, that both we, and our cattell should die there?

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drink.

6 Then Moses and Aaron went from the

Exr. a covering of cloth.

h Of the red kow burnt for sin.

i Water of the fountain opening. k One of the Priests, which is clean.

l Because he had bene among them that were unclean: or he had touched the water, as ver. 11.

m That is, ynclean.

a This was forty yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh. Chap. 11. 33. Exod. 17. 2.

To another Chap. 3

the assembly unto the doore of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye to the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rock: to thou shalt giue the Congregation and their beaſts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said unto them, Heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift up his hand, & with his rod hee smote the rock twice, and the water came out abundantly: so the Congregation and their beaſts drank.

12 ¶ Again the Lord spake unto Moses, and to Aaron, Because ye believed me not, to sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

14 Then Moses sent messengers from Kadesh unto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the travail that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians hated vs cruel, and our fathers,

16 But when we cried unto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the city Kadesh, in thine utmost border.

17 I pray thee that we may passe thorow thy country: we will not goe thorow the fields nor the vineyardes, neither will we drinke of the water of the wells, we will go by the kings way, and neither turne unto the right hand nor to the left, untill wee be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel sayd unto him, We will goe by the bye way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 He answered againe, ¶ Thou shalt not goe thorow. Then ¶ Edom came out against him with much people, and with a mighty power.

21 Thus Edom denyed to giue Israel passage thorow his country: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from Kadesh, they came unto the mount Hor.

23 And the Lord spake unto Moses and to Aaron in the mount Hor, neere the coast of the land of Edom, saying,

24 Aaron shall bee gathered unto his people: for hee shall not enter into the land, which I haue giuen unto the children of Israel, because ye disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring him up into the mount Hor.

26 And cause Aaron to put off his garments, & put them upon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went up into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them upon Eleazar his sonne: so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirty dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fiery serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of spies, then fought he against Israel, and took of them prisoners.

So Israel bowed a bow unto the Lord, and sayd, If thou wilt deliuer, and giue this people into mine hand, then I will bitterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were foyrty dayes, because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue we brought vs out of Egypt, to die in the wilderness: for here is neither bread nor water, and our soule longeth this light bread.

6 ¶ Wherefore the Lord sent a fiery serpent among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and sayd, We haue sinned: for we haue spoken against the Lord, and against thee: d For they that pay to the Lord, that he take away the serpents from vs, and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a brasen serpent, and set it up for a signe, that they died: for as many as are bitten, may looke upon it, and liue.

9 ¶ So Moses made a serpent of brass, and set it up for a signe: when a serpent had bitten a man then he looked to the serpent of brass, and he liued.

d Wherewith thou diddest miracles in Egypt, and didst diuide the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleued not the Lords promise, as appeareth verse 13.

f That the children of Israel should beleue and acknowledge my power, and to honour me.

g Or, strife and contention, chap. 37. 14. h By shewing himselfe almighty, and maintaining his glory. i Because Iacob or Israel was Elzars brother who was called Edom.

¶ Or, high way.

¶ Or, came not.

¶ Or, the Edomites.

k To passe by another way.

chap. 33. 37.

1 Reade Gen. 28. 8.

¶ Or, y. 11. 12.

¶ Or, strife.

chap. 33. 38.

dent. 32. 50.

¶ Or, mourned.

chap. 33. 40.

a By that way which their spies that searched the dangers found to be most safe.

¶ Or, destruction.

Ind. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 3.

chap. 11. 6.

c Meaning, Manne, which they thought did not nourish.

1. 16. 12. 5.

1. 10. 9.

d For they that were stung themselves from vs, and Moses prayed for the people.

flamed with the

heate thereof.

2. King. 3. 4.

when 3. 14.

¶ Or, recovered.

10. 7. And

Chap. 33. 43.

¶ Or, in the heapes
of Aviram, or,
hula.

¶ Which seemeth
to be the bookes
of the Iudges, or
as some thinke
a booke which
is lost.

¶ Or, (how God
destroyed) Vabeh
(the city) with a
whirlwind, and
the valleys of
Arnon.

¶ Or, spring.

¶ Ye that receive
the commodity
thereof, give
praise for it.

¶ Moses and
Aaron heads of
the people onely
smote the rocks
with the rod or
staffe, which

gaue water as a
well that were
deepe digged

Deut. 2. 26.

judg. 11. 19.

Deut. 29. 7.

2 of 13. 2 of 13.

3 of 11. Amos. 2. 9.

h The river.

i For the people
were tall and
strong like gi-
ants, Deut. 2. 30.

† Ebr. daughters.

k For if it had
bene the Moa-
bites, the Israe-
lites might not
have possessed it,

Deut. 2. 9.

l Meaning, war.

m Chemosh was
the Idole of the
Moabites, 1. Kin.

11. 33. who was
not able to de-
fend his wor-
shippers, which
tooke the idole
for their father,

10 * And the children of Israel departed
thence, and pitched in Oboth.

11 * And they departed from Oboth, and
pitched in the desert in the wilderness,
which is before Moab on the Eastside.

12 * They removed thence, and pitched
upon the river of Arad.

13 * Thence they departed, and pitched
on the other side of Arnon, which is in the
wildernesse, and cometh out of the coales
of the Amorites: (for Arnon is the border of
Moab, betwene the Moabites and the A-
morites.)

14 Therefore it shall bee spoken in the
booke of the battels of the Lord, what
thing he did in the red sea, and in the rivers
of Arnon,

15 And at the screams of the rivers that
goeth downe to the dwelling of Ar, and lieth
upon the border of Moab.

16 * And from thence they turned to Be-
er: the same is the Well, where the Lord
spoke unto Moses, Assemble the people, and
I will give them water.

17 * Then Balaam sang this song, Rise
up well, sing ye unto it.

18 The Princes digged this Well, the
Captaines of the people digged it, euen the
Lawgiuers, with their stauies. And from
the wilderness they came to Mattanah.

19 * And from Mattanah to Rabalci,
and from Rabalci to Bamoth,

20 * And from Bamoth in the valley,
that is in the plaine of Moab, to the top of
Pisgab, that looketh toward Ieshimon.

21 * Then Israel sent messengers unto
Sihon king of the Amorites, saying,

22 * Let me goe thorow thy land: we will
not turne aside into the fieldes, nor into the
vineyards, neither drinke of the waters of
the Wellles: wee will goe by the kings way,
until we be past thy countrey.

23 * But Sihon gaue Israel no licence to
passe thorow his countrey, but Sihon assem-
bled all his people, and went out against Is-
rael into the wilderness: and he came to Ja-
boh, and fought against Israel.

24 * But Israel smote him with the edge
of the sword, and conquered his land, from
Arnon unto Jabok, euen unto the children
of Ammon, for the border of the children of
Ammon was strong.

25 And Israel tooke all these cities, and
dwelt in all the cities of the Amorites in
Ieshimon, and in all the villages thereof.

26 For Ieshimon was the cite of Sihon
the king of the Amorites, which had fought
before time against the king of the Moa-
bites and had taken all his land out of his
hand euen unto Arnon.

27 Therefore they that spake in prouerbs,
say, Come to Ieshimon, let the cite of Sihon
be built, and repaired.

28 For a fire is gone out of Ieshimon, &
a flame from the cite of Sihon, & hath con-
sumed Ar of the Moabites, and the Lordes of
Bamoth in Arnon.

29 Accorde to the Moab: O people of
Chemosh, they are vnknowe: he hath suf-
fered his sonnes to bee purfued, and his daugh-
ters to bee in captiuitie to Sihon the king of

the Amorites.

30 Their empire also is lost from Ieshi-
mon unto Dibon, and we haue destroyed them
unto Arohab, which reacheth unto Medeba.

31 * Thus Israel dwelt in the land of
the Amorites.

32 And Moses sent to search out Baazer,
and they tooke the townes belonging there-
to, and rooted out the Amorites that were
there.

33 * And they turned and went by to-
ward Bathan: and Og the king of Bathan
came out against them, bee, and all his peo-
ple to fight at Eder.

34 Then the Lord sayde vnto Moses,
Flee him not, for I haue deliuered him in-
to thine hand, & all his people, and his land:
* and thou shalt doe to him as thou wilt
unto Sihon the king of the Amorites, which
dwelt at Ieshimon.

35 They knowe him therefore, and his
sonnes, and all his people, until there was
none left him: so they conquered his land,

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the
Israelites.

33 The Lord forbiddeth him to goe.

34 The Angel of the Lord meeteth him, and his
asse speaketh.

38 Balaam protesteth that hee will
speak nothing but that which the Lord putteth in his
mouth.

After, the children of Israel departed,
and pitched in the plaine of Moab on the
other side of Iordan from Iericho.

2 Now Balak the sonne of Zippor saw
all that Israel had done to the Amorites.

3 And the Moabites were loth afraid of
the people, because they were many, & Moab
lied against the children of Israel.

4 Therefore Moab said to the Elders
of Midian, How shall this multitude like
by all that are round about vs, as an ore lick-
eth up the grasse of the field: and Balak the
sonne of Zippor was king of the Moabites at
that time.

5 * Hee sent messengers therefore vnto
Balaam the son of Beor to Iericho (which
is by the river of the land of the children of
his tolke) to call him, saying, Behold, there
is a people come out of Egypt, which couer
the face of the earth, and liue ouer against mee.

6 Comenow therefore, I pray thee,
and curse this people (for they are stronger
then I) so it may bee that I shall bee able to
smite them, & to drive them out of the land:
for I know that hee whom thou blest, is
blest, and hee whom thou cursest, shall bee
cursed.

7 And the Elders of Moab, and the El-
ders of Midian departed hauing a shee-
ue of the soothsaying in their hand, and
they came vnto Balaam, and told him the
words of Balak.

8 Who answered them, Tarry here this
night, and I will giue you an answer, as the
Lord shall say vnto me. So the Princes of
Moab abode with Balaam.

9 Then God came vnto Balaam, and
sayd, What men are these with thee?

10 And

† Ebr. light.

Deut. 31. 44.

Psal. 135. 41.

a Bring at Ier-
icho, it was be-
yond Iordan,

b Which was
where the Moa-
bites were, & on
this side.

¶ Or, was com-
b Which was
the heads and
gouernours.

1 of 14. 9.

c To wit, the
pharises, upon
which flooded
cite Pethor,

d Thinking to
bribe him with
gifts to curse
Israelites.

e Whom bal-
he called Bala-
meaning thep-
uermours, & so
called the mis-
sionants: that is,
subiects to the
King.

10 And Balaam said unto God, Balak the sonne of Zippor, King of Moab hath sent unto me saying,

11 Behold, there is a people come out of Egypt, and covereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to overcome them in battell, and to drive them out.

12 And God said unto Balaam, So not thou with them, neither curse they people, for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Returne unto your land: for the Lord hath refused to give me leave to go with you.

14 So the princes of Moab rose up, and went unto Balak, and sayde, Balaam hath refused to come with us.

15 ¶ Balaam yet sent againe more Princes and more honorable then they.

16 ¶ Also came to Balaam, and sayde to him, Thus saith Balak the sonne of Zippor, Be not thus stayed, I pray thee, from coming unto me.

17 For I will promote thee unto great honour, and will do whatsoever thou sayest unto me: come therefore, I pray thee, curse mee this people.

18 And Balaam answered, and said unto the servants of Balak, ¶ If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do his or more.

19 But now, I pray you, tary heere this night, that I may wit, what the Lord will say unto me: I will.

20 And God came unto Balaam by night, and sayd unto him, If the men come to call thee, rise up, and go with them: but onely what thing I say unto thee, that shalt thou do.

21 So Balaam rose up early, and sadden his asse, and went with the princes of Moab.

22 And the watch of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode upon his asse, and his two servants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse to turne her into the way.

24 ¶ Again the Angel of the Lord stood in a path of the vineyards, having a wallon the one side, and a wallon the other.

25 And when the asse sawe the Angel of the Lord, he thrust her left into the wall, and dasht Balaams foot against the wall: to perseve he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she fell lay downe under Balaam: therefore Balaam was very wroth, & smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and she sayd unto Balaam, What have I done unto thee, that thou hast smitten me now three times?

29 And Balaam sayde unto the asse, Because thou hast mocked mee: I would there were a word in mine hand, for now would I kill thee.

30 And the asse sayde unto Balaam, Am not I thine asse which thou hast ridden upon? Since the first time until this day I have labored at any time to do thus unto thee: Alas sayd nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himself, and fell flat upon his face.

32 And the Angel of the Lord said unto him, Wherefore hast thou now listened thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for este, if shee had not turned from me, surely, I had cutt off thine thre, and saved her alive.

34 Then Balaam said unto the Angel of the Lord, I have sinned: for I will not that thou standest in the way against mee: now therefore if it displeaseth thee, I will turne home againe.

35 But the Angel said unto Balaam, Go with the men but what I say unto thee, that shalt thou speak. So Balaam went with the Princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meet him unto a city of Moab, which is in the border of Amon, even in the utmost east.

37 Then Balak said unto Balaam, Did I not send for thee to call thee? Wherefore comest thou not unto me? am I not able in deed to promote thee unto honour?

38 And Balaam made answer unto Balak, Lo, I am come unto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speak.

39 So Balaam went with Balak, and they came unto the citie called Beroth.

40 Then Balaam offered bullocks, & sheeps, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak took Balaam, and brought him up unto the high places of Baal, that thence he might see the utmost part of the people.

CHAP. XXII.

1 Balaam causeth seven altars to be built, & God teacheth him what to answer. 2 In stead of cursing he blesteth Israel, 3 God will not let man.

And Balaam said unto Balak, Build me heere seven altars, and prepare mee heere seven bullocks, and seven rammes.

2 And Balak did as Balaam sayd, and Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam said unto Balak, Stand by thy burnt offering, and I will go, if so be that the Lord will come and meet mee: and whatsoever I see I will tell thee.

n Since then hath beene my master,

o For whose eyes the Lord doth not open, they can neither see his anger, nor his love.

p Both thy heare is corrupt, and thine enterprise wicked,

¶ Or, before me or, so meet me,

¶ Ely, I will returne to me,

q Because his heart was evill, his charge was renewed, that he should not pretend ignorance,

r Where the place: where the Israelites camped.

f Of my selfe I can speake nothing: only what God reveileth, that will I utter, seeme it good or bad.

¶ Or, of streets, or a papal city, 2 Where the idole Baal was worshipped,

f He warned him by a dreame, that he should not consent to the kings wicked request, g Els he shewed himselfe willing, countenances had so blinded his heart,

h The wicked seek by all means to further their naughty enterprises, though they know that God is against them. Chap. 34. 13,

i Because he tempted God to require him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

k Moused rather with countenances, then to obey God. 2. Pet. 3. 16. Jude 11.

l The second time,

¶ Or, fill,

m Cause her to speak.

|| Or, more up

b Appeared vnto him,

c Taught him what to say.

|| Or, prophesie.

|| Or, Syria.

d Cause that all men may hate and detest them,

e But shall have religion and lawes apart,

f The infinite multitude, as the dust of the earth,

g The feare of Gods iudgements caused him to wish to be ioyned to the household of Abraham:

h Thus the wicked haue their consciences wounded when they consider Gods iudgements.

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

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|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

|| Or, into the field of them that shied: so we, lest the enemy should approach

cher: so he || went forth alone.

4 And God met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an answer in Balaams mouth, and said, So againe to Balak, and say on his wile.

6 So when hee returned vnto him, loe, he stood by his burnt offering, i.e., & all the princes of Moab.

7 Then hee bethered his || parable, and said, Balak the King of Moab hath brought mee from || Ram out of the mountains of the East, saying, Come, curse Iakob for my sake:

Come, and I detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hillies I did beholde him: loe, the people shall dwell by themselves, and shall not be reckoned among the nations.

10 Who can tell the bulst of Iakob, and the number of the fourth part of Israel? Let me see the death of the righteous, and let my last end be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto me? Iooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And hee answered, and sayde, Must I not take heed to speake that which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And hee brought him into || Seer-sophim to the top of Pisgah, and built seven altars, and offered a bullocke and a ramme on euery altar.

15 After, hee said vnto Balak, Stand here by the burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and put an answer in his mouth, and sayd, So againe to Balak, and say thus.

17 And when hee came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And hee bethered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto mee thou sonne of Zippor.

19 God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath hee said, and shall hee not doe it: and hath hee spoken, and shall hee not accomplish it?

20 Behold, I haue received commandement to bleesse: for hee hath blessed, and I cannot alter it.

21 We seeke none iniquity in Iakob, nor see we transgression in Israel: the Lord his God is with him, and the || boyfull rout of a king is among them.

22 God brought them out of Egypt: their

strength is as an Anticorn.

23 For there is no secret in Iakob, nor looting in Israel: || according to this time it shall be said of Iakob, and of Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a Lion, and lift vp himselfe as a young Lion: he shall not lie downe, till hee eate of the pray, and till hee drinke the blood of the slaine.

25 Then Balak sayde vnto Balaam, Neither curse, nor bleesse them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speaketh, that must I doe?

27 I againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God that thou maist thence curse them for my sake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Ierimon.

29 Then Balaam sayde vnto Balak, Make me here seven altars, and prepare me heere seven bullockes, and seven rammes.

30 And Balaak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

C H A P. XXIII.

5 Balaam prophesies of the great prosperity that should come vnto Israel: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to bleesse Israel, then he went not as certain times before, to set diuinations, but let his face toward the wilderness.

2 And Balaam lift by his eyes, and loobed vpon Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 And hee bethered his parable, and said, Balaam the sonne of Beor hath said, and the man, whose eyes were shut vp, hath said,

4 I see hath said, which heard the wordes of God, and saw the vision of the Almighty, and falling in a trance, had his eyes opened.

5 How goodly are thy tents, O Iakob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardens by the river side, as the || aloetrees, which the Lord hath planted, as the Cedars beside the waters.

7 The water dropper out of his bucket, and his seed shall be in many waters: and his King shall be higher then Agag, and his kingdom shall be exalted.

8 God brought him out of Egypt: his strength shall be as an Anticorn: hee shall eate the nations his enemies, and himselfe their bones, and shooe them thorow with his arrows.

9 Hee coucheth and lyeth downe as a young Lion, and as a Lion: who shall stirre him vp? blest is hee that blesteth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and smote his handes together: for Balak said vnto Balaam, I sent for thee anger.

Consider what God shall worke this time for the deliuerance of his people, all the world shall wonder.

Thus the wicked imagined God, that thus which he will not grant in one place, he will doe it in another.

Chap. 23. 35. a Where the Israelites camped

Chap. 23. 35. b His eyes were shut vp before,

c Though his eyes in respect of the clear vision which hee saw were open.

d His prosperity and posterity shall be very great.

e Which name was common to the Kings of Amalek.

f In token of

g In token of

h In token of

i In token of

j In token of

k In token of

l In token of

m In token of

n In token of

to curse mine enemies, and behold, thou hast blessed them three times.

11 Therefore now rise unto thy place: I thought surely to promote thee unto honour, but lo, the Lord hath kept thee back from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest unto me saying,

13 If Balak would give mee his house full of silver & gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lord shall command, the same will I speake.

14 And now behold, I goe unto my people: I will not advertise thee what this people shall doe to thy folke in the latter dayes.

15 And he uttered this parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut by, hath said.

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not nere: there shall come a River of Jacob, and a keeper shall rise of Israel, and shall smite the 7 roots of Beab, and destroy all the families of Eber.

18 And when shall be possessed, and they shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall have dominion, shall be of Jacob, and shall destroy the remnant of the cities.

20 And when he looked on Amalek, he uttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction.

21 And he looked on the Kenites, and uttered his parable, and said, Strong is thy dwelling place, and thou art put thy nest in the rocks.

22 But whether the Kenite shall be spoiled, unto whose carry thee away captive.

23 Again he uttered his parable, and said, Alas, who shall live when God doeth this?

24 The shippen also shall come from the coasts of Chittim, and subdue Assur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people commit their fornication with the daughters of Moab. 3 Phineas kills Zimri and Cozbi.

4 God commandeth to kill the Midianites.

5 Now whereas Israel abode in Shitim, the people began to commit whoredome with the daughters of Moab:

6 which called the people unto the sacrifice of their gods, and the people ate, and bowed down to their gods.

7 And Israel coupled himself unto Baal-peor: wherefore the wrath of the Lord was kindled against Israel:

8 And the Lord said unto Moses, Take

all the heads of the people; and hang them up before the Lord against the Sunne, that the indignation of the Lord's wrath may be turned from Israel.

9 Then Moses said unto the Judges of Israel, Every one slay his men that were joined with Baal-peor.

10 And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moors, and in the sight of all the Congregation of the children of Israel, who were before the door of the Tabernacle of the Congregation.

11 And when Phineas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose up from the midst of the Congregation, and tooke her by the hand,

12 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, and the woman, who row her belly: so the plague ceased from the children of Israel.

13 And there died in that plague fourty and thirtie thousand.

14 Then the Lord spake unto Moses, saying,

15 Phineas the sonne of Eleazar, the sonne of Aaron the Priest, that turne mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I have not consumed the children of Israel in my jealousy.

16 Wherefore say to him, Behold, I give unto him my covenant of peace.

17 And he shall have it, and his seed after him, even the covenant of the Priests office for ever, because he was zealous for his God, and hath made an atonement for the children of Israel.

18 And the name of the Israelite who slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the family of the Simeonites.

19 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head over the people of his fathers house in Midian.

20 Again the Lord spake unto Moses, saying,

21 Take the Midianites, and smite them:

22 For they trouble you with their whoredomes: they have beguiled you, as concerning Beor, and as concerning their sister Cozbi, the daughter of a prince of Midian, which was slaine in the day of the plague because of Beor.

CHAP. XXVI.

1 The Lord commandeth to number the children of Israel in the plains of Moab, from twenty years old and above. 2 The Levites and their families. 3 A list of them that were numbered in Sinai, according to Canaan's Cane and Ephraim.

4 And so after the plague, the Lord spake unto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

5 Take the number of all the Congregation of the children of Israel, from twenty years old and above, according to their families, all that got forth to warre in Israel.

Deut. 32, 17.
|| Or, as the Lord,
c Openly in the sight of all,
d Let him see execution done of them that are under his charge

e Repenting that they had offended God.
Psal. 106, 30.
1. Mac. 2, 54.

|| Or, smiting.

|| Or, inherited, Chalde & Greek, in her skirts, 1. Cor. 10, 8.

Psal. 106, 30.

f He was zealous to maintain my glory. Eccles. 4, 5, 24.
1. Mac. 2, 54.

g He hath pacified Gods wrath.

† Ebr. of the house of the just or.

Chap. 31, 2.
h Causing you to commit both corporal & spiritual fornication by Balaams counsell, Chap. 31, 16, 24, 14.

a Which came for their whoredome and idolatry. Chap. 31, 2.

g Thus the wicked burden God when they cannot coo: passe their wicked enterprise.

† Ebr. counsell, h He gave also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31, 16.

i Meaning, Christ, k That is, the Prince, l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world, m Of the Edomites, n The Amalekites first made war against Israel, as Chap. 14, 45.

|| Or, Midianites, o Make thy false as strong as thou canst, || Or, thou shalt.

p Some read, Oh, who shall not perish, when the enemy, that is, Antichrist shall see himselfe vpon as God?

q The Grecians, and Romans, r Meaning Eber, or the Lewes, for rebelling against God.

Numb. 31, 49.

a With the women, b Worshipped the idols of the Moabites, which was in the hill Peor.

b Where their-
uer is neere to
Iericho.

Chap. 1. 1.

Gen. 46, 8. exod.
6. 14. 1. circa, 5. 1.
† Reuben.

Chap. 16. 2.
c In that rebelli-
on whereof Ko-
rah was head.

d That is, for an
example that o-
thers should not
murmure and
rebell against
Gods ministers.
† Simeon.

† Gad.

† Judah.

e Before Iakob
went into Egypt.
Gen 38. 3, 7, 10.
and 46. 12.

Gen. 46. 13.

† Issachar.

3 So Moses and Eleazar the Priest,
spake unto them in the plains of Moab, by
Jordan toward Iericho, saying,

4 From twenty years old and above, ye
shall number the people, as the Lord hath com-
manded Moses, and the children of Israel,
when they came out of the land of Egypt.

5 ¶ Reuben the first borne of Isaac: the
children of † Reuben were: Hanoch, of whom
came the family of the Hanochites, and of
Dallu the family of the Dalluaites:

6 Of Issachar, the family of the Issa-
charites: Of Garmi, the family of the Gar-
mites.

7 These are the families of the Reube-
nites: and they were in number three and
fourty thousand, seven hundred and thirty.

8 And the sonnes of Simeon:

9 And the sonnes of Eliab, Nemuel, and
Dathan, and Abiram: this Dathan and Abi-
ram were famous in the Congregation,
and stood against Moses and against Aa-
ron in the assembly of Kozab, when they
stood against the Lord.

10 And the earth opened her mouth, and
swallowed them up with Kozab, when the
Congregation died, what time the fire con-
sumed two hundred and fifty men, who
were for a signe.

11 Notwithstanding, all the sonnes of
Kozab died not.

12 ¶ And the children of † Simeon after
their families were: Nemuel, of whom came
the family of the Nemuelites: of Jamin, the
family of the Jaminites: of Jacbur, the fami-
ly of the Jacburites:

13 Of Zerab, the family of the Zarbites:
of Shaul, the family of the Shaulites.

14 These are the families of the Sime-
onites: two and twenty thousand, and two
hundred.

15 ¶ The sonnes of † Gad after their fa-
milies were: Zephon, of whom came the fami-
ly of the Zephonites: of Haggi, the family
of the Haggites: of Shuni, the family of the
Shunites:

16 Of Dini, the family of the Dynites:
of Eri, the family of the Erites:

17 Of Aroo, the family of the Aroditas:
of Areli, the family of the Arelites.

18 These are the families of the sonnes of
Gad, according to their numbers, fourty
thousand and five hundred.

19 ¶ The sonnes of † Judah, Er, and On-
an: but Er and Onan died in the land
of Canaan.

20 So were the sonnes of Judah after
their families: of Shelah came the family of
the Shelaites: of Pharez, the family of the
Pharaites: of Zerab, the family of the Zar-
bites.

21 And the sonnes of † Pharez were: of
Helson, the family of the Helsonites: of Ham-
ul, the family of the Hamulites.

22 These are the families of Judah, after
their numbers, seavente and five thousand
and five hundred.

23 ¶ The sonnes of † Issachar, after their
families were: Tola, of whom came the fami-
ly of the Tolaites: of Iua the family of the
Iuaites:

24 Of Issachar, the family of the Issa-
charites: of Shimron, the family of the Shim-
ronites.

25 These are the families of Issachar af-
ter their numbers, threescore and fourty thou-
sand and three hundred.

26 ¶ The sons of Zebulun, after their fa-
milies were: of Sered, the family of the Se-
raites: of Elon, the family of the Elonites:
of Iabbel, the family of the Iabbelaites.

27 These are the families of the Zebulu-
nites after their numbers, threescore thou-
sand, and five hundred.

28 ¶ The sonnes of Joseph, after their
families were: of Manasseh and Ephraim.

29 The sonnes of Manasse were: of
Gadit, the family of the Gaditites, and
of Gadir, the family of the Gadirites, and
of Gilead, the family of the Gileadites.

30 These are the sonnes of Gilead: of Je-
zer, the family of the Jezerites: of Helek, the
family of the Helekites:

31 Of Asriel, the family of the Asrielites:
of Shechem, the family of the Shechemites:

32 Of Schemida, the family of the Schemi-
daites: of Hepher, the family of the He-
pherites.

33 ¶ And † Zilophhad the sonne of He-
pher, had no sonnes, but daughters: and the
names of the daughters of Zilophhad were
Hilah, and Noah, Hoglah, Milcah, and
Thirzah.

34 These are the families of Manasseh,
and the number of them, two and fifty thou-
sand and seven hundred.

35 ¶ These are the sonnes of † Ephraim
after their families: of Shuthlah came the
family of the Shuthlahites: of Becher, the
family of the Becherites: of Tahan, the fa-
mily of the Tahanites.

36 And these are the sonnes of Shuth-
lah: of Eran, the family of the Erantites.

37 These are the families of the sonnes of
Ephraim after their numbers, two and thir-
ty thousand and five hundred: these are the
sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Benjamin
after their families: of Bela came the family
of the Belaites: of Abiel, the family of the
Abelites: of Abiram, the family of the A-
biramites:

39 Of Shupham, the family of the Shu-
phamites: of Hupham the family of the Hu-
phamites:

40 And the sonnes of Bela, were Ard
and Naaman: of Ard came the family of the
Ardites: of Naaman, the family of the Na-
amites.

41 These are the sonnes of Benjamin af-
ter their families and their numbers, five
and fourty thousand and five hundred.

42 ¶ These are the sonnes of † Dan af-
ter their families: of Shubam came the family
of the Shubamites: these are the families
of Dan after their households.

43 All the families of the Shubamites,
were after their numbers, threescore and four
thousand and four hundred.

44 ¶ The sonnes of † Asher after their
families were: of Imnah, the family of the
Imnaites: of Iahel, the family of the Iahelites:

† Zebulun,

† Manasseh,

Isa. 17. 1.

Chap. 27. 1.

† Ephraim.

† Benjamin.

† Dan.

† Asher.

of Becriab, the family of the Berites.

45 The sonnes of Becriab, were of Heber, the family of the Heberites: of Balchiel the family of the Balchielites.

46 And the name of the daughter of Aser was Sarah.

47 These are the families of the sonnes of Aser after their numbers, three and fifty thousand and four hundred.

48 The sonnes of Naphtali after their families were of Zabriel, the families of the Zabrielites: of Onni the family of the Onnites:

49 Of Iezer, the family of the Izerites: of Schilleu, the family of the Schillemites.

50 These are the families of Naphtali, according to their households, and their number, five and forty thousand and four hundred.

51 These are the numbers of the children of Israel: five hundred and one thousand, seven hundred and thirtie.

52 And the Lord spake vnto Moses, saying,

53 Unto these the land shall be diuided for an inheritance, according to the number of their names.

54 To many thou shalt giue the more inheritance, and to few thou shalt giue less inheritance: to every one according to his number shall be given his inheritance.

55 Notwithstanding the land shall be diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betwene many and few.

57 These also are the numbers of the Leuites, after their families: of Gershon came the family of the Gershonites: of Kohath the family of the Kohathites: of Merari the family of the Merarites.

58 These are the families of Levi: the family of the Libnites, the family of the Hebronites: the family of the Shalmites, the family of the Shushites: the family of the Kohathites: and Kohath begate Amram.

59 And Amrams wife was called Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne, Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab, and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth olde and aboue: for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel.

63 These are the numbers of Moses, and Eleazar the Priest, which numbered the children of Israel in the plaine of Moab, nere Jordan, toward Iericho.

64 And among these three was not a man of them, whom Moses & Aaron the Priest numbered, when they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, They shall

die in the wilderness: for there was not left a man of them, saue Caleb the son of Iephunneh, and Iosua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 2 The land of promise is shewed vnto Moses. 3 Moses prayeth for a gouernour of the people. 4 The law is appointed in his stead.

Then came the daughters of Zelophehad, the sonne of Heber, the son of Gilead, the sonne of Machir, the sonne of Manasse, of the family of Manasse, the sonne of Joseph, (and the names of his daughters were these, Phebah, Phalah, and Hoglah, and Milcah, and Thirzah)

2 And stood before Moses, and before Eleazar the Priest, and before the princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne: giue vs a possession among the brethren of our father.

5 Then Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die, and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it: and this shall be vnto the children of Israel a law of iudgement, as the Lord hath commanded Moses.

12 And againe the Lord saide vnto Moses, Doe by this mount of Abarim, and beholde the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto the people also. As Aaron thy brother was gathered.

14 For ye were disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. That is the water of Meribah in Kadesh in the wilderness of Zin.

15 Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man vnto the Congregation,

17 Who may stand before me, and before the

Chap. 26. 35;
and 36. 11.
Iosh. 17. 3.

Chap. 14. 35;
and 26. 64, 65.

a According as all men die, forasmuch as they are sinners.

b That is, their matter to be iudged to knowe what he should determine, as he did all his matters.

c Meaning, an ordinance to iudge by.
Dust. 3. 49.

Chap. 20. 24.

Chap. 30. 12.
Exod. 17. 7.
Or. frish.

d Who as hee hath created, so hee gouerneth the hearts of men.
e That is, gouerneth them and doe his duty as
2. Chron. 1. 10.

† Naphtali.

f This is the third time that they are numbred,

|| Or, persons.
Chap. 33. 54.

Iosh. 11. 33,
and 14. 3.

Exod. 6. 16, 17,
28, 29.

Exod. 2. 3, and
6. 20.

Leuit. 10. 3. chap. 3
4. 1. chron. 2. 4. 3.

g Wherein appeared the great power of God, that so wonderfully increased his people.
Chap. 14. 28, 29.
Iosh. 10. 5, 6.

f And so appoint him gouernour.
g Commend him to the people, as meet for the office, and appointed by God.
h According to his officenotifying that the ciuill magistrate could execute nothing butch at which he knew to be the will of God.
i How he should gouerne himselfe in his office.

and leaue them out in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the spirit, and put thine hands vpon him.

19 And he put his hands vpon him, and the Lord said vnto Moses, And before all the Congregation, and giue him a charge in their sight.

20 And he giue him of thy glory, that all the Congregation of the children of Israel may obrey.

21 And he shall stand before Eleazar the Priest, who shall of ke counsell for him * by the iudgement of Ioshua before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee took Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice, 9 The sacrifice of the Sabbath, 11 Of the month, 16 Of the Passouer, 26 Of the first fruits.

And the Lord spake vnto Moses, saying, 2 Commend the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering and * in bread, for my sacrifices made by fire for a sweete savour vnto me.

3 And thou shalt say vnto them, * This is the offering made by fire, which ye shall offer vnto the Lord, two lambes of a yere old without spot, daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 And the tenth part of an Ephah of fine flour for a * meat offering mingled with the fourth part of an * Vin of beaten oyle.

6 This shall bee a daily burnt offering, as was made in the mount Sinai for a sweete savour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Vin for one lambe: in the holy place shalt thou poure the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweete savour vnto the Lord.

9 But on the Sabbath day ye shall offer two lambes of a yere old without spot, and two * tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of every Sabbath, beside the * continuall burnt offering, and drinke offering thereof.

11 And in the beginning of your monthes, ye shall offer a burnt offering vnto the Lord, two young bullockes, and a ram, and se-

uen lambes of a yere old without spot.

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meate offering mingled with oyle for one ramme.

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweete savour: it is an offering made by fire vnto the Lord.

14 And their * drinke offerings shall bee halfe an Vin of wine vnto one bullocke, and the third part of an Vin vnto a ram, and the fourth part of an Vin vnto a lambe: this is the burnt offering of every month, throughout the monthes of the yere.

15 And one hee goat for a sinne offering vnto the Lord shall bee prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first month is the Passouer of the Lord.

17 And in the fifteenth day of the same month is the feast: seven dayes shall unlea-
uened bread be eaten.

18 In the * first day shall be an holy * conuocation, ye shall doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullockes, one ram, and seven lambes of a yere old: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oyle: three tenth deales shalt ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for every lambe, euen for the seven lambes.

22 And an hee goat for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the maintaining of the offering made by fire for a sweete savour vnto the Lord: it shall be done beside the continuall burnt offering, and drinke offering thereof.

25 And in the seventh day ye shall have an holy conuocation, wherein ye shall doe no seruile worke.

26 * Also in the day of your first fruites, when ye bring a new meate offering vnto the Lord, according to * your weekes ye shall haue an holy conuocation, and ye shall doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweete savour vnto the Lord, two young bullockes, a ramme, and seven lambes of a yere old.

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales vnto a ramme,

29 And one tenth deale vnto every lambe throughout the seven lambes.

30 And an hee goat to make an atonement for you:

31 (Ye shall doe this besides the continuall burnt offering, and his meate offering: *) see they

e That is, the wine that shall be powdered vnto the sacrifice.

Exod. 12, 18. and 23, 15. Levit. 23, 7.

Leuit. 23, 7. f Or, solemn assembly.

† Ebr. bread.

g In counting seven weekes in the Passouer in Whitsonde, Levit. 23, 15.

a By bread he meaneth all manner of sacrifice. Exod. 29, 38.

Exod. 16, 36. Levit. 2, 1. Exod. 29, 40.

b The meate offering of the evening sacrifice. c Of the measure Ephah.

d Which was offered every day at morning and euen.

† o T

they be without blemish, with their drinke offerings.

CHAP. XXIX.

Of the three principall feasts of the seventh month: 10 viz, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which containeth part of September, and part of October.
Lent. 23, 24.

Moreover, in the first day of the seventh month, yee shall have an holy convocation: ye shall doe no servile worke therein: it shall be a day of blowing the trumpets unto you.

2 And ye shall make a burnt offering for a sweet savour unto the Lord: one young bullocke, one ramme, and seven lambs of a yeere old, without blemish.

3 And their meat offering shall be of fine flour mingled with oyle, three tenth deales unto the bullocke, and two tenth deales unto the ramme.

4 And one tenth deale unto one lamb, for the seven lambs.

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the seventh month, and his meat offering, and the continuall burnt offering, and his meat offering, and the drinke offerings of the same, according to their manner, for a sweet savour: it is a sacrifice made by fire unto the Lord.

b Which must be offered in the beginning of every month.
c Which is for morning and evening.
Lent. 16, 30, 31, and 23, 27.

7 ¶ And yee shall have in the tenth day of the seventh month, an holy convocation: and ye shall humble your selves, and shall not doe any worke therein:

d Which is the feast of reconciliation.
Lent. 16, 29.

8 But yee shall offer a burnt offering unto the Lord for a sweet savour: one young bullocke, a ramme, and seven lambs of a yeere old: see they be without blemish.

9 And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme.

10 One tenth deale unto every lamb, throughout the seven lambs.

11 An hee goat for a sinne offering, (beside the sinne offering, to make the atonement and the continuall burnt offering and the meat offering thereof) and their drinke offerings.

e That is, offered every morning and evening.

12 ¶ And in the fifteenth day of the seventh month yee shall have an holy convocation: yee shall doe no servile worke therein, but ye shall keepe a feast unto the Lord seven dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweet savour unto the Lord, thirtene young bullockes, two rammes, and fourteene lambs of a yeere old: they shall be without blemish.

14 And their meat offering shall be of fine flour mingled with oyle, three tenth deales unto every bullocke of the thirtene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale unto each of the fourteene lambs.

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

17 ¶ And the first day yee shall offer twelve young bullockes, two rammes, fourteene lambs of a yeere old without blemish,

† The second day of the feast of Tabernacles.

18 With their meat offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner.

19 And an hee goat for a sinne offering, (beside the continuall burnt offering, and his meat offering) and their drinke offerings.

20 ¶ Also the third day yee shall offer eleven bullockes, two rammes, and fourteene lambs of a yeere old without blemish.

† The third day.

21 With their meat offering and their drinke offerings, for the bullockes for the rammes, and for the lambs, after their number according to the manner.

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering and his drinke offering.

23 ¶ And the fourth day yee shall offer ten bullockes, two rams, and fourteene lambs of a yeere old without blemish.

g According to the ceremonies appointed thereunto.
† The fourth day.

24 Their meat offering, and their drinke offerings, for the bullocke, for the ramme, and for the lambs, according to their number, after the manner.

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambs of a yeere old without blemish.

† The fifth day.

27 And their meat offering, and their drinke offerings for the bullockes, for the rams and for the lambs according to their number after the manner.

28 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

29 ¶ And in the sixth day yee shall offer eight bullockes, two rammes, and fourteene lambs of a yeere old without blemish.

† The sixth day.

30 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number after the manner.

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offerings.

32 ¶ In the seventh day also yee shall offer seven bullockes, two rammes, and fourteene lambs of a yeere old without blemish.

† The seventh day.

33 And their meat offering, and their drinke offerings for the bullockes, for the rams, and for the lambs according to their number, after the manner.

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

35 ¶ In the eighth day yee shall have a solemn assembly, ye shall doe no servile worke therein.

† The eighth day.
Lent. 23, 36.

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweet savour unto the Lord, one bullocke, one ramme, and seven lambs of a yeere old without blemish.

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambs, according to their number, after the manner.

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

¶ 3 39 These

Lawes concerning vowes.

Numbers.

Balaam slaine. The spoile of

h Beside the sacrifices that you shall vow or offer of your owne mindes.

39 These things yee shall doe unto the Lord in your feasts beside your vowes and your free offerings, for your burnt offerings, and for your drink offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowes of the maide, 7 Of the wife, 10 Of the widow, or divorced.

Then Moses spake unto the children of Israel, according to all that the Lord had commanded him.

2 Vowes also spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

3 Whosoever botweth a vow unto the Lord, or sweareth an oath to bind himselfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow unto the Lord, and binde herselfe by a bond being in her fathers house in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound herselfe, and her father holde his peace concerning her, then all her vowes shall stand, and every bond, wherewith shee hath bound her selfe, shall stand.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if shee haue an husband when shee voweth, or pronounceth ought with her lips, wherewith shee bindeth herselfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith shee bindeth herselfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith shee hath bound herselfe) shall stand in effect with her.

11 And if shee be vowed in her husbands house, or bound her selfe straightly with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disallowed them, the same day that hee heard them, nothing that proceeded out of her lips, concerning her vowes or concerning her bonds, shall stand in effect for her husband hath disallowed them: and the Lord will forgive her.

14 So every vow, and every oath or bond, made to humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace con-

cerning her from day to day, then he stablisheth all her vowes, and all her bonds, which she hath made: he hath confirmed them, because hee helde his peace concerning her the same day that hee heard them.

16 But if hee breake them, after that hee hath heard them, then shall hee beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, and betwene the father and his daughter, being yong in their fathers house.

CHAP. XXXI.

8 First kinges of Midian and Balaam are slaine, 18 Only the maidens are referred alive, 27 The prey is equally divided, 30 A present given of Israel.

And the Lord spake unto Moses, saying, 2 Revenge the children of Israel of the Midianites, and afterward shall thou be gathered unto thy people.

3 And Moses spake to the people, saying, Vengeancee I will take of you unto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall yet stand to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared unto warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with Balaam the sonne of Beor the Diviner to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: Eli, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, where in they dwelt, and all their villages with fire.

11 And they tooke all the spoyle, and all the prey both of men and beasts.

12 And they brought the captives and that which they had taken, and the spoyle unto Moses and to Eleazar the Priest, and unto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Jordan toward Jericho.

13 Then Moses and Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captives of the hoste, with the captives our thousands, and captives our hundreds, which came from the warre and battell.

15 And Moses said unto them, What have ye laied all the women?

16 Behold, these caused the children of Israel to trespass against the Lord, as for worshipping concerning Beor, and there came a plague among

i And warne him not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day, after the sinne shall be imputed to him, and not to her.

l Chap. 25. 17.

Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

Isa. 1. 3. 21.

c The false prophet, who gave counsell how to cause the Israelites to offend their God.

h On palaces, and gorgeous buildings.

d As the women and little children.

e As though he said, ye ought to have spared none.

Chap. 25. 2.

2. Pet. 2. 15.

f For worshipping of Beor.

† Ebr. Moses.

a Because they might declare them to the Israelites.

† Ebr. his soule, † Ebr. violate his word.

b For in so doing he doth ap. proue her.

c By not approving or consenting to her vow.

d Either by othe or solemn promise.

e For she is in subiection of her husband, and can performe nothing without his consent.

f For they are not under the authority of the man.

g Her husband being alive.

† Ebr. the bonds of her soule.

h To mortifie her selfe by abstinence or other bodily exercises.

Judg. 31. 1. 2.
That is, all the
men children.

Chap. 19. 11.

W^r continued in
the Law,
Chap. 19. 12.

h The third day
and before it be
molten,
Chap. 19. 9.
i It shall be
washed,

† The pray is
first diuided e-
qually among
all.
k Of the pray
that falleth to
the souldiers.

l The Israelites
which had not
been at warre, of
euery fiftieth
payed one to the
Lord: and the
souldiers, one of
euery five hun-
dred,

† Ebr. not known
the bed of man.

m This is the
portion that the
souldiers gaue
to the Lord,

among the Congregation of the Lord.
17 Now therefore, say all the males a-
mong the children, and kill all the women
that haue knowen man by carnall copu-
lation.

18 But all the women children that haue
not known carnall copulation, keepe alive
for your selues.

19 And ye shall remaine without the host
seven dayes, all that haue killed any person,
and all that haue toucht any dead, and pur-
rifie both your selues and your prisoners the
third day and the seventh.

20 Also ye shall purifie euery garment,
and all that is made of skins, and all wo-
ke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto
the men of warre which went to the battell,
This is the ordinance of the law which
the Lord commanded Moses.

22 As for gold, and silver, brasse, yron,
tinne, and lead:

23 Euen all that may abide the fire, ye shall
make it ore chesow the fire, and it shall be
cleane: yet it shall bee purified with the
water of purification: and all that suffereth
not the fire, ye shall cause to passe by the
water.

24 Ye shall wash also your clothes the se-
uenth day, and ye shall be cleane: and after-
ward ye shall come into the holie.

25 ¶ And the Lord spake vnto Moses,
saying,

26 Take the summe of the pray that was
taken, both of persons, and of cattell, thou
and Eleazar the Priest, and the chiefe fa-
thers of the Congregation.

27 And diuide the pray betwene the
souldiers that went to warre, and all the
Congregation.

28 And thou shalt take a tribute vnto the
Lord of the men of warre, which went out
to battell: one person of five hundred, both
of the persons, and of the beemes, and of the
asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue
it vnto Eleazar the Priest, as an heave offer-
ing of the Lord.

30 But of the halfe of the children of Is-
rael thou shalt take one, taken out of fiftie
both of the persons, of the beemes, of the asses,
and of the sheepe, euen of all the cattell: and
thou shalt giue them vnto the Leuites, which
haue the charge of the Tabernacle of the
Lord.

31 And Moses and Eleazar the Priest
did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of the pray
which the men of warre had spoile, was five
hundred seventy and five thousand sheepe,

33 And seventy and two thousand beemes,

34 And thereof one thousand asses,

35 And two and thirty thousand persons
in all of women that had been by no man.

36 And the halfe, to wit, the part of them
that went out to warre touching the num-
ber of sheepe, was three hundred seven and
thirty thousand, and five hundred.

37 And the Lords tribute of the sheepe
was five hundred and seventy and five.

38 And the beemes were five and thirty

thousand, whereof the Lords tribute was se-
uenty and two.

39 And the asses were thirty thousand and
five hundred, whereof the Lords tribute was
thirty and one.

40 And of persons sixteen thousand
whereof the Lords tribute was two and thirty
persons.

41 And Moses gaue the tribute of the
Lords offering vnto Eleazar the Priest, as
the Lord had commanded Moses.

42 And of the halfe of the children of
Israel which Moses diuided from the men
of warre,

43 (For the halfe that pertained vnto the
Congregation, was three hundred thirty
and seven thousand sheepe and five hundred,

44 And five and thirty thousand beemes,
45 And thirty thousand asses, and five
hundred,

46 And sixteen thousand persons)

47 Moses, I say, tooke of the halfe that
pertained vnto the children of Israel, one
taken out of fiftie, both of the persons, and
of the cattell, and gaue them vnto the Le-
uites, which haue the charge of the Taber-
nacle of the Lord, as the Lord had comman-
ded Moses.

48 ¶ Then the captaines which were ou-
er thousandes of the hoste, the captaines ou-
er the thousandes, and the captaines ouer
the hundredes came vnto Moses:

49 And sayd to Moses, thy seruants
haue taken the summe of the men of warre,
which are vnder our authority, and these
lacketh not one man of vs.

50 We haue therefore brought a present
vnto the Lord, what euery man found of
jewels of gold, bracelets, and chains, rings,
earrings, ornaments of the legs, to make
an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke
the gold of them, and all wrought Jewels.

52 And all the gold of the offering that
they offered vp to the Lord (of the captaines
ouer thousandes and hundredes) was sixteen
thousand seven hundred and fifty shekels.

53 (For the men of warre had spoile, eu-
ery man for him selfe)

54 And Moses and Eleazar the Priest
tooke the gold of the captaines ouer the
thousandes, and ouer the hundredes, and
brought it into the Tabernacle of the Con-
gregation, for a memoriall of the children
of Israel before the Lord.

CHAP. XXXII.

1 The request of the Rubenites and Gadites, 16
And their promise vnto Moses, 20 Moses granteth
their request, 33 The Gadites, Rubenites, and halfe
the tribe of Manasse, conquer and build cities on this
side Iordan.

¶ Now the children of Ruben, and the
children of Gad had an exceeding great
multitude of cattell: and they saw the land
of Iazer, and the land of Gilead, that it
was an apt place for cattell.

2 Then the children of Gad and the chil-
dren of Ruben came, and spake vnto Moses

Isaiah made as a signe of the covenant betwene him and Laban,
Gen. 31. 47.

n Meaning, of
the maids, or
virgins which
had not compa-
nied with man.

o Of that part
which was gi-
uen vnto them
in diuiding the
spoil.

p Which had
not been at
warre,

† Ebr. vnder one
hand,

q The captaines
by the first offer-
ing acknow-
ledge the great
benefit of God
in preserving his
people.

r And gaue no
portion to their
captaines.

i That the Lord
might remember
the children of
Israel.

a Reuben came
of Leah, and Gad
of Zilpah her
handmaid.

b Which moun-
taine was so na-
med of the heape
of stones that

The request of Reuben and Gad, for Numbers, their inheritance. They build cities,

and to Eleazar the Priest, and unto the princes of the Congregation, saying,

3 The land of Astaroth, and Dibon, and Jazer, and Nimrah, and Geshon, and Elealeh, and Shebham, and Jathah, and Beren,

4 Which country the Lord swore before the Congregation of Israel, is a land meete for us, and thy servants have cattell :

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and being vs not our Iorden.

6 And Moises said unto the children of Gad and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now discourage ye the heart of the children of Israel, to goe ouer into the land, which the Lord hath given them?

8 Thus did your fathers when I sent them from Kadesh barnea to see the land.

9 For when they went up euen vnto the Iriuer of Euphrat, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land which the Lord had given them.

10 And the Lords wrath was kindled the same day, and he said sweare, saying,

11 Some of the men that came out of Egypte from among the multitude, and aboue, shall see the land, for the which I swore vnto Abraham, to Isaac, and to Iacob, because they haue not wholly followed me:

12 Except Caleb the son of Iephunneh the Kenite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness forty yeres, until all the generation that had done euill in the sight of the Lord, were consumed.

14 And behold, yee are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went nere to him, and said, Wee will build shepfoldes heere for our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe before the children of Israel, until we haue brought them vnto their place: but our children shall dwell in the defined cities, because of the inhabitants of the land.

18 Wee will not returne vnto our houses, until the children of Israel haue inherited, every man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moises said vnto them, If yee will not do this thing, and goe armed before the Lord to warre:

21 And will goe every one of you in harness ouer Iorden before the Lord, until hee

hath cast out his enemies from his sight: 22 And until the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue sinned against the Lord, and bee sure; that your sinne will find you out.

24 Build you then cities for your children, and flocks for your sheepe, and doe that ye haue spoken.

25 ¶ Then the children of Gad, & the children of Reuben spake vnto Moises, saying, Thy servants will doe as my lord commanded:

26 Our children, our wives, our sheepe, and all our cattell shall remaine there in the cities of Gilead.

27 But * thy servants will goe every one armed to warre before the Lord to fight, as my lord saith.

28 ¶ So concerning them, Moises commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moises said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy servants, so will we doe.

32 ¶ Wee will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Iorden.

33 ¶ So Moises gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasse the sonne of Joseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Basan, the land with the cities thereof and coasts, euen the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Astaroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth Baran, defended cities: also shepfoldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Bebo, and Baal-meon, and turned their names, and Shishmah: and gaue other names vnto the cities which they built.

39 And the children of Gad the sonne of Manasse went to Gilead, & took it, and put out the Amorites that dwelt therein.

40 ¶ Then Moises gaue Gilead vnto Gad the sonne of Manasse, and hee dwelt therein.

41 ¶ And Jair the sonne of Manasse went and took the small townes thereof, and called

g That is, the inhabitants of the land.

h The Lord will grant you this land, which yee require, Iosh. 1. 15.

i Ye shall assuredly be punished for your sinne.

l Josh. 4. 13.

k Moises gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

Deut. 3. 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 13. he speaketh of them that inhabited beyond Iorden.

Gen. 50. 23.

Deut. 3. 14.

† Ebr. break.

Chap. 13. 24. Iosh. valley.

† Ebr. if any of the men, Chap. 14. 28, 29.

† Iosh. persecuted and consumed.

c Because they murmured, neither would he leaue their report which told the truth, as concerning the land, d By your occasion,

e In the land of Canaan,

Iosh. 1. 3. f Before the Arke of the Lord,

n That is, the villages of Iair.

called them ^a Danoth Iair.

42 And Moab went and tooke Kenath, with the villages thereof, and called it Moab after his owne name.

CHAP. XXXIII

1 Two and forty journeyes of Israel are numbered, 2 They are commanded to kill the Canaanites,

a From whence they departed, and whither they came,

These are the journeyes of the children of Israel which went out of the land of Egypt according to their bands under the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes according to the commandment of the Lord: so these are the journeyes of their going out.

Exod. 12. 37.

3 Now they departed from Rameses the first month, even the fifteenth day of the first month, on the morrow after the Passover: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: upon their gods also the Lord did execution.)

b Either meaning their doles, or their men of authority.

5 And the children of Israel remooved from Rameses, and pitched in Succoth.

Exod. 13. 10.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

e A the commandment of the Lord, Exod. 14. 3.

7 And they remoived from Etham, and turned againe vnto Hahloth, which is before Baal-zephon, and pitched before Hahdol.

Exod. 15. 22.

8 And they departed from before Hahloth, and went through the middes of the Sea into the wilderness, and went thre dayes journey in the wilderness of Etham, and pitched in Harah.

Exod. 15. 27.

9 And they remoived from Harah, and came vnto Elim, and in Elim were twelue fountaines of water, and seauenty palme trees, and they pitched there.

Exod. 16. 1.

10 And they remoived from Elim, and camped by the red sea.

11 And they remoived from the red sea, and lay in the wilderness of Sin.

Exod. 17. 1.

12 And they tooke their iournye out of the wilderness of Sin, and set by their tents in Dophkah.

Exod. 19. 1.

13 And they departed from Dophkah, and lay in Aluh.

Chap. 11. 34.

14 And they remoived from Aluh, and lay in Rephidim, where was no water for the people to drinke.

Chap. 11. 35.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

Chap. 13. 1.

16 And they remoived from the desert of Sinai, and pitched in Riboth Baraana.

17 And they departed from Riboth Baraana, and lay at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithab.

19 And they departed from Rithab, and pitched at Rimmon Paraz.

20 And they departed from Rimmon Paraz, and pitched in Libnah.

21 And they remoived from Libnah, and pitched in Rithab.

22 And they iournyed from Rithab, and

pitched in Rehelathab.

23 And they went from Rehelathab, and pitched in mount Shapper.

24 And they remoived from mount Shapper, and lay in Haradab.

25 And they remoived from Haradab, and pitched in Hahloth.

26 And they remoived from Hahloth, and lay in Tabath.

27 And they departed from Tabath, and pitched in Tarah.

28 And they remoived from Tarah, and pitched in Hahloth.

29 And they went from Hahloth, and pitched at Hahmonah.

30 And they departed from Hahmonah, and lay in Hahloth.

31 And they departed from Hahloth, and pitched in Ben-Iaakan.

32 And they remoived from Ben-Iaakan, and lay in Hahloth.

33 And they went from Hahloth, and pitched in Haradab.

34 And they remoived from Haradab, and lay in Hahloth.

35 And they departed from Hahloth, and lay in Hahloth.

36 And they remoived from Hahloth, and pitched in the wilderness of Sin, which is Harah.

37 And they remoived from Harah, and pitched in mount Hahloth, in the edge of the land of Ebron.

38 (And Aaron the Priest went vnto mount Hahloth, at the commandment of the Lord, and died there in the fortieth yere after the children of Israel were come out of the land of Egypt, in the first day of the first month.)

39 And Aaron was an hundred and thre and twenty yere old when he died in mount Hahloth.

40 And King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount Hahloth, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Dunon.

43 And they departed from Dunon, and pitched in Dohob.

44 And they departed from Dohob, and pitched in Ierabarin, in the borders of Moab.

45 And they departed from Ierabarin, and pitched in Dibon gab.

46 And they remoived from Dibon gab, and lay in Almon-diblahaim.

47 And they remoived from Almon-diblahaim, and pitched in the mountaines of Harim before Ierab.

48 And they departed from the mountaines of Harim, and pitched in the plaine of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Ierab, and pitched vnto Abi-Hittim, in the plaine of Moab.

50 And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake

Chap. 10. 22.

Chap. 20. 25. dent. 32. 10.

d Which the brewes call Ab, and answereth to part of Iuly, and part of August, Chap. 3. 11.

Chap. 31. 4. 10.

Chap. 21. 12.

Or, field.

Chap. 35. 1.

Deut. 7. 2. 10. 11. 12.

e Which were set up in their high places to worship.

Chap. 26. 53, 54.

Isa. 23. 13. ind. 2. 3. || Or, kumel.

51 **S**peak unto the children of Israel, and say unto them, When ye are come over Jordan to enter into the land of Canaan,

52 **Y**e shall then drive out all the inhabitants of the land before you, and destroy all the pictures, and brake alunder all their images of metall, and plucke downe all their high places.

53 **A**nd ye shall possess the land and dwell therein, for I have giuen you the land to possess it.

54 **A**nd ye shall inherit the land by lot according to your families: to the more ye shall giue more inheritance, and to the fewe, the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

55 **B**ut if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall bee * pickers in your eyes, and thornes in your sides, and shall bee you in the land wherein ye dwell.

56 **H**owouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The coasts and borders of the land of Canaan, 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying, 2 **C**ommand the children of Israel, and say vnto them, When ye are come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

3 **A**nd your South quarter shall be from the wilderness of Sin to the borders of Edom: so that your South quarter shall bee from the salt sea coast Eastward.

4 **A**nd the border shall compass you from the South to || Maaleh-akrabbim, & reach to Sin, and goe out from the South to Kadish-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 **A**nd the border shall compass from Azmon vnto the * riuer of Egypt, and shall goe out to the Sea.

6 **A**nd your West quarter shall bee the great Sea: euen that border that shall be your West coast.

7 **A**nd this shall be your North quarter: ye shall marke out your border from the great Sea vnto mount * Hor.

8 **F**rom mount Hor, ye shall point out till it come vnto Hamath, and the end of the coast shall be at Scad.

9 **A**nd the coast shall reach out to Ziphon, and goe out at Hazar-enan: this shall be your North quarter.

10 **A**nd ye shall marke out your East quarter from Hazar-enan to Shepham.

11 **A**nd the coast shall goe downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and goe out at the side of the Sea of * Chinnereth Eastward.

12 **A**lso that border shall goe downe to Jordan, and leaue at the salt Sea: this shall

bee your land with the coastes thereof round about.

13 **T**hen Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord hath commanded to giue vnto nine tribes and halfe the tribe.

14 **F**or the tribe of the children of Reuben, according to the household of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse, haue receiued their inheritance.

15 **T**wo tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Iericho full East.

16 **A**gain the Lord spake vnto Moses, saying,

17 **T**hese are the names of the men which shall diuide the land vnto you: Eleazar the Priest, and Joshua the sonne of Nun.

18 **A**nd ye shall take also a Prince of every tribe to diuide the land.

19 **T**he names also of the men are these of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 **A**nd of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 **O**f the tribe of Benjamin, Elidad the sonne of Chilion,

22 **A**lso of the tribe of the sonnes of Dan, the Prince Bukki the sonne of Jogli.

23 **O**f the sonnes of Ioseph: of the tribe of the sonnes of Manasse, the Prince Hananial the sonne of Ephod.

24 **A**nd of the tribe of the sonnes of Ephraim, the Prince Kemuel, the sonne of Shiphthan.

25 **O**f the tribe also of the sonnes of Zebulun, the Prince Elisaphan, the sonne of Barnach.

26 **S**o of the tribe of the sonnes of Issachar, the Prince Paaltiel the sonne of Azan.

27 **O**f the tribe also of the sonnes of Asher, the Prince Abihud, the sonne of Shelemi.

28 **A**nd of the tribe of the sons of Naphtali, the Prince Bedabel, the sonne of Ammihud.

29 **T**hese are they whom the Lord commanded to diuide the inheritance vnto the children of Israel in the land of Canaan.

CHAP. XXXV.

2 Vnto the Levites are giuen cities and suburbs, 11 The cities of refuge, 16 The law of murder. 30 For one man which he shall no man be condemned.

AND the Lord spake vnto Moses in the plains of Moab by Jordan toward Iericho, saying,

2 **C**ommand the children of Israel that they giue vnto the * Levites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities round about them.

3 **S**o they shall haue the cities to dwell in, and their suburbs shall be for their catel, and for their substance, and for all their beasts.

4 **A**nd the suburbs of the cities, which be preferred by them in the obedience of God and his Law,

Chap. 33. 33. 10. 1. 4. 2. 3.

Isa. 19. 51.

f One of the heads or chief men of every tribe,

g And be iudge ouer every piece of ground that should fall to any by lot, so the intent that all things might be done orderly, and without contention.

Isa. 21. 2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered thorow the land, because the people might

a Meaning, the description of the land. Isa. 45. 2.

|| Or, ascending up of serpents.

b Which was Nilus, or as some think, Rhinocorura.

c Which is called Mediterranean.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wilderness where Aaron died.

e Which in the Gospel is called the lake of Genesareth.

ye

ye shall give unto the Levites, from the wall of the city outward, shall be a thousand cubits round about.

5 And ye shall measure without the city of the East side, two thousand cubits; and of the South side, two thousand cubits; and of the West side, two thousand cubits; and of the North side, two thousand cubits; and the cities shall be in the midst of this shall be the measure of the suburbs of these cities.

6 And of the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall add two and forty cities more.

7 All the cities which ye shall give to the Levites, shall be right and forty cities: them shall ye give with their suburbs.

8 And concerning the cities which ye shall give, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take less, every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person unawares, may flee thither.

12 And these cities shall be for you a refuge from the avenger, that he which killeth, die not, until he stand before the Congregation in judgement.

13 And of the cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall appoint three on this side Jordan, and ye shall appoint three cities in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that every one which killeth any person unawares, may flee thither.

16 And if one smite another with an instrument of iron that he die, he is a murderer, and the murderer shall die the death.

17 Also if he smite him by calling a stone, wherewith he may be slain, and he die, he is a murderer, and the murderer shall die the death.

18 If he smite him with an hand weapon of wood, wherewith he may be slain, if he die, he is a murderer, and the murderer shall die the death.

19 The revenger of the blood himself shall slay the murderer, when he meeteth him, he shall slay him.

20 But if he thrust him of hate, or hurt at him by laying of wait, that he die,

21 Or if he smite him through enmity with his hand, that he die, he that smote him, shall die the death: for he is a murderer: the revenger of the blood shall slay the murderer when he meeteth him.

22 But if hee pusheth him unadvisedly, and not of hatred, or call upon him any thing without laying of wait,

23 Or any stone (wherewith he might be slain) and lay him not, nor caused it to fall upon him, and hee die, and was not his仇讐, neither sought him any harme,

24 Then the Congregation shall judge betweene the slayer & the avenger of blood according to these lawes.

25 And the Congregation shall deliver the slayer out of the hand of the avenger of blood, and the Congregation shall receive him into the city of his refuge, whither hee was fled: and hee shall abide there unto the death of the high Priest, which is appointed with the holy oyle.

26 But if the slayer come without the borders of the city of his refuge, whither hee was fled,

27 And the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood slay the murderer, he shall be guiltlesse.

28 Because hee should have remained in the city of his refuge, until the death of the high Priest: and after the death of the high Priest, the slayer shall returne into the land of his possession.

29 So these things shall bee a lawe of judgement unto you, though about your generations in all your dwellings.

30 Whosoever killeth any person, the judge shall slay the murderer, though witnesses be: but one witness shall not testify against a person, to cause him to die.

31 Whosoever ye shall take no recompence for the life of the murderer, which is worthy to die: but he shall be kept to death.

32 Also ye shall take no recompence for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land wheremy ye shall dwell for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the midst thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriages of the daughters of Zelophaad. 7 The inheritance could not be given from one tribe to another.

Then the chiefe fathers of the family of the sonnes of Israel, the sonne of Ephraim, the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes: the chiefe fathers of the children of Israel,

2 And said, The Lord commanded my Lord to give the land to inherit by lot to the children of Israel: and my Lord was commanded by the Lord, to give the inheritance of Zelophaad our brother unto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put into the inheritance of the tribe whereto they shall be: so shall it be taken

h There is, his next kinsman,

i Under this figure is declared that our finnes could not be remitted, but by the death of the high Priest Iesus Christ.
k By the sentence of the Iudge.

l A lawe to iudge murders done either of purpose or unadvisedly.
Deut. 17.6. and 19.15.
Math. 18.16.

m Which purposefully hath committed murder.

|| Or, Murder, n So God is mindfull of the blood wrongfully shed, that hee maketh his dumme creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marry their daughters to have their inheritance: and therefore the sonnes of Joseph proposed the matter to Moses.
Chap. 27.1.
Levit. 17.3.
b Meaning, Moses.

c So that in all were three thousand: and in the compass of these two thousand they might plant and sowe.
Exod. 4.4. 10.3. and 21.3.

Exod. 31.13.
Deut. 19.2.
Levit. 20.2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4.

41.
Levit. 30.7.
|| Lev. among 1.2m.

Exod. 31.14.
f Wittingly, and willingly.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand,

Dom. 17.3.

h Or, suddenly.

Exod. 21.13.

|| Lev. instrument,

c Signifying, that at no time it could returne, for in the libelle all thing is returned to their owne tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof, should have bene a balie-nated to others.
e When there is no male to inherite.

ken away from the lot of some inheritance.

4 Also when the libelle of the children of Israel commeth, then shall their inheritance be put unto the inheritance of the tribe wherof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph have said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wives, to whom they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from the tribe to tribe, for every one of the children of Israel shall joyne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children of

Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall their inheritance goe about from tribe to tribe: but every one of the tribes of the children of Israel shall stick to his owne inheritance.

10 As the Lord commanded Moses, to do the daughters of Zelophehad.

11 For Hephlah, Tirzah, and Hoglah, and Milcab, and Noah the daughters of Zelophehad were married unto their fathers brothers sonnes.

12 They were wives to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the family of their fathers.

13 These are the commandements and lawes which the Lord commanded by the hand of Moses, unto the children of Israel in the plaine of Moab by Jordan toward Jericho.

Chap. 27. v.

f Touching the ceremoniall and iudiciall lawes.

* That is, a second law: so called because the Law which God gave in mount Sinai is here repeated, as though it were a new law: and this booke is a commentary or exposition of the ten commandements.

The fift booke of Moses, called

* Deuteronomie.

THE ARGUMENT.

THE wonderful love of God toward his Church, is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deut. 9. 7. they had deserved to have bene cut off from the number of his people: and for euer to have bin deprived of the vfe of his holy Word and Sacraments: yet hee did ever preferre his Church even for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings, and rebellion hee had most sharply punished) to feare and obey the Lord, to embrace and keepe his Law without adding therunto, or diminishing therefrom. For by his Word hee would bee knowne to bee their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word hee would disferne the false Prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and iudicys: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preservation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore hee willett to exercise themselves diligently in the continual studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoever offendeth the Maiestie of God. And as hee had to fore instructed their fathers in all things appertaining both to his spirituall seruice, and for the maintenance of that Societie which is betwene men: so hee precribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common weale: appointing vnto every state and degree, their charge and dutie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall, most horrible plagues to them that transgreffe his commandements, and promising all blessings and felicitie, to such as obseue and obey them.

CHAP. I.

2 A briefe rehearsal of things done before from Horeb vnto Kadesh-barnea. 32 Moses reprooueth the people for their incredulities. 44 The Israelites are encouraged by the Angels, because they fought against the commandment of the Lord.

THIS bee the wordes which Moses spake vnto all Israel, on this fife Jordan in the wilderness, in the plaine, before against the red Sea, betwene Haran and Euphrat, and Laban and Hachoth, and Di-jahab.

1 There are eleuen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

2 And it came to passe in the first day of the eleuenth moneth, in the fourth yere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them.

3 And that he had saide, When the youth, which either then were not borne, or had not inheritance: By these examples of Gods fauour, their minds are prepared to receiue the Law. Num. 32. 4.

c In Horeb, or Sinai, forty yeres before this the law was giuen: but because all that were then age and iudgement were now dead, Moses re-peareth the same.

a In the country of Moab.
b So that the wilderness was betweene the sea and this plaine of Moab.

king of the Amorites, which dwelt in Bashan, and the king of Bashan, which dwelt at Heshbon, in Canaan.

5 On this side Jordan, in the land of Moab, began Moses to declare this Law, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount,

7 Turn ye now, and depart, and go unto the mountain of the Amorites, & unto all places where I hereto: in the plain, in the mountain, in the valley: both Southward, and to the sea side, to the land of the Canaanites, and unto Libanus: even unto the great river the Euphrates.

8 Behold, I have set the land before you: go in and possess that land which I the Lord swear unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 And I spake unto you the same time, saying, I am not able to bear you myself alone.

10 The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven in number.

11 (The Lord God of your fathers make you a thousand times to many more as ye are, and bless you as he hath promised you.)

12 How can I alone bear your company, and your charge, and your strife?

13 Bring you men of wisdom and of understanding, and known among your tribes, and I will make them rulers over you.

14 Then ye answered me, and said, The thing is good that thou hast commanded us to do.

15 So I took the chiefs of your tribes, wise and known men, and made them rulers over you, captains over thousands, and captains over hundreds, & captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges that same time, saying, Hear the controversies between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall have no respect to person in judgement, but shall hear the small as well as the great: ye shall not fear the face of man: for the judgement is Gods: and the cause that is too hard for you, bring unto me, and I will hear it.

18 Also I commanded you the same time all the things which ye should do.

19 When we departed from Horeb, and went thither to all that great and terrible wilderness (as ye have seen) by the way of the mountain of the Amorites, as the Lord our God commanded us, and we are come to Bashan.

20 And I said unto you, Fear ye not, ye shall dwell in the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath led thee into the land which he swore unto thy fathers, which land the Lord thy God hath given unto thee: fear not, yet be discouraged.

22 Then ye came unto me every one, and said, After will find men before us to search us out the land, and to bring us word again, what way we must go by, and unto what cities we shall come.

23 So the saying pleased me well, and I took twelve men of you, of every tribe one.

24 They departed, and went up into the mountains, and came unto the Hither Ethol, and feared the land.

25 And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and said, It is a good land, which the Lord our God doth give us.

26 Notwithstanding ye would not go up, but were disobedient unto the commandment of the Lord your God.

27 And murmured in your tents, and said, Because the Lord hath said, therefore hath he brought us out of the land of Egypt to deliver us into the hand of the Amorites, and to destroy us.

28 Whither shall we go up? our brethren have discouraged our hearts, saying, The people is greater and taller than we, the cities are great and walled up to heaven: and moreover, we have seen the sons of the Anakims there.

29 But I said unto you, Dread not, me be afraid of them.

30 The Lord your God, I know with you, he shall fight for you, according to all that he did unto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bear his son, in all the way which ye have gone, until ye came unto this place.

32 Yet for all this ye did not believe the Lord your God.

33 What went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your wives, and was wroth, and swore, saying,

35 Surely there shall not one of these men of this froward generation see that good land which I swore to give unto your fathers.

36 Save Caleb the son of Jephunneh: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: I will encourage him: for he shall cause Israel to inherit it.

39 Moreover, your children, which ye say, Would be a way, and your fathers which in that day had no knowledge of mine good and evil, they shall go in thither, and dwell there: and I will give it unto them.

o Reade Num. 13, 14.

Num. 13, 14. o Valley of the cluster of grapes.

p To wit, Caleb and Joshua, Moses preferred the better part to the greater, that is, two to ten.

q Such was the Jews unthankfulness, that they counted Gods special love, hatred, & the other ten, not Caleb and Joshua. Num. 13, 19.

r Declaring that: to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldness, and agreeable to God.

End. 13, 21.

Num. 14, 29.

Isa. 14, 6.

Num. 20, 12, and 27, 14. Chap. 32, 6.

and 4, 21, and 24, 4.

Which minister unto thee, under covenants years old, as Num. 24, 31.

e The second time,

f In the second year, and second month, Num. 10, 11.

g Or, Rephrase.

Gen. 15, 18. and 17, 7, 8.

h By the counsel of Joshua my father in law, Exo. 18, 19. h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is to govern the people.

k Whose godliness and uprightness is known.

l Declaring what sort of men ought to have a public charge, reads Exo. 18, 21.

John 7, 24.

Num. 19, 15. chap. 16, 19. 1 Sam. 16, 7, pro. 24, 3. eccles. 4, 2. 1, James 3, 3. m And you are his lieutenants,

n So the fault was in themselves that they did not sooner possess the inheritance promised.

they shall possess it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered, and said unto mee, We haue sinned against the Lord, we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you every man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said unto me, Say vnto them, Goe not vp, neither fight (for I am not among you) lest you fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine, came out against you, and chaled you (as bees doe to doe) and destroyed you in Seir, even unto Horeb.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Mesheem is discomfited.

Then^a we turned, and tooke our journey into the wilderness, by the way of the red Sea, as the Lord spake vnto me: and we compassed mount Seir^b a long time.

2 And the Lord spake vnto me, saying, 3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take your good heed therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: hee knoweth thy walking thow this great wilderness, and the Lord thy God hath bin with thee this forty yeere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau, which dwell in Seir, thow the way of the plaine from Elath, and from Etyon-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not^c here Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen it vnto^d the children of Lot for a possession.

10 The^e Canims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whom the Moabites call Emims.

12 The^f Haxims also dwelt in Seir beforetime, whom the children of Esau chaled out, and destroyed them before them, and dwell in their stead: as Israel hath doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer^g Zered: and we went ouer the riuer Zered.

14 The^h space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, was eight and thirty yeeres, vntill all the generation of the men of warre were wasted out from among the host, as the Lord swaie vnto them.

15 For indeed theⁱ hand of the Lord was against them, to destroy them from among the host, till they were consumed.

16 So when all the men of warre were consumed, and dead from among the people:

17 Then the Lord spake vnto mee, say-

ing, 18 Thou shalt goe thow the coast of Moab this day.

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of Giants: for Giants dwelt therein aforetime, whom the Ammonites call Zamzummims.

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwell in their stead.

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Haxims before them, and they possessed them, and dwell in their stead vnto this day.

23 And the Anims which dwell in Hazerim, even vnto^j Azab, the Caphtozims, which came out of Capthor, destroyed them, and dwell in their stead.

24 I Rise vp therefore, sayth the Lord: take your journey, and passe ouer the riuer Ammon: behold, I haue giuen into thine hand Sihon the^k Amorite, king of Heshbon, and his land: begin to possess it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, say-

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance, rather lamenting the losse of your brethren, then repenting for your sinnes,

a They obeyed, after that God had chastised them, b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 11, Gen. 36. 8.

d And giuen thee meanes wherewith thou maist make recompense: also God will direct thee by his providence, as he hath done, || Or, wilderness.

|| Or, before. e Which were the Moabites, and Ammonites.

g He sheweth hereby that as God is true in his promise: so his threatnings are not in vaine, h his plague and punishment to destroy all that were twenty yeere old and aboue,

i Who called themselves Rephaims: that is, preservers, or physicians, to heale & reforme vices: but were indeed Zamzummims, that is, wicked and abominable,

|| Or, Gata.

k According to his promise made to Abraham, Gen. 15. 11. l This declareth that the heathen men are in Gods hands, either to be made faine or bold,

Num. 31. 33.

27 ¶ Let mee passe thro'ow thy land: I will goe by the hie way: I will neither turne to the right hand, nor to the left.

28 Thou shalt tell me meat for money for to eat, and shalt give mee water for money for to drinke: onely I will goe thro'ow on my foot,

29 (As the children of Esau which dwell in Seir, and the Gabaizites which dwell in Ar did unto mee) until I bee come over Jordan, into the land which the Lord our God giveth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because hee would deliver him into thine hand, as appeareth this day.

31 And the Lord said unto mee, Behold, I have begun to give Sihon and his land before thee: begin to possesse and inherit his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

33 But the Lord our God delivered him into our power, and we smote him, and his tonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed every cite, men, and women, and children: we let nothing remaine.

35 Onely the cattell we tooke to our selves, and the spoile of the cities which we tooke,

36 From Arer, which is by the banke of the river of Arnon, and from the cite that is upon the river, even unto Gilead: there was not one cite that escaped vs: for the Lord our God delivered vp all // before vs.

37 Onely unto the land of the children of Ammon thou camest not, nor unto any place of the river // Jabbok, nor unto the cities in the mountaines, nor unto whatsoeuer the Lord our God forbade vs.

CHAP. IIL

3 Og the King of Bashan is slain. 11 The highness of his bed. 18 The Reubenites and Gadites are commanded to goe over Jordan armed, before their brethren. 21 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

¶ Then we turned, and went vp by the way of Bashan: and Og King of Bashan came out against vs, hee and all his people to fight at Edrei.

2 And the Lord said unto me, Feare him not: for I will deliver him, and all his people, and his land into thine hand, and thou shalt doe unto him as thou diddest unto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered also unto our hand * Og the king of Bashan, and all his people: and we smote him, until none was left him alive.

4 And we tooke all his cities the same time, neither was there a cite which we took not from them, even the high cities,

and all the country of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles gates and battes, beside * unwalld towne a great many.

6 And we overcame them as we did unto Sihon king of Heshbon, destroying every city with men, women, and children.

7 But all the cattell and the spoile of the cities we tooke for our selves.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Jordan from the river of Arnon, unto mount Hermon:

9 (Which Hermon the Syrians call Schirion, but the Amorites call it Schenir.)

10 All the cities of the plaine, Gail Gilead, Gail Bashan unto Gileghad, and Gileghad, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, * whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land, which we possessed at that time, from Arer, which is by the river of Arnon, and halfe mount Gilead, and the cities thereof gave I unto the Reubenites, and Gadites.

13 And the rest of Gilead Gail Bashan, the kingdome of Og, gave I unto the halfe tribe of Manasse: even all the country of Argob which at Bashan, which is called, The land of giants.

14 Jair the sonne of Manasse tooke all the country of Argob, unto the coales of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hanoth Jair unto * this day.

15 And I gave part of Gilead unto Gad.

16 And unto the Reubenites and Gadites I gave the rest of Gilead, and unto the river of Arnon, halfe the river and the borders, even unto the river * Jabbok, which is the border of the children of Ammon:

17 The plaine also and Jordan, and the borders from Ginnereth even unto the sea of the plaine, to wit, the salt Sea // vnder the springes of Hlagah Eastward.

18 ¶ And I commanded vs you the same time, saying, The Lord your God hath given you this land to possesse it: yee shall goe over armed before your brethren the children of Israel, all men of warre.

19 For we twines onely and your children, and your cattell, (for I know that yee have much cattell) shall abide in yourc: les, which I have given you,

20 Until the Lord have given rest unto your brethren as unto you, and that they also possesse the land, which the Lord your God hath given them beyond Jordan: then shall yee * returne every man unto his possession, which I have given you.

21 ¶ And I charged Joshua the same time, saying, Thine eyes have seene all that the Lord your God hath done unto the two kings: so shall the Lord doe unto all the kingdomes whither thou goest.

b As villages and small towns,

c Because this was Gods appointment, therefore it may not be judged cruel.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

Num. 31. 33.

Num. 31. 41. e Meaning, when hee wrote this historie.

f Which separateth the Amorites from the Amorit.

g That is, the Reubenites, Gadites, and halfe Manasse, as

Num. 31. 21.

Isa. 23. 4. h So that the victories came not by your own

wisdom, strength, or multitude.

Isa. 45. and

Isa. 45. and

Isa. 45. and

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idols, that onely appeareth vnto God.

¶ Or, wonder, k He meaneth Zion, where the Temple should be built, & God honoured.

l As before he saw by the spirit of prophetic the good mountaine which was Zion: so here his eyes were lifted vp about the order of nature, to behold all the plentiful land of Canaan,

23 **De** shall not leave them: for the Lord your God, he shall fight for you.

24 **And** I besought the Lord the same time, saying,

24 **O** Lord God, thou hast begun to shew thy seruants thy greatness and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy works, and like thy power?

25 **I** pray thee let me go ouer and see the good land that is beyond Jordan, that goodly mountaine and Lebanon.

26 **But** the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 **Get** thee vp into the top of Pisgah, and lift vp thine eyes Westward & Southward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iordan.

28 **But** charge Joshua, & encourage him, and bolden him: for he shall go before this people, and hee shall binde for inheritance vnto them the land which thou shalt see.

29 **So** we abode in the valley ouer against Beth-peor.

CHAP. III.

1 *An exhortation to observe the law wth out adding thereto, or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 16 Threatnings are set forth that for sake the Law of God. 37 God chaseth the seeds because hee loath their fathers. 43 Therefore cease of refuge,*

NOW therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you: so doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giveth you.

2 **Ye** shall not nothing vnto the word which I command you, neither shall ye take ought there from, that ye may keep the commandments of the Lord your God which I command you.

3 **Your** eyes haue seene what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

4 **But** ye that did cleaue vnto the Lord your God, are alliue euery one of you this day.

5 **Beholde**, I haue taught you ordinances, and Lawes, as the Lord my God commanded me, that ye should doe even as which the land whither ye goe to possesse it.

6 **Keep** them therefore, and doe them: for that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ O how wise is this people to be, and of understanding, and a great nation.

7 **For** what nation is so great, vnto whom the Gods come to keepe vnto them, as the Lord our God is keepe vnto vs, in all that we call vnto him for?

8 **And** what nation is so great, that hath ordinances and Lawes so righteous, as all this Law, which I set before you this day?

9 **But** take heede to thyselfe, and keepe thyselfe diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy seruants:

10 **Forget** not the day that thou stoodst before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to deare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 **Then** came you nere and stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darkness, clouds, and mist.

12 **And** the Lord spake vnto you out of the middes of the fire, and ye heard the voice of the wordes, but law no similitude, sawe a voyce.

13 **Then** he declared vnto you his covenant which he commanded you to doe, even the ten Commandments, and wrote them vpon two Tables of Stone.

14 **And** the Lord commanded me that same time that I should teach you ordinances and Lawes, which ye should obserue in the land, whither ye goe to possesse it.

15 **Take** therefore good heed vnto your selves: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 **But** ye corrupted not your selves, and make you a grauen image, or representation of any figure: whether it be the likenesse of male or female,

17 **The** likenesse of any beast that is on earth, or the likenesse of any feathered fowle that flieth in the ayre:

18 **Or** the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth.

19 **And** lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone, and the starres with all the host of heauen, shouldst bee drawn to worship them, and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 **But** the Lord hath taken you and brought you out of the yon furnace, out of Egypt: to bee vnto him a people and inheritance, as appeareth this day.

21 **And** the Lord was angry with me for your words, and sware that I should not go ouer Jordan, and that I should not goe in vnto that good land, which the Lord thy God giveth thee for an inheritance.

22 **For** I must die in this land, and shall not goe ouer Jordan: but ye shall goe ouer, and possesse that good land.

23 **Take** heede vnto your selves, lest ye forget the covenant of the Lord your God which he made with you, a leaue make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 **For** the Lord thy God is a consuming fire, and a terrible God.

25 **When** thou shalt beget children and childrens children, and shalt haue remained long

h He addeth all these words to shew that we neuer be careful enough to know the Law of God, and to teach it to our posterity.

Exod. 19, 18. i The Law was given with many full miracles. j declare both that God was the author thereof, and also that he was able to abide the rigor of the same. k God ioyne this condition to his covenant. l Or, words,

† *Her souls.* i Signifying the destruction is prepared for all men that make any image to represent God.

a For this doctrine standeth not in bare knowledge, but in practise of life.

Chap. 12, 32.

b Think not to be more wise than I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: read Numb 33, 34.

e And were not idolaters.

f Because men naturally desire wisdom, hee sheweth how to attaine vnto it.

¶ Or, family.

g Helping vs, & deliuer vs out of all dangers, as a Sam. 7, 33.

m He hath appointed them to serue man.

n He hath deliuered you out of most miserable slavery, and freely chosen you for his children.

o Moses good affection appeareth in that, that he, being de-

prived of such an excellent treasure, doeth not enuie them that must enjoy it.

p To those that come not vnto him with love and reuerence, but rebel against him, Heb. 12, 17

q Meaning hereby all superstition and corruption of the true service of God, r Though men would absolve you, yet the insensible creatures shall be witnesses of your disobedience, s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremony, but with a true confession of thy faults,

† Ebr. in the latter days,

u To certify them the more of the assurance of their salvation,

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofs, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely and not of their deserts.

b God promisseth reward not for our merits, but to encourage vs, and to assure us that our labour shall not be lost,

long in the land, if ye corrupt your selves, and make any graven image or likeness of any thing, and waite enill in the sight of the Lord thy God, to provoke him to anger,

26 I call heaven and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye got our Jordan to possess it: ye shall not prolong your dates (Jerem, but shall utterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you.

28 And there ye shall serve gods, even the worke of mans hand, wood, and stone, which neither see, nor hear, nor can, nor smell.

29 But if from thence thou shalt seek the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come upon thee, at the length, if thou returne to the Lord thy God, and be obedient unto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

32 For enquire now of the dates that are past, which were before thee, since the day that God created man upon the earth, and aske from the one ende of heaven unto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did ever people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and lived?

34 Or hath God assayed to goe and take him a nation from among nations, by temptations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heaven hee made thee heare his voice, to instruct thee, and upon earth hee shewed thee his great fire, and thou heardest his voice out of the midst of the fire.

37 And because hee loved thy fathers, therefore hee chose thee to serve after them, and hath brought thee out of Egypt in his sight, by his mighty power.

38 To thrust out greater nations and mightier then thou before thee, to bring thee in, and to give thee their land for inheritance, as appeareth this day.

39 Understand therefore this day, & consider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandments which I commaund thee this day, that it may goe well with thee, and with thy children after thee, and that thou mayest prolong thy dates upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moses separated three cities on this side of Jordan toward the Sunne rising.

42 That the slayer should flee thither, which had killed his neighbour at unawares, and hated him not in time past, might flee, I say, unto one of those cities, and live:

43 That is, Bezor in the wilderness, in the plaine country of the Rubenites; and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the Lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunne rising:

48 From Arer, which is by the banks of the river Arnon, even unto mount Sion, which is Hermon,

49 And all the plaine by Jordan Eastward, even unto the sea of the plaine, under the springes of Hishgab.

CHAP. V.

Moses is the man between God and the people. The Law is repeated. 23 The people are afraid at Gods voice. 29 The Lord willeth that the people would feare him. 32 They must neither decline to the right hand nor to the left.

¶ Then Moses called all Israel, and saide unto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heed to observe them.

2 ¶ The Lord our God made a covenant with vs in Horeb.

3 ¶ The Lord made not this covenant with our fathers only, but with vs, even with vs all here alive this day.

4 ¶ The Lord talked with you face to face in the mount, out of the midst of the fire.

5 ¶ (At that time I stood betweene the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said,

6 ¶ I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of bondage.

7 ¶ Thou shalt have none other gods before my face.

8 ¶ Thou shalt make thee no graven image or any likeness of that that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth.

9 ¶ Thou shalt neither bow thy selfe unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, even unto the third and fourth generation of them that hate me:

c The Articles and points of the covenant,

Num. 21. 34. chap. 1. 4.

Num. 21. 33. chap. 3. 3.

d That is, the salt sea, chap. 3. 7.

Exod. 19. 5, 6.

a Some reade, God made not this covenant,

that is, in such ample sort and with such signes

and wonders.

b So plainly that you neede not to doubt thereof.

Exod. 20. 2.

Levit. 26. 1.

p sal lvi. 7. 9.

¶ Or, servants.

c Go. I binderh

vto serve him onely without superstition and idolatry.

Exod. 34. 7.

Jerem. 32. 18.

d That is, of his honour, not permitting it to be given to other,

• The first degree to keepe the commandements is to loue God.

f Meaning, since God permiteth fixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shew but with true obedience and due reuerence.

Math. 5. 21.
Luk. 18. 20.
Rom. 13. 9.

Rom. 7. 7.
h He speaketh not onely of that resolute will, but that there bee no motion or affection.

i Teaching vs by his example to be content with his word & adde nothing thereto.

Exod. 19. 19.

Chap. 4. 33.

|| Or, men.

Exod. 20. 19.

10 And shewing mercy vnto thousands, of them that loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God, thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine ox, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 Neither shalt thou couet thy neighbours wife, neither shalt thou desire, thy neighbours house, his field, nor his man seruant, nor his maide, his ox, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloud and the darknesse, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then ye came to mee, all the chiefe of your tribes, and your Elders:

24 And ye saide, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and wee haue heard his voyce out of the mids of the fire: wee haue seene this day that God doth talke with man, and hee is liuely.

25 Now therefore why should we die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, wee shall die.

26 For what shall we there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

27 See thou nere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto me: and the Lord

said vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

30 Soe, say vnto them, Returne ye into your tents.

31 But stand thou here with me, & I will tell thee all the commandements, and the ordinances, & the lawes which thou shalt teach them: that they may doe them in the land which I giue them to possesse it:

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: curse not asidde to the right hand, nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to trust in man, 25 Righteousnes is contained in the Law.

These now are the commandements, ordinances, and lawes, which the Lord your God commanded me to teach you, that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest feare the Lord thy God, & keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Yeare therefore, O Israel, and take heed to do it, that it may goe well with thee, and that yee may increas mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely,

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these words which I command thee this day, shall be in thine heart.

7 And thou shalt rebeate them continually vnto thy children, and shalt talke of them when thou carrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontles betwene thine eyes.

9 Also thou shalt write them vpon the postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which hee swore vnto thy fathers, Abraham, Isaac, and Iacob, to giue to thee, with great and goodly cities, which thou buildest not,

11 And houses full of all manner of goods, which thou filledst not, and wells digged, which

k Hee requirith of vs nothing but obedience, shewing also that of our felicitie we are unwilling thereunto,

l Ye shall neither adde nor diminish, Chap. 4. 2. m As by obedience, God giueth vs all felicity of disobeying God, proceed all our miseries,

|| Or, iudgements.

a A reuerent feare and lowly God is the first beginning to keepe Gods commandements,

b Which hath abundance of all things appertaining to mans life.

Math. 22. 37. mar. 12. 29, 30. Luk. 10. 27.

Chap. 11. 18.

c Some read, thou shalt write them vnto thy children, to wit, that they may print them most deeply in memorie.

|| Or, signes of remembrance and.

d That when thou entrest in, thou mayest remember them.

a In power Exod. and 34.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast delivered out of misery.

f We must feare God, serve him only, and confess his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces. h Here he commendeth all mans good intentions,

i God requireth not onely that we serve him all our life, but also that we take paine that our posterity may likewise glory.

k Nothing ought to move vs more to true obedience then the great benefits which we haue receiued of God. l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

Chap. 31.8.

a Into thy power. Exod. 23.32. and 34.12.

which thou diggest not, vineyards and olive trees which thou plantest not, and when thou hast eaten and art full,

12 * Beware least thou forget the Lord, which brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serve him, and shalt sweare by his Name.

14 Per shall not walke after other gods, after any of the gods of the people which are round about you.

15 (For the Lord thy God is a jealous God among you:) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 * Per shall not tempt the Lord your God, as he did tempt him in Gallab:

17 But yee shall keepe diligently the commandements of the Lord your God, and his Testimonies, and his ordinances which he hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord swore unto thy fathers.

19 To call out all thine enemies before thee, as the Lord hath said.

20 When I thy loue shall alke of thee in time to come, saying, What meane these Testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord showed signes and wonders great and cruell vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swore vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, and to feare the Lord our God, that it may goe euill with vs, and that hee may persecute vs alius, as at this present.

25 Wherefore, this shal be our righteousness before the Lord our God, if we take heed to keepe all these commandements, as hee hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles, 5 They must destroy the idoles. 8 The religion dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To avoid all occasion of idolatry.

VVhen the Lord thy God shall bring thee into the land whither thou goest to possess it, and shall route out many nations before thee: the Hittites, & the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his souer, nor take his daughter vnto thy souer.

4 For // they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord be kindled against you, and destroy thee suddenly.

5 But thus yee shall deale with them, yee shall overthrow their altars, and breake downe their pillars, and yee shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee to be a precious people vnto himselfe, above all people that are vpon the earth.

7 The Lord did not set his loue vpon you, because yee were more in number then any people: for ye were the fewest of all people:

8 But because the Lord loved you, and because he would keepe the oath which hee had sworn vnto your fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 That thou mayest knowe, * that the Lord thy God, hee is God, the faithful God, which keepeth covenant and mercie vnto them that loue him and keepe his commandments, euen to a thousand generations.

10 And rewardeth them * to their face: that hate him, to bring them to destruction: hee will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 * For if yee hearken vnto these lawes and obliue and dor them, then the Lord thy God shall keepe with thee the covenant, and hee * mercie which hee swore vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiply thee: hee will also blesse the fruit of thy wombe, and thy fruit of thy land, thy corne, and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land which hee swore vnto thy fathers to giue thee.

14 Thou shalt be blessed above all people: * there shalbe neither male nor female barren among you, nor among your cattell.

15 Wherefore, the Lord will take away from thee all infirmities, and will put none of the euill diseases of Egypt, (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I call them out?

18 Thou shalt not feare them, but

Or, any of them,

b God would haue his seruice pure without all idolatrous ceremonies, and superstitions, Chap. 12.3. Chap. 14.2. and 26.18. 19. Exod. 19.5. 1pet. 3.9.

c Freely finding no cause in you, more then in others so to doe.

d And to put difference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free graces: therefore in recompensing their obedience hee hath respect to his mercie, and not to their merites.

Exod. 23.26.

Exod. 9.14. and 15.26.

g We ought not to be mercifull where God commandeth severity. Rom. 13.3.

*Or, plagues, or
signs, as chap. 9.
3. exod. 15. 25.
and 16. 4.*

*Exod 23. 28.
10. 24. 12.
h There is not
so small a crea-
ture, which I will
not arme to fight
on thy side a-
gainst them.*

*i So that it is
your commodity
that God accom-
plish not his pro-
mise so soone as
you would wish.*

*Chap. 12. 3.
exod. 23. 24.
Ioh. 7. 1. 24.
3. mar. 13. 40.
k And be intised
to idolatry.*

Chap. 13. 17.

remember what the Lord thy God did unto
Pharaoh, and unto all Egypt:

19 The great temptations which thine
eyes saw, and the signes & wonders, and the
mighty hand and stretched out arme, where-
by the Lord thy God brought thee out: so
shall the Lord thy God doe unto all the peo-
ple, whose face thou fearest.

20 Moreover, the Lord thy God will
send his hornes among them, untill they that
are left, and hide themselves from thee, bee
destroyed.

21 Thou shalt not feare them: for the
Lord thy God is among you, a God mightie
and dreadfull.

22 And the Lord thy God will roote out
these nations before thee by little and little:
thou mayest not consume them at once, lest
the beasts of the field increase upon thee.

23 But the Lord thy God shall giue thee
before thee, and shall destroy them with a
mighty destruction, untill they bee brought
to nought.

24 And hee shall deliuer their kings into
thine hand, and thou shalt destroy their name
from vnder heauen: there shall no man be a-
ble to stand before thee, untill thou hast de-
stroyed them.

25 The graven images of their gods shall
ye burne with fire, and count not the siluer
& golde that is on them, nor take it unto thee,
lest thou bee incensed therewith: for it is an a-
bomination before the Lord thy God.

26 Being not therefore abomination into
thine house, lest thou be accursed like it, but
utterly abhorre it, and count it most abomi-
nable: for it is accursed.

CHAP. VIII.

*2 God humbles the Israelites, to try what they have
in their heart. 5 God chastiseth them as his children.*

*14 The heart ought not to be puffed up for Gods bene-
fits. 19 The forgetfulness of Gods benefices causeth
destruction.*

Ye shall keepe all the commandments
which I commaund thee this day, for
doe them: that ye may liue, and be multipli-
ed, and goe in and possesse the land which the
Lord swaue unto your fathers.

2 And thou shalt remember all the way
which the Lord thy God led thee this forty
yeere in the wilderness, for to humble thee,
and to proue thee, to knowe what was in
thine heart, whether thou wouldest keepe his
commandments or no.

3 Therefore hee humbled thee, and made
thee hungry, and fed thee with MAN, which
thou knewest not, neither did thy fathers
know it, that he might teach thee, that man
liueth not by bread onely, but by every word
that proceedeth out of the mouth of the Lord
doeth a man liue.

4 Thy rayment waied not olde vpon
thee, neither did thy foot swell those forty
yeeres.

5 Know therefore in thine heart, that as
a man noureth his sonne, so the Lord thy
God noureth thee.

6 Therefore thou shalt keepe the com-
mandments of the Lord thy God, that thou mai-

est walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee in-
to a good land, a land in the which are riuer
of water and fountaines, and depth that
spring out of balles and mountaines:

8 A land of wheate and barley, & of vine-
yards, and figtrees, and pomegranats: a land
of ople olive and of bony:

9 A land wherein thou shalt eate bread
without scarcitie, neither shalt thou lack any
thing therein: a land whose stones are yron, and
out of whose mountaines thou shalt dig
brasse.

10 And when thou hast eaten and filled
thy selfe, thou shalt blesse the Lord thy God
for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord
thy God, not keeping his commandments,
and his lawes, and his ordinances which I
commaund thee this day:

12 Lest when thou hast eaten and filled thy
selfe, and hast built goodly houses and dwelt
therein,

13 And thy beasts and thy sheepe are in-
creased, and thy siluer and golde is multipli-
ed, and all that thou hast is increased,

14 Then thine heart be lifted vp, thou
forget the Lord thy God which brought thee
out of the land of Egypt, from the house of
bondage.

15 Who was thy guide in the great and
terrible wilderness (wherein were fiery ser-
pents and scorpions, and brought, where was
no water, who brought forth water for thee
out of the rocke of flint:

16 Who fed thee in the wilderness with
MAN, which thy fathers knew not to hum-
ble thee, and to proue thee, that he might doe
thee good at thy latter end.

17 Beware lest thou say in thine heart, By
power, and the strength of mine owne hand
hath prepared me this abundance.

18 But remember the Lord thy God:
for it is hee which giueth thee power to get
substance to establish his Covenant which
hee swaue unto thy fathers, as appeareth this
day.

19 And if thou forget the Lord thy God,
and walke after other gods, and serue them,
and worship them, I will resist vnto you this
day, that ye shall surely perish.

20 As the nations which the Lord de-
stroyeth before you, so ye shall perish, because
ye would not bee obedient vnto the voyce of
the Lord your God.

CHAP. IX.

*4 God doeth them not good for their owne righteous-
nes, but for his owne sake. 7 Adversarieth them in re-
membrance of their sinnes. 17 The two Tables are bro-
ken. 26 Moses prayeth for the people.*

HEare, O Israel, thou shalt passe ouer
Jordan this day, to goe in and to pos-
seesse nations greater and mightier then thy
selfe, and cities great and walled up to hea-
ven,

2 A people great and tall, even the chil-
dren of the Anakims, whom thou knowest,
and of whom thou hast heard say, Who can
stand before the children of Anak:

3 Under-

*Or, moun-
tains.*

*f Where there
are mines of
mettall.*

*g For to receiue
Gods benefice,
and not to be
thankfull, isto
contemne God
in them.*

*h By attributing
Gods benefice
to thine owne wi-
dom and labor,
or to good for-
tune.*

Numb. 20. 11.

Exod. 16. 15.

*i If things con-
cerning this life
proceed onely
Gods mercy:*

*much more spi-
tuali gifts and
life euerslast-
ing. k Or, take to
witness the hea-
ven and the earth.*

Chap. 4. 26.

*a Meaning,
shortly.*

*b By therepon
of the spie,
Num. 13. 29.*

*a Shewing that it
is not enough to
heare the word,
except we ex-
press it by ex-
ample of life.
b Which is de-
clared in affec-
tions, either by
patience, or by
gruiling against
Gods visitation.
c Man liueth not
by meate onely,
but by the power
of God, which
giueth it strenght
to nourish vs.
d As they that
goe barefooted.
e So that his af-
fections are
signes of his fa-
therly loue to-
ward vs.*

e To guide thee and governe thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it cometh of his great mercy.

e Like stubbornne oxen which will not indure their masters yoke f He proueth by the length of time, that their rebellion was most great and intollerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

Exod. 32. 7.

h So soone as man declineth from the obedience of God, his waies are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

3 Understand therefore that this day the Lord thy God is hee which goeth out before thee, as a consuming fire: he shall destroy them, and he shall bring them down before thy face: so thou shalt call them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath said them out before thee) saying, For my righteousness the Lord hath brought mee in, to possesse this land: but for the wickednesse of these Nations the Lord hath said them out before thee.

5 For thou interest not to inherite this land for thy righteousness, or for thy right heart: but for the wickednesse of those Nations the Lord thy God doth call them out before thee, and that he might performe the word which the Lord thy God saue vnto thy Fathers, Abraham, Izhak and Iacob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiff-necked people.

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Moyses yee prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I abode in the mount forty daies and forty nightes, and I neither ate bread, nor yee dranke water:

10 Then the Lord deliuered mee two Tables of stone, written with the finger of God, and in them was contained according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the forty daies and forty nightes were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

12 And the Lord said vnto me, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their waies: they are loone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiff-necked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie Nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and call them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord forty daies and forty nightes, as before: I neither ate bread, nor dranke water, because of all your finnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane, the calfe which yee had made, and burne him with fire, and stamped him, and ground him small, euen vnto very dust: and I call the dust thereof into the clur, that descended out of the Mount.

22 Also in Taberah, and in Massah, and in Ribboth-baratanaah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, See ye, and possesse the land which I haue giuen you, then yee rebelled against the Commandment of the Lord your God, and beleered him not, nor hearkned vnto his voice.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord forty daies and forty nightes, as I fell downe before because the Lord had said, that hee would destroy you.

26 And I prayed vnto the Lord and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed thoro thy greatness, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy servants, Abraham, Izhak, and Iacob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne.

28 Lett the counrey whence thou broughtest them, say, Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Lem is dedicate to the seruice of the Tabernacle. 12 What the Lord requirith of his. 16 The Circumcision of the heart. 17 God regeedeth not the person. 21 The Lord is the prays of Israel.

I At the same time the Lord said vnto mee, Set thou the two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables the words

k That is, from the Law, wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authority, and resist not wickednesse.

m Horeb, or Sinai. Num. 11. 1. 3. Exod. 17. 7. Num. 11. 34.

n At the returne of the spies,

o Whereby is signified that God requirith earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their finnes. Num. 14. 16.

Exod. 34. 2.

To circumsise the heart.

Deuteronomie.

To meditare Gods iudgements.

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten Commandments, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gaue them vnto me.

b When you were assembled to receive the Law,

5 And I departed, and came down from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

c This mountaine was also called Hor, Num. 20. 28.

6 And the children of Israel tooke their Iourney from Beeroth of the children of Jaakan to Horeb, where Aaron dyed, and was buried, and Eleazar his sonne became High Priest in his stead.

7 From thence they departed vnto Sinagadah, and from Sinagadah to Iorhab, a land of running waters.

d That is, to offer sacrifices, and to declare the Law to the people.

8 The same time the Lord separated the tribe of Levi to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

e So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

9 Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty daies and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, go forth in the Iourney before the people, that they may goe in and possesse the land, which I sware vnto their Fathers to giue vnto them.

f For all our sinnes and transgressions, God requireth nothing but to turne to him, and obey him.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keep the Commandments of the Lord, and his ordinances, which I command thee this day for thy wealth:

Psal 34. 1.

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

15 For thou standest, the Lord set his delight in thy Fathers to loue them, and did chuse their seed after them, even you aboue all people, as appeareth this day.

h Cut off all your euill affections, Ier. 4. 4. 2. Chron. 19. 7. 10. 34. 19. Rom. 2. 11.

16 Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh reward:

18 Altho doth right vnto the fatherlesse and widows, and loweth the stranger, giuing him food and raiment.

i Chap. 6. 13. Matih. 4. 10.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

i Reade Chap. 6. 13.

21 He is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy Fathers went downe vnto Egypt with few persons, and now the Lord thy God hath made thee as the stars of the heauen in multitude.

Gen. 46. 27. Ier. 1. 5. Gen. 15. 5.

CHAP. XI.

I An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which hee commaundeth to be kept: that is, his ordinances and his Lawes, and his Commandments alwaie.

a Ye which haue seene Gods graces with your eyes, ought rather to be moved, then your children, which haue only heard of them.

2 And consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land.

4 And what hee did vnto the host of the Egyptians, vnto their horses, and to their chariots, when hee cauled the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day.

b As well concerning his benedictions, as his corrections,

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

c Ebr. was at this fest.

6 And what hee did vnto Dathan and Abiram, the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households, and their tents, and all their substance that they had, in the mids of Israel.

7 For ye es haue seene all the great acts of the Lord which hee did.

c Because ye haue felt both his chastisements, and his benedictions.

8 Therefore shall ye keepe all the Commandments which I commaund you this day, that ye may be strong, and goe in and possesse the land whither ye go to possesse it:

9 Also that ye may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & hony.

|| Or, labour.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowdest thy seed, and wateredst it with thy || feete, as a garden of herbes:

d As by making gutters for the water to come out of the riuer Nilus to water the land,

11 But the land whither ye go to possesse it, is a land of mountains and valleys, and drunketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, vnto the end of the yeere.

13 If yee shall hearken therefore vnto my Commandments, which I commaund you this day, that yee loue the Lord your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land

e In the feede
time and toward
haruest.

In due time, the first raine and the latter,
that thou mayest gather in thy wheat, and
the wine, and thine oyle.

15 Also I will send graide in thy fields for
thy cattell, that thou mayest eate, and haue
enough.

16 But beware lest your heart deceiue
you, and lest yee turne aside, and serue other
gods, and worship them.

17 And to the anger of the Lord be kind-
led against you, and hee shut up the brauen,
that there bee no raine, and that your land
yeeld not her fruite, and yee perish quickly
from the good land, which the Lord giueth
you.

18 Therefore shall yee lay by these my
words in your heart and in your soule, and
binde them for a signe vpon your hands,
that they may be as a frontlet betwene your
eyes.

19 And yee shall teach them your chil-
dren, speaking of them when thou sittest in
thine house, and when thou walkest by the
way, and when thou liest downe, and when
thou risest vp.

20 And thou shalt write them vpon the
poistes of thine house, and vpon thy gates.

21 That your dayes may be multiplied
and the dayes of your children, in the land
which the Lord swore vnto your fathers to
giue them, as long as the heauens are a-
bout the earth.

22 For if yee keepe diligently all these
commandements, which I commaund you
to doe; that is, to loue the Lord your God, to
walke in all his wayes, and to cleane vnto
him.

23 Then will the Lord cast out all these
nations before you, and yee shall possesse great
nations, and mightier then you.

24 All the places whereto the soles of
your feete shall tread, shall be yours: your
coast shall be from the wilderness and from
Lebanon, and from the riuer, even the riuer
Berath, vnto the uttermost Sea.

25 No man shall stand against you: for
the Lord your God shall cast the feare and
dread of you vpon all the land that yee shall
tread vpon, as he hath said vnto you.

26 Behold, I set before you this day a
blessing and curse:

27 The blessing, if ye obey the comman-
dements of the Lord your God, which I
commaund you this day:

28 And the curse, if ye will not obey the
commandments of the Lord your God, but
turne out of the way, which I commaund you
this day, to goe after other gods, which yee
haue not knowne.

29 When the Lord thy God therefore
hath brought thee into the land, whither
thou goest to possesse it, then thou shalt put
the blessing vpon mount Gerizim, and the
curse vpon mount Ebal.

30 Are they not beyond Iordan on that
part, where the Sunne goeth downe in the
land of the Canaanites, which dwell in the
plaine ouer against Gilgal, beside the grove
of Moreh?

31 For yee shall passe ouer Iordan, to goe
in to possesse the land, which the Lord your

God giueth you, and yee shall possesse it, and
dwell therein.

32 Take heed therefore that yee doe all the
commandments which the Lawes, which
I set before you this day.

CHAP. XII.

To destroy the idolatrous places, 5. 8 To serue
God where hee commandeth, and as hee commandeth,
and not as men fantasie. 19 The Levites must be non-
rishted. 31 Idolaters burnt their children to their gods;
32 To add nothing to Gods word.

These are the ordinances and the Lawes
which ye shall observe and doe in the land
(which the Lord God of thy fathers giueth
thee to possesse it) as long as ye liue vpon the
earth.

2 Ye shall utterly destroy all the places
whereto the nations which yee shall possesse,
serued their gods vpon the high mountaines
and vpon the hills, and vnder every greene
tree.

3 Also yee shall ouerthrow their altars,
and breake downe their pillars, and burne
their grones with fire: and yee shall be-
tweene the graven images of their gods, and
abolish their names out of that place.

4 Ye shall not doe to vnto the Lord your
God,

5 But yee shall seeke the place which the
Lord your God shall choose out of all your
tribes, to put his Name there, and there to
dwell, and thither thou shalt come.

6 And yee shall bring thither your burnt
offerings, and your sacrifices, and your rites,
and the offering of your hands, and your
vowes, and your free offerings, and the first
borne of your kine, and of your sheepe.

7 And there ye shall eat before the Lord
your God, and yee shall reioyce in all that yee
pur your hand vnto, both ye, and your house-
holds, because the Lord thy God hath blessed
thee.

8 Yee shall not doe after all these things
that we doe here this day: that is, every man
whatsoeuer seemeth him good in his owne
eyes.

9 For yee are not yet come to rest, and to
the inheritance which the Lord thy God gi-
ueth thee.

10 But when yee goe ouer Iordan, and
dwell in the land, which the Lord your God
hath giuen you to inherit, and when he hath
giuen you rest from all your enemies round
about, and ye dwell in safetie,

11 When there shall be a place which the
Lord your God shall choose to cause his Name
to dwell there, thither shall yee bring all that
I commaund you, your burnt offerings, and
your sacrifices, your rites, and the offering
of your hands, and all your speciall vowes
which ye vow vnto the Lord:

12 And yee shall reioyce before the Lord
your God, ye, and your sonnes, and your
daughters, and your seruantes, and your
maidens, and the Levite that is within your
gates: for he hath no part nor inheritance
with you.

13 Take heed that thou offer not thy
burnt offerings in every place that thou wilt:
in other places,

14 But in the place which the Lord shall
choose in one of thy Tribes, there thou shalt
build.

f By deuiling to
your selues fool-
ish deuotions
according to
your owne fan-
tasies,

Chap. 6. 6, 8.

Chap. 4. 10,
and 6. 6, 7.

g As long as the
heauens endure,

Yofh. 4. 7.

h This was ac-
complished in
Dauids and Sa-
lomons time,
i Called Medi-
terraneum.

Chap. 28. 2,
and 30. 1.

Chap. 28. 15.

k Hereproueth
the malice of
men which leaue
that which is
ceraine, to fol-
low that which
is vncertaine,
Chap. 27. 12, 13.
19/8. 8. 33.
l Meaning, in
Samaria,
|| O. 2. 14.

Chap. 5. 33.

a Whereby they
are admonished
to seeke none
other God,
Chap. 7. 5.

Ind. 2. 3.

b Wherein they
sacrificed to
their idoles,

c Ye shall not
serue the Lord
with supersti-
tions.
1. King. 8. 29.
2. Chron. 6. 5,
and 7. 13, 16.

d Meaning the
first fruits.

e Where his
Arke shall be.

f Not that they
sacrificed after
their fantasies,
but that God
would be serued
more purely in
the land of Ca-
naan.

g It had not bin
enough to con-
quer, except
God had main-
tained them in
rest vnder his
protection.
h Or, that which
ye close out for
your vowes.

i As was de-
clared euer by
your God, yee,
and the placing
of the Arke as in
Shiloh, 243.
yeeres, or 250. or
more then

i As God hath
given thee pow-
er and abilitie,
k Every one
might eate at
home, as well the
beast appointed
for sacrifice, as
the other.
l Meaning, what-
soever was offer-
red to the Lord,
might not be ea-
ten, but where he
had appointed.

Esai. 7. 33.

Gen. 28. 14.
chap. 19. 8.

† Ebr. he strong, or
constant.
m Because the
life of beasts is
in their blood,

n That which
thou wilt offer
in sacrifice,

o God by pro-
mise bindeth
himself to doe
good to them
that obey his
word,

thalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 For withstanding thou maiest kill and eate flesh in all thy gates, whatsoever thine heart desireth, according to the blessing of the Lord thy God which he hath given thee: both the unclean and the cleane may eate thereof, as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but poure it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy bowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy servant, and thy mayde, and the Levite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou purtest thine hand to.

19 ¶ Beware, that thou forsake not the Levite, as long as thou livest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, bee farre from thee, then thou shalt kil of thy bullocks and of thy sheepe: which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates whatsoever thine heart desireth.

22 When as the roe bucke and the hart is eaten: so shalt thou eate them: both the unclean and the cleane shall eate of them alike.

23 Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but poure it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine holy things which thou shalt, and thy bowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be poured vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I command thee, that it may goe well with thee, and with thy children after thee for ever. When thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall de-
stroy the nations before thee, whither thou

goest to possess them, and thou shalt possess them and dwell in their land,

30 Beware, lest thou bee taken in as they were after them, after that they bee destroyed before thee, and lest thou aske after thy gods, saying, Why did their nations serue their gods, that I may doe so likewise:

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hath hated, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoever I command you take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The empires to idolatrie must be flaine, seme they neuer so holy, 6 A seuer of kindred, or friendship, 12 Or great in multitude or power.

I f these arise among you a prophet or a dreamer of dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe, saying, Let vs goe after other gods, which thou hast not knownen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God: proueth you to know whether ye loue the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voice, and yet shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall be flaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the mids of thee.

6 ¶ If thy brother the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife that liech in thy bosom, or thy friend, which is as thine owne soule, entise thee secretly, saying, Let vs goe and serue other gods (which thou hast not knownen, thou, say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one end of the earth, vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: & thine hand shall bee first vnto him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that bee die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.)

11 That all Israel may feare and feare, and doe no more any such wickednesse as this among you.

p By following their superstitious and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles.

Chap. 3. 2.
Isa. 1. 7.
prom. 30. 6.
Rom. 1. 22. 18.

a Which saith that he hath things revealed vnto him in dreames.

b He sheweth whereunto the false prophetes tend.
c God ordereth all these things, & thus may be knowen

d Being comit by testimonies, and condemned by the Iudge.

e All naturall affections must giue place to Gods honour, f Whom thou louest as thy self.

g As the wickednesse is charged Chap. 17. 7.

Chap. 17. 13.

At the terme of seuen yeeres thou shalt make a freedome.

a He shall onely releake his debtors, which are not able to pay for that yeere.

2 And this is the manner of the freedome: every creditor shall quite the loan of his hand which hee hath lent to his neighbour: hee shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 If a stranger thou mayest require it: but that which thou shalt give thy brother, thine hand shall remit:

b For if thy debtor be rich, he may be constrained to pay.

4 Save when there shall be no poore with thee: for the Lord shall bless thee in the land, which the Lord thy God giveth thee for an inheritance to possess it.

5 So that thou hearken unto the voice of the Lord thy God to observe and doe all the commandments which I commaund thee this day.

Chap. 28, 12.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and thou shalt lend unto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne over many nations, and they shall not reigne over thee.

¶ Or, any of thy cities.

7 ¶ If one of thy brethren with thee be poore: with him any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother.

Math. 5, 42.
Luke 6, 34.

8 But thou shalt open thine hand unto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore if I greiveth thee to looke on thy poore brother, and thou give him nought, and hee cry unto the Lord against thee, so that sinne be in thee:

¶ Ebr, thine eye is full.

10 Thou shalt give him, and let it not greive thine heart to give unto him: for because of this the Lord thy God shall bless thee in all thy workes, and in all that thou putteth thine hand to.

¶ Ebr, let not thine heart be full.

11 Because there shall be ever some poore in the land, therefore I commaund thee, saying, Thou shalt open thine hand unto thy brother, to thy needy, and thy poore in thy land.

c To trie your charitie, Matth. 26, 11.

d Thou shalt be liberall.
Exod. 22, 3.
Lev. 3, 14.

12 ¶ If thy brother an Chieue sell himselfe to thee, or an Chieue, and serve thee five yeeres, even in the seventh yeere thou shalt let him goe free from thee.

13 And when thou lendest him out free from thee, thou shalt not let him goe away empty.

e Intoken that thou dost acknowledge the benefice which God hath given thee by his labours.

14 Hee shalt give him a liberrall reward of thy sheepe, and of thy come, and of thy wine, thou shalt give him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee: therefore I commaund thee this thing to day.

16 And if he say unto thee, I will not go away from thee, because hee loveth thee and thine house, and because hee is well with thee,

Exod. 21, 6.
f To the yeere of jubilee, Levit. 25, 40.

17 Then shalt thou take an awle, and pierce his eare thoroow against the doore, and hee shall be thy servant for ever: and unto thy

maide servant thou shalt doe likewise.

18 Let it not greive thee, when thou lettest him goe out free from thee: for hee hath served thee six yeeres, which is the double worth of an hired servant: and the Lord thy God shall bless thee in all that thou doest.

g For the hired servant served but three yeeres, and hee sixe.
Exod. 34, 19.

19 ¶ All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie unto the Lord thy God. ¶ Thou shalt doe no worke with the first borne bullocke, nor sheere the first borne sheepe.

h For they are the Lords,
Levit. 22, 20, 23.
chap. 17, 11.
eccles. 3, 5, 12.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine house-hold.

21 But if there be any blemish therein, as if hee be lame, or binde, or have any euill fault, thou shalt not offer it unto the Lord thy God:

22 But shalt eate it within thy gates: the uncleane and the cleane shall eate it alike, as the roe-bucke, and the hart.

23 Unely thou shalt not eate the blood thereof, but poure it upon the ground as water.

i Thou shalt as well eate them, as the roebucke and other wilde beastes.

CHAP. XVI.

1 Of Easter, 10 Whitsuntide, 13 and the feast of Tabernacles, 18 What officers ought to be ordained, 21 Idolatrie forbidden.

¶ Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Passouer unto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Reade Exod. 13, 4.

2 Thou shalt therefore offer the Passouer unto the Lord thy God, of sheepe and bullockes in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eat no leavened bread with it: for seven dayes shalt thou eat unleavened bread therewith, even the bread of tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt all the dayes of thy life.

b Thou shalt eate the Easter Lambe.
Chap. 12, 5.
Exod. 12, 14, 15.

4 And there shall be no leavened scene with thee in all thy coastes seven dayes long, neither shall there remaine the night any of the flesh until the morning, which thou offerest the first day at the euen.

c Which signified that affliction which thou hadst in Egypt.

5 Thou mayest not offer the Passouer within any of thy gates, which the Lord thy God giueth thee.

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Passouer as euen, about the going downe of the Sonne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy tents.

8 Since dayes thou shalt eat unleavened bread, and the seventh day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seven weekes shalt thou number unto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the coine.

f Beginning at the next morning when the Passouer, Levit. 23, 5, 6, 14.

10 And thou shalt keepe y feast of weekes unto

Or, as thou art able willingly.

unto the Lord thy God, || euen a free gift of thine hand, which thou shalt give vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne and thy daughter, and thy seruant, and thy mayd, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt obserue the feast of the Tabernacles seuen dayes, when thou shalt gathered in thy come and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God, in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yere shall all the males appeare before the Lord thy God, in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Judges and officers shalt thou make thee in all thy Cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous Iudgement.

19 Attend not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and perverteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grone of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt see thee by no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controversies are brought to the Priest and the Iudge. 13 The contemner must die. 15 The slayer of the king. 16. 17. What things hee ought to auoide, 18 and what hee ought to embrace.

Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is a blemish, or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any

of thy cities which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his Covenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the host of heauen, which I haue not commanded,

4 And it bee tolde vnto thee, and thou shalt heare it, then shalt thou enquire diligently: and if it bee true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman which haue committed that wicked thing vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 ¶ At the mouth of two or three witnesses shall be that is worthy of death, but at the mouth of one witness shall not die.

7 The hands of the witnesses shall be first vpon him to kill him: and afterward the hands of all the people, so thou shalt take the wicked away from among you.

8 ¶ If there arise a matter too hard for thee in iudgement betwene blood & blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Iudge that shall be in those dayes, & aske, and they shall shew thee the sentence of iudgement.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they intforme thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, nor hearkning vnto the Priest (that standeth before the Lord thy God), to minister there: or vnto the Iudge, that man shall die, and thou shalt take away cuill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, and dwell therein, if thou say, I will set a King ouer mee, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise hee shal not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, saying the Lord hath said vnto you,

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

Numb. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1. ¶ Eke of two witnesses or three witnesses.

d Whereby they declared that they testified the truth.

e To signifye a common consent to maintaine Gods honor, and true religion.

f Who shall giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounced according to his word.

¶ Or, mayest not. 1 Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slavery. k To reuenge their injuries, & to take them of their best horses, 1. King. 10. 28.

g That is the 15. day of the seventh moneth, Leuit. 23. 34.

Exod. 23. 15. and 34. 23.

Eccl. 35. 4.

h According to the abilitye that God hath giuen him.

i He gaue authoritye to that people for a time to chuse themselves magistrates.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice, ¶ Or, magis.

chap. 15. 21. a Thou shalt not serue God for fashion sake, as hypocrites doe.

For cannot be brought to death.

d When thou goest out to possess the whole land of Canaan,

Isa. 30. 7.

e Left thou be punished for innocent blood,

f The Magistrates.

g Then who so ever pardoneth murder, offendeth against the word of God.

Chap. 17. 6. mat. 18. 16. ioh. 8. 17. 2. Cor. 13. 1. ioh. 10. 28.

h Gods presence is where his true ministers are assembled.

Prin. 19. 5. dan. 13. 62.

Exod. 21. 23. leuit. 24. 20. mat. 5. 38.

a Meaning, ypon just occasion: for God permitte not his people to fight when it seemeth good vnto them.

chafes, and surtake him, because the way is long, and slay him, although hee bee not worthy of death, because hee hated him not in time past.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God ^a enlarge thy coastes (as he hath sworn vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all thele commaundments to doe them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) ^b then shalt thou adde three cities more for thee besides those three,

10 That innocent blood be not shed with in thy land which the Lord thy God giueth thee to inherit: ^c lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the Elders of his city shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 ¶ Thine eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remoue thy neighbours, make, which they of old time haue let in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possess it.

15 ¶ Due witness shall not rise against a man for any trespass, or for any inuene, or for any fault that hee offendeth in, ^d but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter bee stablished.

16 ¶ If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which strue to gether, shall stand before the ^e Lord, euē before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 ¶ Then shall ye doe vnto him as hee hath thought to doe vnto his brother: so thou shalt take chill away forth of the mids of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednes among you.

21 ¶ Wherefore thine eye shall haue no compassion, but ^f life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest, when the Israelites goe to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When thou shalt goe forth to warre against thine enemies, and shalt see ho-

ses and charrets, and people more then thou, bee not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when pee are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: ^g let not your hearts faile, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God ^h goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, That man is there that hath built a new house, and hath not ⁱ dedicated it: let him goe and returne to his house, lest hee die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not ^j eaten of the fruit: let him goe and returne againe vnto his house, lest hee die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her: let him go and returne againe vnto his house, lest hee die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, Whosoever is afraid and faint hearted, let him goe, and returne vnto his house, lest his brethrens heart faile like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make capitaines of the arme to gouerne the people.

10 ¶ When thou comest neere vnto a city to fight against it, ^k thou shalt offer it peace.

11 And if it answer thee againe ^l peaceably, and open vnto thee, then let all the people that is found therein be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof, with the edge of the sword.

14 Onely the women, and the children, ^m and the cattell, and all that is in the Citie, euē all the people thereof shalt thou take vnto thy selfe, and shalt eate the people of thine enemies, which the Lord thy God hath giuen thee.

15 ¶ Thus shalt thou doe vnto all the Cities, which are a great way off from thee, which are not of the Cities of these Nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done.

Chap. 18. 7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

d The Hebrew word signifieth to make common or profane, leuit. 19. 25. Iudg. 7. 3.

Num. 21. 23.

chap. 2. 26.

e If it accept peace.

Ios. 8. 2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executors of his wil, Chap. 7. 1.

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou halt besieged a city long time, and made warre against it to take it, destroy not the trees therof by hewing an are into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further the. in the siege (for the tree of the field is mans life.)

20 Only thine trees which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the City that maketh warre with thee, vntill thou subduer it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affliction. 18 The disobedient child. 23 The body may not hang all night.

If one be found slain in the land which the Lord thy God giueth thee to possess, lying in the field, and it is not knowne who hath slaine him,

2 Then thine Elders and thy Judges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that City which is next vnto the slaine man, take out of the doue an heifer that hath not bene put to labour, nor hath drawne in the yoke.

4 And let the Elders of that cite bring the heifer vnto a floney valley, which is neither eared nor sowne, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Levi, (whom the Lord thy God hath chosen to minister, and to be in the name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that Cite that came nere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shedde this blood, neither haue our eyes seene it.

8 ¶ Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and shalt a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shawe her head, and pare her nails.

13 And she shall put off the garment that shee was taken in, and shee shall remaine in thine house, and be walled her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and shee shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued, and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to bee heirs: of that which he hath, he may not make the sonne of the beloued first borne: before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborn and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his Cite, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his city, This our sonne is stubborn and disobedient, and hee will not obey our admonition: he is a rioter and a drunkard.

21 Then all the men of his city shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may feare it, and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherit.

CHAP. XXII.

1 Hee commandeth to haue care of our neighbours goods. 5 The woman may not wear mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a Virgine. 23 The punishment of adultery.

Thou shalt not see thy brothers ore nor his sheepe goe astray, and withholden thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not nere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse, and so shalt thou doe with his camell, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withholden thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse, nor

This declareth that the pluralitie of wives came of a corrupt affeccion.

Or, while the sonne of the hand liueth,

As much as to two of the others.

Except he be vnworthy, as was Reuben, Iakobs sonne,

For it is the mothers duty also to instruct her children,

Which death also was appointed for blasphemers and idolaters: so that disobedient childrens is most horrible.

For Gods Law by his death is fastned, and nature abhorreth cruelty, Galat. 3.13.

Some reade, For man shall be instead of the tree of the field, to come out in the siege against thee,

This Law declareth how horrible a thing murder is, seeing that for one man a whole countrey shall be punished, except a remedie be found,

Or, rough, b That the bloodshed of the innocent beast in a folitarie place might make them abhorre the fact,

This was the prayer, which the Priests made in the audience of the people,

Signifying, that her former life must be changed, before shee could be ioyned to the people of God,

As hauing renounced parents and country, f This only was permitted in the warres: otherwise the Israelites could not marry strangers,

Exod. 23.4. a As though thou sawest it not,

showing the brotherly affection must be shewed, not onely to them that were nere vnto vs,

but also to them which are farre off,

Much more art thou bound to doe for thy neighbours person.

nor his ore fall downe by the way, and with-
drawe thy selfe from them, but shall lift them
by with him.

d For that were
to altar the order
of nature, and to
despise God,

5 ¶ The woman shall not weare that
which pertainerth vnto the man, neither shall
a man put on womans rayment: for all that
do so, are abomination vnto the Lord thy
God.

e If God detest
cruelly done to
little birds, how
much more to
man, made ac-
cording to his
image?

6 ¶ If thou find a birds nest in the way,
in any tree, or on the ground, whether they be
yong, or egges, and the dam sitting vpon the
yong, or vpon the egges, thou shalt not take
the dam with the yong.

7 But shalt in any wise let the damme goe,
and take the yong to thee, that thou mayest
prosper and prolong thy dayes.

f Thetenor of
this Law is, to
walke in simpli-
citie, and not to
be curious of
new inventions.

8 ¶ When thou buildest a new house,
thou shalt make a battlement on thy roo-
fe, that thou lay not blood vpon thine house, if
any man fall thence.

9 ¶ Thou shalt not sow thy vineyard
with diuers kinds of seedes lest thou de-
file the increase of the seed which thou hast sown,
and the fruit of the vineyard.

Num. 15. 38.

10 ¶ Thou shalt not plowe with an ore
and an asse together.

11 ¶ Thou shalt not weare a garment of
diuers sorts, as of wollen & linnen together.

12 ¶ Thou shalt make thee fringes vpon
the foure quarters of thy vesture, wherewith
thou coverest thy selfe.

g This is, be-
cause occasion that
he is slandered.

13 ¶ If a man take a wife, and when hee
hath lien with her, hate her,

14 And lay slanderous things vnto her
charge, and bring vp an euill name vpon her,
and say, Iooke this wife, and when I came
to her, I found her not a maid,

15 Then shall the father of the maid, and
her mother take and bring the signes of the
maids virginitie vnto the Elders of the city
to be gate.

16 And the maids father shall say vnto the
Elders, I gaue my daughter vnto this man
to wife, and he hateth her:

17 And loe, hee layeth slanderous things
vnto her charge, saying, I found not thy
daughter a maid: loe, these are the tokens of
my daughters virginitie: and they shall spread
the vesture before the Elders of the cite.

h Meaning, the
sheet, wherein the
signes of her vir-
ginitie were.

18 Then the Elders of the cite shall take
that man and chastise him,

19 And shall condemne him in an hundred
shekels of silver, & giue them vnto the father
of the maide, because he hath brought vp an
euill name vpon a maide of Israel: and shee
shall be his wife, and he may not put her away
all his life.

i For the fault of
the childredoun-
denth to the shame
of the parents:
therefore he was
recompensed
when he was
faultlesse,

20 ¶ But if this thing be true, that the
maide be not found a virgin,

21 ¶ Then they shall bring forth the maid
to the doore of her fathers house, and the men
of her cite shall stone her with stones to
death: for shee hath wrought folly in Israel:
by playing the whoore in her fathers house,
so thou shalt put euill away from among
you.

Leuit. 20. 10,

22 ¶ If a man bee found lying with a
woman married to a man, then they shall die
euen both twaine: to wite, the man that lay
with the wife, and the wife: so thou shalt put
away euill from Israel.

23 ¶ If a maide be betrothed vnto an hus-
band, and a man finde her in the towne, and
lie with her,

24 ¶ Then shall ye bring them both out vnto
the gates of the same cite, and shall stone
them with stones to death: the maide because
she cryed not, being in the city, and the man,
because he hath li humbled his neighbours
wife: so thou shalt put away euill from a-
mong you.

||Or, defiled.

25 ¶ But if a man finde a betrothed
maide in the field, and force her, and lie with
her, then the man that lay with her, shall die
alone.

26 And vnto the maide thou shalt doe no-
thing, because there is in the maid noll cause
of death: for as when a man riseth against
his neighbour and woundeth him to death, so
is this matter.

||Or, no sinne way-
thy death.

27 For he found her in the fieldes: the be-
trothed maide cried, and there was no man to
succour her.

k Meaning, that
the innocent can
not be punished.

28 ¶ If a man finde a maide that is not
betrothed, and take her and lie with her, and
they be found,

Exod. 22. 16,

29 ¶ When the man that lay with her, shall
giue vnto the maydes father fiftie shekels of
silver: and shee shall be his wife, because he
hath humbled her: hee cannot put her away
all his life.

l He shall not lie
with his stepmo-
ther: meaning
hereby all other
degrees forbid-
den, Leuit. 18.

30 ¶ No man shall take his fathers wife,
nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to Office. 2
What they ought to auoid, when they goe to warre. 3
Of the fugitive seruant. 4 To seee all kind of subor-
dome. 5 Of vsurie. 6 Of Vowes. 7 Of the
neighboures Vine and corn.

NOne that is hurt by burning, or that
hath his priue member cut off, shall en-
ter into the Congregation of the Lord.

2 ¶ A bastard shall not enter into the con-
gregation of the Lord: euen to his tenth ge-
neration shall he not enter into the Congre-
gation of the Lord.

3 ¶ The Ammonites and the Moabites
shall not enter into the Congregation of the
Lord: euen to their tenth generation shall
they not enter into the Congregation of the
Lord for euer,

a Eicher to beare
Office, or to
marry a wife.

b This was to
cause them to
live chastly, that
their posteritie
might not be
reieced.
Num. 13. 1.

4 ¶ Because they met you not with bread
and water in the way, when yee came out of
Egypt, and * because they hired against thee
Balaam the sonne of Beor, of Petor in A-
rami-nabarin, to curse thee.

c Hereby he
condemned all,
that further not
the children of
God in their voca-
tion.
Num. 22. 5, 6.

5 ¶ Neuertheless, the Lord thy God
would not hearken vnto Balaam, but the
Lord thy God turned the curse to a blessing
vnto thee, because the Lord thy God loved
thee.

6 ¶ Thou shalt not seeke their peace nor
their prosperitie all thy dayes for euer.

d Thou shalt
haue nothing to
doe with them.

7 ¶ Thou shalt not abhorre an Edomite:
for hee is thy brother, neither shalt thou ab-
horre an Egyptian, because thou wast a
stranger in his land.

8 ¶ The children that are begotten * of
them in their third generation, shall enter in
to the Congregation of the Lord.

e If the fathers
haue renounced
this idolatry, and
receiued Cir-
cumcision.

9 ¶ When thou goest out with thy hoste
against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is uncleane by that which cometh to him by night, hee shall goe out of the host, and shall not enter into the host.

11 But at euen hee shall wash himselfe with water, and when the sunne is downe, hee shall enter into the host.

f For the necessity of nature.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a piddle among thy weapons, and when thou wouldst sit downe without, thou shalt digge therewith, and returning thou shalt cover thine excrements.

g Meaning hereby, that his people should be pure both in soule and body.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine host shall be holy, that hee see no filthy thing in thee, and come away from thee.

h This is meant of the heathen, who seld for their masters cruelty, and embraced the true religion.
† Ebr gates.

15 ¶ Thou shalt not desire the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy cities, where it liketh him best: thou shalt not bere him.

i Forbidding hereby, that any gaine gotten of euill things, should be applied to the seruice of God, Micab. 1.7.
Exod. 22.35.
Leuit. 25.36.

17 ¶ There shall be no whoore of the daughters of Israel, neither shall there bee a whoore-keeper of the sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a whoore, nor the price of a dog into the house of the Lord thy God for any vow: for euery both these are abomination vnto the Lord thy God.

k This was permitted for a time for the hardnesse of their heart.
l If thou shew thy charity to thy brother, God will declare his loue toward thee.

19 ¶ Thou shalt not giue to blurie to thy brother: a blury of money, blurie of meate, blurie of any thing that is put to blurie.

20 ¶ Vnto a stranger thou mayest lend vpon blurie, but thou shalt not lend vpon blury vnto thy brother, that the Lord thy God may bless thee in all that thou sellest thine hand to, in the land whither thou goest to possesse it.

m If the vow be lawfull and godly.

21 ¶ When thou shalt bowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely requite it of thee, and so it should be sinne vnto thee.

n Being hired for tolabour.

22 But when thou abstainest from boweing, it shall be no sinne vnto thee.

23 ¶ That which is gone out of thy lippes, thou shalt keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

o To bring home to thine house.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou mayest rate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy bottle.

25 ¶ When thou comest into thy neighbours house, thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP XXIIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge.
24 Wages must not be retained. 26 The good must

not be punished for the bad. 27 The care of the stranger, fatherlesse and widow.

¶ When a man taketh a wife, and marryeth her, it is to be as hee himselfe doth in his eyes, because hee hath eiepled some filchinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

a Hereby God approoueth not that light diuorcement, but permitte it to auoid further inconvenience, Math. 19.7.

2 And when shee is departed out of his house, and gone her way, and marry with an other man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which rooke her to wife:

4 Then her first husband which sent her away, may not take her againe to be his wife, after that shee is defiled: for that is abomination in the sight of the Lord, & thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

b Seeing thereby dimitteth her, he iudgeth her to be vncleane and defiled.

5 ¶ When a man taketh a new wife, hee shall not goe a warre, neither shall hee be charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife which hee hath taken.

c That they might learne to knowe one anothers conditions, and so afterward liue in godly peace.

6 ¶ So man shall take the nether nor the upper millstone to pledge: for this gage is his liuing.

d Nor anything whereby a man getteth his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that the same shall die: so shalt thou put euill away from among you.

Leuit. 19.3.

8 ¶ Take heed of the plague of leproisie, that thou observe diligently, and doe according to all that the Priests of the Leuites shall teach you: take heede yee doe as I commanded them.

9 Remember what the Lord thy God did vnto Miriam by the way after that ye were come out of Egypt.

Numb. 12.10.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

e As though thou wouldst appoint what thou haue, but shalt receiue what he may spare.

11 But thou shalt stand without, and the man that borroweth it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

f Though hee would be vnthankfull, yet God will not forget it.

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and bless thee: and it shall bee righteousness vnto thee before the Lord thy God.

Leuit. 19.13: Job. 4. 14.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

2. K. Reg. 14.6.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for hee is poore, and therewith sustaineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

2. Chron. 25.4. iere 31.29,30. ezek. 18.20.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes

Leuit. 19. 9. and 33. 22.

|| Dr. pathos
time elaps.

|| Or the grapes
of thy vineyard.
b God iudged
them not mind-
full of his bene-
fice, except they
were beneficial
unto others.

a widowes consent to pledge.

18 But remember that thou wast a ser-
uant in Egypt, and how the Lord thy God
delivered thee thence. Therefore I command
thee to doe this thing.

19 ¶ When thou cuttest downe thine
haruest in thy field, and hast forgotten a
sheaf in the field, thou shalt not goe againe,
to fetch it: but it shall be for the stranger, for the
fatherlesse, and for the widow: but the Lord
thy God may blisse thee in all the workes of
thine hands.

20 When thou hast cutt thine olive tree,
thou shalt not goe ouer the boughes againe,
but it shall be for the stranger, for the father-
lesse, and for the widow.

21 When thou gatherest thy vineyard,
thou shalt not gather the grapes cleane after
thee, but they shall be for the stranger, for the
fatherlesse, and for the widow.

22 And remember that thou wast a ser-
uant in the land of Egypt: therefore I com-
mand thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 9 To raise vp seed
to the kinsman. 11 To what case a woman's hand
must be cut off. 13 Of iust weights and measures.

19 To destroy the Amalekites.

When there shall be strife betwixt men,
and they shall come vnto iudgement,
and sentence shall be giuen vpon them, and
the righteous shall be iustified, and the wicked
condemned.

2 ¶ Then if so be the wicked be worthy to
be beaten, the Iudge shall cause him to lie
downe, and to be beaten before his face, ac-
cording to his trespass, vnto a certain num-
ber.

3 ¶ Fourtie stripes shall hee come him to
haue, and not past: lest if hee should exceed
and beat him above that with many stripes,
thy brother should appeare despised in thy
sight.

4 ¶ When shalt not mouest the eye that
createth out the caner.

5 ¶ If brethren dwell together, and one
of them die and haue no sonne, the wife of the
dead shall not marry without, that is, vnto a
stranger, but his kinsman shall go in vnto
her, and take her to wife, and doe the kins-
mans office to her.

6 And the first borne which the bea-
reth, shall succeed in the name of his brother which
is dead, that his name be not put out of Is-
rael.

7 And if the man will not take his kins-
woman, then let his kinswoman goe vp to
the gate vnto the Elders and say, My kins-
man refused to raise vp vnto his brother a
name in Israel: he will not doe the office of
a kinsman vnto me.

8 Then the Elders of his citie shall call
him and commune with him: if he stand and
say, I will not take her,

9 Then shall his kinswoman come vnto
him in the presence of the Elders, and loose
his shoe from his foot, and spit in his face,
and answer, and say, So shall it be done vnto
that man, that will not build vp his bro-
thers house.

10 And his name shall be called in Israel.

The house of him which doe is put off.

11 ¶ When men liue together, and one
another, if the wife of the one come agayne, for
to rise her husband out of the hands of him
that smiteth him, and put fourth her hand,
and taketh him by his plumes,

12 Then thou shalt cut off her hand: that
eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two
maner of weights, a great and small.

14 Neither shalt thou haue in thine house
dimes & measures, a great and a small:

15 But thou shalt haue a right and iust
weight: a perfect and a iust measure shalt
thou haue, that thy daies may be lengthened
in the land, which the Lord thy God giueth
thee.

16 For all that doe such things, and all
that doe unrighteous, are abomination vnto
the Lord thy God.

17 ¶ Remember what Amalek did vnto
thee by the way, when ye were come out of
Egypt:

18 How he met thee by the way, and smote
the hindmost of you, all that were feeble
behind thee, when thou wast faint and we-
rie, and he feared not God.

19 Therefore, when the Lord thy God
shall giue thee rest from all thine enemies
round about in the land which the Lord thy
God giueth thee for an inheritance to possi-
esse it, then thou shalt put out the remem-
brance of Amalek from vnder heaven: for-
get not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must
protest when they offer them. 12 The title of the third
year. 13 Their protestation in offering it. 19 To
what honour God preferreth them which acknowledge
him to be their Lord.

Also when thou shalt come into the land
which the Lord thy God giueth thee for
inheritance, and shalt possess it and dwell
therein,

2 ¶ When shalt thou take of the first of all
the fruits of the earth, and bring it out of the
land that the Lord thy God giueth thee, and
put it in a basket, & goe vnto the place, which
the Lord thy God shall chuse to place his
Name there.

3 And thou shalt come vnto the Priest
that shall be in those daies, and say vnto him,
I acknowledge this day vnto the Lord thy
God, that I am come vnto thy country,
which the Lord swore vnto our fathers for
to giue vs.

4 Then the Priest shall take the basket
out of thine hand, and let it down before the
altar of the Lord thy God.

5 And thou shalt kneele and lay before
the Lord thy God, A Syrian was my father,
who being ready to perish for hunger, went
down into Egypt, and sojourned there with
a small company, and grew there vnto a na-
tion, great, mighty, and full of people.

6 And the Egyptians vexed vs, and promi-
sed to make troubled vs, and laded vs with cruel boi-
dage.

7 But when we cried vnto the Lord,
and

c This law im-
porch, that
godly thame-
fastnesse be pre-
served: for it is
an horrible
thing to see a
woman past
shame.

¶ Ezech. and
Ezech. made
Exod. 13. 36.

Exod. 17. 8.

f This was par-
ly accomplished
by Saul, about
450. yeeres af-
terward.

a By this cere-
monie they ac-
knowledge
that they recei-
ued the land of
Canaan, as a free
gift of God.
b To be called
vpon, serued and
worshipped spi-
ritually, Chap.
12. 5.

c Meaning, Iac-
kub, who Ierued
20. yere in Syria.
d Onely by Gods
mercy, and not
by their fathers
deseruings.

e Alleging the
promises made
to our fathers,
Abraham, Izhak

God

God of our fathers, the Lord heard our voice, and looked on our adversity, and on our labour, and on our oppression.

8 And the Lord brought us out of Egypt in a mighty hand, and a stretched out arm, with great terriblest, both in signs and wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milke and honey.

f In token of a thankfull heart and mindfull of this benef.

10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, hast given me, and thou shalt see it before the Lord thy God, and worship before the Lord thy God.

g Signifying, that God giueth vs not goods for our felues only, but for their vies also which are committed to our charge.

11 And thou shalt reioyce in all the good things which the Lord thy God hath given unto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

h Without hypocritie,

12 ¶ When thou hast made an end of thy thing of the tithes of thine increase, the third yere which is the yere of tithing, and hast given it unto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

Chap. 14. 27.
i Of malice and contempt,

13 ¶ When thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, I also haue giuen it unto the Leuite, and to the stranger, to the fatherlesse, and to the widow, according to all thy Commandements which thou hast commanded mee: I haue feared none of the Commandements, nor forgotten them.

k Or, for any necessity.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish through uncleanness, nor giuen ought thereof for the dead, but haue hearkened unto the voyce of the Lord, my God: I haue done after all that thou hast commanded me.

l By putting them to any profane vie.
m As farre as my flesh nature would suffer: for els as David and Paul say, there is not one iust, Psal. 143. rom. 3. 10.

15 Look downe from thine holy habitation, even from heauen, and bless thy people Israel, and the land which thou hast given vs (as thou swarest unto our fathers) the land that floweth with milke and honey.

n With a good and simple conscience,

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, and lawes: heepe them therefore, and doe them with all thine heart, and with all thy soule.

o Signifying, that there is a mutual bond betwene God, and his people.
Chap. 3. 6. & 14. 2

17 Thou shalt set by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken unto his voyce.

Chap. 4. 7. & 13. 1

18 ¶ And the Lord hath set thee by this day to be a precious people unto him (as he hath promised thee) and that thou shouldst keepe all his commandments,

Chap. 7. 6. & 14. 3

19 And to make thee high above all nations (which he hath made) in praise, and in name, and in glory, and that thou shouldst be an holy people unto the Lord thy God, as he hath said,

CHAP. XXVII.

2 They are commanded to write the Law upon stones for a remembrance. 5 Also to build an altar. 13 The offerings are given on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keep all the commandments, which I command you this day.

As God minister, and charged with the lame.
Lev. 4. 1.

2 And when ye shall passe over Jordan, into the land which the Lord thy God giueth thee, thou shalt set thee up great stones and plaister them with plaister,

b God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his service.
Exod. 20. 25. 26. 3. 31.

3 And shalt write upon them all the wordes of the Law, when thou shalt come out: that thou maiest go into the land which the Lord thy God giueth thee: a land that floweth with milke and honey, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe over Jordan, ye shall set up these stones which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an Altar, even an Altar of stones: thou shalt lift none upon instrument upon them.

c The Altar should not be carefully wrought, because it should continue but for a time: for God would have but one Altar in Iudah.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write upon the stones all the wordes of this Law: well and plainly.

d That every one may well read it, and understand it.

9 And Moses and the Elders of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

e This condition on God hath bound thee vnto, that if thou wilt be his people, thou must keepe his Law.

10 ¶ Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim, to bless the people when ye shall passe over Jordan: Simeon and Leui, and Iudah, and Iuchar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the carvers, and putteth it in a secret place: And all the people shall answer and say, So be it.

16 Cursed be he that curseth his father and his mother: And all the people shall say, So be it.

17 Cursed be he that removeth his neighbours mark: And all the people shall say, So be it.

18 Cursed be he that maketh the blind goe out of the way: And all the people shall say, So be it.

19 Cursed be he that hindereth the sight of the stranger, the fatherlesse, the widow: And all the people shall say, So be it.

20 Cursed be he that lieth with his fathers

f Meaning, Bphraim and Manasse.

g Signifying, that if they would not obey God for love, they should be made to obey for feare.

h Vnder this he conuinceth all the corruption of Gods service, and the transgression of the 6. h. table.

i Or, contentment, and this appertainteth to the second table.

k He condemneth all injuries and exactions.

l Meaning, that helpe he not, and counsell he not his neighbour.

thats

m In committing villenies against him, Lev. 20. 11. chap. 23. 30. 22. 10.

a Meaning his wives mother.

o For God that teach in secret, will revenge it, Eccl. 12. 13.

Gd. 3. 10.

Levi. 26. 3.

a He will make thee the most excellent of all people.

b When thou thinkest thyself forsaken.

c Thou shalt live wealthy.

d Thy children and succession.

e All things enterprises shall have good success.

f Meaning many ways.

g God will bless us, if we do our duty, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heaven, Chap. 15. 6.

others will: for he hath uncovered his iniquities: I hate: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast, And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father: or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour secretly: And all the people shall say: So be it.

25 Cursed be he that taketh a reward to put to death innocent blood: and all the people shall say: So be it.

26 Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the commandments. 15 The threatenings to the contrary.

IF thou shalt obey diligently the voice of the Lord thy God, and observe and do all his commandments which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt obey the voice of the Lord thy God.

3 Blessed shalt thou be in the city, and blessed also in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe.

5 Blessed shall be thy basket & thy dough.

6 Blessed shall thou be when thou comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee another way.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou seest thine hand to, and will bless thee in the land which the Lord thy God giveth thee.

9 The Lord shall make thee an holy people unto himselfe: as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

10 Then all the people of the earth shall see that the name of the Lord is called upon over thee, and they shall be afraid of thee.

11 And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord thy God giveth thee.

12 The Lord shall open unto thee his good treasure, even the heaven to give rain unto the land in due season, and to bless all the work of thine hands, and thou shalt lend unto many nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head

and not the tail: and thou shalt be above many, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I command thee this day, to keep and to do them.

14 But thou shalt not decline from any of the words, which I command you this day, either to the right hand or to the left, to go after other gods to serve them.

15 But if thou wilt not obey the voice of the Lord thy God, to keep and to do all his commandments, and his ordinances, which I command thee this day, then all these curses shall come upon thee, and overtake thee.

16 Cursed shall thou be in the city, and cursed also in the field.

17 Cursed shall thy basket be, and thy dough.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.

20 The Lord shall send upon thee pestilence, trouble, and all manner of sickness, which thou shalt not be able to heal, and which thou shalt not be able to cure, and which thou shalt not be able to mend.

21 The Lord shall make thy pestilence cleave unto thee, until he hath consumed thee from the land, whither thou goest to possess it.

22 The Lord shall smite thee with a consumption, and with the fever, and with a burning ague, & with fervent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee until thou perish.

23 And the hearn that is over thine head, shall be thy snare, and the earth that is under thee, vion.

24 The Lord shall give thee for the raine of thy land, dust and ashes: even from heaven shall it come down upon thee, until thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee such wayes before them, and shalt be scattered throughout all the kingdoms of the earth.

26 And thy carcasses shall be meat unto all foules of the ayre, and unto the beasts of the earth, and none shall fear them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scabber, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madness, and with blindness, and with swoynng of heart.

29 Thou shalt also grope at noone daies, as the blind gropeth in darkness, and shalt not prosper in the wayes: thou shalt never be delivered from thine oppressors, and thou shalt be as the dog that barketh, and no man shall succour thee.

30 Then shalt thou detest a son in law, & another man shall be with thee: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not eat the fruit thereof.

Or, the law.

Levi. 26. 14. Lament. 2. 17. Malas. 2. 3. Lament. 1. 20.

Or, first.

Or, pestilence.

Levi. 26. 16.

Or, drought.

k It shall give thee no more moisture, then if it were of brass, Or, out of the way, as dust raised with winds.

l Some read, thou shalt be a terror and fear when they shall hear how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a refection, which signifieth thy wickedness.

n In things most evident & cleare, thou shalt lack discretion and judgement.

Or, much is common.

21 Whosoever shall be slain by the sword, and thou shalt see that he is slain, thou shalt not be violent to him any more before thy face, and shall not be refused unto thee: thy people shall be given unto thine enemies, and no man shall rescue them from thine hand.

22 Thy sonnes and thy daughters shall be given into their hands, and thou shalt see that they are slain, and thou shalt see that they are slain, and thou shalt see that they are slain.

23 The fruit of thy land, and all thy labour, shall a people which thou knowest not, eat, and thou shalt see that they are slain, and thou shalt see that they are slain.

24 So that thou shalt be mad for the sight which thine eyes shall see.

25 The Lord shall smite thee in the knees, and in the thigh, and thou shalt see that they are slain, and thou shalt see that they are slain, and thou shalt see that they are slain.

26 The Lord shall bring thee to thy king (which thou shalt see that they are slain) unto a nation, which neither thou nor thy fathers have known, and there thou shalt serve other gods, even wood and stone.

27 And thou shalt be a wonder, a proverb, and a common talk among all people, which the Lord shall say.

28 Thou shalt carry much seed into the field, and shalt gather but little in: for the caterpillars shall destroy it.

29 Thou shalt plant a vineyard, and shalt see that they are slain, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat it.

30 Thou shalt have olive trees in all thy coasts, but shalt not anoint thy self with the oil: for the olives shall fall.

31 Thou shalt breed oxen and daughters, but shalt not have them: for they shall go into captivity.

32 All thy trees and fruit of thy land shall the grasshopper consume.

33 The stranger that is among you, shall climb above thee by on his: and thou shalt come downe beneath alone.

34 Wee shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the tail.

35 Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyest not the voice of the Lord thy God to keep his commandments, and his ordinances, which he commanded thee.

36 And they shall be upon thee for signs, and upon thy seed for ever.

37 Because thou hast not the Lord thy God with thee, and with a good heart thou shalt see the abundance of all things.

38 Therefore thou shalt serve thine enemies which the Lord shall send upon thee, in hunger, and in thirst, and in nakedness, and in need of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

39 The Lord shall bring a nation upon thee from far, even from the end of the world flying swift as an Eagle, a nation whose tongue thou shalt not understand.

40 A nation of a fierce countenance, which will not regard the person of the old,

nor have compassion of the young.

41 The same shall eat the fruit of thy earth, and the fruit of thy land, until thou be destroyed. He shall smite thee with wheat, and wine, and oil, and shall increase the increase of thy hire, and the flocks of thy sheep, until he have brought thee to nought.

42 And he shall besiege thee in all thy cities, until thine high and strong walled cities, which thou trustest in, as the Lord: and he shall besiege thee in all thy cities, throughout all thy land, which the Lord thy God hath given thee.

43 And thou shalt eat the fruit of thy house, even the flesh of thy sons, and thy daughters which the Lord thy God hath given thee. During the siege and straitness, wherein thine enemies shall inclose thee.

44 So that the man (that is tender and exceeding dainty among you) shall be grieved at his brother, and at his wife that lieth in his bosom, and at the servant of his children, which he hath loved.

45 For fear of giving unto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege and straitness, wherein thine enemy shall besiege thee in all thy cities.

46 The tender and dainty woman among you, which never would venture to set the sole of her foot upon the ground (for her softness and tenderness) shall be grieved at her husband that lieth in her bosom, and at her son, and at her daughter.

47 And at her afterbirth, that shall come out from between her feet: and at her children which she shall bear: for when all things lack, she shall eat them secretly, during the siege and straitness, wherein thine enemy shall besiege thee in all thy cities.

48 If thou wilt not hearken and do all the words of this Law (that are written in this book), and fear this glorious and fearful name, THE LORD THY GOD,

49 Then the Lord will make thy plagues wonderful, and the plagues of thy land, even great plagues, and of long continuance, and sore diseases, and of long duration.

50 Moreover, he will bring upon thee all the diseases of Egypt, wherein thou wast afraid, and they shall cleave unto thee.

51 And every sickness, and every plague which is not written in the book of this Law, will the Lord heape upon thee, until thou be destroyed.

52 And yet shall hee leave some in number, where yet were as the stars of heaven in multitude, because thou wouldst not hearken the voice of the Lord thy God.

53 And as the Lord hath relayed out upon thee, to do thee good, and to multiply thee, so he will rejoyce over thee, to destroy thee, and bring thee to nought, and yet shall hee root thee out of the land, whither thou goest to possess it.

54 And the Lord shall scatter thee among all people, from the one end of the world unto the other, and there thou shalt serve other gods, which thou hast not known, nor thy fathers, even wood and stone.

55 Also among these nations thou shalt find

o When they shall returne from their captiuidia.

p As he did Manassah, Iosachim, Zedechias and others.

Rev. 24. 9 & 25. 9. 1 King. 9. 7.

Micb. 6. 15. berr. 1. 6.

|| Or, he shaken before they be ripe.

q Under one kind be contained all the vermine which destroy the fruits of the land, and this is an evident token of Gods curse.

r Gods plagues shall be evident signes that he is offended with thee.

|| Or, barbarous, cruel, or impatient.

Luit. 1. 6. 29. 2. King. 6. 29. Lam. 4. 10. berr. 2. 3.

Chap. 15. 9.

f As came to passe in the dayes of Ioram king of Israel, 2. Kin. 6. 29, and wherein Romans besieged Ierusalem, Hunger shall so bite her, that she shall be ready to eat her child before it be delivered, n For he that offendeth in one, is guilty of all, lam. 3. 10.

x Declaring that God hath infirm meanes to plague the wicked, besides them that are ordinary or written, Chap. 10. 33.

y Signifying, that is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

finde no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Wouldst God it were evening, and at evening thou shalt say, Wouldst God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by the way wherof I said unto thee, Thou shalt see it no more againe: and there ye shall sell your selves unto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

1 The people are exhorted to observe the commandments. 10 The whole people from the highest to the lowest, are comprehended under Gods covenant. 19 The punishment of him that flattereth himselfe in his wickedness. 24 The cause of Gods wrath against his people.

These are the words of the Covenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, besides the covenant which he had made with them in Horeb.

2 And Moses called all Israel, and said unto them, Ye have seene all that the Lord did, before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land,

3 The great temptations which thine eyes have seene, those great miracles and wonders:

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare unto this day.

5 And I have led you forty yere in the wilderness: your clothes are not waxed old upon you: neither is thy shoe waxed old upon thy foot.

6 Ye have eaten no bread, neither drunken wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After ye came unto this place, and Sihon king of Heshbon, and Og king of Basan came out against us unto battell, and we slew them,

8 And tooke their land, and gave it for an inheritance unto the Rubenites, and to the Gadites, and to the half tribe of Manasse.

9 Keep therefore the words of this covenant, and doe them, that ye may prosper in all that that ye shall doe.

10 Ye stand this day every one of you, before the Lord your God: your heads of your tribes, your elders, and your officers, even all the men of Israel:

11 Your children, your wives, & thy stranger that is in thy campe, from the hewer of thy wood, unto the drawer of thy water.

12 That thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people unto himselfe, and that hee may be unto thee a God, as he hath said unto thee, and as he hath twine unto thy fathers, Abraham, Isaac, and Jacob.

14 Neither make I this Covenant, and this oath with you only,

15 But as well with him that standeth here with us this day before the Lord our God, as with him that is not here with us this day.

16 For ye know how we have dwelt in the land of Egypt, and how we passed through the mides of the nations which ye passed by.

17 And ye have seene their abominations, and their idoles (wood and stone, silver and gold) which were among them.

18 That there should not be among you man nor woman, nor family, nor tribe which should turne his heart away this day from the Lord our God, to goe and serve the gods of these nations, and that there should not be among you any roote that hyingeth forth gall and wormewood,

19 So that when hee heareth the words of this curse, he bliseth himselfe in his heart, saying, I shall have peace, although I walke according to the inhumens of mine owne heart, thus adding drunkenness to thirst.

20 The Lord will not be mercifull unto him, but then the wrath of the Lord and his felicitie shall smite against that man, and every curse that is written in this booke, shall lye upon him, and the Lord shall put out his name from under heaven,

21 And the Lord shall separate him unto enill out of all the tribes of Israel, according unto all the curses of the Covenant, that is written in the booke of this Law.

22 So that the generation to come, even your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord hath smite it:

23 For all that land shall burne with himstone and salt: it shall not be sown, nor bring forth, nor any grasse shall grow there in, like as in the overthrowing of Sodom, and Gomorah, Admah, and Seboim, which the Lord overthrow in his wrath and in his anger.)

24 Then shall all nations say, Wherefore hath the Lord done thus unto this land, how fierce is this great wrath?

25 And they shall answer, Because they have forsaken the covenant of the Lord God of their fathers, which hee had made with them when he brought them out of the land of Egypt.

26 And went and served other gods, and worshipped them: even gods which they knew not, and which had given them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring upon it every curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

h Meaning, their posteritie.

i Such siane as the bitter fruit thereof might choke and destroy you.

|| Or, flatter, k For as he that is thirsty, desireth to drinke much, so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

l Gods plagues upon them that rebell against him, shall be so strange, that all ages shall be astonished.

Gen. 19. 24. 25.

1 Kings 9. 8. 10. 11.

|| Or, which had not given them a land to possess.

|| Or, thou shalt be in doubt of thy life.

x Because they were vnmindfull of that miracle, when the sea gave place for to passe thorow,

a That is, the articles or conditions.

b At the first giving of the Law, which was forty yeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to understand the mysteries of God, if it be not given him from above.

e Made by mans arte, but Manna, which is called the bread of Angels.

Chap. 4. 6. 1 Kings 2. 3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure covenant, divided a beast in twaine, and past betweene the parts divided, Gen. 15. 10.

m Moses hereby great indignation, and hath cast them into reprooeth their another land, as appeareth this day.

29 The secret things belong to the Lord our God, but the things revealed belong unto vs, and to our children for ever, that wee may doe all the word of this Law.

and their negligence that regarde not that which God hath revealed vnto them, as the Law,

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 21 All excuse of ignorance is taken away. 25. 29 Life and death is set before them. 30 The Lord is their life which obey him.

Now when all these things shall come upon thee, either the blessing or the curse which I have set before thee, and thou shalt turne into thine heart among all the nations, whither the Lord thy God hath driven thee,

a By calling to remembrance, both his mercies, and his plagues.

2 And shalt returne vnto the Lord thy God, & obey his voice in all that I command thee this day: thou and thy children with all thine heart, and with all thy soule.

b In true repentance is nonehy pocitie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God had scattered thee.

c Euen to the worlds end. d And bring thee into thy country.

4 Though thou werest cast vnto the vtmost part of heauen, from thence will the Lord thy God gather thee, and from thence will hee take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shew thee fauour, and will multiply thee about thy fathers.

e Which will purge all thy wicked affections, which is not in thine owne power to doe.

6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

g He meaneth not that God is subiect to these passions, or reioyce, or be sad: but he vlieth this manner of speech, to declare the loue that hee beareth vnto vs.

8 Returne thou therefore, and obey the voice of the Lord, and doe all his commandments, which I command thee this day.

h The Law is so euident, that none can pretend ignorance.

9 And the Lord thy God will make thee plentiful in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe and a rejoyce ouer thee to doe thee good, as hee reioyced ouer thy fathers.

i B. heauen and the sea, he meaneth places most farre distant.

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 For this commandment which I command thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, Who shall goe by for vs to heauen, and bring it vs, and cause vs to heare it, that wee may doe it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall goe ouer the sea for

vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the word is very nere vnto thee: euen in thy mouth and in thine heart, for so doe it.

15 Beholde, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, to loue the Lord thy God, to walk in his waies, and to keepe his commandments, and his ordinances and his lawes, that thou mayest liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possess it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced, and worship other gods, and serue them.

18 I pronounce vpon you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordan to possess it.

19 I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seed may liue:

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lord swore vnto thy fathers, Abraham, Isaac, and Iacob, to giue thee.

CHAP. XXXI.

2. 7 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 Hee giueth the Law to the Levites, that they should read it to the people. 19 God giueth them a song as a witness betwene him and them. 21 God confirmeth Ioshua. 29 Moses sheweth them that they will rebel after his death.

Then Moses went and spake these wordes vnto all Israel,

2 And said vnto them, I am an hundred and twenty yeere olde this day: I can no more goe out and in: also the Lord hath laid vnto me, Thou shalt not goe ouer this Iordan.

3 The Lord thy God will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possess them. Ioshua hee shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to Sion and to the king of the Amorites, and vnto their land, whom hee destroyed.

5 And the Lord shall giue them before you, that yee may doe vnto them according vnto euery commandment, which I haue commanded you.

6 Blinke vpon your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and said vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworn vnto thy fathers, to giue thee, and thou shalt giue it them to inherite.

k Euen the Law and the Gospel, I By faith in Christ.

m So that to loue and obey God, is onely life and felicitie. n He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

Chap. 4. 16.

o That is, loue and obey God: which thing is not in mans power, but God Spirit onely worketh it in his elect.

a I can no longer execute mine office.

Numb. 20. 11. chap. 3. 6.

Numb. 27. 18.

Numb. 11. 34.

b Into your hands.

Chap. 7. a.

h Or, be of good courage.

c For he that must gouerne the people, hath need to be valiant to repress vice, and constant to maintaine vertue.

Signifying that man can neuer be of good courage, except he be perwaded of Gods fauour and assistance.

Nehem. 8. 9.
Chap. 1. 5. 1.

Before the Ark of the couenant which was the figure of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

Of commands-ment.

g In a cloude that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatry, by remembering Gods benefits.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

8 And the Lord himselfe doth a good force: he will be with thee: hee will not forsake thee, neither forsake thee: feare not therefore, nor be discouraged.

9 And Moses wrote this Law, and delivered it vnto the Priests the sonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, Every seventh yeere when the yeere of freedom shall be in the feaste of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God in the place which hee shall chuse, thou shalt reade this Law before all Israel, that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law.

13 And that their children which haue not known it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe out Ioshua to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold, the dayes are come, that thou must doe: Call Ioshua, and stand yee in the Tabernacle of the congregation, that I may giue him a charge. So Moses and Ioshua went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers and this people will rise vp and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waite vpon thee against that day, and I will forsake thee, and will hide my face from thee: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, I see not these troubles come vpon me, because God is not with mee.

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this song for you, and teach it to the children of Israel: put it in their mouthes, that this song may be my witness against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that I should give it vnto them, and they shall eat, and fill themselves, and waxe fat: then shall they turne vnto other gods, and serue them, and contemne mee, and breake my Couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answer them to their face, as a witness: for it shall not be forgotten out of the mouthes of their posterity: for I know their imagination which they goe about when now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill hee had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may be there for a witness against thee:

27 For I know thy rebellion & thy stiff necke: behold, I bring yet euill vnto thee this day: for thou art rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these words in their audience, and call ben- uen and earth to record against them.

29 For I am sure that after my death ye will utterly bee corrupt, and turne from the way which I haue commanded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lord, by promouing him to anger thow the worke of your hands.

30 ¶ Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill hee had ended them.

CHAP. XXXII.

The song of Moses containing 7 Gods benefits toward the people, 15 and their ingratitude toward him, 20 Gods menaceth them, 21 and speaketh of the vocation of the Gentiles, 46 Moses comman- deth to teach the Law to the children, 49 Gods pre- sence with the people.

Hearken ye o heathens, and I will speake, and let the earth heare the words of my mouth.

2 My doctrine shall drop as the raine, and my speech shall fill as the dew, as the shower vpon the herbes, & as the great raine vpon the grass.

3 For I will publish the name of the Lord: give ye glory vnto our God.

4 Perfect is the worke of the mighty God, for all his wayes are iudgement: God is true, and without wickedness: just, and righteous is he.

5 They haue corrupted themselves toward him by their vice, not bring his children, but a froward and crooked generation.

6 Doe ye so toward the Lord, O foolish people.

1 That these euils are come vpon them because they forsooke me.

Ios. 1. 6.

m Of thine in- deliance, when thou shalt turne away from the doctrine contai- ned therein, n As gouernors, iudges and mag- istrates.

o By idolatry and worshipping images, which are the worke of your hands.

a As witnesses of this peoples in- gratitude, b He desireth that hee may speake to Gods glory, and that the people as the green grasse may receiue the dew of his doctrine, c The Hebrew word is Rucke, noting that God onely is mighty, faithful and con- stant in his pro- mise.

d Not according to the common creation, but he hath made thee a new creature by his Spirit,

e When God by his providence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To reach them to flee,

g Meaning of the land of Canaan, which was high in respect of Egypt.

h That is abundance of all things, even in the very rocks, *Jer. vii. 1.*

k By changing his service for their superstitions.

l Scripture calleth new, what soever man inuenteith, be the error neuer so old.

m Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen. *Rom. 10. 19.*

n Which I haue not fauoured, nor given my lawes vnto them,

people and vnto thee: Is not he thy father, that hath bought thee: he hath made thee, and proportioned thee.

7 Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high God diuided to the nations their inheritance, when he separated the lottes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: *Isaiah 60. 21.* Jacob is the lot of his inheritance.

10 Yes found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an Eagle stretcht by her nest, fluttreth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings.

12 So the Lord alone led him, and there was no strange god with him.

13 He carried him vp to the high places of the earth, that he might eat the fruits of the fields, and he caused him to sucke honie out of the stone, and oyle out of the hard rocke.

14 Butter of kine, and milke of sheepe with fat of the lambe, and rammes fed in Bashan, and goats with the fat of the graines of wheate, and the reb liquour of the grape hath thou drunk.

15 But hee that should haue bene thy right, when hee waied far, spured with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke thee, he made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods, they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: new gods, that came newly by, whome their fathers feared not.

18 Thou hast forgotten the mighty God, that begat thee, and hast forgotten God that foined thee.

19 The Lord then saw it, and was angry for the prouocation of his lawnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with char which is not God: they haue prouoked mee to anger with their vanities: and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrows vpon them.

24 They shall be burnt with hunger, and

consumed with heat and with bitter destruction: I will also end the teeth of beasts vpon them with the venom of serpents creeping in the dust.

25 The sword shall kill them without: and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men.

27 Gane that I feared the furie of the enemy, lest the aduersaries should waxe proud, and lest they should say, Our hand and not the Lord hath done all this.

28 For they are a nation voyde of counsel, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their latter end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had shut them up.

31 For their God is not as our God, even our enemies bring iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poison of dragons, and the cruell gall of asps.

34 Is not this laid in store with me, and sealed by among my treasures.

35 Vengeance & recompence are mine: *Ecclesi. 3. 1. rom. 12. 19. heb. 10. 30* their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and repent towards his seruantes, when hee seeth that their power is gone, none shall be in hold, nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted.

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp and helpe you: let him be your rescue.

39 Behold now, for I am he, and there is no gods with mee: I will and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift by mine hand to heauen, and say, I liue for euer.

41 If I were my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunke with blood, (and my sword shall eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 Nations, praise his people: for he will auenge the blood of his seruantes, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

o They shall slaine both in the field and at home.

p Reioicing to see the godly afflicted, and abusing that to the shew, which is wrought by Gods hand.

q They would consider the licitie that was prepared for them, if they had obeyed God.

r The fruits of the wicked are as poison, detestable to God and dangerous for man.

Or, change his minde. When neither strong nor weak in a manner remains.

1 Sam. 2. 6. I will and giue life. I wound, and I make whole. Wisd. 1. 6. 13.

That is, I sweare, &c. Gen. 1. 4. 23.

Rom. 15. 10. Whether the blood of Gods people be shed for their finnes, or shall of their faith, he promieth to reuenge it.

Mor. Iohana.

Chap. 6. 6. and
11. 18;x For I will per-
forms my pro-
mise vnto you,
Ihu. 55. 10.
2 Tim. 37. 12.

Gen. 38. 8.

Num. 10. 25. 28.
and 33. 38.

Num. 10. 12. 13.

and 27. 14.

Mor. Iohana.

y You were not
earnest and com-
fiant to main-
taine mine ho-
nour.

44 ¶ When Moses came and spake all the words of this song in the audience of the people, he said // Hoshana the sonne of Nun.

45 ¶ When Moses had made an end of the speaking all these words to Israel,

46 ¶ Then he said vnto them, ¶ Set your hearts vnto all the words which I testify against you this day, that yee may command them vnto your children, that they may ob-
temper and doe all the words of this Law.

47 ¶ For it is no vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither yee go ouer Iordan to possess it.

48 ¶ And the Lord spake vnto Moses the selfsame day, saying,

49 ¶ Go vp into this mountaine of Abarim, vnto the mount Sebo, which is in the lande of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession.

50 And die in the mount whiche thou goest vp vnto, and thou shalt be gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people.

51 ¶ Because yee * trespass against mee among the children of Israel, at the waters // of Meribah, that is Madeth in the wilderness of Sin: for ye * sanctified me not among the children of Israel.

52 ¶ Thou shalt therefore see the land before thee, but shalt not goe thither, I mean, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 ¶ Moses before his death blessed all the tribes of Israel. 26 There is no god like the God of Israel:

29 ¶ Nor any people like vnto you.

NOW this is the * blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 ¶ The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten * thousands of Saints, and at his right hand a fiery Law for them.

3 ¶ Though hee loue the people, yet * all thy Saints are in thine handes: and they are humbled at * thy seete, to receiue thy words.

4 ¶ Moses commaunded vs a Law for an * inheritance of the Congregation of Iacob.

5 ¶ Then // he was among the // righteous people, as King, when the heads of the people, and the tribes of Israel were assem-
bled.

6 ¶ Let * Reuben liue, & not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and said, Hear, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall bee * sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Levi he said, Let thy * Thummim and thine Urim be with thine holy one, whom thou dost procure in Passah,

and thou shalt cause him to strike at the waters of Meribah.

9 ¶ The Lord said vnto his father, and to his mother, ¶ I haue not leene him, neither knew he his brethren, nor knew his owne children: for they obscured thy word, and kept thy covenant.

10 ¶ They shall teach Iacob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thy altar.

11 ¶ Blessed, O Lord, his substance, and accept the worke of his hands: * I smite thozam the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Benjamin he said, The beloved of the Lord shall * dwell in safety by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.

13 ¶ And of Joseph he sayd, Blessed of the Lord is his land: for the sweetnesse of heauen, for the dew and for the // depth lying beneath,

14 And for the sweet increase of the Sun, and for the sweete increase of the moune,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the old hills.

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the // bush shall come vpon the head of Joseph, and vpon the top of the head of him that was * separated from his brethren.

17 His beauty shall bee like his first borne bullocke, and his // harnes as the harnes of an Unicorne: with them hee shall smite the people together, even the ends of the world: there are also the ten thousands of Ephraim, and these are the thousands of Manasse.

18 ¶ And of Zebulun hee said, Reioyce Zebulun, in thy * going out, and thou Issachar, in thy tents.

19 ¶ They shall call thy people vnto the // mountaine: there they shall offer the sacrifices of righteousness: for * they shall sucke of the abundance of the sea, and of the treasures hid in the land.

20 ¶ Also of Gad he said, Blessed be hee that enlargeth Gad: hee dwelleth as a lion, that cargeth for his pray the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the * Lawgiver hidde: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp: hee shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord: possesse * the West and the South.

24 ¶ And of Asher he said, Asher shall be blessed with children: hee shall be acceptable vnto his brethren, and shall dip his foot in oyle.

25 ¶ Thy shoes shall be * vpon and brasse,

h He preferred Gods glory to all natural affection, Exod. 32. 29.

i He declareth that the Ministers of God

have many enemies, and therefore haue need to be prayed for.

k Because the Temple should be built in Zion,

which was in the tribe of Benjamin, he sheweth that God should dwell with him there.

l Which was, God appearing vnto Moses, Exod. 3. 3.

Gen. 49. 26.

¶ Or, strength.

m In thy prosperous voyages vpon the Sea,

Gen. 49. 13.

¶ Or, mount Zion.

n The tribe of Zebulun,

o So that the position of the Gadites and others on this side Iordan, was

Gad, though it was not so known.

p Meaning, neere the Sea.

q Thou shalt be strong, or thy cuntry full of metall.

It seemeth that Simon is left out, because he was vnder Iudah, and his portion of his inheritance,

Ioh. 1. 9.

and

a This blessing conceiveth not onely a simple prayer, but an assurance of the effect thereof.

b Meaning, infinite Angels.

c Ebr. his laints, that is, the children of Israel.

d As thy disciples.

e To vs, and our fellowes.

¶ Or, Moses.

¶ Or, Israel.

f Reuben shall be one of the tribes of Gods people, though for his sinne his honour be diminished, and his family but small.

g Signifying that he should hardly obtaine Iasakobs promise, Ge. 49. 8.

Exod. 38. 30.

and thy strength shall continue as long as thou livest.

26 There is none like thee, O righteous people, which stand upon the heavens for thy help, in the cloud in his glory.

27 The eternal God is thy refuge, and under his arm thou art for ever: he shall cast out the enemy before thee, and will say, Destroy them.

r Who was plentiful in issue as a fountain.

28 Then Israel the fountain of Jacob shall dwell alone in safety in a land of wheat, and wine: also his heavens shall drop the dew.

f Thine enemies for feare shall lie and faine to be in subjection.

29 Blessed art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thine help, and which is the sword of thy glory: therefore thine enemies shall be in subjection to thee, and thou shalt tread upon their high places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan: 5 Hee dieth, 8 Israel weepeth, 9 Joshua commendeth him Mosseroome, 10 The praise of Moses.

Which was part of mount Abarim, Num. 27. 13. Chap. 3. 27. 2. 3. 4. Called Mediterranean.

Then Moses went from the plaine of Moab up into mount Abarim unto the top of Pisgah that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the desert of Sea:

3 And the South, and the plaine of the valley of Jericho, the citie of palm trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, to Isaac, to Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And hee buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day.

7 Moses was now an hundred & twenty years old when hee died, his eye was not dimmed, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: to the dayes of weeping and mourning for Moses were ended.

9 And Joshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands upon him. And the children of Israel were obedient unto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like unto Moses (whome the Lord knewe face to face.)

11 In all the miracles & wonders which the Lord sent him to do in the land of Egypt before Pharaoh, and before all his servants, and before all his land,

12 And in all that mighty hand, and all that great feare which Moses wrought in the sight of all Israel.

c To wit, the Angel of the Lord, Jude 9. d That the Jews might not have occasion thereby to commit idolatry.

e Hereby appeareth the fauour of God, that leaueh not his Church destitute of a gouernour: f Vnto whome the Lord did reueale himselfe so plainly, as Exod. 33. 11. g Meaning the power of God working by Moses in the wilderness.

¶ The Booke of Joshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Joshua to be ruler and gouernour over his people, that neither they should be discouraged for lacke of a capitaine, nor haue occasion to distrust Gods promises hereafter. And because that Joshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approved of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant capitaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he establisheth lawes and ordinances, and puttereth in remembrance of Gods manifold benefites, assuring them of his grace & fauour, if they obey God, and contrariwise of his plague and vengeance if they disobey him. This history doth represent Iesus Christ the true Joshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea 423: and from thence to the death of Ioseph 290. So that the Genesis containeth 2366. Exodus 140. the other three bookes of Moses 40. Joshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 The Lord incourageth Joshua to invade the land.

3 The borders and limits of the land of the Israelites.

4 The Lord promitteth to assist Joshua, if hee obey his word.

5 Joshua commandeth the people to prepare themselves to passe ouer Iordan, 12. and sheweth them the Remembrance to successe their charge.

a The beginning of this booke dependeth on the last cha of Deut. which was written by Joshua as a preparation to his history.

Now after the death of Moses the seruant of the Lord, the Lord shoke vnto Joshua the son of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iordan, thou, and all this people vnto the land which I giue thee, that is, to the children of Israel.

3 Every place that the sole of thy foot shall tread vpon, haue I giuen you, as I said vnto Moses.

4 From the wilderness, and this Libanon euen vnto the great river, the river Euphrates: all the land of the wilderness, euen vnto the great Sea toward the

Chap. 14. 9. Deut. 1. 1. 2. b Of Zin, called Kadesh & Paran. c Dr. Euphrates. d Meaning the whole land of Canaan. e Called Mediterranean.

the going downe of the sunne, shall be your coal.

Hab. 1. 5.

Deut. 31. 23.

For you from
your strangers:
Deut. 5. 32.
and 28. 14.
a He sheweth
wherein confi-
dence true pro-
phecy, even to
obey the word
of God.
b Shewing, that
it was not possi-
ble to governe
well with our
continual study
of Gods word,
if we governe
wisely.

Meaning from
the day that this
was proclaimed,
Chap. 3. 2.

Numb. 32. 20.

h Which belong-
ed to Sihon the
king of the A-
moenites, and Og
king of Bashan.
i Or, beyond Iordan
from Iericho.

i By your re-
quest, but yet by
Gods secret ap-
pointment, Deut.
31. 21.

k They do not
only promise to
obey him so
long as God is
with him: but
to helpe to pu-
nish all that re-
bell against him.

5 There shall not a man be able to with-
stand thee all the dayes of thy life: as I was
with Moses, so will I be with thee: I will
not leave thee, nor forsake thee.

6 Be strong, and of a good courage: for
unto this people shall thou divide the land
for an inheritance, which I sware unto thy
fathers to give them.

7 Dearly bee thou strong, and of a most
valiant courage, that thou mayest obscure
and doe according to all the Law which
Moses my seruant hath commanded thee:
thou shalt not turne away from it to the
right hand, nor to the left, that thou mayest
prosper whither soeuer thou goest.

8 Let not this booke of the Law depart
out of thy mouth, but meditate there in day-
and night, that thou mayest obscure and do
according to all that is written therein: for
then shalt thou make thy way prosperous,
and then shalt thou have good success.

9 Haue not I commanded thee, saying,
Be strong, and of a good courage, feare not,
nor be discouraged: for I the Lord thy God
will be with thee whither soeuer thou goest.

10 ¶ Then Ioshua commanded the offi-
cers of the people, saying,

11 Passethorow the houle, and command
the people, saying, Prepare you dayes: for
a after three dayes ye shall passe ouer this Ior-
den, to goe in to possesse the land, which the
Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Manasse
spake Ioshua, saying,

13 Remember the word, which Moses
the seruant of the Lord commaunded you,
saying, The Lord your God hath giuen you
rest, and hath giuen you this land.

14 ¶ Pour wines, your children, and your
cattell shall remaine in the land which Mo-
ses gaue you on this side Iordan: but
ye shall goe ouer before your brethren ar-
med, all that be men of warre, and shall helpe
them:

15 Untill the Lord haue giuen you bre-
thren rest, as well as to you, & untill they also
shall possesse the land, which the Lord your
God giueth them: then shall ye returne vnto
the land of your possession, and shall possesse
it, which Iand Moses the Lords seruant
gaue you on this side Iordan, toward the
sunne rising.

16 ¶ Then they answered Ioshua, saying,
All that thou hast commanded vs, wee will
doe, and whither soeuer thou sendest vs, wee
will goe.

17 As we obeyed Moses in all things, so
will we obey thee: onely the Lord thy God
be with thee, as he was with Moses.

18 ¶ Whosoever shall rebell against thy
commandement, and will not obey thy words
in all that thou commandest him, let him be
put to death: onely bee strong, and of good
courage.

CHAP. II.

1 Ioshua sendeth men to spy Iericho, whom Rahab
hideth. 2 She confesseth the God of Israel. 3 She

requirith a signe for her deliuerance. 4 The spies re-
turne to Ioshua with comfortable tidings.

¶ Then Ioshua the sonne of Nun sent out of
Jericho two men to spy secretly, say-
ing, Go view the land, and also Iericho: and
they went and came into an harlots house
named Rahab, and lodged there.

2 ¶ Then report was made to the king of
Jericho, saying, Behold, there came men
thither to night, of the children of Israel, to spy
out the country.

3 And the king of Iericho sent vnto Ra-
hab, saying, Being toooth the men that are
come to thee, and which are entred into thine
house: for they be come to search out all the
land.

4 ¶ (But the woman had taken the two
men, and hid them) therefore said she thus,
There came men vnto mee, but I will not
whence they were.

5 And when they shew the gate in the
darker, the men went out, whither the men
went I wot not: follow ye after them quick-
ly, for ye shall onerake them.

6 ¶ (But shee had brought them vp to the
roofof the house, and hid them with the
stalkes of flaxe which shee had spread abroad
vpon the roofof.)

7 And certaine men pursued after them,
the way to Iordan, vnto the fordes, and as
soone as they which pursued after them
were gone out, they shut the gate.

8 ¶ And before they were altesse, they
came by vnto them vpon the roofof,

9 And said vnto the men, I know that
the Lord hath giuen you the land, and that
the feare of you is fallen vpon vs, and that
all the inhabitants of the land haue becom
of you.

10 For wee haue heard how the Lord
dried vp the water of the red Sea, before
you, when you came out of Egypt, and what
you did vnto the two kings of the Amorites,
that were on yother side Iordan, vnto Si-
hon and to Og whom ye utterly destroyed.

11 And when we heard it, our hearts fainted,
and there remained no more courage
in any because of you: for the Lord your
God hee is the God in heauen above, and
in earth beneath.

12 And therefore, I pray you, sweare vnto
me by the Lord, that as I haue shewed you
mercy, ye will also shew mercy vnto my fa-
thers house, and giue me a true token.

13 And that ye will spare alius my father
and my mother, and my brethren, and my sis-
ters, and all that they haue: and that ye
will deliuer our souls from death.

14 And the men answered her, Our life
for you to die, if ye utter not this our busi-
nesse: and when the Lord hath giuen vs the
land, wee will deale mercifully and truly
with thee.

15 ¶ Then shee let them downe by a cord
thorow the window: for her house was vpon
the towne wall, and they dwelt vpon the
wall.

16 And shee said vnto them, Go ye vnto
the mountaine, lest the pursuers meete
with you, and hide you thence three three
dayes,

a Which place
was in the plains
of Moab neere
vnto Iordan.

Hebr. 2. 32.

Genes. 2. 25.

Or, garments
house or house.

b Though the
wicked is the
hand of God vpon
them, yet they
repent not, but
seek how they
may by their
power and po-
licie resist his
working.

c Meaning, vpon
the house
for then their
houses were flat
aboue, so that
they might doe
their business
thereupon.

d For so God
promised, Deut.
32. 7 chap. 5. 1.

Exod. 14. 21, 22.
Chap. 4. 33.

Numb. 21. 34.

Or, melted.

Or, spaci.

e Herein appea-
reth the great
mercy of God,

that in this com-
mon destruction
he would draw a
most miserable
sinner to repent
and confesse his
Name.

Or, Iust.

f We warrant
you in paine of
our liues.

g Which was
made vnto this
day.

h We shall be discharged of our oath, if thou dost performe this condition that followeth: for so shalt thou and thine be delivered.

i He shall be guiltie of his owne death.

k So that others should thinke to escape by the same means.

|| Or, *scarles coloured.*

l To wit, the river Iorden.

dayes, untill the pursuers be returned: then afterward may ye goe your way.

17 And the men laid unto her, ^a Allee will be blamelesse of this thine oath, which thou hast made vs swear.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, ^b his blood shall be upon his head, and we will bee guiltlesse: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him.

20 And if thou utter this our ^c matter, we will be quit of thine oath, which thou hast made vs swear.

21 And shee answered, According unto your words to be it: then she sent them away, and they departed, and shee bound the **||** red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ^d over, and came to Ioshua the sonne of Nun, and told him all things that came unto them.

24 Also they said unto Ioshua, Surely the Lord hath delivered into our hands all the land: for ruen all the inhabitants of the country faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. **7** The Lord promisseth to exalt Ioshua before the people. **9** Ioshua exhortation to the people. **16** The waters part asunder whilst the people passe.

Then Ioshua rose very early, and they remoued from Shittim, & came to ^e Iorden, hee and all the children of Israel, and lodged there, before they went over.

2 And after ^f three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, & the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Per ceasse there shall be a space betwene you and it, about ^g two thousand cubites by measure: ye shall not come nere unto it, that ye may know the way, by the which yee shall goe: for ye haue not gone this way in times past.

5 ¶ Now Ioshua had said unto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake unto the Priests, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so theyooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord said unto Ioshua, This day will I begin to magnifie thee in

the sight of all Israel, which shall know, that ^h as I was with Moses, so will I bee with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua said unto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, ⁱ Whereby ye shall know that the living God is among you, and that he will certainly call out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And alsoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall bee cut off: for the waters that come from above, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the Couenant went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brink of the water, (^j for Iorden fleeth to fill all his bankes all the time of harvest.)

16 Then the waters that came downe from above, stayed and rose vp on an heape, and departed farre from the cite of Adam, that was beside Iarcan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood drye with in Iorden, ^k ready prepared, and all the Israelites went ouer dry, untill all the people were gone cleane ouer thorow Iorden.

CHAP. IIII.

3 God commanded Ioshua to set vp twelue stones in Iorden. **18** The waters returne to their olde course. **20** Other twelue stones are set vp in Gilgal. **21** This miracle must be declared to the posteritie.

And when all the people were wholly gone ^l ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place where the Priests stood in a ^m radnelle, twelue stones which ye shall take away with you, and frame them in the ⁿ lodging, where you shall lodge this night.)

4 ¶ Then Ioshua called the twelue men, whom hee had prepared of the children of

c Euen in the channell where the streame had runne, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefit.

f Gal 3. 14.

g Acts 7. 43.

h 1. Chron. 12. 15. accus. 24. 30.
 i Because the river was accustomed at this time to be full, the miracle is so much the greater.

j Either carrying till the people were past, or as some read, sure, as though they had bene vpon the dry land,

k Dent. 27. 3.

l As Cha. 3. 17.
 m Meaning, the place where they should campe.

Leuit. 30. 7. num. 11. 18. chap 7. 13

a. Sam. 16. 5.

|| Or, *a mile.*

a Which according to the Hebrewes, was in March, & about 40. dayes after Moses death.
 b Which time was given for to prepare them vittales, Cha. 1. 11.

of Israel, one of them to be a sign.

And Joshua said unto them, God our betower the Ark of the Lord your God, hath shown the signs of Jordan, and take ye every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

That this may be a sign among you, that when your children shall ask their fathers in time to come, saying, What meant ye by these stones?

Then ye may answer them, That the waters of Jordan were cut off before the Ark of the covenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memorial unto the children of Israel to ever.

Then the children of Israel did even so as Joshua had commanded, and took up twelve stones out of the mids of Jordan, as the Lord had said unto Joshua, according to the number of the tribes of the children of Israel, and carried them away with them unto the lodging, and layed them down there.

And Joshua set up twelve stones in the mids of Jordan, in the place where the Ark of the covenant stood, and there have they continued unto this day.

So the Priests which bare the Ark, stood in the mids of Jordan, until every thing was finished that the Lord had commanded Joshua to say unto the people, according to all that Moses charged Joshua: then the people builded and went over.

When all the people were cleane passed over, the Ark of the Lord went over also, and the Priests before the people.

And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasse went over before the children of Israel armed, as Moses had charged them.

Then ten thousand men prepared for warre, went before the Lord unto battell, into the place of Jericho.

That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

And the Lord spake unto Joshua, saying,

Command the Priests that beare the Ark of the Testament, so come ye up out of Jordan.

Joshua therefore commanded the Priests, laying, Come ye up out of Jordan.

And when the Priests that bare the Ark of the covenant of the Lord, were come up out of the mids of Jordan, and as soon as the soles of the Priests were set on the dry land, the waters of Jordan returned unto their place, and flowed over all the banks thereof, as they did before.

So the people came up one of Jordan the tenth day of the first month, and pitched in Gilgal, in the East side of Jericho.

Also the twelve stones, which they took out of Jordan, are in Hebron unto this day.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, and say, What meant these stones?

Then ye shall say to your children, and say, Israel came over it in Jordan on dry land.

For the Lord your God dried up the waters of Jordan before you, until ye were gone over, as the Lord your God did the red sea, which he dried up before us, till we were gone over.

That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passover is kept. 12 Manna staid, 13 The Angel appeareth unto Joshua.

Now when all the Kings of the Amorites, which were beyond Jordan toward, and all the Kings of the Canaanites, which were by the Sea coast, that the Lord had dried up the waters of Jordan before the children of Israel, until they were gone over, their heart fainted, and there was no courage in them any more, because of the children of Israel.

At that same time the Lord said unto Joshua, Make thee sharp knives, and circumcise the sonnes of Israel the second time.

Then Joshua made him sharp knives, and circumcised the sonnes of Israel in the hill of the fourtines.

And this is the cause why Joshua circumcised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

For the children of Israel walked forty yere in the wilderness: till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord swore, that he would not shew them the land, which the Lord had sworn unto their fathers, that he would give us, even a land that floweth with milke and honie.

So their sonnes whom he raised up in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

After this the Lord said unto Joshua, This day

Exod. 14. 21. 22. i Gods bare his ferse for a further condemnation into the wicked, and sine vp his reuerence him, and obey him.

Exod. 14. 21. 22. i Gods bare his ferse for a further condemnation into the wicked, and sine vp his reuerence him, and obey him.

Exod. 4. 35. b For now they had left it off about 40 yeres. c Gilgal was called because they were here circumcised.

d For they looked daily upon a mount as this. p Lords commandment: which thing they that were new circumcised could not doe without great danger. Num. 14. 33.

e For their fore was so grievous that they were not able to remaine.

e God commanded that none only use our sinne profit by his wonderfull works, but that our posterity may know the cause thereof, and glorifie his name.

d These the twelve stones which were carryed by the tribes, and set up in Gilgal.

e Meaning, in the presence or fight of the people. 2 Sam. 3. 27. 29

f That is, before the Ark.

g Or, circumcised him.

g Because the Ark testified Gods presence, and the tables of the Law contained therein, signified Gods will toward his people.

h Called Abib or Nisan, containing part of March, and part of April.

6 By bringing you into this promised land contrary to the wicked opinion of the Egyptians or the forerkin, whereby you were like to the Egyptians.

day I have taken away the name of Egypt from you: wherefore he called the name of that place Gilgal unto this day.

20 ¶ And the children of Israel abode in Gilgal, and kept the feast of the Passover, the fourteenth day of the month at even, in the plains of Jericho.

21 And they did eat of the corn of the land, on the morrow after the Passover, unleavened bread, and parched corn in the same day.

22 And the MAN ceased on the morrow after they had eaten of the corn of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that year.

23 ¶ And when Joshua was by Jericho, he lifted up his eyes and looked: and behold, there stood a man against him, having a sword girted in his hand: and Joshua went unto him, and said unto him, Art thou our friend, or our adversary?

24 And he said, Nay, but as a captain of the hoste of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

25 And the captain of the Lords host said unto Joshua, Look thy foot off thy looe: for the place wher thou standest, is holy: and Joshua did so.

CHAP. VI.

1 The Lord instructeth Joshua what he should do, touching Jericho. 2 Joshua commandeth the Priests and warriors: 30 Jer. 30 The walls fall. 32 Rahab is saved. 34 All is burnt, save gold and mistall. 36 The curse of him that buildeth the city.

NOW Jericho was shut up, and closed, because of the children of Israel: none might go out, nor come in.

2 And the Lord said unto Joshua, Behold, I have given into thy hand Jericho and the king thereof, and the strong men of warre.

3 All ye therefore that bee men of warre, shall compass the cite, in going round about the cite once: thus shall you doe six dayes.

4 And seven Priests shall beare seven trumpets of rammes hornes before the Ark: and the seventh daye shall compass the cite seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rammes horn, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the cite fall downe flat, and the people shall ascend by every man straight before him.

6 ¶ Then Joshua the sonne of Nun, called the Priests, and said unto them, Take up the Ark of the Covenant, and let seven Priests beare seven trumpets of rammes hornes before the Ark of the Lord.

7 But he said unto the people, Goe and compass the cite: and let him that is armed go forth before the Ark of the Lord.

8 ¶ And when Joshua had spoken unto

the people, the seven Priests beare the seven trumpets of rammes hornes, and went forth before the Ark of the Lord, and blew with the trumpets, and the Ark of the Covenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then they gathered host came after the Ark, as they went and blew the trumpets.

10 ¶ Now Joshua had commanded the people, saying, Per shall not shoute, neither make any noise with your voice, neither shal a word be placed out of your mouth, untill the day that I say unto you, Whout, then shall ye shout.)

11 So the ark of the Lord compassed the cite, & went about it once: then they returned into the host, and lodged in the campe.

12 And Joshua rose early in the morning, and the Priests beare the Ark of the Lord:

13 And seven Priests beare seven trumpets of rammes hornes, and went before the Ark of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering host came after the Ark of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the cite once, and returned into the host: thus they did six dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the cite after the same manner seven times: only that day they compassed the cite seven times.

16 And when the Priests had blown the trumpets the seventh time, Joshua said unto the people, Whout: for the Lord hath given you the cite.

17 And the cite shall be an execrable thing, both it, and all that are therein, unto the Lord: only Rahab the harlot shall live, she and all that are with her in the house: for she hid the messengers that we sent.

18 ¶ Herewithal thing, be ye aware of the execrable thing, lest ye make your selves execrable, and in taking of the execrable thing make also the house of Israel execrable, and trouble it.

19 But all silver and golde, and vessels of brass, and you shall be consecrate unto the Lord, and shal come into the Lords treasury.

20 ¶ So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went up into the cite, every man straight before him: and they took the cite.

21 And they utterly destroyed all that was in the cite, both man and woman, young and old, and ox, and sheepe, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Goe into the harlots house, & bring out thence the woman, and all that is in the bath, as ye have to her.

23 ¶ So the young men that were spies went in, and brought out Rahab, and her father,

g Meaning the towerward, where in was the standard of the tribe of Dan, Num. 10-35.

h For that day.

i The tribe of Dan was called, because it marched last, and gathered up whatsoever was left of others.

k Besides every day once for the space of six daies.

l That is, appointed wholly to be destroyed, Chap. 3, 4.

1. Louis, 27, 31; num. 31, 3, 4, 17, 18. And therefore cannot be put to any private use, but must be first molten, and then serve for the Tabernacle. Heb. 11, 30. 2 Mac. 12, 15, 16.

Chap. 3, 4. 1. 1. 1. 1.

Head, 13, 21. g. In that that Joshua worshipped him, he acknowledged him to be God: and in that that he called him the Lords captain, he declared himselfe to be Christ. Head, 3, 5. num. 4, 7. 1. 1. 1. 1.

a That none could goe out, b That none could come in, c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by the Remembrer, Gadites, and half the tribe of Manasse.

a For it was not lawful for strangers to dwell among the Israelites, till they were purged.

c Meaning, who Tabernacle.

d For he was married.

e Solomon prince of the tribe of Judah.

f 1. Sam. 1. 1. g the shall build it in the destruction of all his

hings, which thing was fulfilled in Heli of

Israhel, 1. King. 14. 34.

men, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the house of Israel.

24 After, they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass, and yron, they put into the treasure of the house of the Lord.

25 And Joshua saved Rahab the harlot, and her fathers household, & all that she had, and she dwelt in Israel even unto this day, because she had hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua swore at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth the city Jericho: he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall be set up the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achish. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Achish enquireth out him that sinned, and smother him and all his.

And the children of Israel committed a Breech in the 1. recommitment thing: for Achish the sonne of Carmi the sonne of Zabdi, the sonne of Zerah of the tribe of Judah, took of the recommitment thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Bethel to Ai, which is beside Beth-anen, on the East side of Beth-el, and spake unto them, saying, Goe up, and view the country: And the men went up, and viewed Ai.

3 And returned to Joshua, and said unto him, Let not all the people goe up, but let as it were two or three thousand men goe up, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thousand men, and they slew before the men of Ai.

5 And the 7. men of Ai smote of them upon a thirtie & six men: for they chased them from before the gate unto Shbarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 And then Joshua rent his clothes, and fell to the earth upon his face before the Ark of the Lord, until the evening, her, and the Elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas O Lord God, wherefore hast thou brought this people over Jordan, to deliver vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the other side Jordan.

8 O Lord, what shall I say, when Israel turnes their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe unto thy mightie? Name 2.

10 And the Lord said unto Joshua, Get thee up: wherefore fallest thou down upon thy face?

11 Israel hath sinned, & they have transgressed my Covenant, which I commanded them: for they have turne back of the commandment thing, and have also stolen, and dissembled also, and bene put to death with their own sinne.

12 Therefore the children of Israel can not stand before their enemies, but have turned their backs before their enemies: because they be so enable: me it is well I be with you any more, except ye 1. desert of the incommunion from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selves against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore ye cannot stand against your enemies, until ye have put the 1. execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the execrable thing, shall be burnt with fire, he, and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 And Joshua rose up early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And he brought the families of Judah, and took the family of the Zarahites, and he brought the family of the Zarahites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achish the sonne of Carmi the son of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua said unto Achish, My sonne, I beseech thee give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done: hide it not from me.

20 And Achish answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21 I saw amongst the spoyle a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of golde of fifty shekels weight, and I coveted them, and took them: and behold, they lie hid in the earth, in the midst of my tent, and the silver under it.

22 And Joshua sent messengers, which ran unto the tent, and behold, it was hid in his tent, and the silver under it.

23 Therefore they took them out of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them before the Lord.

24 Then Joshua took Achish and sonne of Zerah, and the silver, and the garment, and the wedge of golde, & his 1. sinners, and

f Then to suffer wickedness vanquished, is to refuse God willingly.

g Meaning, the man that took of the thing forbidden.

h That is found guilty, either by law, or by the judgement of V. rim, Num. 17. 12.

i By declaring the truth: for God is glorified when a truth is confessed.

k Such a rich garment as the Scates of Babylon did wear.

l Or, Nephers. 1 Some made a place: others a rod, and for a ring.

m This judgement only appertaineth to God, and to whom he will make it: so man hath no more to do.

n The fathers punished the child: for the fathers.

o 1. King. 2. 2. 1. King. 2. 2. 1. King. 2. 2.

a In taking that which was committed to be destroyed.

b 1. Sam. 1. 1. c This was a city of the Amorites.

d For there was another so called among the Amorites, 1. King. 1. 1.

e The first Ai called Achish, 1. King. 1. 1.

f God would by his sword make them more small, to search out & punish the sin committed.

g This infirmity of his faith drew how we are inclined of nature to distrust.

h When thine enemies shall blaspheme thee, and say that thou wilt not be able to defend us from them.

his daughters, and his oren, and his oxes, and his sheepe, and his tame, and all that he had: and all Israel with him brought them unto the valley of Achor.

25 And Ioshua said, "As much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel shall stone thee at noon, and burn thee with fire, and stone thee with stones."

26 And he cast upon him a great heape of stones unto this day: and so the Lord turned from his fierce wrath: therefore her called the name of that place, The valley of Achor unto this day.

CHAP. VIII.

The siege, 19 and wowing of Ai. 29 The king thereof is hang'd. 30 Ioshua setteth up an altar, 32 He writeth the Law upon stones, 35 and readeth it to all the people.

After, the Lord said unto Ioshua, "Fear not, neither be thou faint hearted: take all the men of warre with thee, and arise, goe up to Ai: behold, I have given into thine hand the king of Ai, and his people, and his citie, and his land."

2 And thou shalt doe to Ai as thou didst doe to Jericho, and to the king thereof: nevertheless, the people thereof and the cattell thereof shall ye take unto you for a pray: thou shalt lie in waite against the citie on the backe-side thereof.

3 Then Ioshua arose, and all the men of warre, to goe up against Ai: and Ioshua chose out thirtie thousand strong men, and haliant, and sent them away by night.

4 And he commanded them, saying, Behold, yee shall lie in waite against the citie on the backe-side of the citie: goe not very farre from the citie, but be yee all in a readinesse.

5 And I and all the people that are with mee, will approch unto the citie: and when they shall come out against vs, as they did at the first time, then will wee fire before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise by from lying in waite, and ye shall destroy the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandment of the Lord shall ye doe: behold, I haue charged you.

9 Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the backe-side of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose up early in the morning, and numbered the people: and he and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him, went up and drew nerr, and came against the citie, and pitched on the North-side of Ai: and there was a valley betwene them and Ai.

12 And he took about thirtie thousand men.

and let them to lie in waite betwene Beth-el, and Ai, on the backe-side of the citie.

13 And the people lay at the backe-side of the citie, and the king of Ai, and all his people, and the men of warre, went out against Ioshua and his army: and they pitched on the North-side of Ai: and there was a valley betwene them and Ai.

14 And when the king of Ai came thither, the men of the citie halted, and came up early, and went out against Ioshua to battell, hee and all his people at the time appointed, before the plaine: for hee knewe not that any lay in waite against him on the backe-side of the citie.

15 Then Ioshua and all Israel as heauen before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde unto Ioshua, Stretch out the spear that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the spear that he had in his hand, toward the citie.

19 And they that lay in waite, arose quickly out of their place, and came as those as he had stretched out his hand, and they entered into the citie, and took it, and halted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the citie ascended up to heauen: and they had no power to flee this way: that way: for the people that fled to the wilderness, turned backe upon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted up, then they returned againe, and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in the midwes of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remaine nor escape.

23 And the King of Ai they took alive, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, thaxie, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, even all the men of Ai.

26 For Ioshua drew not his hand backe againe, which he had stretched out with the spear: until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattell and the spoile of this citie, Israel took for a praye unto themselves.

He sent forth
that chas-
ther which lay in
ambush, might
not be discou-
red.
To the intent
that they in the
citie might be-
tter discouer
his armie.

As they which
rained to their
feare.

Or, lift up
banner, to in-
spire when they
shall invade the
citie.

Or, towards the
bush.
Or place.

Which came
out of the am-
bush.

Deut. 7.3.

For the first
which they had
before set in the
citie, was not to
consume it, but
to signifie unto
Ioshua that they
were entred.

Nom. 31.12, 33
virs. 3.

n He declareth
that this is Gods
iudgement, be-
cause he had of-
fended, and caus-
ed others to be
slaine.

Deut. 1.31, 32,
and 7.18.

Chap. 6.3.1.

Deut. 20.14.

a Meaning, on
the West side, as
vers. 9.

b God would
not destroy Ai
by miracle, as
Jericho, to the
intent that other
actions might
feare the power
and policie of
his people.

For, drive out the
(inhabitants) of
the citie.

c With thereof
of the armie.

d This is, view-
ed or mistred
them in aray,

clues according unto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for ever, and a wilderness unto this day.

29 And the king of Ai he hanged on a tree unto the evening. And alsoone as the sunne was downe, Ioshua commanded^m that they should take his carkeis down from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones that remaineth unto this day.

30 ¶ Then Ioshua built an altar unto the Lord God of Israel, in mount Ebal,

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the^{*} booke of the Law of Moses, an altar of whole stone, over which no man had lift an ypon: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a^{*} rehercell of the Law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, & on that side, before the priests of the Levites, which bare the Arke of the Covenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the servant of the Lord had commanded before, that they should blesse the children of Israel.

34 ¶ Then afterward he read al the words of the law, the blessings and cursings, according to all that is written in the booke of the Law.

35 ¶ There was not a word of al that Moses had commanded, which Ioshua read not before all the congregation of Israel, as well before the^{*} women and the children, as the stranger that was conuerlant among them.

CHAP. IX.

1 Diners kings assemble themselves against Ioshua.
3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slavery.

AND when all the kings that were^a beyond Iordan, in the mountaines and in the valleys, & by all the coasts of^b the great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, & the Jebusites) heard thereof,

2 They gathered themselves together to fight against Ioshua, and against Israel with one^c accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done unto Iericho and to Ai.

4 And therefore they wrought craftilie: for they went and gained themselves embassours, and tooke olde sackes vpon their asses, and olde bottles for wine, both rent and^d bound vp.

5 And olde shoes and clouted vpon their

feet: also the raiment vpon them was old, and all their prouision of bread was dyed, and moulded.

6 So they came vnto Ioshua into the holle of Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre country: now therfore make a league with vs.

7 ¶ Then the men of Israel said vnto the^e Hivites, Ye may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. ¶ Then Ioshua said vnto them, who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for: the Name of the Lord thy God: for wee haue heard his name and all that he hath done in Egypt,

10 And all that he hath done to the two kings of^f Amories that were beyond Iordan, to Sihon king of Ieshbon, and to Og king of Basan, which were at Heshborth.

11 ¶ Therefore our Elders, & all the inhabitants of our country spake to vs, saying, Take victuals^g & with you for the iourney, and go to meet them, and say vnto them, We are your seruants: now therfore make ye a league with vs.

12 ¶ This our^h bread we tooke it hot with vs for victuals out of our houses the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which were filled, were new, and for they be rent, & these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And theⁱ men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to lue: also the princes of the Congregation swore vnto them.

16 ¶ But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their^j iourney, & came vnto their cities the third day, and their cities were Gibeon, and Gethraim, and Beeroth, and Kirath Iearim.

18 And the children of Israel slew them not, because the princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the congregation murmured against the princes.

19 ¶ Then all the princes said vnto all the Congregation, We haue sworn vnto them by the Lord God of Israel: now therfore we may not touch them.

20 But this we will do to them, & let them lue, lest the wrath be vpon vs, because of the oath which we swore vnto them.

21 And the princes said vnto them again, Let them lue, but they shall be wood, and drunke water vnto all the Congregation, as the princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled

d For the Gibeonites and the Hivites were all one people.

e Even the idolaters for feare of death will pretend to honour the true God, and receive his religion.

f Ebr. in your hand.

g The wicked lacke no art nor spare no lies to set forth their policy, when they will deceive the seruants of God.

h Some thinke that the Israelites are of their victuals, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercy toward his, which would not punish them for this fault,

l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23 Chap. 9. 25. 26.

End. 10. 35. den. 17. 5.

n Meaning the ten commandments, which are the summe of the whole Law.

Dist. 11. 29. and 17. 13.

Dist. 31. 13. o So neither young nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab, b The maine sea called Mediterraneum.

f Ebr. one month. 2. Sam. 21. 1.

e Because they were all worne.

beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are cursed, and there shall none of you bee freed from being bondmen, and betwixers of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding fearefull for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it seemeth good, and right in thine eyes to doe vnto vs.

26 Then he did be vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day to bee betwixers of wood, & drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon, whom Joshua discomfith. 11 The Lord rained hailestones, and slew many. 12 The Sunne standeth at Ioshuas prayer. 16 The five kings are hanged. 29 Many mee cities and kings are destroyed.

Now when Adoni-zedek king of Ierusalem had heard how Joshua had taken Ai, and had destroyed it, (for as hee had done to Jericho, and to the king thereof, so hee had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great city, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Tappia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come ye vnto me, and helpe mee, that wee may smite Gibeon: for they haue made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Joshua, euen to the hoste at Gilgal, saying, Attend vnto thine hand: for thy seruants come vnto thee quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaine, are gathered together against vs.

7 So Joshua ascended from Gilgal, hee and all the people of warre with him, and all the men of might.

8 And the Lord saide vnto Joshua, Feare them not: for I haue giuen them in-

to thine hand: none of them shall stand against thee.

9 Joshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkebad.

11 And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah and they died: they were more that died with the hailestones, then they whom the children of Israel slew with the sword.

12 When spake Joshua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, Sunne, stay thou in Gibeon, and thou Moone, in the valley of Alalon.

13 And the Sunne abode, and the Moon stood still, vntill the people auenged themselves vpon their enemies: (is not this written in the booke of? Iasher?) so the Sunne abode in the midst of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it: nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 After, Joshua returned, and all Israel with him vnto the campe to Gilgal.

16 But the five kings fled and were hid in a caue at Makkebad.

17 And it was told Joshua, saying, The five kings are found hid in a caue at Makkebad.

18 Then Joshua said, Rouse great stones vpon the mouth of the caue, and let men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and I will smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Joshua and the children of Israel had made an end of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them, were entered into walled cities.

21 Then all the people returned to the campe, to Joshua at Makkebad in peace: no man moued his tongue against the children of Israel.

22 After, Joshua said, Vpon the mouth of the caue, and hying out thile five kings vnto me: forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Joshua, Joshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, let your feet vpon the neckes of these kings: and they came neere and set their feet vpon their neckes.

d So we see that all things serue to execute Gods vengeance against the wicked.

Jsa. 28. 21, eccles. 46. 43.

e Some read the Booke of the righteous: meaning Moses; the Chaldee text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts, & destroying them with hailestones.

† Ebr. cut off all their traines, or taile.

g Or, in safety, so that none gaue them so much as an euill word.

h Signifying, what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

1 For the veses of the Tabernacle, and of the Temple when it shall be built.

Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as verse 23.

Chap. 6. 15. 21.

Chap. 8. 3, 8, 29.

a That is, Lord of iustice, lo tyrants take to themselves glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their hand.

c Left Joshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord heere strengtheneth him,

25 And Ioshua sayde vnto them, Feare not, nor be faint hearted, nor bee strong, and of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on flue trees, and they hanged still vpon the trees vntill the evening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take them downe off the trees, and cast them into the caue (wherein they had bene hid) and they layde great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah, and smote it with the edge of the sword, and the king thereof destroyed he with them, & all the soules that were therein, he let none remaine: for he did to the king of Makkedah, as hee had done vnto the king of Jericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Jericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue it Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as hee had done to Libnah.

33 ¶ Then Horam, king of Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remayned.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein, he utterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as hee had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when they had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof: as hee had also done to Libnah, and

to the king thereof.

40 So Ioshua smote all the hill countreyes, and the South countreyes, and the valleyes, and the hill sides, and all their kings, and let none remaine, but utterly destroyed euery soul, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadeshbarnea euen vnto Azbah, and all the countrey of Goshen euen vnto Seibon.

42 And all these kings and their land did Ioshua take at one time, because the Lord God of Israel, fought for Israel.

43 Afterward Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 *Divers kings and cities and countreyes overcome by Ioshua, 15 Ioshua did al that Moses had commanded him. 10 God hardeneth the enemies hearts that they might be destroyed.*

¶ And when Jabin king of Hazor had heard this, then hee sent to Iobab king of Edon, and to the king of Shinaron, and to the king of Achishap,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleyes, and in the borders of Dor Westward,

3 And, vnto the Canaanites, both by East, and by West, and vnto the Amozites, and Hittites, and Hivites, and Iebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Hizzeh.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charrets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Herom, for to fight against Ioshua.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time, will I deliuer them all slaine before Israel: thou shalt hough their horses, and burne their charrets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Herom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Sidon, and vnto Ashterothaim, and vnto the valley of Eshpheth Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, utterly destroying all, leauing none alive, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded.

i Some reade Alhedoth, which signifieth the descents of the hills,

k In one battell
l Where the Arke was, there to giue thanks for their victories

a The more that Gods power appeareth, the more the wicked rage against it.
b Which the Evangelists call the lake of Gennezareth, or Tiberias,

c Which was mount Sion, as Deut. 4. 48.

d That neither they should serue to the yve of war nor the Israelites should put their trust in them,

e Which signifieth hot waters, or according to some, brinepits,

f Both men, women, and children,

Deut. 21. 23.
chap. 8. 29.

† Ioshua taketh Makkedah,
|| Or, euery person,
chap. 6. 11.

† Libnah is taken
|| Or, persons,

† Lachish, is taken,

† The king of Gezer is slaine,

† Eglon is taken.

† Hebron is taken

† Debir is taken.

Num. 33. 33.
Deut. 7. 3.

g Which were strong by situation and not hurt by warre, h All mankind

Exod. 34. 11.
Deut. 7. 2.

i That is, Samaria, k So called because it was here and without trees. || Or, the valley of Gaba.

Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God, and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17. 4

Num. 26. 53, 55.

n From Gilgal where Ioshua camped.

Num. 31. 34.
deut. 3. 6.

|| Or, wilderness.

13 But Israel burnt none of these cities that stood still in their strength, save Hazor only, that Ioshua burnt.

14 And all the people of these cities, and the cattell, the children of Israel tooke for their praye, but they smote every man with the edge of the sword, until they had destroyed them, not leaving one alive.

15 As the Lord had commanded Moses his servant, so did Moses command Ioshua, and so did Ioshua: hee left nothing undone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaynes, and all the South, and all the land of Goshen, and the low countrey, and the plains, and the mountaine of Israel, and the low countrey of the same.

17 For the mount Halak, that goeth by to Seir, then unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those kings.

19 Neither was there any city that made peace with the children of Israel, save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord to harden their hearts that they should come against Israel in battell, to the intent that they should destroy them utterly, and slewe them no mercy: but that they should bring the to naught: as the Lord had commanded Moses.

21 And that same season came Ioshua, & destroyed the Anakims out of the mountaynes: as out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azab, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had sayde unto Moses: and Ioshua gaue it for an inheritance unto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1 7 What kings Ioshua and the children of Israel killed on both sides of Jordan, 24 Which were in number thirtie and one.

AND these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Jordan toward the rising of the Sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 Sihon king of the Amorites, that dwelt in Heshbon, having dominion from Arocr, which is beside the river of Arnon and from the middle of the river, and from halfe Gilead, unto the river Iabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Chinnereth Eastward, and unto the Sea of the plaine, even the salt sea, Eastward, the way to Beth-jeshimoth, and from the South

under the // Springs of * Bithgab.

4 They conquered also the coast of Og king of Bashan of the remnant of the Gt ants, which dwelt at Ashtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Salcab, and in all Bashan, unto the border of the Geshurites, and the Gachathites, and halfe Gilead, even the border of Sihon king of Ieshbimon.

6 Moses the servant of the Lord, and the children of Israel smote them: * Moses also the servant of the Lord gaue their land for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh.

7 These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Jordan Westward, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth by to Seir, and Ioshua gaue it unto the tribes of Israel for a possession, according to their portions.

8 In the mountaynes and in the valleys and in the plaines, and in the // hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 The king of Jericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * king of Jerusalem, one: the king of Hebron one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Glgol, one: the * king of Gzer, one:

13 The * king of Debir, one: the king of Gidrai, one:

14 The king of Hazor, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Gakkedab, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hephzibai, one:

18 The king of Aphek, one: the king of Latharai, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achish, one:

21 The king of Gath, one: the king of Gath, one:

22 The king of Gath, one: the king of Gath, one:

23 The king of Dor, in the countrey of Dor, one: the king of the nations of Gath, one:

24 The king of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan, 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh, 14 The Lord is the inheritance of Levi, 23 Baalam was slaine.

Now when Ioshua was olde, and * stricken in yeeres, The Lord sayde unto him, Thou art olde, and * grown in age, and

|| Or, hill side, Deut. 3. 17. and 4. 49. Deut. 3. 11. chap. 13. 12.

Num. 33. 29. deut. 3. 12. chap. 13. 8.

b Reade Chap. 11. verse, 17.

|| Or, in Ashdod.

Chap. 6. 3. Chap. 8. 29. Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29, 30.

Chap. 10. 28.

Chap. 11. 10.

|| Or, near unto Carmel, Gen. 14. 1.

3 Being almost an hundred and ten yeere olde, and * stricken in yeeres, The Lord sayde unto him, Thou art olde, and * grown in age, and

b After that the
enemies are o-
uercome.

|| Or, border.
† Eir, Subur,
† Eir, upon the
face of Egypt.

† Eir, Idarab.

|| Or, the plaine
of Gad,

c Reade Chap.
xl. 8.

Num. 33. 33.
Deut. 3. 13.
Deut. 32. 4.

|| Or, valley,

Deut. 3. 11.
chap. 3. 2. 4.
d Because they
despised not all
as God had com-
manded, they
that remained,
were faines and
pricks to hurt
them, Num. 33.
55. chap. 23. 13.
Judg. 2. 31.
e Leui shall live
by the sacrifices,
Num. 18. 31.

|| Or, his places
of Baal,

|| Or, the valley,
Deut. 3. 17.

and there remaineth exceeding much land to
be possessed :

2 This is the land that remaineth, all the
regions of the Philistines, and all Gethur,

3 From J Atlas which is † in Egypt, e-
uen unto the borders of Ekron Northward :
this is counted of the Canaanites, euen the
lordships of the Philistines, the Asyrites,
and the Hittites, the Chethlonites, the
Gittites, and the Ekronites, and the Aures :

4 From the South, all the land of the
Canaanites, and the † caue that is beside the
Sidonians unto Apphek, and to the borders
of the Amorites :

5 And the land of the Gihlites, and all
Lebanon towards the Sunne rising from
|| Babal-gad vnder mount Hermon, vntill
one come to Hamath.

6 All the inhabitants of the mountaines
from Lebanon vnto * Githayborathaim, and
all the Sidonians, I will call them out from
before the children of Israel : onely diuide
thou it by lot vnto the Israelites, to inherite,
as I haue commanded thee.

7 Now therefore diuide this land to in-
herite vnto the nine tribes, and to the halfe
tribe of Manassch.

8 For with halfe thereof, the Rubenites,
and the Gadites haue received their inheri-
tance, which Moses gaue them beyond Ior-
den Eastward, euen as Moses the seruant
of the Lord had giuen them :

9 From Aroer that is on the bank of the
riner Arnon, and from the citie that is in the
mids of the || riner, and all the plaine of Me-
deda, vnto Dibon,

10 And all the cities of Sihon king of
the Amorites, which reigned in Heshbon,
vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the
Gethurites, and of the Hachabshites, and
all mount Hermon, with all Bashan vnto
Salchah :

12 All the kingdome of Og in Bashan,
which reigned in Aharath and in Edrei :
(who remained of the * rest of the giants) for
these did Moses smite, and cast them out.

13 But the children of Israel * expelled
not the Gethurites, nor the Hachabshites,
but the Gethurites and the Hachabshites
dwelt among the Israelites euen vnto this
day.

14 Onely vnto the tribe of Leui hee gaue
none inheritance, but the sacrifices of the
Lord God of Israel are * his inheritance, as
he said vnto him.

15 ¶ Moses then gaue vnto the tribe of
the children of Reuben inheritance, according
to their families.

16 And their coast was from Aroer, that
is on the bank of the riner Arnon, and from
the citie that is in the mids of the riner, and
all the plaine which is by Medeba :

17 Heshbon with all the cities thereof that
are in the plaine : Dibon and || Bamoth-baal,
and Beth-baal meon :

18 And Hachabab, and Kedemoth, and
Mephath :

19 Beithshalmoo, and Sibmah, and
Zetachhabar in the mount of || Enak :

20 And Beth-pro, and * Adodeth pte-

gab, and Beth-lesthemoth :

21 And all the cities of the plaine : and
all the kingdome of Sihon king of the A-
morites, which reigned in Heshbon, whom
Moses smote * with the princes of Midian,
Eui, and Rekem, and Zur, and Hur, and
Reba, the dukes of Sihon, dwelling in the
countrey.

22 And * Balaa the sonne of Beor, the
soothsayer, did the children of Israel slay
with the sword, among them that were
Hittites.

23 And the border of the children of Reu-
ben was Iordan with the coasts. This was
the inheritance of the children of Reuben, ac-
cording to their families, with the cities and
their villages.

24 ¶ Also Moses gaue inheritance vnto
the tribe of Gad, euen vnto the children of
Gad, according to their families.

25 And their coasts were Jazer, and all
the cities of Gilead, and halfe the land of the
children of Ammon vnto Aroer, which is be-
fore Rabbah :

26 And from Heshbon vnto Ramoth,
Gilead, and Betoniu : and from Haba-
naim vnto the borders of Debir :

27 And in the valley of Beth-aram, and
Beth-nimrah, and Succoth, and Japhon,
the rest of the kingdome of Sihon king of
Heshbon, vnto Iordan and the borders euen
vnto the Sea coast of Emmereth, * beyond
Jordan Eastward.

28 This is the inheritance of the chil-
dren of Gad, after their families, with the
cities and their villages.

29 ¶ Also Moses gaue inheritance vnto
the halfe tribe of Manassch : and this be-
longed to the halfe tribe of the children of Ma-
nassch, according to their families.

30 And their border was from Haba-
nim, euen all Bashan, to wit, all the kingdome
of Og king of Bashan, and all the towncs
of Jair which are in Bashan, the threepre-
cites.

31 And halfe Gilead, and Aharath,
and Edrei, cities of the kingdome of Og in
Bashan, * were giuen vnto the children of
Machir the sonne of Manassch, to halfe of
the children of Machir after their fami-
lies.

32 These are the heritages, which Mo-
ses did distribute in the plaine of Moab be-
yond Iordan toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses
gaue none inheritance : for the Lord God of
Israel is their inheritance, * as he said vnto
them.

CHAP. XIII.

3 The lands of Canaan was diuided among the
nine tribes and the halfe. 6 Caleb requereth be be-
ritage that was promised him. 13 Hebron was giuen
him.

THESE also are the places which the chil-
dren of Israel inherited in the land of
Canaan, * which Eleazar the Priest, and
Joshua the sonne of Nun, and the chiefe
fathers of the tribes of the children of Israel

92 3 distribute

Num. 31. 8.

f So that both
they which o-
beyed wicked
counsell, and the
wicked coun-
seller perished by
the iust iudge-
ment of God,

g That is, in the
land of Moab.

h Meaning, his
nephews, and
posterity.

Chap. 18. 7.

Num. 18. 10.

Num. 34. 17.

Caleb requireth his inheritance:

Ioshua,

The portion of the children

Numb. 26. 55.
and 33. 54.

a As Reuben and Gad, and half the tribe of Manasseh, Numb. 32. 13.

b So though Leui lacked, yet were there still twelve tribes by this means. Numb. 35. 2. chap. 3. 1, 2, 3.

c Which was, that they two only should enter into the land, Numb. 14. 24.

d Which were eleven other tribes.

Exod. 46. 9.

f Ebr. to go out and come in.

g Or, giants.

h This he spake of modesty and not of doubting.

Chap. 31. 13.
2. Mac. 2. 56.

Chap. 15. 19.
i Either for his power or person.

distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the half tribe.

3 For Moses had given inheritance unto two tribes and an half tribe beyond Jordan: but unto the Leuites hee gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ Then the children of Judah came unto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenzize laid unto him, Thou knowest what the Lord layde unto Moses the man of God, concerning me and thee in Kadesh-barnea.

7 Forty yere old was I, when Moses the servant of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him worde againe as I thought in mine heart.

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whercon thy feet haue troden, shall bee thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee alive, as he promised, this is the fourth and fifti yere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourscore and five yere old:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre or for government.

12 Now therefore give mee this mountaine wherof the Lord spake in that day (for thou heardest in that day, how the Anakims were there, and the cities great and walled): if so bee the Lord will bee with mee, that I may drine them out, as the Lord saith.

13 Then Ioshua blessed him, and gave unto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenzize unto this day: because he followed constantly the Lord God of Israel.

15 And the name of Hebron was beforetime, Kirjath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

¶ This then was the lot of the tribe of the children of Judah by their families: even to the border of Edom and the wilderness of Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the point that looketh Southward.

3 And it went out on the Southside toward Akelah-akrabbin, and went along to Zin, and ascended up on the Southside unto Kadesh-barnea, and went along to Hebron, and went by to Adar, and set a compass to Karkaa.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall bee the salt Sea, unto the end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth by to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth by to the stone of Bogan the sonne of Reuben.

7 Again this border goeth by to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Aiuminim, which is on the Southside of the river: also this border goeth by to the waters of En-hamelech, and endeth at En-rogel.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Jebuties: the same is Jerusalem: also this border goeth by to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the giants Northward.

9 So this border compasseth from the top of the mountaine unto the fountaine of the water of Apherobah, and goeth out to the cities of mount Ephraim: this border draweth to Baalah, which is Kirjath-searim.

10 Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Seir, which is Bethalon on the Northside: so it cometh downe to Beth-hamelech, and goeth to Ekinnah.

11 Also this border goeth out unto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are to the Sea.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the sonne of Iephunneh did Ioshua give a part among the children of Judah as the Lord commanded him, even Kirjath-arba of the father of Anak, which is Hebron.

14 And Caleb drove thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

Numb. 34. 3.
Numb. 33. 36.

a The Hebrew word signified tongue, whereby it meant, either the arme of the Sea that cometh into the land, or a rock, or cape that goeth into the sea.

b Meaning, the mouth of the river where it runneth into the lake.

c Which was marked to part their country.

¶ Or, the fountain of the Sunne, 2. King. 1. 9.

† Ebr. Rephaim.

¶ Or, the cities of woods.

d Meaning, towards Syria.

Chap. 14. 15.
e This was done after the death of Ioshua, Iudg. 1. 10, 20.

CHAP. XV.

i The lot of the children of Judah, and the names of the cities and villages of the same. 33 Caleb portion. 28 The request of Achish.

15 And he went by thence to the inhabitants of Debir: and the name of Debir beforetime was Kirjath-sepher.

16 Then Caleb said, Ye that smiter Kirjath-sepher, and take it, even to him will I give Achish my daughter to wife.

17 And Eshbail the sonne of Kenaz, the brother of Caleb took it: and he gave him Achish his daughter to wife.

18 And as he went in to him, hee moov'd him to aske of her father a field: and she lighted off her asse, and Caleb said unto her, What wilt thou?

19 Then he answered, Give me a blessing: for thou hast given mee the South country: I give mee also springs of water. And hee gave her the springs about, and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Judah according to their families.

21 And the utmost cities of the tribe of the children of Judah, toward the coasts of Edom Southward, were Kabzeth, and Gedera, and Jagur,

22 And Kinah, and Dimonah, & Adadah,

23 And Kedeth, and Hazor, and Irtan,

24 Ziph, and Tlem, and Bealoth,

25 And Hazor, Gadath, and Kerioth, Helton, (which is Hazor)

26 Anani, and Shema, and Moladah,

27 And Hazar, Gaddah, and Hishmon, and Beth-palet,

28 And Hazar-sual, and Beer-sheba, and Bizthia,

29 Baalah, and Jim, and Azem,

30 And Etolad, & Bethel, and Hormah,

31 And Siklag, and Madmanna, and Sanlanna,

32 And Lebath, and Shilhim, and An, and Rimmon: all these cities are twentie and nine with their villages.

33 In the low country were Eshtaoth, and Zorah, and Achnah,

34 And Zanoah, and Engannim, Tappuah, and Enani,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharanim, & Adithaim, and Gedera, and Hederothaim: fourtene cities with their villages.

37 Jemah, & Hadashah, and Migdal-gad,

38 And Dileam, & Mishpeh, and Joktheel,

39 Lachish, and Boscath, and Eglon,

40 And Gabdon, & Hammam, & Kirjath,

41 And Gederoth, Beth-dagon, & Hazamah, and Makkeedah: sixtene cities with their villages.

42 Lehnah, and Ether, and Ashan,

43 And Iphrah, and Achnah, and Azekah,

44 And Keilah, and Azib, & Barathah: nine cities with their villages.

45 Ekron with her towne and her villages.

46 From Ekron even unto the Sea, all that lieth about Ashdod with their villages,

47 Ashdod with her townes and her villages: Azah with her townes and her villages, unto the river of Egypt, & the great Sea was their coast.

48 And in the mountains were Sha-

mir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah

(which is Debir)

50 And Anab, and Aketemo, and Anin,

51 And Goshen and Holon, and Giloth: eleven cities with their villages.

52 Arab, and Dumah, and Eshran,

53 And Jamum, and Beth-rappah, and Apphekah,

54 And Humtah, & Kirjath-arba (which is Hebron) and Zioz: nine cities with their villages.

55 Hazon, Carmel, & Ziph, and Juttah,

56 And Zeeb, and Jokdeam, & Janoah,

57 Kain, Gibeath, and Timnath: ten cities with their villages.

58 Halbul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Elzeon: five cities with their villages.

60 Kirjath-baal, which is Kirjath-sarim, and Rabbah: two cities with their villages.

61 In the wilderness were Beth-ara-

bad, Hiddin, and Geracah,

62 And Ribshan: and the city of salt, and Engedi: five cities with their villages.

63 Hewerthel: the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dwelled among them.

As the lot fell to the children of Joseph

from Jordan by Jericho unto the water

of Jericho Eastward, and to the wilderness

that goeth up from Jericho by the mount

Beth-el:

2 And goeth out from Beth-el to Luz,

and runneth along unto the borders of Achisharoth,

3 And goeth downe Westward to the coast of Japhlet, unto the coast of Beth-hon the nether, and to Syerim: and the ends thereof are at the Sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 Also the borders of the children of Ephraim according to their families, run the borders of their inheritance on the East side, were Atroth-addar, unto Beth-hon the upper.

6 And this border goeth out to the Sea

unto Michmethah on the North side, & this border returneth Eastward unto Tanath-shiloh, and passeth it on the East side unto Janoah,

7 And goeth downe from Janoah to Atroth, and Maarath, and cometh to Jericho, & goeth out at Jordan,

8 And this border goeth from Tappuah Westward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they cast not out the Canaanites

Which is also called Kirjath-sepher, verse 15.

Chap. 14. 15.

1 Of this cite the salt sea hath his name, m That is, ycther. ly, though they shew the most part and burne their cite, ludg. 1. 8.

b Of their inheritance. c Severally, first Ephraim, and then Manasseh.

d For so farre the coasts reach;

e Because Ephraims tribe was farther then Manasseh: therefore he had more cities, that

Or, sonne.

f Because her husband taried too long.

g Or, grant me this petition.

h Because her country was barren, she desired of her father a field that had springs, ludg. 1. 14. 15.

i Which before was called Zephath, ludg. 1. 17.

j Elr, daughters.

i Meaning, Nilus, as Chap. 13. 3.

that dwell in Gzer, but the Canaanite dwell among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh, 2 The daughters of Zelophehad, 3 The Canaanites are become tributaries, 4 Manasseh and Ephraim require a greater portion of heritage.

Gen. 46. 31. and 56. 20.
Num. 32. 39.

1 This was also the lot of the tribe of Manasseh: for he was the first borne of Ioseph, to wit of Rachel the first borne of Manasseh, and the father of Gilead; now because hee was a man of warre, hee had Gilead and Bashan.

Num. 26. 29.
a For the other halfe tribe had their portion beyond Iordan,

2 And also of the rest of the sonnes of Manasseh by their families, even of the sons of Abiezzer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Serchem, and of the sonnes of Iepher, and of the sonnes of Semida: these were the males of Manasseh the sonne of Ioseph, according to their families.

Num. 26. 33. and 27. 1. & 36. 2. 11.

3 But Zelophehad the sonne of Iepher, the sonne of Gilead, the sonne of Rachel, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Asnah, and Noah, Hoglah, Melchah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to give vs an inheritance among our brethren: therefore according to the commandment of the Lord, bee gave them an inheritance among the brethren of their father.

b Among them of four tribe.

5 And there fell ten portions to Manasseh, beside the land of Gilead & Bashan, which is on the other side of Iordan,

c In the land of Canaan: fure to the males, and other fure to the daughters of Zelophehad,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Ashur to Sichemethah that lyeth before Shechem, and this border goeth on the right hand, even unto the inhabitants of Ephraim.

d Meaning, the cite it selfe.

8 The land of Ephraim belonged to Manasseh, but Ephraim beside the border of Manasseh belonged to the sonnes of Ephraim.

e Or, she brake of rudes.

9 Also this border goeth downe vnto the struer Kanah Southwards to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the river, and the endes of it are at the Sea.

e That is toward the maine sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Southward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar,

11 And Manasseh had in Issachar and in Asher, Beth-Hean, and her townes, and Ibream, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-Dor with the townes thereof, and the inhabitants of Canaanah with her townes, and the inhabitants of Megiddo, with the townes of the same, even three contrary to Gods countrys.

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandment.

12 Per the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but call them not out wholly.

14 When the children of Ioseph spake vnto Ioshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, so much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Gittites, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayde, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low country haue chariots of yron, as well they in Beth-Hean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt call out the Canaanites, though they haue yron chariots, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh, 2 Certaine are sent to diuide the land to the other seven tribes, 3 The lot of the children of Benjamin,

And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath given you?

4 Give from among you for every tribe three men, that I may send them, and that they may rite and walke through the lands, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stand in their coasts at the North.)

6 Per shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Ruben and halfe the tribe of Manasse haue receiued their inheritance beyond Iordan Eastward, which Moses the seruant of the Lord gave them.

8 Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and see

h According to my father Ias. Gen. 48. 19. i If this mount bee not large enough, why does not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed in from Gilgal, and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to every tribe one.

d For these had their inheritance already appointed.

e Before the Ark of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

g By writing
the names of
every countrey
and citie.

h That every
one should be
content with
Gods appoint-
ment.

i Their inheri-
tance bordered
upon Iudah and
Ioseph.

k Which was
in the tribe of E-
phraim: another
Beth-el was in
the tribe of Ben-
iamin.

l Or, is the Sea.

l Or, Ephraim.
l Or, Jerusalem.

h Which is in
the tribe of E-
phraim,
Chap. 35, 6.

m To the very
brink, where the
river runneth in-
to the salt Sea.

goe through the land, and describe it, and
returne to mee, that I may here cast lots for
you before the Lord in Shiloh.

9 So the men departed, and passed
through the land, and described it by cities
into seven parts in a booke, and returned to
Joshua into the campe of Shiloh.

10 ¶ Then Joshua cast lots for them in
Shiloh before the Lord, and there Joshua
divided the land unto the children of Israel,
according to their portions:

11 ¶ And the lot of the tribe of the chil-
dren of Benjamin came fourth according to
their families, and the coast of their lot lay
betweene the children of Iudah, and the
children of Ioseph.

12 And their coast on the Northside was
from Jordan, and the border went up to the
side of Jericho on the North part, and went
up through the mountaine Westward, and the
ends thereof are in the wilderness of
Bethaven:

13 And this border goeth along from
thence to Luz, even to the Southside of Luz
(the same is Beth-el) and this border de-
scendeth to Arad-abder, neere the mount
that lieth on the Southside of Beth-bozon
the north.

14 So the border turneth, and compas-
seth the corner of the Sea Southward, from
the mount that lieth before Beth-bozon
Southward: and the ends thereof are at
Kirjath baal (which is Kirjath fearim) a
citie of the children of Iudah: this is the
West quarter.

15 And the South quarter is from the
end of Kirjath-fearim, and this border goeth
out ¶ Westward, and cometh to the foun-
taine of waters of Nephtoiab.

16 And this border descendeth at the end
of the mountaine, that lieth before the val-
ley of Ben-hinnom, which is in the valley of
the ¶ Giants Northward, and descendeth in-
to the valley of Hinnom by the side of ¶ Je-
busai Southward, and goeth downe to En-
rogel.

17 And compasseth from the North, and
goeth fourth to En-hemeth, and stretcheth
to Gellibor, which is toward the going up
unto Aquumim, and goeth downe to the
stone of Boban the sonne of Reuben.

18 So it goeth along to the side euer a-
gainst the plaine Northward, and goeth
downe into the plaine.

19 After, this border goeth along to the
side of Beth-hoglah Northward: and the
ends thereof, that is, of the border, reach to
the point of the salt Sea Northward, and to
the end of Jordan Southward, this is the
South coast.

20 Also Jordan is the border of it on the
East side: this is the inheritance of the chil-
dren of Benjamin, by the coasts thereof
round about according to their families.

21 Now the cities of the tribe of the chil-
dren of Benjamin according to their fami-
lies, are Jericho, and Beth-hoglah, and the
valley of Keiz.

22 And Beth-arabah, and Zemaraim,
and Beth-el,

23 And Guim, and Parah, and Ophrah,

24 And Ophrah, Ammonah, and Ophni,
and Gabai: twelve cities with their villages:

25 Gibon, and Ramah, and Beeroth,

26 And Gibeon, and Ophrah, and Ophrah,

27 And Rechem, and Irpeel, and Tara-
lah,

28 And Zela, Eleph, and Jebusi, (which
is Jerusalem) Gibeath, and Kirjath: four-
teene cities with their villages: this is the
inheritance of the children of Benjamin ac-
cording to their families.

C H A P. XIX.

1 The portion of Simeon, 10 of Zebulun, 17 of
Issachar, 24 of Asher, 32 of Naphtali, 40 of
Dan, 49 The possession of Issachar.

¶ And the second lot came out to Simeon,
even for the tribe of the children of Si-
meon according to their families: and their
inheritance was in the midst of the inheri-
tance of the children of Iudah.

2 Now they had in their inheritance,
Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Izm,

4 And Etolab, and Bethul, and Hov-
mah,

5 And Ziklag, and Beth-marcaboth, and
Hazar-shual,

6 And Beth-lebaoth, and Sharnen:
thirteen cities with their villages.

7 An-Remmon, and Ether, and Ashan:
four cities with their villages.

8 And all the villages that were round
about these cities, unto Bashathbeer, and
¶ Ramath Southward: this is the inheri-
tance of the tribe of the children of Simeon
according to their families.

9 Out of the portion of the children of
Iudah came the inheritance of the children
of Simeon: for the part of the children of
Iudah was too much for them: therefore
the children of Simeon had their inheri-
tance within their inheritance.

10 ¶ Also the third lot arose for the chil-
dren of Zebulun according to their families:
and the coasts of their inheritance came to
Sarid,

11 And their border goeth by ¶ West-
ward, even to Dababab, and reacheth to
Dabbabab, and mereth with the river that
lieth before Jokneam,

12 And turneth from Sarid Eastward
toward the Sunne rising unto the border of
Chisloth-raboz, and goeth out to Dababab,
and ascendeth to Iaphia,

13 And from thence goeth along East-
ward toward the Sunne rising to Sitrah-
bopher, to Irtah-kezi, and goeth fourth to
Rimmon, and turneth to Raab.

14 And this border compasseth it on the
North side to Dannaabon, and the ends
thereof are in the valley of Iyhab-el,

15 And Kattah, and Nababab, and Shim-
on, and Balah, and Beth-Iben: twelve
cities with their villages.

16 ¶ This is the inheritance of the children
of Zebulun according to their families: that
is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar,
even for the children of Issachar according
to their families.

18 And their coast was Iztrelah, a Che-
luloth,

n Which was
not wholly in the
tribe of Benia-
min, but part of
it was also in the
tribe of Iudah.

a According to
Isaiahs pro-
phetic, that he
should be scat-
tered among the
other tribes,
Gene. 49. 7.

l Or, Ramath-
nages.

b But this large
portion was gi-
ven them by
Gods provid-
ence to declare
their increase in
time to come.

c Meaning, to-
ward the great
Sea.

d There was an-
other Beth le-
hem in the tribe
of Iudah.

The portions of Asher, Naphtali, and

Joshua.

Dan. The cities of

Issachar, and Simeon,

19 And Bybaram, and Shihon, and Anabarah,

20 And Harabith, and Kishion, & Abey, 21 And Remeth, and En-gannim, and En-haddah, and Beth-paziz.

22 And this coast reacheth to Tabor, and Shabazimnah, and Beth-shebeth, and the ends of their coast reach to Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.

24 ¶ Also the list lot came out for the tribe of the children of Asher, according to their families.

25 And their coast was Belcarh, and Hal, and Beten, and Achshaph,

26 And Alammethah, and Amad, & Mishraal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Jiphtah-el toward the North side of Beth-emek, and Jaitel, and goeth out on the left side of Cabul,

28 And to Chizon, and Rehob, and Hammon, and Kanah, unto great Sidon.

29 ¶ Then the coast turneth to Ramah and to the strong cite of a Zor, and this border turneth to Hoshah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Ummahah, and Aphek, and Rehob: two and twentieth cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.

32 ¶ The list lot came out to the children of Naphtali, even to the children of Naphtali according to their families.

33 And their coast was from Beleph, and from Allon in Zaanannim, and Adami-nekeb, and Jabneel, even to Lacum, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Bikkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the West side, and to Judah || by Jordan toward the Sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkah, and Chinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeth, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Hozem, and Beth-anah, and Beth-shebeth: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtao, and Ir-shebeth,

42 And Shaalabbin, and Ailalon, and Ibleah.

43 And Elon, and Emmathah, and Givon,

44 And Elekeh, and Gibeithon, and Baalah,

45 And Jehud, and Bene-berak, and Gargathaimon,

46 And He-tarkon, and Rakkon, with the border that lieth before Japho.

47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Issachar, and took it, and smote it with the edge of the sword, and possessed it, & dwelt therein, and called Lehem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, that is, these cities and their villages.

49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Joshua the sonne of Nun among them.

50 According to the word of the Lord they gave him the cite which he asked, even * Timnath-serah in mount Ephraim: and he built the cite, and dwelt therein.

51 ¶ These are the heritages which Eleazar the Priest, and Joshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the country.

CHAP. XX.

2 The Lord commandeth Joshua to appoint Cities of refuge. 3 The vsf thereof, 7 and their names.

THE Lord also spake unto Joshua, saying,

2 ¶ I have appointed you cities of refuge, whereof I have appointed you by the hand of Moses,

3 ¶ That the slayer that killeth any person * by ignorance, and unwittingly, may flee thither, and they shall bee your refuge from the avenger of blood.

4 And he that doth flee unto one of those cities, shall stand at the entering of the gate of the cite, and shall shew his cause to the Elders of the cite, and they shall receive him into the city unto them, and give him a place that he may dwell with them.

5 And if the avenger of blood pursue after him, they shall not deliver the slayer into his hand, because hee smote his neighbour ignorantly, neither had hee him before time:

6 But he shall dwell in that city until he stand before the Congregation in judgement, * or until the death of the high Priest that shall bee in those dayes: then shall the slayer returne, and come unto his owne cite and unto his owne house, even unto the cite from whence hee fled.

7 ¶ When they appointed Kedeth in Issachar in mount Ephraim, and Kirith-arba (which is Hebron) the mountaine of Judah.

8 And on the other side Jordan toward Jericho Eastward, they appointed * Bezer in the wilderness upon the plaine, out of the tribe of Ruben, and Ramoth in Gilead,

k Called Ioppe.

l According as Iacob had prophesied, Gen. 49.

Indg. 18, 29.

chap. 24, 26.

Num. 34, 17.

Exod. 21, 13. Num. 35, 6, 11, 14, dent. 19, 2.

a At vnwares and bearing him no grudge.

† Eley, in the earne of the Elders.

b That is, the nearest kinsman of him that is slaine.

c Till his cause be pronounced. Num. 35, 25.

|| Or, Galile.

Dent. 4, 43. 1, chron. 6, 78.

e There was an other city of this name in the tribe of Judah: for vnder diuers tribes certaine cities had al one name, and were distinguished by the tribe onely.

f Ioppeh to the tribe of Zebulun, which lay more Eastward.

g Which was Tyros, a strong cite in the sea.

h These cities were in the country of Zaanannim.

|| Or, euen unto Jordan.

i Of the which the lake of Genezareth had his name.

1 Out of the half-tribe of Manasseh beyond Jordan,

2 Before the Judges.

3 Or, the chiefs of the fathers.

4 Num. 35. 2. a By Moses, by whole ministry God shewed his power.

b He meaneth them that were Priests: for some were Levites. c Every tribe gave more or fewer cities, according as their inheritance was great or little, Num. 35. 8.

d For Aaron came of Kohath and therefore the Priests office remained in that familie.

e Chap. 14. 14. 1 Chron. 6. 56. f That is, the Priest of the familie of the Kohathites, of whom Aaron was chiefe.

Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Danasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, untill he stood before the Congregation.

CHAP. XXI.

The cities given to the Levites, 41 In number right and fourty, 44 The Lord according to his promise gave the children of Israel rest.

T hen came the principall fathers of the Levites unto Eleazar the Priest, and unto Joshua the sonne of Nun, and unto the chiefe fathers of the tribes of the children of Israel.

2 And spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gave unto the Levites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites, and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin thirtene cities.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, thene cities.

6 Also the children of Gerson had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirtene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of Aaron, being of the families of the Kohathites, and of the sonnes of Levi, (for theirs was the first lot.)

11 So they gave them Kiriat-arba of the father of Anok (which is Hebron) in the mountaine of Judah, with the suburbs of the same round about it.

12 (But the land of the cite, and the villages thereof, gave they to Caleb the sonne of Iephunneh to his possession.)

13 Thus they gave to the children of Aaron the Priest, a cite of refuge for the slayer, even Hebron with her suburbs, and Libnah with her suburbs,

14 And Jattir with her suburbs, and

Eshtemoah and her suburbs,

15 And Golan with her suburbs, and Ashtaroth with her suburbs,

16 And Ain with her suburbs, and Jarrash with her suburbs, Beth-hanani with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Ramoth with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbs.

20 But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gave them the cite of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gzer with her suburbs,

22 And Kibzai with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Githaion with her suburbs,

24 Ailalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were thene with their suburbs.

27 Also unto the children of Gerson of the families of the Levites they gave out of the halfe tribe of Manasseh, the city of refuge for the slayer, Golan in Bashan with her suburbs, and Beersheba with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabesh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helcah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the cite of refuge for the slayer, Kedesh in Galilee with her suburbs, Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirtene cities with their suburbs.

34 Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Anabai with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jabbaz with her suburbs,

37 Kedemoth with her suburbs, and Mophath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave

f The suburbs were a thousand cubites from the wall of the cities round about, Numb. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

l Or, Galili.

1 They are here called the rest, because they are last numbered, and Merari was the youngest brother, Gene 46. 11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites, and beyond Jordan, Chap. 20. 8.

Reuben Gad sent to their possessions. Ioshua. They are reproved for building an altar

to a city of refuge for the flayer, Ramoth in Gilead with her suburbs, and Gahamalm with her suburbs,

39 Bethboon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So all the cities of the children of Gad, according to their families (which were therest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites^a with in the possesion of the children of Israel, were eight and forty with their suburbs.

42 These cities lay euery one severally with their suburbs round about them: so were all these cities.

43 So the Lord gaue vnto Israel all the land, which hee had sware to giue vnto their fathers, and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that hee had sware vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 There failed nothing of all the good things which the Lord had sayd vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasse are sent against their possessions, 10 They build an altar for a memoriall. 15 The Israelites reprove them, 21 Their answer for defence of the same.

Then Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasse,

2 And sayd vnto them, Ye haue kept all that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as hee promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath giuen you beyond Iordan.

5 But take diligent heed, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: that is, that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua d blessed them, & sent them away, and they went vnto their tents.

7 Now vnto one halfe of the tribe of Manasse Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iordan Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus hee spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattel, with silver, and with gold, with brasse, and with yron,

and with great abundance of rayment: diuide the spoyle of your enemies with your brethren.

9 So the children of Reuben, and the children of Gad, and the halfe tribe of Manasse returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to goe vnto the country of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 And when they came vnto the borders of Iordan (which are in the lande of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasse, built there an altar by Iordan, a great altar to see to.

11 When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasse, haue built an altar in the forefront of the land of Canaan vpon the borders of Iordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to a warfare against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the tribes of Israel.

15 So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord: What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an Altar for to rebell this day against the Lord?

17 Haue we too little for the wickednes of Bro, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Pe also are turned away this day from the Lord, and seeing ye rebell to day against the Lord, euen to morrow hee will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be vnclane, come ye ouer vnto the land of the possession of the Lord, where in the Lords Tabernacle dweller, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the Altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and was hee not all the Congregation of Israel? and this man alone perished not in his wickedness.

21 When the children of Reuben, & the children

^a Which numbered at home, and went not to the waite, Num. 31. 27. 1 Sam. 30. 24.

^b Ebr. Gilead, which country also was called Canaan: & thus the Amorites dwelling there, were called Canaanites.

^c That is beyond Iordan for sometime the whole country on both sides of Iordan is meant by Canaan.

^d Such now was their zeale, that they would rather lose their liues, then suffer the true Religion to be changed or corrupted.

^e Or, multitude.

^f Not onely of the Princes, but also of the common people.

^g Num. 25. 4.

^h Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednes and idolatry.

ⁱ In your indignation.

^j To vse any other seruice than God hath appointed is to rebell against God.

^k 1 Sam. 15. 23.

^l Signifying, that if many were so fault, for the fault of many all should suffer.

^a Thus according to Isaakobs prophetic, they were scattered thorowout the country which God vied to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

^a After that the Israelites enjoyed the land of Canaan.

^b Which was to go armed before their brethren, Numb. 32. 19.

Numb. 32. 33. chap. 13. 8.

^c Deut. 10. 13. Hee sheweth wherein consisteth the fulfilling of the Law. d Hee commended them to God, and prayed for them.

children of Gad and half the tribe of Dan answered, and sayd unto the heads over the thousands of Israel,

22 The Lord God of gods, the Lord God of Gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord wee have done it, lane thou us not this day.

23 If wee have buile vs an Altar to returne away from the Lord, either to offer thereon burnt offerings, or to meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if wee have not rather done it for feare of this thing, saying, In time to come your children might say unto our children, what have yeer to doe with the Lord God of Israel?

25 For the Lord hath made Jordan a border betwene vs and you, yee children of Ruben, and of Gad: therefore yee have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Wee will now goe about to make vs an altar, not for burnt offering, nor for sacrifice.

27 But it shall bee a * witness betwene vs and you, and betwene our generations after vs, to execute the service of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee have no part in the Lord.

28 Therefore sayd we, If so be that they should say to vs, or to our * generations in time to come, then will we and were, behold the fashion of the Altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, lane the Altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads over the thousands of Israel, which were with him, heard the wordes that the children of Ruben, and children of Gad, and the children of Danasseh spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest said unto the children of Ruben, and to the children of Gad, and to the children of Danasseh, This day were percutte that the Lord is among vs, because ye have not done this trespassse against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Duties returned from the children of Ruben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan to the children of Israel, and brought them answer.

33 And the saying pleased the children of

Israel: and the children of Israel blessed God, and minded not to goe against them in battell, for to destroy the land wherein the children of Ruben and Gad dwelt.

34 Then the children of Ruben, and the children of Gad called the altar ¶ Ed: for it shalbe a witness betwene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshuah exhorteth the people, that they feare not themselves to the Gentiles, 7 That they name not their idoles, 14 The promise, if they feare God, 15 And threatening if they forsake him.

As a long season after that the Lord had given rest unto Israel from all their enemies round about, and Ioshua was olde and stricken in age,

2 Then Ioshua called all Israel, & their Elders, and their heads, and their Judges, and their officers, and said unto them, I am olde, and stricken in age.

3 Also yee have knowe all that the Lord your God hath done unto all these nations before you, how the Lord your God himselfe hath fought for you.

4 Behold, I have divided unto you by lot, these nations that remaine, to bee an inheritance according to your tribes, from Jordan, with all the nations that I have destroyed, even unto the great Sea ¶ Westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said unto you.

6 Bee ye therefore of a valiant courage, to obtaine and doe all that is written in the booke of the Law of Moses, * that yee turne not therewith to the right hand nor to the left.

7 Neither company with these nations: that is, with them which are left with you, neither * make mention of the name of their gods, * nor cause to sweare by them, neither serve them: nor bow unto them:

8 But cleave fast unto the Lord your God, as ye have done unto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chase a thousand: for the Lord your God be fighteth for you as he hath promised you.

11 Take good herde therefore unto your selves, that ye love the Lord your God.

12 Els, if yee goe backe, and cleave unto the rest of these nations: that is, of them that remaine with you, and shall ¶ make marriages with them, and ¶ goe unto them, and they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall bee a snare and destruction unto you, and a whip on your sides, and thornes in your eyes, untill ye perish out of this good land, which the Lord your God hath given you.

14 And behold, this day doe I * enter in to the way of all the world, and ye know in all

¶ Or, prayd, ¶ Ebr. said.

¶ Or, witness.

¶ Ebr. commens to years.

a Your eyes bearing witness. ¶ Or, our brethren these nations.

¶ Ebr. as the sunn set.

b Which yee remaine and are not overcome, as Chap. 13, 2.

Deut. 5, 32, and 28, 14.

c And not yet subdued ¶ Psal. 16, 4.

d Let not the iudges admit any othe which any shall sweare by their idoles.

Leuit. 26, 8, deut. 32, 30. ¶ Ebr. faulst, ¶ Or, ye of their assist.

¶ Or, have comers, ¶ Iacob with them, Exod. 23, 33, num. 33, 55, deut. 7, 16.

e Meaning, they shall be a continual griefe unto you, and for the cause of your destruction.

f I die according to the counsell of nature.

n Let him pash vs,

o Or, to turne backs from the true God.

Gen. 31, 48. chap. 24, 27, vers. 34.

p They signifie a wonderfull care that they bare toward their posteritie, that they might live in the true service of God.

¶ Ebr. it was good in their eyes.

q By preserving vs and governing vs.

r Whom if ye had offended, he would have punished with you.

f Most certain-
ly.
Chap. 21. 45.

all your hearts and in all your soules, that
nothing hath failed of all the good things
which the Lord your God promised you, but
all are come to passe unto you: nothing hath
failed thereof.

h Or, promises.
|| Or, threatening,
as Chap. 24. 20.

15 Therefore as all // good things are
come upon you which the Lord your God
promised you, so shall the Lord bring upon
you every // euill thing, until he haue destroy-
ed you out of this good land which the Lord
your God hath given you.

16 When yee shall transgresse the cou-
enant of the Lord your God which hee com-
manded you, and shall goe and serue other
gods, and bow your selues to them, then shall
the wrath of the Lord be hot against you,
and yee shall perish quickly out of the good
land which he hath given you.

CHAP. XXIII.

2 Ioshua reherseth Gods benefits, 14 and ex-
horteth the people to feare God. 25 The league re-
newed betweene God and the people. 29 Ioshua di-
eth. 32 The bones of Ioseph are buried. 33 Elea-
zar dieth.

a That is, the
nine tribes and
the halfe.

b Before the
Arke, which was
brought to She-
chem, when they
went to bury Io-
sephs bones,
Gen. 50. 26.
Judah 1. 6, 7.
c Euphrates in
Mesopotamia,
Gen. 11. 26.
Gen. 21. 2.
Gen. 25. 26.
Gen. 36. 8.
Gen. 46. 6.
Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 29.

|| Or, a clew.

d Euen fortie
yeeres.

Num. 21. 29.

Num. 22. 5.
Deut. 23. 4.

AND Ioshua assembled againe all the
tribes of Israel to Shechem, and cal-
led the Elders of Israel, and their heads,
and their Iudges, and their officers, & they
presented themselves before God.

2 Then Ioshua layd vnto all the people,
Thus saith the Lord God of Israel, Your
Fathers dwelt beyond the flood in olde
time, euen Terah the father of Abraham,
and the father of Nachor, and serued other
gods.

3 And I tooke your father Abraham
from beyond the flood, and brought him thro-
w all the land of Canaan, and multiplied
his seed, and gaue him Izhak.

4 And I gaue vnto Izhak Isaac and
Ethan, and I gaue vnto Ethan mount Seir,
to possesse it: but Isaac and his childre
went downe into Egypt.

5 I sent Moses also and Aaron, and I
plagued Egypt: and when I had so done a-
mong them, I brought you out.

6 So I brought your Fathers out of
Egypt: and yee came vnto the sea, and the
Egyptians pursued after your Fathers, with
charets and horsemen vnto the red Sea.

7 Then they cried vnto the Lord, and he
put a darkness betwene you and the E-
gyptians, and brought the Sea vpon them,
and covered them: so your eyes haue bene
what I haue done in Egypt: also yee dwell
in the wilderness a long season.

8 After, I brought you into the land of
the Amorites, which dwell beyond Iordan,
& they fought with you: but I gaue
them into your hand, and yee possessed their
country, and I destroyed them out of your
sight.

9 Also Balak the sonne of Zippor king
of Moab arose and warred against Israel,
and sent to call Balaam the sonne of Becor,
for to curse you.

10 But I would not heare Balaam:
therefore he blessed you, and I deliuered you
out of his hand.

11 And yee went ouer Iordan, and came
vnto Jericho, & the men of Jericho fought
against you, the Amorites, and the Periz-
ites, and the Canaanites, and the Hittites,
and the Girgashites, and the Hivites, and
the Iebusites, and I deliuered them into
your hand.

12 And I sent hornets before you, which
cast them out before you, euen the two kings
of the Amorites, and not with thy bow, nor
with thy bow.

13 And I haue giuen you a land, where-
in yee did not labour, and cities, which yee
built not, and yee dwell in them, and eate of
the vineyards and Olive trees, which yee
planted not.

14 Now therefore feare the Lord, and
serue him in vprightnesse and in truth, and
put away the gods, which your fathers ser-
ued beyond the flood and in Egypt, and serue
ye the Lord.

15 And if it seme euill vnto you to serue
the Lord, chuse yee this day whom yee will
serue, whether the gods which your Fa-
thers serued (that were beyond the flood), or
the gods of the Amorites, in whose land yee
dwell: but I and my house will serue the
Lord.

16 Then the people answered and sayd,
God forbid, that we should forsake the Lord,
to serue other gods.

17 For the Lord our God, he brought vs
and our Fathers out of the land of Egypt,
from the house of bondage, and hee did
those great miracles in our sight, and pre-
served vs in all the way that we went, and
among all the people through whom we
came.

18 And the Lord did cast out before vs
all the people, euen the Amorites, which
dwelt in the land: therefore will we also
serue the Lord, for he is our God.

19 And Ioshua layd vnto the people, Ye
cannot serue the Lord: for he is an holy God:
he is a ielous God: he will not pardon your
iniquity nor your sinnes.

20 If ye forsake the Lord & serue strange
gods, then hee will returne and bring euill
vpon you, and consume you, after that hee
hath done you good.

21 And the people said vnto Ioshua, Nay,
but we will serue the Lord.

22 And Ioshua layd vnto the people, Yee
are witnesses against your selues, that yee
haue chosen you the Lord to serue him: and
they said, We are witnesses.

23 Then put away now, sayd hee, the
strange gods which are among you, and
bow your hearts vnto the Lord God of Is-
rael.

24 And the people said vnto Ioshua, The wife
Lord our God will wee serue, and his voyce
will we obey.

25 So Ioshua made a covenant with
the people the same day, and gaue them an
ordinance and law in Shechem.

26 And Ioshua wrote these words in the
booke of the law of God, and tooke a great
stone, and pitched it there vnder an Olive
tree that was in the Sanctuary of the Lord.

27 And Ioshua layd vnto all the people, Behold,

e Because it was
the chiefe citie,
vnder it hee con-
teined all the
countrey: else
they of the citie
fought not.
Exod. 23. 28.
Deut. 9. 20.
chap. 11. 20.

f This is the true
vic of Gods be-
nefits, to learne
thereby to feare
and serue him
with an vpright
conscience
† Elc. if it be euill
in your sight.

g This teacheth
vs that if all the
world would goe
from God, yet
euery one of vs
particularly is
bound to cleaue
vnto him.

h How much
more are wee
bound to serue
God in Christ, by
whom we haue
received the re-
demption of our
soules?
Chap. 23. 15.

i If you doe the
contrary, you
owne mouths
shall condemne
you.
k Out of your
hearts, and othen

in Rather then
mans dissimu-
lation should not
be punished, the
dumb creatures
shall cry for ven-
geance.

Gen. 19. 50.

judg. 2. 9.

n Such are the
people common-
ly as their rulers
are.

Behold, this stone shall be a witnesse vnto vs: for it hath heard all the wordes of the Lord which he spake with vs, it shall bee there for a witnesse against you, lest ye deny your God.

28 Then Ioshua let the people depart euerie man vnto his inheritance.

29 And after these things, Ioshua the son of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in *Eunath serah, which is in mount Ephraim, on the north side of mount Gaath.

31 And Israel *serued the Lord all the

dayes of Ioshua, and all the daies of the Elders that ouersaw Ioshua, and which had knowne all the wordes of the Lord that hee had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Iacob bought of * the sonnes of Hamor, the father of Shechem, for an hundred pieces of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the † hill of Phinehas his sonne, which was giuen him in mount Ephraim.

Gen. 49. 25.
exod. 13. 19.

Gen. 33. 19.

† Ebr. Gibeath
Phinehas.

The Booke of Iudges.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasing and hainous that can turne back Gods loue from his Church For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, & giuing thanks for the same, they felt so most horrible obliuion of Gods graces, contrary to their solemn promise made vnto Ioshua & so prouoked his vengeance (as much as in them stood) to their vnto destruction. Whereof as they had most euident signes by the mutability of their state; (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, & cast them into slavery, to the intent they might feelee their own miseries, & so call vnto him and bee deliuered) so to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour & grace if they would turne to him by true repentance. And these deliuerers the scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua to Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first the benefit that the Church of God hath for the maintenance of true Religion against idolatry and superstition next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purentise of Religion, and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adonibezek is taken. 14 The request of Achish. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

After that Ioshua was dead, the children of Israel: asked the Lord saying, Who shall go up for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shall goe up: behold, I haue giuen the land vnto his hand.

3 And Iudah sayd vnto Simeon his brother. Come up with me into my lot, that we may fight against the Canaanites, and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went up, and the Lord deliuered the Canaanites, & the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they found † Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feete.

7 And Adoni-bezek said, Seventy kings

hauing the thumbs of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded mee, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had sought against Ierusalem, and had taken it, & smitten it with the edge of the sword, and had set the * citie on fire)

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kirjath-arba: and they slew * Shefat, and Achiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kirjath-sepher.

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, euen to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs younger brother tooke it, to whom hee gaue Achish his daughter to wife.

14 And when he came to him, he moued him to aske of her father a field, & as hee g. Reade Iosh. fighted off her ass, and Caleb said vnto her, 15. 18. What wilt thou?

e Which was
afterward built
again, and pos-
sessed by the le-
uitites, a Sam.
3. 6.

f These three
were giants, and
the children of
Anak.

15 And

a By the iudg-
ment of Vrim;
read Exod. 28.
30. num. 27. 21.
19. 1.
b Who shall be
our captaine.

c For the tribe
of Simeon had
their inheritance
within the tribe
of Iudah, Iosh.
19. 1.
d Or, the lord of
Bezek.

e This was Gods
iust iudgement,
as the tyrant
himselfe confe-
sseth, that as he
had done, so did
he receiue, Leuit.
24. 19. 30.

15 And she answered him, Give mee a blessing: for thou hast given mee a South country, give me also springs of water: and Calch gave her the springs above, and the Springs beneath.

16 And the children of Benî Moser father in law went up out of the city of the palm trees with the children of Judah, into the wilderness of Judah, that lieth in the South of Arad, and went and dwell among the people.

17 But Judah went with Simcon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the city * Hozmah.

18 Also Judah took: Azab with the coastes thereof, and Ekron with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Judah, and he possessed the mountains: for he could not drive out the inhabitants of the valleys, because they had chariots of yron.

20 And they gave Hebron unto Calch, as * Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them.

23 And the house of Joseph came to Beth-el, and the name of the city before time was * Luz.

24 And the spies saw a man come out of the cite, and they said unto him, Shew vs we pray thee, the way into the cite, * and we will shew thee mercy.

25 And when hee had shewed them the way into the cite, they unore the cite with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hytites, and built a city, and called the name thereof Luz, which is the name thereof unto this day.

27 ¶ Neither did Ganaanah destroy Beth-shean with her townes, nor Ganaanah with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Gergidoo with her townes: but the Canaanites, dwelled still in that land.

28 Nevertheless, when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwell in Gazer, but the Canaanites dwell in Gazer among them.

30 ¶ Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Babilol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Aser cast out the inhabitants of Achso, nor the inhabitants of Zidon, nor of Ahalab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shechem, nor the inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shechem and of Beth-anath became tributaries unto them.

34 And the Amozites || drove the children of Dan into the mountain: so that they suffered them not to come downe to the valley.

35 And the Amozites || dwelt still in mount Heres in Aialon, & in Shebalim, and when the hand of Josephs family prevailed, they became tributaries.

36 And the coast of the Amozites was from Shebaly-akrabim, even from Shebaly and upward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fall to idolatry after Ieshuabs death. 14 They are delivered into the enemies hands. 16 God delivereth them by Judges. 22 Why God suffered idolaters to remaine among them.

And an Angel of the Lord came by from Aialon to Bethim, and said, I made you to goe up out of Egypt, and have brought you unto the land which I had sworn unto your fathers, and sayd, I will never breake my covenant with you.

2 ¶ Ye also shall make no covenant with the inhabitants of this land, but shall breake downe their altars: but ye have not obeyed my voice. Why have ye done this?

3 Wherefore, I sayd also, I will not cast them out before you, but they shall bee * as thornes unto your sides, and their gods shall be your || destruction.

4 And when the Angel of the Lord spake these words unto all the children of Israel, the people lift up their voices, and wept.

5 Therefore they called the name of that place || Bethim, and offered sacrifices there unto the Lord.

6 ¶ Now when Joshua had sent the people away, the children of Israel went every man into his inheritance to possess the land.

7 And the people had served the Lord all the dayes of Joshua, and all the dayes of the Elders that outlived Joshua, which had seene all the great * workes of the Lord that hee did for Israel.

8 But Joshua the sonne of Nun the servant of the Lord died when hee was an hundred and ten yeres olde.

9 And they buried him in the coastes of his inheritance, in * Timnath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which hee had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and served * Baalim.

n But made them pay tribute as the others did,

Or, assailed them
Or, would dwell

o Meaning, when he was stronger then they,

p Which was citie in Arabia, or as some read, from the rocke,

a That is, messenger or Prophet, as some thinke Phinehas,

Deut. 7. 2.
Deut. 12. 3.

Isa. 23. 13.

|| Or, snare.

|| Or, weeping.

b After that hee had divided to every man his portion by lot, 10th, 24. 28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward, is Reh, 25 10th, 24. 30.

e That is, all manner of idolaters,

h This was one of the names of Moses Father in law, read Num. 10. 29.

Numb. 31. 3.
i These cities and others were afterward possessed of the Philistines, 1 Sam. 6. 17.

Numb. 14. 24.
10th. 14. 13.
and 15. 14.
k For after that the tribe of Judah had burnt it, they built it againe.

Gm. 38. 19.

Isa. 2. 14.

Isa. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land read chap. 3. 4.
Isa. 16. 10.

m That is, the tribe of Zebulun as is also to be understood of the rest.

12 And to look on the Lord God of their fathers, which brought them out of the land of Egypt, and followed after gods, even the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they to look on the Lord, and learned of Baal, and of Ashtaroth.

14 And the word of the Lord was bare against Israel, and he delivered them into the hands of spoilers, that spoiled them, and hee sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Whethersoever they went out, the hand of the Lord was laid against them, as the Lord had said, for as the Lord had sworn unto them, so hee punished them also.

16 As howbeit standing, the Lord raised up Judges, which delivered them out of the hands of their oppressors.

17 But yet they would not obey their Judges; for they were a whoring after other gods, and worshipped them, and hurried quickly out of the way, whereby their fathers might see, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them up Judges, the Lord was with the Judges, and delivered them out of the hands of their enemies all the days of the Judges, (for the Lord had compassion of their groanings, because of that they oppressed them, and tormented them.)

19 Yet when the Judges were dead, they returned, and did worse than their fathers, in following after gods, to serve them, and worshipped them: they ceased not from their own inventions, and from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more call out before them any of the nations, which I have left when he desired.

22 What though they say, I may make peace with Israel, whether they will keep the way of the Lord to walk therein, as their fathers kept it, or not.

23 So the Lord left those nations, and gave them not out (immediately) into their hands, but delivered them into the hands of Israel.

CHAP. II.

1 The Canaanites which were left in Israel, Othniel delivered Israel, 2 Ehud killed King Eglon, 3 Shamgar killed the Philistines.

THESE now are the nations which the Lord left, that he might prove Israel by them, (even as many of Israel had not known all the wares of Canaan.)

2 Purly to make the generations of the children of Israel to know, and to teach them worse, which doubtless their predecessors knew not.

3 Five Judges of the Ephraim, and all the Gilead, and of the Simeon, and

the Danites that dwelt in mount Lebanon, from mount Baal-berith, thence come to Hamath.

4 And these criminals to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Jebusites, and the Hivvites, and the Amorites.

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim, and Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Assyria, and the children of Israel served Cushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to the children of Israel, and he saved them, even Othniel the sonne of Kenaz, Caleb's younger brother.

10 And the spirit of the Lord came upon him, and he judged Israel, and went out to war, and the Lord delivered Cushan-rishathaim king of Assyria into his hand, and his hand prevailed against Cushan-rishathaim.

11 So the land had rest fourty years, and Othniel the sonne of Kenaz died.

12 Then the children of Israel againe committed wickedness in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickedness before the Lord.

13 And hee gave him into him the children of Gilead and Amalek, and went and smote Israel, and they possessed the cities of palm trees.

14 So the children of Israel served Eglon king of Moab eight years.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera, the sonne of Issachar, a man of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud made him a dagger with two edges, of a cubit length, and he hid it under his garment upon his right thigh. 17 And he presented the gift unto Eglon king of Moab (and Eglon was a very fat man.)

18 And when he had now presented the present, he left away the people that bare the present.

19 And he returned againe to him the courtiers that were in his hall, and said, I have a secret errand unto thee, O king. And he said, Silence, and all that stood about him went out from him.

20 Then Ehud came into him, (and hee laye sleeping in his upper room, which hee had) and hee said, I have a message unto thee from

chap. 10. 6.

f These were idols which had the forme of an ewe or sheepe among the Sodomites.

24. 4. 1. 2.

g In all their assemblies.

h The vengeance.

i Or, Magistrates.

j Or, found.

k Meaning, from their religion.

l Or, repeated.

k Seeing their cruelty.

Comp. 1. 13.

Or, corrupt sinners.

l As the Hittites, Jebusites, Amorites, &c.

m So that both outward enemies and false professors were but a trial to prove our faith.

n Deut. 32. 17.

o And chap. 3. 14.

a Which were attributed by the hard of God, and not by the power of man.

b For they trusted in God, and hee fought for them.

c Contrary to Gods commandment, Deu. 7. 3

d Trees, or woods erected for idolatry. || Or, Majopotamia.

e He was stirred up by the Spirit of the Lord. || Or, Syria.

f That is, 33. years. Joshua, and eight under Othniel. g So that the enemies of Gods people have no power over them, but by Gods appointment.

|| Or, Benjamin.

|| Or, left-handed.

|| Or, caused a dagger to be made.

h Or, as some say, reads, from the places of idols.

i Till all be departed.

j Or, as some say, reads, from the places of idols.

k Or, as some say, reads, from the places of idols.

l Or, as some say, reads, from the places of idols.

m Or, as some say, reads, from the places of idols.

n Or, as some say, reads, from the places of idols.

o Or, as some say, reads, from the places of idols.

from God. Then he arose out of his throne.
21 And Eglon put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Eglon gave him out into the porch, and shut the doores of the parlour upon him, and locked them.

24 And when hee was gone out, his servants came: who seeing that the doores of the parlour were locked, they said, Surely † hee doeth his easement in his summer chamber.

25 And they tarried till they were ashamed: and when hee opened not the doore of the parlour, they took the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Eglon escaped, (while they tarried) and was possessed the quarries, and stayed unto death.

27 And when he came home, hee † blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and hee went before them.

28 Then said he unto them, Follow mee for the Lord hath delivered your enemies, even Moab into your hand. So they went downe after him, and took the passages of Jordan toward Moab, and suffered not a man to passe over.

29 And they slew of the Moabites the same time about ten thousand men, all † few men, and all were warriours, and there escaped not a man.

30 So Moab was † subdued that day under the hand of Israel: and the land had rest four score years.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an ox goad, and hee also delivered Israel.

CHAP. III.

1 Israel sinned, and are given into the hands of Habim & Deborah ridgeth Israel, and delivereth Barak to deliver the people. 2 Sifera fleeth, 3 and is killed by Iael.

And the children of Israel † beganne againe to doe wickedly in the sight of the Lord, when Deborah was dead.

2 And the Lord sold them into the hand of † Jabin king of Canaan, that reigned in Pado, whose chief captaine was called Sisera, which dwelt in the Harosheth of the Gentiles.

3 Then the children of Israel cried unto the Lord: (for hee had nine hundred charots of yron, and even soe reces hee had bere the children of Israel very sore.)

4 And at that time Deborah a Prophetesse, the wife of Lapidoth, judged Israel.

5 And shee Deborah dwelt under a palme tree, betwene Ramah & Beth-el in mount Ephraim, and the chilogen of Israel came up to her for judgement.

6 Then her lord and called Barak the sonne of Abinamin out of Kedesh of Naphtali, and said unto him, Ward not the Lord God of Israel † commannding, saying, Go and draw with thee ten thousand men of the children of Ephraim, and take with thee ten thousand men of the children of Naphtali, and take with thee the captain of Zabins, and his multitude, and will deliver him into thine hand.

8 And Barak said unto her, † I thou wilt goe with mee, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this journey that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went up on his feet with ten thousand men, and Deborah went up with him.

11 (Now heere the Kenite, which was of the children of Hobab the father in law of Moyses, was departed from the Kenites, and pitched his tent in the plains of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera that Barak the sonne of Abinamin was gone up to mount Tabor.

13 And Sisera called for all his charrets, even nine hundred charrets of yron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishon.

14 Then Deborah said unto Barak, Arise for this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera, and all his charrets, and all his host with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But Barak pursued after the charrets, and after the hoste unto Harosheth of the Gentiles: and all the hoste of Sisera fell upon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of † Jether the Kenite: (for peace was betwene Jabin the king of Canaan, and betwene the beule of Jether the Kenite.)

18 And Iael went out to meete Sisera, and said unto him, Turne in, my lord, turne in to mee here now. And when hee had turned in unto her into her tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drinke: for I am thir- stie. And she opened a bottle of milke, and gave him of it, and covered him.

20 Again she said unto her, Stand in the doore of the tent, and when any man doeth come enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael took a nail of the tent, and drove it into his temple, and when hee fell into him, she smote the

d And revealed unto me by the spirit of propheticie.

¶ 1st, 8, 9, 10. ¶ Or, valley.

e Fearing his owne weaknes, and his enemies power, he desired the Pro- phete to goe with him, to assure him of Gods will from time to time.

¶ Or, he led after him 10000 men.

¶ Or, posterie, Num. 10. 29. ¶ Efr. from Kishon.

¶ Meaning, that he possessed a great part of the countrey.

g Shee still encouraged him to this enterprise by assuring him of Gods favour and aide.

¶ 1st, 8, 10.

h Whole ancestors were Hamites, but worshipped the true God, and therefore were joyous with Israel.

¶ Or, blacke.

Chap. 5. 25.

i To wit, I will come and enquire of thee, saying, Is any man here? thou shalt say, No.

¶ That is, the pinne or stake, whereby it was fastened to the ground.

¶ Or, hall.

† Efr. he covered him self.

¶ Or, caused the trumpet to be blown, Num. 10. 2, 3.

¶ Or, strong and huge-bodied. † Efr. humbled.

k. Meaning the Israelites.

l. So that it is not the number, nor the means that God regardeth, when he will give the victory.

† Efr. added, or continued to do againe.

a. There was an other Iabin, whom Ioshua killed, and burnt his cities Hazor, Josh. 11. 3.

b. That is, in a wood or strong place.

c. By the spirit of propheticie revealing of controversies, and declaring the will of God.

the nalle into his temples, and softened it to the ground, (so he was fast as sleep, and weary) and so he died.

22 And behold, as Barak pursued after Sisera, Barak came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest: and when he came into her tent, Deborah, Sisera lay dead, and the nalle in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak after the victory.

2 When sang Deborah, and Barak the son of Abinoam the same day, saying,

3 Praise ye the Lord for the avenging of Israel, and for thee people that offered themselves willingly.

4 Hear ye kings, hearken ye princes: I, even I will sing unto the Lord: I will sing psalle unto the Lord God of Israel.

5 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens rained, the clouds also dropped water.

6 The mountains melted before the Lord, as did that Sinai before the Lord God of Israel.

7 In the dayes of Canaan, when the sunne of Anath, in the dayes of Jabin, the high wayes were desolate, and the travellers walked throught by wayes.

8 The towers were not inhabited: they decayed, I say, in Israel, until Deborah came by, which role up a mother in Israel.

9 They chose new gods: then was warre in the gates. Was there a shield or spear seen among fourie thousand of Israel?

10 Mine heart is set on the governors of Israel, and on them that are willing among the people: I praise ye the Lord.

11 Speake ye that ride on white asses, ye that dwell by the well, and that walk by the way.

12 For the noise of the archers appeared among the daughters of water: there shall they rehearse the righteousness of the Lord, his righteousness of his souldes in Israel: then did the people of the Lord goe downe to the gates.

13 Up Deborah, up, arise, and sing a song: arise Barak, and leade thy captivitie captive, thou sonne of Abinoam.

14 For they that remaine, have dominion over the mighty of the people: the Lord hath given me dominion over the strong.

15 Of Ephraim their root arose against Amalek: and after that, Benjamin shall fight against thy people, O Amalek: of Gad he came a ruler, and of Issachar they that handle the pen of the writer.

16 And the princes of Issachar were with Deborah: and Issachar, and also Barak: he was set on his feet in the valley: for

the head of Sisera was great thoughts of heart.

17 Sisera abode thy among the herds, to hear the bleatings of the flocks: so the divisions of Sisera were great thoughts of heart.

18 But the people of Issachar and Naphtali have jeopardized their lives unto the death in the high places of the field.

19 The kings came and fought: then fought the kings of Canaan in Tannach by the water of Megiddo: they received no gaine of money.

20 They fought from heaven, even the stars in their courses fought against Sisera.

21 The river Kishon swept them away, that ancient river the river Kishon, O my soule thou hast marched valiantly.

22 Then were the horse hooves broken with the oft beating together of the mighty men.

23 Curse ye Meroz, (said the Angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to helpe the Lord against the mighty.

24 Jael the wife of Heber the Kenite shall be blessed above other women: blessed shall she be above women dwelling in tents.

25 He albed water, and the game him milke he brought forth butter in a costly dish.

26 He put her hand to the nail, and her right hand to the workmans hammer: with the hammer smote he Sisera: he smote off his head, after that he had wounded and pierced his temples.

27 He bowed him downe at her feet, he fell downe and lay still: at her feet he bowed him downe, and fell: and when he had sunk downe, he lay there dead.

28 The mother of Sisera looked out at a window, and cried throught the lattise, why is his chariot so long a coming? why tarry the wheeles of his chariot?

29 Her wife ladies answered her: Pea, were answered her siffe with her siffe words.

30 Were they not gotten, and they divided the spoyle? Every man hath a maid or two, Sisera hath a pray of divers coloured garments, a pray of sundrie colours made of needle worke: of divers colours of needle worke on both sides, say the chiefe of the Horite.

31 So let all thine enemies perish, O Lord: but they that love him, shall be as the sunne when he riseth in his might. And the land had rest forty years.

CHAP. VI.

1 Israel oppressed of the Amorites, and the Canaanites, 24 Gideon is sent to bee their deliverer, 27 He is chosen a signe.

28 Forward the children of Israel against the Amorites, and the Canaanites, 31 Gideon is chosen a signe.

32 Gideon is chosen a signe, 35 Gideon is chosen a signe, 38 Gideon is chosen a signe.

39 Gideon is chosen a signe, 42 Gideon is chosen a signe, 45 Gideon is chosen a signe.

46 Gideon is chosen a signe, 49 Gideon is chosen a signe, 52 Gideon is chosen a signe.

53 Gideon is chosen a signe, 56 Gideon is chosen a signe, 59 Gideon is chosen a signe.

60 Gideon is chosen a signe, 63 Gideon is chosen a signe, 66 Gideon is chosen a signe.

a For fear of the Midianites they fled into the dens of the mountains.

|| Or, of Kedem.

b Been almost the whole country.

c This is the end of Gods punishments, to call us to repentance, that they may seek for help of him.

2 Kings 17:35, 38, Jer. 10:2.

|| Or, so prepare his fight.

d This came not of distrust, but of weakness of faith, which is in the most perfect for no man in this life can have a perfect faith: yet the children of God have a true faith, whereby they be justified.

e That is, Christ appearing in visible form.

f Which I have given thee. || Or, from him.

g So that we see how the flesh is enemy unto Gods vocation, which cannot be persuaded without signs.

against Midian, and against the children of Israel made them dwell in the mountains, and came, and strong holds.

2 When Israel had sown, there came by the Midianites, the Amalekites, and the sons of the East, and came upon them.

3 And camped by them, and destroyed the fruit of the earth, even till thou come unto Azb, and left no food for Israel, neither there, nor on, nor off.

4 For they went up, and their cattell, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

5 So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cryd unto the Lord.

6 And when the children of Israel cryd unto the Lord because of the Midianites,

7 The Lord sent unto the children of Israel a Prophet, who said unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, and have brought you out of the house of bondage.

8 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and have said unto you, I have brought you out of the house of bondage.

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and have said unto you, I have brought you out of the house of bondage.

10 And I said unto you, I am the Lord your God: leave not the gods of the Amorites in whose land ye dwell: but you have not obeyed my voice.

11 And the Angel of the Lord came, and sat under the oak which was in Ephrah, and pertained unto Joash the father of the Ephraimites, and his son Gideon threshed wheat by the winepress, to hide him from the Midianites.

12 Then the Angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Ah my Lord, if the Lord be with us, why then shall this come upon us? and where be all his wonders which our fathers told us of? said, Did not the Lord bring us out of Egypt? But now the Lord hath forsaken us, and delivered us into the hand of the Midianites.

14 And the Lord looked upon him, and said, Go in thy might, and thou shalt save Israel out of the hands of the Midianites: have not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I save Israel, behold, my father is poor in Manasse, and I am the least in my fathers house.

16 Then the Lord said unto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I have found favour in thy sight, then shew me a sign, that thou art with me.

18 And he said unto him, I will stay until thou come again.

19 And when Gideon went in, and made

ready a fable, and unleavened bread of Ephrah of wheat, and put the flesh in a basket, and put the bread in a pot, and brought it out unto him under the oak, and presented it.

20 And the Angel of God said unto him, Take the flesh and the unleavened bread, and lay them upon this stone, and pour out the blood: and he did so.

21 Then the Angel of the Lord put forth the end of the staff that he held in his hand, and touched the flesh and the unleavened bread: and there arose up fire out of the stone, and consumed the flesh and the unleavened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: for because I have seen an Angel of the Lord face to face, I shall die.

23 And the Lord said unto him, Peace be unto thee: fear not, thou shalt not die.

24 Then Gideon made an altar there unto the Lord, and called it, Jehovah shalom: unto this day it is in Ephrah, of the fathers of the Ephraimites.

25 And the same night the Lord saved unto him. Take thy father's young bullock, and another bullock of seven years old, and destroy the altar of Baal that thy father hath, and cut down the grove that is by it.

26 And build an altar unto the Lord thy God upon the toppe of this rock, in a plain place, and take the second bullock, and offer a burnt offering with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord have him: but because he feared to do it by day for his fathers house, and the men of the city, he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was broken, and the grove cut down: that was by it, and the second bullock offered upon the altar that was made.

29 Therefore they smote one to another, saying, What do we do? for when they sacrificed and ate, they lay down. Gideon the son of Joash hath done this thing.

30 Then the men of the city lay down unto Joash, saying, Bring out the man, that he may die: for he hath destroyed the altar of Baal, and hath also cut down the grove that was by it.

31 And Joash said unto all that stood by him, Shall we plead Baals cause? or will we see him die? or what will we do for him, let him die by the morning. If he be God, let him plead for himself against him that hath cut down his altar.

32 And in that day was Gideon called Jerubbaal: that is, Let Baal plead for himself, because he hath broken down his altar.

33 Then all the Midianites, and the Amalekites, and the sons of the East were gathered together, and went and pitched in the valley of Syren.

34 But the spirit of the Lord came upon Gideon,

h Of Ephrah, read Exod. 16:36.

i By the power of God only as in the sacrifice of Elias, 1 Kings 18:38.

Exod. 3:10, chap. 13:21.

|| Or, the Lord's peace.

k That is, as the Chaldee text writes, fed seven years.

l Which grewed about Baals altar.

m Meaning, the fat bull, which was kept to be offered unto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

† Ex. 13:21 Gideon,

12. 9. 4.

1 The Lord caused the Midianites to kill one another.

m Meaning, the passages of the floods, that they should not escape. P/al. 83, 11. y/a 10, 16. n These places had their names of their acts that were done there.

a They began to assault, because he had the glory of the victory.

b Which two slaine two princes, Zeb and Zalmunna.

c This last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion. † Ebr, what are we my Jew, e Because thou hast overcome me handily, think thou to have overcome the whole? † Ebr, what is greater.

f Having gotten the victory. g A city half-way beyond Jordan.

23 And the three hundred blew with trumpets, and the Lord led every man sword upon his neighbour, and upon all the hosts: in the border field to Beth-barah in Jericho, and to the border of Abel-meholah, unto Tabbath.

24 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Danabeh, pursued after the Midianites.

25 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered together, and took the waters unto Beth-barah and Jordan.

26 And they took two princes of the Midianites, Zeb and Zeb, and slew Zeb upon the rocks of Zeb, and slew Zeb at the wilderness of Zeb, and pursued the Midianites, and brought the heads of Zeb and Zalmunna beyond Jordan.

CHAP. VIII.

1 Ephraim overcometh against Gideon, 2 Who appeareth them, 3 He passeth the Jordan, 4 He pursueth himselfe on them of Succoth and Peniel, 5 He maketh an Ephod, which was the cause of idolatry, 6 Of Gideons sons, and of his death.

Then the men of Ephraim said unto him, Why hast thou feared us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they chode with him therefore.

2 To whom he said, What have I now done in comparison of you? Ye not the gleanings of grapes of Ephraim better then the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Zeb and Zeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirit abated toward him.

4 And Gideon came to Jordan to passe over, he, and the three hundred men that were with him, weary yet pursuing them.

5 And he said unto the men of Succoth, Give me a playon, that I may lay it upon the people: that follow me (for they be weary) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we should give bread unto thine arme?

7 Gideon then said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will tear your flesh with thorns of the wilderness and with briars.

8 And he went up thence to Peniel, and spake unto them likewise, and the men of Peniel answered him as the men of Succoth answered.

9 And he layd also unto the men of Peniel, saying, I come againe in peace, I will breake downe this towne.

10 And Zebah and Zalmunna were in Harosh, and their hosts with them, about fifteen thousand, all that were left of all the hosts of them of the East: for there was

shone an hundred and twenty thousand men that were with them.

11 And Gideon went thither them that dwell in a Tabernacle on the East side of Zebah and Jogbehah, and smote the hosts: in the host was carried.

12 And when Zebah and Zalmunna fled, hee followed after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 And Gideon the sonne of Joash returned from battell, the Sunne being yet hie,

14 And took a servant of the men of Succoth, and enquired of him: and he wrote to him the princes of Succoth, and the Elders thereof, men seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye have sinned me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should give bread unto thy weary men?

16 Then hee took the Elders of the city, and thornes of the wilderness, and burnt, and he did tear the men of Succoth with them.

17 Also hee brake downe the towne of Peniel, and slew the men of the city.

18 Then said hee unto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabbath? and they answered, As thou art, so were they, every one was like the children of a king.

19 And he said, They were my brethren, even my mothers children: as the Lord Utereth, I have saved their lives, I would not slay you.

20 Then hee said unto Zebah his first borne sonne, Rise up, and slay them: but the boy durst not his word: for hee feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and smote away the ornaments, that were on their camels neckes.

22 And hee brought the men of Israel unto Gideon, saying, Thou over us, both thou, and thy sonne, and thy sonnes sonne: for thou had delivered us out of the hand of Midian.

23 And Gideon said unto them, I will not reign over you, neither shall my children reign over you, but the Lord shall reign over you.

24 Againe Gideon said unto them, I would desire a request of you, that you would give me every man the earrings of his play (for they had golden earrings, because they were Midianites.)

25 And they answered, Wee will give them. And they spread a garment, and did cast therein every man the earrings of his play.

26 And the weight of the golden earrings that hee required, was a pound and seven hundred shekels of gold, beside collars, and Jewels, and purple raiment that was on the Kings of Midian, and beside the chains that were about their camels neckes.

h He went by the wilderness where the Arabians dwell in tents.

i Some read, before the sunne rose up. † Or, described.

† Ebr, breaken, pieces, as one that hath corn.

† Or, they were like unto thee.

k We cannot out of one belly therefore will be revenged.

l Meaning, that they would be rid out of their paine at once, it els to him a violent man to use them to death. † Or, children. m That is, thy posteritie.

n His intent was to these his children chankfull for his victorie by wearing of religion, which, because was not according as God had commanded, turned to their destruction.

† Or, great bulke.

g That is, such things as perceived to the view of the Tabernacle of Shiloh, looks more, Exod. 18, 4, 5, and 1 Sam. 3, 14, and chap. 17, 6.

h Thus, it is some one of his things.

i Which cities belonged to the family of the Beniamites.

g That is, Baal, to whom they had bound themselves by covenant.

h They were vindictful of God, and vindictful toward him, by whom they had received so great a benefit.

17 And Gideon made an Ephod thereof, and put it in Ephraim his city, and all Israel went a whoring every after it, which was the destruction of Gideon and his house.

18 Thus was Ephraim brought low before the children of Israel, so that their life by their hands no more: and the country was in quietness forty years in the days of Gideon.

19 ¶ Then Jerubbaal the son of Joash went, and dwelt in his own house.

30 And Gideon had seventy sons, begotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash dies in a good age, and was buried in the sepulchre of Joash his father in Ephraim, of the fathers of the Ephraim.

33 But when Gideon was dead, the children of Israel turned away, & went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 ¶ Afterward, & after they merited on the house of Jerubbaal, or Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 Abimelech & Jezebel the kingdome, and puteth his brethren to death. 2. Isachan propheseth a parable. 23. Hatred between Abimelech and the Shechemites. 26. Gual conspireth against him, and kills him. 31. Abimelech is made king by a woman.

Then Abimelech the sonne of Jerubbaal went to Shechem unto his mothers brethren, and communicated with them, and with all the family, and house of his mothers father, saying,

20 Now, I pray you, in the audience of all the men of Shechem, whether it be better for you, that all the sonnes of Jerubbaal, which are seventy persons, reigne over you, either that I am your lord, and your flesh.

21 When his mothers brethren spake of him in the audience of all the men of Shechem, all these words, and their hearts were moved to follow Abimelech: for said they, He is our brother.

22 And they gave him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired him & his and light fellows, wherewith followed him.

23 And he went unto his fathers house at Ephraim, and slew his brethren the sonnes of Jerubbaal, about seventy persons upon one stone: yet Jotham the youngest sonne of Jerubbaal was left: for he hid himself.

24 ¶ And all the men of Shechem gathered together, with all the house of Shillo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

25 And when they told it to Jotham, he

went and stood in the top of mount Gerizim, and left up his voice, and cried, and said unto them, I have heard that ye men of Shechem, that God may bestow upon you.

26 The trees went fourth to anoint a king over them, and said unto the olive tree, Reigne thou over us.

27 But the olive tree sayd unto them, Should I leave my oil, wherewith by me they honour God and man, and go to advance me above the trees?

10 Then the trees said to the figge tree, Come thou, and be king over us.

11 But the figge tree answered them, Should I forsake my sweetness, and my good fruit, and go to advance me above the trees?

12 Then say the trees unto the fig tree, Come thou, and be king over us.

13 But the fig tree answered them, Should I leave my wine, wherewith I cheer God, and man, and go to advance me above the trees?

14 Then said all the trees unto the hynamble, Come thou, and reigne over us.

15 And the hynamble said unto the trees, If ye will increase auncient me king over you, come, and put your trust under my shadow: and if not, the fire shall come out of the hynamble, and consume the cedars of Libanon.

16 Now therefore, if ye doe truly and uncorruptly to make Abimelech king, and if ye have dealt well with Jerubbaal, and with his house, and have done unto him according to the deservings of his hands,

17 ¶ For my fathers sake for you, and I advertised his life, and delivered you out of the hands of Ephraim.

18 And ye are risen by against my fathers house this day, & have slain his children about seventy persons upon one stone, and have made Abimelech the sonne of his mathe- servant, king over the men of Shechem, because he is your brother.

19 If ye have then dealt truly and purely with Jerubbaal, and with his house this day, then I receive ye with Abimelech, and let him rejoyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Shillo: also let a fire come fourth from the men of Shechem, and from the house of Shillo, and consume Abimelech.

21 And Jotham ran away, and flew, and went unto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three years over Israel.

23 But God sent an evil spirit betwene Abimelech, and the men of Shechem: and the men of Shechem hake their promise to Abimelech.

24 That the cruelty toward the seventy sonnes of Jerubbaal, and their blood might come, and be laid upon Abimelech their brother, which had slain them, and upon the men of Shechem, which had aided him to kill his brethren.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their own destruction and others.

f Abimelech shall destroy the nobles of Shechem.

g That he call his brethren from him.

g That hee is your king, and you his subjects.

h Because the people contented with the king in shedding innocent blood, therefore God visiteth both the king and the others.

25 So the men of Shechem fit men in
west, for beating the reys of the women, and
who were at that point that way by them;
and it was told Abimelech.

26 Then Gaal the sonne of Ebed came
with his brethren, and they went in She-
chem; and the men of Shechem put their
confidence in him.

27 Therefore they went out into the
field, and gathered in their grapes, and trose
them, and made merry, and went into the
house of their gods, and did eat and drinke
and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd,
Who is Abimelech? and who is Shechem,
that mee should feare him? Is hee not the
sonne of Herubbaal? and Jeshai in his offi-
cer? Serve rather the men of Hamor the
father of Shechem; for why should we feare
him?

29 How would God thin people were to
der mine hand? then would I put away A-
bimelech. And her said to Abimelech, In-
crease thine armie, and come out.

30 And when Jeshai the ruler of the
cittie heard the wordes of Gaal, the sonne of
Ebed, his wrath was kindled.

31 Therefore hee sent messengers unto
Abimelech privately, saying, Behold, Gaal
the sonne of Ebed, and his brethren be come
to Shechem, and behold, they fortifie the ci-
tie against thee.

32 Now therefore arise by night, thou and
the people that is with thee, and lie in wait in
the field.

33 And rise early in the morning, and be
as the sunne is up, and assault the cite; and
when he and the people that is with him, shall
come out against thee, doe to him; what thou
canst.

34 So Abimelech rose up, and all the
people that were with him by night; and
they lay in wait against Shechem in four
hands.

35 Then Gaal the sonne of Ebed went
out and stood in the entering of the gate of
the cite; and Abimelech rose up, and the
folke that were with him, from lying in
wait.

36 And when Gaal saw the people, hee
said to Jeshai, Beholde, there come people
downe from the tops of the mountains: and
Jeshai sayd unto him, The shadow of the
mountaines seeme men unto thee.

37 And Gaal spake againe, and said, See
there come folke downe; by the middle of
the land, and another hand cometh by the
way of the plaine of J Shechem.

38 Then sayd Jeshai unto him, Where is
now thy mouth, that sayd, Who is Abime-
lech, that we should feare him? Is not this
the people that thou hast despised? Doe not
now I pray thee, and fight with them.

39 And Gaal went out before the men
of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee
fled before him, and many were overthrowen
and wounded, even to the entering of the
gate.

41 And Abimelech dwelt at Arimath;
and Jeshai thrust out Gaal and his brethren

that they should not dwell in Shechem.

42 And on the morrow the people went
out into the field; which was told Abime-
lech.

43 And he took the people, and divided
them into three bands, and layd wait in the
fields, and looked, and behold, the people
were come out of the cite, and her royl up a-
gainst them, and smote them.

44 And Abimelech, and the bands that
were with him, rushed forward, and stood in
the entering of the gate of the cite; and the
two other bands ran upon all the people that
were in the field, and slew them.

45 And when Abimelech had fought a-
gainst the cite all that day, he took the cite,
and slew the people that was therein, and
destroyed the cite, and leaved it salt in it.

46 And when all the men of the towne
of Shechem heard it, they entered into an
holm of the house of the god Berith.

47 And it was told Abimelech, that all
the men of the towne of Shechem were ga-
thered together.

48 And Abimelech gate him by to mount
Zabmon, hee and all the people that were
with him; and Abimelech tooke axes with
him, and cut downe boughes of trees, and
tooke them, and bare them on his shoulder,
and sayd unto the folke that were with him,
Behold, ye have seene mee now, make harte, and
doe like me.

49 Then all the people also cut downe
every man his bough, and followed Abime-
lech, and put them to the hold, and set the
hold on fire with them; so all the men of the
towne of Shechem were also, about a thou-
sand men and women.

50 Then went Abimelech to Thebes,
and besieged Thebes, and tooke it.

51 But there was a strong towne within
the cite, and thither fled all the men and
women, and all the chiefe of the cite, and
shut it to them, and went up to the top of the
towne.

52 And Abimelech came unto the towne
and fought against it, and went hard unto
the doore of the towne to set it on fire.

53 But a certaine woman cast a piece of
a millstone upon Abimelechs head, and brake
his helme pan.

54 Then Abimelech called hastily his
page that bare his harness, and said unto
him, Draw the sword and slay me, that men
say not of me, A woman slew him. And his
page thrust him thorow, and hee died.

55 And when the men of Israel saw that
Abimelech was dead, they departed every
man unto his owne place.

56 Thus God rejudged the wickedness
of Abimelech which hee did unto his father,
in slaying his seven brethren.

57 And all the wickedness of the men of
Shechem did God bring upon their heads.
So upon them came the curse of Herubbaal,
the sonne of Hamor.

CHAP. X.

3 Tola dieth. 5 Laid also dieth. 7 The Ispas-
lites are punished for their sinnes. 10 They cry unto
God. 16 And he hath pisen on them.

After

n Which was
of his company.

o That it should
be unfruitfull
and never
to any use
p This is of
Hael-berith in
Chap. 8. 33.

q Meaning, that
all were destroy-
ed, as well they
in the towne, as
the other.

2. Sam. 11. 11.

r Thus God by
such miserable
death taketh
vengeance on
tyrants, even in
this life.

f For making
a tyrant that
king.

i Before they
were afraid of
Abimelechs
power and durst
not goe out of
the cite.

k Braggingly,
as though hee
had been pre-
sent, or to his
captaine Zebul.

† Elv. greatly.

† Elv. what things
he can do.

|| Thou art afraid
of a shadow.

† Elv. by the way,

|| Or, pharmer.

as Asaph
in Psalme 124
as Asaph
in Psalme 124

as Asaph
in Psalme 124

as Asaph
in Psalme 124

as Asaph
in Psalme 124

as Asaph
in Psalme 124

|| Or, his uncle.

|| Or, guard.

a Signifying they were men of authority.
|| Or, the names of Iair, and Dan, 3. 14

Chap. 3. 1. and 3. 7. and 4. 1. and 6. 1. and 13. 1.
|| Or, Syria.

|| Or, delivered.

b As the Reubenites, Gadites, and half the tribe of Manasseh.

c They prayed to the Lord, and confessed their sinne.

d By stirring them up some Prophet, as Chap. 4.

Don. 3. 13.
Iam. 2. 13.

e That is, from this present danger.
f That is true repentance, to put away the guilt, and to serve God aright.
|| Or, heptided.

After Abimelech there arose to destroy Israel, Tola, the sonne of Puah, the sonne of I Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And he li iudged Israel three twenty years, and died, and was buried in Shamir.

3 And after him arose Iair a Gileadite, and iudged Israel two and twenty yeeres.

4 And hee had thirtie sonnes that rode on thirtie asse colles, and they had thirtie cities, which are called || Vauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and || Astaroth, and the gods of || Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and so looked the Lord, and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || soldethem into the hands of the Philistines, and into the hands of the children of Ammon:

8 Also from that yeere began and oppressed the children of Israel eighteen yeeres, euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore troubled.

10 When the children of Israel cried vnto the Lord, saying, We haue sinned against thee, now because we haue forsaken our own God, and haue serued Baalim.

11 And the Lord || said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Sidonians also, and the Amalekites, and the Moabites did oppress you, and ye cryed to mee, and I saued you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 God, and crike vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs: this day.

16 Then they put away the strange gods from among them, and serued the Lord: and || his soule was giue for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Bethpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon,

the same shall bee || head ouer all the inhabitants of Gilead.

CHAP. XI.

2 Iphthah, being despised away by his brethren, was after made captaine ouer Israel: 30 His mother a rash vowe 33 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vowe.

Then Gilead begate Iphthah, and Iphthah the Gileadite was || a valiant man, but the sonne of an || harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a || strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of || Tob: and there gathered he fellows to Iphthah, and went out with him.

4 And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

6 And they sayd vnto Iphthah, Come and bee our Captaine, that wee may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and || expell mee out of my fathers house: how then came you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead sayd vnto Iphthah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphthah, The Lord || be witness betwixt vs, if we doe not according to thy wordes.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and Captaine ouer them: and Iphthah rehearsed all his wordes before the Lord in Bethpeh.

12 And Iphthah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphthah, Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iordan: now therefore restore those lands || quietly.

14 Per Iphthah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphthah, Israel tooke not the land of Iordan, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Iabbok.

17 And Israel sent messengers vnto the

† Ebr. a man of mightie force.
|| Or, victualer.

a That is, of an harlot, as vers. 2.
b Where the gouernour of the countrey was, called Tob.
c Ioynd with him, as some thinke, against his brethren.
d Or, ambassadors, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men reiect, God chuseth to doe great enterprises by.

† Ebr. be the heauen.

Nam. 3. 13.

† Ebr. in peace.

Don. 3. 9.

Nam. 30. 14, 20

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the King of Edom would not consent: and also they sent unto the King of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon, and Israel said unto him, Let us passe, we pray thee, by thy land unto our place.

20 But Sihon consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gave Sihon and all his folks into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and thou shalt know that he hath said.

24 Couldst not thou possesse that which Chemosh thy god giveth thee to possesse? So whosoever the Lord our God directeth out before us, them will we possesse.

25 And art thou now farre better then Balak the sonne of Bippoz King of Moab: did not hee strive with Israel, and fight against them?

26 And when Israel dwelt in Heshbon and in her towne, and in Arzer and in her colonies, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did ye not then recover them in that space?

27 Wherefore I have not offended thee: but thou dost mee wrong to warre against me. The Lord the Judge: be Iudge this day betwene the children of Israel, and the children of Ammon.

28 Nowbeit the king of the children of Ammon barked not unto the words of Iphthah, which he had sent him.

29 And when the Spirit of the Lord came upon Iphthah, and he passed over to Gilead, and to Baalath, and came to Gilead, and from Gilead he went into the children of Ammon.

30 And Iphthah bowed a bow unto the Lord, and said, If thou hast delivered the children of Ammon into mine hands,

31 Then that thing that I commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphthah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And hee smote them from Arzer, even

still thou come to Gilead, twenty cities, and so forth to the land of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 And when Iphthah came to Gilead, and he beheld, his daughter came out to meete him with a timbrell and dances, which was his only child: he had none other sonne, nor daughter.

35 And when hee saw her, he rent his clothes, and said, Alas my daughter, thou hast brought me low, and art of them that trouble mee: for I have opened my mouth unto the Lord, and cannot goe backe.

36 And hee said unto him, My father, if thou hast opened thy mouth unto the Lord, do with me as thou hast promised, seeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 And hee said unto her father, Do thus much for mee: suffer me two moneths, that I may goe to the mountaine, and bewaile my virginity, I and my fellows.

38 And hee said, Goe: and hee sent her away two moneths: so shee went with her companions, and lamented her virginity upon the mountaine.

39 And after the end of two moneths, shee turned again unto her father, who bid with her according to his vow which hee had vowed, and shee had known no man. And it was a custome in Israel.

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, four dayes in a yeere.

CHAP. XII.

Iphthah's death and short time of Ephraim, 8 After Iphthah succedeth Itham, 11 Etem, 13 and Abdon.

And the men of Ephraim gathered themselves together, and were at Beth-lehem, and said to Iphthah, Wherfore wentest thou to fight against the children of Ammon and diddest not call us to goe with thee? we will therefore burne thy house upon thee with fire.

2 And Iphthah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I saw that ye delivered me not, I put my life in mine hands, and went upon the children of Ammon: so the Lord delivered them into mine hands. Wherfore then are ye come upon me now to fight against mee?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they layd, Per Gileadites are runnagates of Ephraim among the Ephraimites, and among the Beniaminites.

5 And the Gileadites tooke the passages of Jordan before the Ephraimites, and when the Ephraimites that were escape, sayd, Let mee passe, then the men of Gilead said unto him, Art thou an Ephraimite?

For the plains.

n According to the manner after the victory.
o Being overcome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel to die without children, and therefore they rejoyced to be married.

a After they had passed Jordan.

b Thus ambitious enuie God worke in others, as they did also against Gideon Chap. 8.1.

c That is, I ventured my life, and when man helpe failed, I put my trust only in God.

d Ye ran from vs, and chose Gilead, and now I respect of vs, ye are nothing.

Nam. 21. 13. and 22. 24.

Dan. 2. 26.

For, contrary. g He trusted them not to goe thorow his country.

Dan. 2. 26.

h For we ought more to beleue and obey God, then thou thinkest idoles.
Nim. 22. 2. deut. 10. 4. 12. 29.

i Meaning, their cowne.

k To punish the offender.

l That is, the spirit of strength and zeale.
m As the Apostle commendeth Iphthah for his worthy enterprise in delivering the people, Heb. 11. 31. in by his rash vow and wicked performance of the same, his victory was despised: and there we see that the finnes of the godly do not utterly extinguish their faith.

inter: if he said, Day.

e Which signifi-
fied the fall of
waters, or an
cure of corns.

6 Then said they unto him, Day now
Sibbotech; and he said Sibbotech, for he
could not so pronounce: then they took him,
and flew him at the passages of Jordan: and
there fell at that time of the Ephraimites
two and forty thousand.

7 And Jephthah judged Israel five years:
then died Jephthah the Gileadite, and was bu-
ried in one of the cities of Gilead.

8 After him Ibzan of Beth-lehem
judged Israel.

9 Who had thirtee sonnes, and thirtee
daughters, which he sent out, andooke in
thirtee daughters from abroad for his sons,
and he judged Israel seven years.

10 Then Ibzan died, and was buried at
Beth-lehem.

11 And after him Judged Israel Elon,
a Zebulonite, and he judged Israel ten yers.

12 Then Elon the Zebulonite died, and
was buried in Ailalon in the country of Zebu-
lun.

13 And after him Abdon the sonne of
Hillel the Pirathonite judged Israel.

14 And hee had foure sonnes and thirtee
nephewes that rode on leumery: alle colts:
and he judged Israel eight yeres.

15 Then died Abdon the sonne of Hillel
the Pirathonite, and was buried in Pira-
thon, and in the land of Ephraim, in the
mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the
Philistines. 3 The Angel appeareth to Manoahs
wife. 16 The Angel commeth to him to sacrifice
unto the Lord. 24 The birth of Samson.

1 The children of Israel continued so
to commit wickednesse in the sight of the
Lord, and the Lord delivered them into the
hands of the Philistines forty yere.

2 Then there was a man in Zorah
of the family of the Danites, named Manoah,
whose wife was barren, and bare not.

3 And the Angel of the Lord appeared
unto the woman, and said unto her, Behold,
now thou art barren, and bearest not: but
thou shalt conceive, and beare a sonne.

4 And now therefore beware that thou
drinke no wine nor strong drinke, neither
eat any unclean thing.

5 For loe, thou shalt conceive and beare
a sonne, and no razor shall come on his
head: for the child shall be a Nazarite unto
God from his birth: and he shall beginne
to save Israel out of the hands of the Phi-
listines.

6 Then the wife came, and tolde her
husband, saying, A man of God came unto
mee, and the fashion of him was like the fa-
shion of the Angel of God: exceeding brace-
full, but I asked him not to whence he was,
neither told he me his name.

7 But he said unto me, Behold, thou shalt
conceive and beare a sonne, and now thou
shalt drinke no wine nor strong drinke, nei-
ther eat any unclean thing: for the child
shall be a Nazarite to God from his birth to
the day of his death.

8 Then Manoah prayed to the Lord,
and said, I pray thee, my Lord, let the man

of God, whom thou sentest, come againe now
unto us, and teach us what we shall not do
to the child when he is borne.

9 And God heard the voice of Manoah,
and the Angel of God came againe unto the
wife, as she sat in the field: but Manoah her
husband was not with her.

10 And the wife made baste, and ran,
and shewed her husband, and said unto him,
Behold, the man hath appeared unto mee,
that came vnto me to day.

11 And Manoah arose, and went after his
wife, and came to the man, and said unto
him, Art thou the man that spakst unto the
woman? And he said, Yea.

12 Then Manoah said, Show let thy say-
ing come to passe: but how shall wee order
the child, and doe unto him?

13 And the Angel of the Lord said unto
Manoah, The woman must beware of all
that I said unto her.

14 What may eat of nothing that com-
meth of the vine tree: there shall not drinke
wine nor strong drinke, nor eat any un-
clean thing: let her observe all that I have
commanded her.

15 Manoah then said unto the Angel of
the Lord, I pray thee, let us retaine thee, un-
till we have made craby a kid for thee.

16 And the Angel of the Lord said unto
Manoah, Though thou make mee abide, I
will not eat of thy bread, and if thou wilt
make a burnt offering, offer it unto the
Lord: for Manoah knew not that it was
an Angel of the Lord.

17 Againe Manoah said unto the Angel
of the Lord, What is thy name, that when
thy saying is come to passe, wee may honour
thee?

18 And the Angel of the Lord said unto
him, Why askedst thou thus after my name,
which is secret?

19 Then Manoah took a kid with a
meate offering, and offered it upon a flame
unto the Lord: and the Angel did wonder-
fully to beholds Manoah and his wife look-
ed on.

20 For when the flame came up toward
heaven from the altar, the Angel of the Lord
ascended up in the flame of the Altar, and
Manoah and his wife beheld it, and fell on
their faces unto the ground.

21 And the Angel of the Lord did no
more appeare unto Manoah and his wife. y
Then Manoah knew that it was an Angel
of the Lord.

22 And Manoah said unto his wife,
How shall surely die, because we have seene
God.

23 But his wife said unto him, If the
Lord would kill vs, he would not have recei-
ued a burnt offering, and a meate offering
of our hands, neither would he have shewed
us all these things, nor would now have told
us any such.

24 And the wife bare a sonne, and cal-
led his name Samson: and the child grew,
and the Lord blessed him.

25 And the Spirit of the Lord began to
strengthen him in the bulke of Dan, be-
tweene Zorah and Beth-lehem.

e It seemeth that
the Angel ap-
peared vnto her
twice in one day.
f He calleth him
Man, because hee
so termed, but he
was Christ the
eternall word,
which at his
time appointed
became man.

g Anything
forbidden by the
Law.

h Shewing, that
he sought not his
owne honour,
but Gods, whose
messenger hee
was.

i Or, maruailous.

j God sent fire
from heauen to
consume their
sacrifice, to con-
firm their faith
in his promise.

End. 33. 20.
chap. 13.

k These graces
that we haue re-
ceiued of God,
and his accep-
ting of our ob-
edience, are sure
tokens of his
loue toward vs,
so that nothing
can hurt vs.
l Or, because we
saw him at differ-
ent times.

CHAP. XIII.

3 Samson desired to have a wife of the Philistines,
6 He killed a Lion, 12 He propounded a riddle,
19 He killed thirty, 20 His wife forsake him,
and took another.

Now Samson went down to Tim-
nath, and saw a woman in Timnath of
the daughters of the Philistines.

2 And he came up and told his father
and his mother, and said, I have seen a wo-
man in Timnath of the daughters of the
Philistines: now therefore I give me her to
wife.

3 Then his father and his mother said
unto him, Is there never a wife among the
daughters of thy brethren, and among all
my people, that thou must go to take a wife
of the uncircumcised Philistines? And
Samson said unto his father, Since me her,
for she pleased me well.

4 But his father and his mother knew
not that it came of the Lord, that he should
seek an occasion against the Philistines:
for at that time the Philistines reigned over
Israel.

5 Then went Samson and his father
and his mother down to Timnath, & came
to the Vineyards at Timnath: and behold,
a young Lion roared upon him.

6 And the Spirit of the Lord came up-
on him, and he tare him, as one should have
rent a kid, and had nothing in his hand, nei-
ther told he his father nor his mother what
he had done.

7 And he went down, and talked with
the woman, which was beautiful in the eyes
of Samson.

8 And within a few days, when he re-
turned to receive her, he went aside to see
the carrels of the Lion: and behold, there
was a swarm of bees, and honey, in the body
of the Lion.

9 And he took thereof in his hands, and
went eating, and came to his father and to
his mother, and gave unto them, and they
did eat: but he told not them, that he had
taken the honey out of the body of the Lion.

10 So his father went down unto the
woman, and Samson made there a feast:
for so bid the young men to do.

11 And when they saw him, they brought
thirty companions to be with him.

12 Then Samson said unto them, I
will now put forth a riddle unto you: and
if you can declare it me, within seven days
of the feast, and send it out, I will give you
thirty sheeces, and thirty change of gar-
ments:

13 But if ye cannot declare it me, then
shall ye give me thirty sheeces, and thirty
change of garment. And they answered
him, But forth thy riddle, that we may
hear it.

14 And he said unto them, Out of the
 eater came meat, and out of the strong came
 sweetness: and they could not in those days
 expound the riddle.

15 And when the seventh day was come,
 they lay down with Samson, and he told
 them, that he may declare you the riddle,
 lest we burne thee and thy fathers house

with fire. Have ye called by, how possible was
 it to not so?

16 And Samsons wife wept before him,
 and said, Surely thou dost me wrong, and
 lovest me not: for thou hast put forth a riddle
 unto the children of my people, and hast not
 told it me. And he said unto her, Behold,
 I have not told it my father, nor my mother,
 and shall I tell it thee?

17 Then Samsons wife wept before him,
 seven days, while their flesh lasted: and
 when the seventh day came he told her, be-
 cause there was importunate upon him: so
 she told the riddle to the children of her
 people.

18 And of the women their said unto him
 the seventh day before the Sun went down,
 What is sweeter than honey, and what is
 stronger than a lion? Then said he unto
 them, If ye had not plowed with my oxen,
 ye had not found out my riddle.

19 And the spirit of the Lord came upon
 him, and he went down to Ashkelon, and
 slew thirty men of them, and spoiled them,
 and gave change of garments unto them,
 which expounded the riddle: and his wife
 was kindled, and he went up to his fathers
 house.

20 Then Samsons wife was given to
 his companion, whom he had slain as his
 friend.

CHAP. XV.

4 Samson yeth firebrands to the foxes tails. 6
 The Philistines burne his sister in law and his wife.

15 What shee was born of an offe her killeth a thou-
 sand men, 19 One of a great tooth in thirag God
 gave him water.

But within a while after, in the time of
 wheat harvest, Samson visited his wife
 with a kid, saying, I will go in to my wife
 into the chamber: but her father would not
 suffer him to go in.

2 And her father says, I thought that
 thou hadst hated her: therefore have I her
 to the companion. Is not her younger sister
 fairer than she? Take her, I pray thee, in stead
 of the other.

3 Then Samson said unto them, How
 am I more blamelesse then the Philistines,
 therefore will I doe them displeasure.

4 And Samson went out, and took
 three hundred foxes, and took firebrands,
 and twined them tail to tail, and put a fire-
 brand in the midst between two tails.

5 And when he had set the hands on
 fire, he sent them out into the standing corne
 of the Philistines, and burnt up both the
 riches and the standing corne, with the
 vineyards and olives.

6 Then the Philistines said, What hath
 done this? And they answered, Samson the
 sonne in law of the Timnath, because he had
 taken his wife, and given her to his compa-
 nion. Then the Philistines came up, and
 burnt her and her father with fire.

7 And Samson said unto them, I thought
 ye have done this, yet will I be avenged of
 you, and then I will cast.

8 So he smothered them by his and thigh with
 a mighty

† Her sake her
 for not to wife,
 a Though his
 parents did iust-
 ly reprove him,
 yet it appeareth
 that this was
 the secret worke
 of the Lord,
 verse 4.
 b To fight a-
 gainst them for
 the deliverance
 of Israel.

e Whereby he
 had strength and
 boldnesse.

|| Or, to take her
 to his wife.

d Meaning,
 when he was
 married.

a That is, her pa-
 rents or friends,
 f To weare at
 feasts, or so-
 lemnitie dayes.

g Or, drew nere,
 for it was the
 fourth day.

h Unto them
 which are of
 my nation.

i Or, to the se-
 venth day, be-
 ginning at the
 fourth.

k If ye had not
 vied the helpe of
 my wife,
 l Which was one
 of the five chief
 cities of the Phi-
 listines.

a That is, I will
 vie her as my
 wife.

b For through
 his father in
 lawes occasion,
 he was moved
 againe to take
 vengeance of the
 Philistines.

c Or, that which
 was reaped and
 gathered.

d Or, the rich-
 men of Timnath.

e So the wicked
 punish not vice
 for love of in-
 justice, but for
 feare of dampe,
 which els might
 come to them.
 || Or, her friend and
 companion.

therefore if I be shaven, my strength will go from me, and I shall be weak, and be like all other men.

18 And when Delilah sawe that hee had tolde her all his heart, she sent and called for the princes of the Philistines, saying, Come ypon mee againe: for her hath shewed mee all his heart. Then the princes of the Philistines came up vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shauo off the suen lockes of his head, and she began to cere him, and his strength was gone from him.

20 Then he said, The Philistines be ypon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake myself, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, & brought him downe to Azzah, and bound him with fetters: and he did grind in the prison house.

22 And the haire of his head beganne to grow againe after that it was shaven.

23 Then the princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people sawe him, they played their god: for they said, Our God hath deliuered into our handes our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that hee may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade mee, that I may touch the pillars that the house standeth vpon, and that I may keane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon the roofo were about three thousand men and women that beheld while Samson played.)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may bee that or e: auenged of the Philistines for my two eyes.

29 And Samson layde holde on the two middle pillars wherevpon the house stood, and on which it was borne up, on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein. So the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house of

his father came dootime, and tooke him, and brought him up, and buried him betwene Beth-lehem and Azzah, in the sepulchre of Manoah his father: now he had liued in Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made for some two idols, 5 He made his sume a Priest for his idols, 20 And after he hired a Levite.

There was a man of mount Ephraim, whose name was Michah.

2 And he said vnto his mother, The eleven hundred shekels of silver that were taken from thee, for the which thou cursedst and spakest it, euen in mine hearing, behold, the silver is with mee. I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleven hundred shekels of silver to his mother, his mother said, I had dedicate the silver to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had restored the money vnto his mother, his mother took two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and consecrated one of his sonnes, who was his Priest.

6 In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.

7 There was also a young man out of Beth-lehem Iudah, of the family of Iudah, who was a Levite, and sojourned there.

8 And the man departed out of the city, ouer out of Beth-lehem Iudah, to dwell where he could find a place: and as hee sojourned, he came to mount Ephraim, to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Levite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may find a place.

10 Then Michah said vnto him, Will I with mee, and bee vnto me a father and a Priest, and I will giue thee tenne shekels of silver by yeere, and a suite of apparell, and thymeate and dyinke. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Levite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good vnto mee, seeing I haue a Levite to my Priest.

not looked vnto, he not considering that hee forsooke the true worshiping of God to maintaine his owne belly, I thus the idolaters perswade themselves of Gods fauour, when in deede he doeth deest them.

a Some thinke this history was in the time of Othniel, or as loth; his writeth immediately after Iosha, ch. 24.

b Contrary to the commandment of God, & true religion practised vnder Iosha, ch. 24. for hee tooke the Lord, and fell to idolatry.

Chap. 8. 27. c He would seeme both God and idols.

Gen. 31. 19. hvs. 3. 4.

d By Teraphim some vnderstand certaine idols, hauing the likeness of a man, but others vnderstand thereby all manner of things and instruments belonging vnto them who sought after any art or secret.

Gods hands, Chap. 18. 5. 6.

f Ebr. filled the hand of one.

Chap. 21. 25.

g For where there is no God, there is no gift: therefore fearing God, there can be no true religion nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupted in all estates, and the Levites went

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yee had he not his strength againe till hee had called vpon God and reconciled himselfe.

m Thus by Gods iust iudgements they are made sloues to infidels, which neglect their vocation in defending the faithfull.

|| Or, was mocked.

† Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh thus of desire, but humbling himselfe for neglecting his office, and the offence thereby giuen,

CHAP. XVIII.

1 The children of Dan sent men to search the land.

2 Then came the six hundredth and take the gods

and the Priest of Michah away. 37 They destroy Laish.

38 They build it again, 39 and set up idolatry.

In those days there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen unto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coasts even men expert in war, out of Zorah and Ekron, to view the land, and search it out, and said unto them, Go, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voice of the young man the Levite, and being turned in to him, they said unto him, Altho brought thee hither? or what maketh thee in this place? and what hast thou to do here?

4 And he answered them, Thus say thus saith Michah with me, and hath hired me, and I am his Priest.

5 Against they said unto him, Like comest thou of God, that we may know whether the way which we go, shall be prosperous.

6 And the Priest said unto them, Go in peace: for the Lord guideth your way whithersoever ye go.

7 Then the five men departed and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or disturbed any dominion: altho they were farre from the Zidonians, and had no business with other men.

8 So they came againe unto their brethren, to Zorah and Ekron: and their brethren sayd unto them, What haue ye done?

9 And they answered, Alas, that wee may goe up against them: for we haue serued the land, and surely it is very good, and a doe ye sit still: be not slothfull to goe and enter to possess the land.

10 If ye will goe, ye shall come unto a carelesse people, and the country is large: for God hath given it into your hand, it is a place which doeth lack nothing that is in the world.

11 Then three departed thence of the family of the Danites, from Zorah and from Ekron, six hundred men appointed with instruments of warre.

12 And they went up, and pitched in Kirjath-searim in Judah: wherefore they called that place, Kirjath-searim.

13 And they went thence unto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spy out the country of Laish, and said unto their brethren, Behold ye not, that there is in this house an Ephod, and

Teraphim, and a graven and a molten Image: now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Michah, and saluted him peaceably.

16 And the six hundred men appointed with the weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spy out the land, went in thither, and took the graven Image and the Ephod, and the Teraphim, and the molten Image: the Priest stood in the entering of the gate with the six hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and set the graven Image, the Ephod, and the Teraphim, and the molten Image. Then said the Priest unto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand upon thy mouth, and come with us to be our father and Priest: whether it be better that thou shouldst be a Priest unto the house of one man, or that thou shouldst be a Priest unto a tribe and to a family in Israel?

20 And the Priest's heart was glad, and he took the Ephod and the Teraphim, and the graven Image, and went among the people.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan.

23 And cryed unto the children of Dan, who turned their faces, and said unto Michah, What aileth thee, that thou makest an out cry?

24 And he said, Ye haue taken away my gods, which I made, the Priest, and your wayes: and what haue I more? how then say ye unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows runne upon thee, and thou lose thy life with the lines of thine house.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe unto his house.

27 And they took the things which Michah had made, and the Priest which he had, and came unto Laish, unto a quiet people and without mistrust, and imposed them with the edge of the sword, and burnt the cite with fire.

28 And there was none to helpe, because Laish was farre from Zidon, and they had no business with other men: also it was in the valley that lieth by Beth-el. After, they built the cite, and dwelt therein.

29 And called the name of the city Dan, after the name of Dan their father, which

g So superstition blinded them, that they thought Gods power was in these idoles, and that they should have good success by them, though by violence and robbery they did take them away.

h With the six hundred men,

i Suspecting them that did pursue them.

k This declares what opinion the idolaters had of their idoles.

l Elv. who have their hearts bitter.

l Meaning the idoles, as ver. 18.

m, Which after, was called Celah, ria Philippi.

204. 19. 47.

a Meaning, no ordinary magistrates to punish vice according to Gods word,

b For the position which Joshua gave them, was not sufficient for all their tribe. c They knew him by his speech that he was a stranger there,

d Thus God granteth the idolaters some time their requests to their destruction that delight in error. e Elv. made them ashamed.

f Look ye this good occasion through your slothfulness?

g Or, the sons of Dan. f Because they before had had good success, they would that their brethren should be encouraged by hearing the same saying.

n Thus in stead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.
o That is, till the Ark was taken, 1 Sam. 5. 1.

was borne unto Israel: howbeit the name of the city was Leshai at the beginning.

30 Then the children of Dan let them by the green image; and Jonathan the sonne of Gershom, the sonne of Manasse, and his kinsmen were the Danites in the tribe of the Danites unto the day of the captivitie of the land.

21 So they let them by the greuen image, which Gibeab had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuite's wife being an harlot, forsake her husband, and he took her againe. 25 At Gibeab she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and scattereth her to the twelve tribes.

Also in those dayes, when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and took to wife a concubine out of Beth-lehem Judab.

2 And his concubine played the whore there; and went away from him unto her fathers house to Beth-lehem Judab: & there continued the space of foure monethes.

3 And her husband arose, and went after her to speake secretly unto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and they brought him unto her fathers house: and when the young woman's father saw him, he reioyced at his coming.

4 And his father in law, the young woman's father retained him, and hee abode with him three daies: so they did eate and drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the young woman's father said unto his sonne in law, A Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sat downe, and did eate and drinke both of them together. And the young woman's father said unto the man, Be content I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law was earnest: therefore he returned and lodged over.

8 And he rose up early the fifth day to depart, and the young woman's father said, Comfort thine heart, I pray thee; and they eated until after midday: and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law the young woman's father said unto him, Behold now, the day is at hand: I pray thee, carry all night with thee. If the concubine goeth to rest, lodge here, that thine heart may be merry: and to morrow get you early upon your way, and go to thy tent.

10 To doe the man would not tarry, but arose and departed, and came ouer against Beth-lehem (which is Ierusalem) and hee tooke his concubine with him.

11 And when they were nere to Beth-lehem, the man's horse fell, and the concubine fell

to his master, Come, I pray thee, and let us turne into this cite of the Jebusites, and lodge all night there.

12 And his master answered him, I will not turne into the cite of strangers: that are not of the children of Israel, but we will goe soone to Gibeab.

13 And hee said unto his seruant, Come and let me draw water to one of these places, that we may lodge in Gibeab at in Ramad.

14 So they went forward upon their way, and the sunne went downe upon them nere to Gibeab, which is in Benjamin.

15 Then they turned thither to go in, and lodge in Gibeab: and when he came, hee sat him downe in a street of the cite: for there was no man that tooketh them into his house to lodge.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeab: and the men of the place were the children of Benjamin.

17 And when he had left by his eyes, hee saw a wayfaring man in the streets of the cite: then this olde man said, Whether gardest thou, and whence comest thou?

18 And he answered him, I came from Beth-lehem Judab, unto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judab, and doe now to the house of the Lord: and no man receiveth me to house.

19 Although we have straw and provender for our asses, and also bread and wine for me and thine handmaiden, and yet the day that is with thy seruant, we lacke nothing.

20 And the olde man said, I pray thee, tarry here with me all that thou lackest, for thou hast need: only abide not in the street all night.

21 So he brought him into his house, and gave fodder unto the asses: and they washed their feet and did eate and drinke.

22 And as they were making their hearts merry, behold, the men of the cite, 7 wicked men, beset the house round about, & smote at the door, and spake to this olde man, the master of the house, saying, Bring forth the man that came into the house, that we may know him.

23 And this man the master of the house went out unto them, and said unto them, Stay, my brethren, doe not so wickedly. I pray you, seeing that this man is come into mine house, doe not this villeny.

24 Behold, here is my daughter a virgin, and his concubine: them will I bring out now, and I will betrothe them, and doe with them what seemeth you good: but to this man doe not this villeny.

25 But the men would not hearken to him: they refused the man took his concubine, and brought her out into them: & they knew her, and abused her all the night untill the morning: when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell downe at the boote of the man's house, where she laye down, till the

d Though in these dayes there were moethen, bile corruption, yet very nreilly could not compell them to how to doe with them that professed the true God.

|| Or, gathered them,

e That is, of the tribe of Benjamin.

|| Or, a man walking.

f To Shiloh, at Mizpeh, where the Ark was,

|| Or, be of good comfort,

† Ebr, men of Beth-lehem: that is, men of the tribe of Judah.

g To the intent they might breake it, Gen. 19. 6.

h That is, about them as Gen. 19. 8.

Chap. 17. 6, and 18. 2.

Gen. 25. 6.

† Ebr, besides him: to wit, with others.

† Ebr, to her heart,

|| Or, at his meeting.

† Ebr, rose up.

|| Or, strengthen.

a That is, his concubines father.

|| Or, compelled him.

b Meaning, that he should refresh himselfe with meat, as verse 5.

† Ebr, in wake,

|| Or, the day lodgeth,

c To wit, to the town of Leshai where he dwelt.

|| Or, went downe,

the light.

¶ Or, husband.

¶ Or, salm.

k Meaning home
vnto mount
Ephraim.l For this was
like the sinne of
Sodom, for the
which God rai-
ned downe fire
and brimstone
from heauen.

Hos. 10. 9.

a That is, all
with one con-
sent.b To aske coun-
sell.c Her, corners.
e Meaning, men
able to handle
their weapon.
d To be Leuite.¶ Or, chiefs, or,
lords.a That is, her
pieces, to eury
side a piece,
Chap. 19. 29.f Before we haue
reueged this
wickednesse.g These onely
should haue the
charge to pro-
uide for vitale
for the rest,

27 Another ¶ And he arose in the morning
and opened the doores of the house, & went
out to goe his way, and behold, the woman
his concubine was dead at the doore of the
house, and her hands lay vpon the threshold.
28 And he said vnto her, Up, and let vs
go: but she answered not. Then he took her
vp vpon the asse, and the man rose vp, and
went vnto his place.

29 And when he was come to his house,
he took a knife, and laid hand on his con-
cubine, and divided her in pieces with her
bones into twelue parts, and sent her tho-
rough all quarters of Israel.

30 And all that saw it, said, There was
no such thing done or seene since the time
that the children of Israel came vp from the
land of Egypt vnto this day: consider the
matter, confesse, and giue sentence.

CHAP. XX.

1 The ¶ Israelites assemble in Mizpeh, to whom the
Leuite declareth his wrong. 2 They send for them
that did the villeny. 3 The Israelites are twise ouer-
come. 4 & at length get the victorie.

¶ Then all the children of Israel went out,
and the Congregation was gathered to-
gether as one man, from Dan to Beer-
sheba, with the land of Gilead, vnto the Lord
in Mizpeh.

2 And the chiefs of all the people, and all
the tribes of Israel assembled in the Con-
gregation of the people of God, foure hun-
dred thousand footmen that were sword.

3 ¶ Now the children of Benjamin heard
that the children of Israel were gone vp to
Mizpeh: Then the children of Israel said,
How is this wickednesse committed?

4 And the same Leuite, the womans hus-
band that was slaine, answered and said, I
came vnto Gibeah that is in Benjamin
with my concubine to lodge,

5 And the men of Gibeah arose against
me, and before the house round about vpon me
by night, thinking to haue slaine me, & haue
forced my concubine that she is dead.

6 Then I took my concubine, and cut
her in pieces, and sent her thoroughout the
country of the inheritance of Israel: for
they haue committed abomination and vil-
leny in Israel.

7 Behold, yee are all children of Israel
giue your aduice and counsell herein.

8 ¶ Then all the people arose as one man,
saying, There shall not a man of vs go to his
tent, neither any turne into his house.

9 But now this is that thing which we
will doe to Gibeah: we will goe vp by lot a-
gainst it,

10 And we will take ten men of the hun-
dred throughout all the tribes of Israel,
and an hundred of the thousand, and a
thousand of reme thousand to bring a vi-
talle for the people, that they may doe (when
they come to Gibeah of Benjamin) accord-
ing to all the villeny, that it hath done in
Israel.

11 ¶ So all the men of Israel were ga-
thered against the city, knit together as one
man.

12 And the tribes of Israel sent men thro-
rough all the tribe of Benjamin, saying, h That is, every
What wickednesse is this that is committed
among vs?

13 ¶ Now therefore deliuer vs those wic-
ked men which are in Gibeah, that we may
put them to death, and put away euill from
Israel: but the children of Benjamin would
not obey the voyce of their brethren the chil-
dren of Israel.

14 But the children of Benjamin gathe-
red themselves together out of the cities vnto
Gibeah, to come out and fight against the
children of Israel.

15 ¶ And the children of Benjamin were
numbered at that time out of the cities fixe
and twenty thousand men that were
sword, beside the inhabitants of Gibeah,
which were numbered seven hundred chosen
men.

16 ¶ Of all this people were leuen hundred
chosen men, being left handed: all these
could sling stones at an haire breadth, and
not faile.

17 ¶ Also the men of Israel, beside Ben-
jamin, were numbered foure hundred thou-
sand men that were sword, euen all men of
warre.

18 And the children of Israel arose, and
went vp to the house of God, and asked of
God, saying, Which of vs shall goe by first
to fight against the children of Benjamin?
And the Lord said, Judah shall be first.

19 ¶ Then the children of Israel arose by
early, and camped against Gibeah.

20 And the men of Israel went out to
battel against Benjamin, and the men of Is-
rael put themselves in aray to fight against
them before Gibeah.

21 And the children of Benjamin came
out of Gibeah, and slew down to the ground
of the Israelites that day two and twenty
thousand men.

22 And the people, the men of Israel pluc-
ked by their hearts, and set their battell a-
gainst in aray in the place where they put
them in aray the first day.

23 ¶ For the children of Israel had gone by
and wept before the Lord vnto the evening,
and had asked of the Lord, saying, Shall I
goe againe to battell against the children of
Benjamin my brethren? and the Lord said,
Goe vp against them.

24 ¶ Then the children of Israel came
neere against the children of Benjamin the
second day.

25 ¶ Also the second day Benjamin came
forth to meet them out of Gibeah, and slew
down to the ground of the children of Is-
rael againe eighterne thousand men: ¶ all they
could handle the sword.

26 ¶ Then all the children of Israel went
vp, and all the people came also vnto the
house of God, and were and stood there before
the Lord, and fasten that day vnto the eue-
ning, and offered burnt offerings and peace
offerings before the Lord.

27 And the children of Israel asked the
Lord (for there was the Ark of the cove-
nant of God in those daies).

28 And Phinehas the sonne of Eleazar,

i Because they
would not suffer
the wicked to be
punished, they
declared them-
selves to main-
taine them in
their euill, and
therefore were
all iustly punish-
ed.

Chap. 3. 15.

k That is, to the
Arke, which was
in Shiloh: some
thinke, in Miz-
peh, as verse 1.

l This God per-
mitted, because
the Israelites
partly trusted
too much in
their strength,
and partly God
would by this
meanes punish
their sinnes.

† Ebr. all they
drawing the sword

m To wit, in
shiloh.

20m. 31. 17.

11 And this is it that yee shall doye shall bitterly destroy all the males, and all the women that have lien by men.

12 And they found among the inhabitants of Jabesh Gilead foure hundred maydes, virgines that had known no man by lying with any male: and they brought them unto the host to Shiloh, which is in the land of Canaan.

13 Then the whole congregation sent and spake with the children of Benjamin, that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Benjamin came againe at that time, and they gaue them wives, which they had saved allice of the women of Jabesh Gilead: but they had not so enough for them.

15 And the people were sorry for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayd, how shal we do for wives to the remnant of the women of Benjamin are destroyed.

17 And they sayd, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Wherefore we must not giue them wives of our daughters: for the children of Israel had twaine, saying, Cursed be he that giueh a wife to Benjamin.

19 Therefore they sayd, Behold, there is

a feast of the Lord every yeere in Shiloh in a place which is on the Northside of Beth-el, and on the Eastside of the way that goeth by from Bethel to Shechem, and on the South of Lebanon.

20 Therefore they commanded the children of Benjamin, saying, Goe and lie in wait in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers, at their bidding, then come vnto vs to complaine, we will say vnto them, Weue pittie on them for our sakes, because wee reuered not each man his wife in the warre, and because yee haue not giuen vnto them husbands, yee haue sinned.

23 And the children of Benjamin did so and tooke wives of them that danced according to their number; which they tooke and were away, & returned to their inheritance, and repared cities, and dwell in them.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence, every man to his inheritance.

25 In those dayes there was no king in Israel, but every man did that which was good in his eyes.

h He described the place where the maids vied yeerely to dance, as the manner then was, and to sing Psalmes and songs of God workes among them.

i Though they thought hereby to perwade men that they kept their oath, yet before God it was broken.

k Meaning, two hundred,

Chap. 17. 6. and 18. 1. and 19. 1.

The booke of Ruth.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet God at length giueth good and ioyfull issue: reaching vs to abide with patience, till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding there was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should be but one sheepfold, and one shepherd. And it seemeth that this history appertaineth to the time of the Iudges,

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 4 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourn in the country of Moab, hee and his wife

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi dyed, and shee remained with her two sonnes.

4 Which tooke them wives of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both

twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law, with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi laid vnto her two daughters in law, Go, returne each of you into her owne mother-woule: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you that you may find rest, either of you in the house of your husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi sayd, Turne againe, my daughters: for what canne will ye doe with mee? Are there any more sonnes in

d By sending them pleurie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

to wit, about foure moneths after the discomfiture, cha. 30. 47 Or friendly.

For there lacked two hundred.

Benjamin must be restored to haue the twelfth portion in the inheritance of Israel.

Elie judged, a In the land of Canaan. b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulun. c By this wonderful providence of God, Ruth became one of Gods house-hold, of whom Christ came.

my wombe, that they may see your husband.

12 Turne againe my daughters: goe your way; for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had home families;

13 Would ye tary for them, till they were of age: would ye be deferred for them from taking of husbands? Say my daughters: for it grieved me much for your sakes that the hande of the Lord is gone out against mee.

14 Then they lift vp their voice and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

15 And Naomi sayd, Behold, thy sister in law is gone backe vnto her people, and vnto her gods: I returne thou after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord doe so to me and moe also, if ought but death depart thee and mee.

18 ¶ When the saw that she was stedfastly minded to goe with her, shee left speaking vnto her.

19 So they went both thntill they came to Beth-lehem: and when they were come to Beth-lehem, it was a noyde of them throu all the cite, and they sayd, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Orpah: for the Almighty hath giuen me much bitterness.

21 I went out full, but the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought mee vnto aduersitie?

22 So Naomi returned, and Ruth the Moabitresse her daughter in law with her, when they came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 Ruth gathereth eares in the field of Boaz. 2 The gentleness of Boaz toward her.

¶ Then Naomis husband had a kinsman one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitresse sayd vnto Naomi, I pray thee let mee goe to the field, and I will gather eares of corne after him, in whose sight I find fauour. And she sayd vnto her, Doe my daughter.

3 ¶ And she went and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and sayd vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 ¶ Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers, answered, and sayd, It is the Moabitresse maid, that came with Naomi out of the countrey of Moab:

7 And she said vnto he, I pray you, let me glean and gather after the reapers: among the sheaves: so she came and hath continued from that time in the morning vnto now, save that she tasted a little in the house.

8 ¶ Then sayd Boaz vnto Ruth, Hearrest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maidsens.

9 ¶ Let thine eyes be on the field that they doe reape, and goe thou after the maydens. Where I not charged the seruants, that they touch thee not? Moreover when thou art a thirst, goe vnto the vessels, and drinke of that which the seruants haue drunke.

10 ¶ Then shee fell on her face, and bowed her selfe to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldest know mee, seeing I am a stranger?

11 And Boaz answered, and said vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father & thy mother, and the land where thou wast born, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 ¶ Then shee sayd, Let me find fauour in thy sight: for thou hast comforted mee, and spoken comfortably vnto thy maids, though I be not like to one of thy maids.

14 And Boaz said vnto her, At the meale time come thou hither, and eare of the beere, and dip thy morsell in the vinegar. And shee sat beside the reapers, and hee reached her parched corne: and shee did eat, and was sufficed, and I left therof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her and let it lie, that she may gather it vp, and rebuke her not.

17 So shee gleaned in the field vntill evening, and shee threshed that shee had gathered and it was about an Ephah of barley.

18 ¶ And shee tooke it vp, and went into the city, and her mother in law saw what shee had gathered: Also shee tooke foorthe, and gaue to her that which shee had reserved when shee was sufficed.

19 ¶ Then her mother in law sayd vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed bee thy name, that thou hast done this. And shee shewed her mother in law, with whom shee had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law

¶ Or, more then 300.

f When shee tooke leave and departed,

g No perswasions can preuaile to turne them backe from God, whom he hath chosen to be his.

h Whereby appeared that shee was of a great familie and of good reputation. ¶ Or, beautifull, ¶ Or, better.

i Which was in the moneth November that conteineth part of March and part of Aprill.

a both for vertue authoritie, and riches.

b This her humility declareth her great affection toward her mother in law, for as much as shee spake without painefull diligence to get both their livinge,

¶ Or, certain hand. full.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that the Shalmeier want any thing if she put her trust in God, and liue vnder his protection.

f Which she brought home to her mother in law,

Exod. 16. 36.

g To wit, of her bag, as is in the Chaldeetex,

d The thy selfe time to more v

e If shee chose to wife by an affinitie according to the Law, Dauid

h To my husband when they were alive, and now to yr.

For fall upon thee.

For, returned to her mother in law.

lato, Blessed be he of the Lord: for he ceased not to do good to the living and to the dead. Again Naomi said unto her, The man is near unto me, and of our affinity.

21 And Ruth the Moabitess said, These tidings certainly unto me, Thou shalt be with my servants, until they have ended all mine harvest.

22 And Naomi answered unto Ruth her daughter in law, It is best my daughter, that thou go out with his maid, that they may meet thee not in another field.

23 Then he kept her by the maid of Boaz, to gather unto the end of barley harvest, and of wheat harvest, and it dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsel. 2 She sleepeth at Boaz feet. 3 He acknowledgeth himselfe to her kinsman.

AFTERWARD Naomi her mother in law said unto her, My daughter, shall not I seeke^a rest for thee that thou mayest prosper?

2 Naomi also is not Boaz our kinsman, with whose maidest thou wast? behold, her widnoweth barley to night in the fl floore.

3 Wash thy selfe therefore, and anoint thee, and put thy raiment upon thee, and get thee downe to the floore: let not the man know of thee, until hee have left eating and drinking.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and uncover the place of his feet, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 So she went downe unto the floore, and did according to all that her mother in law hade her.

7 And when Boaz had eaten and drunken, and cheared his heart, hee went to the downe at the end of the shepe of corne, and hee came softly, and uncoverd the place of his feet, and lay downe.

8 And at midnight the man was affraid, and caught hold: and loe, a woman lay at his feet.

9 Then he said, What art thou? And he answered, I am Ruth chine handmaide: I spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodwille in the latter end, then at the beginning, in as much as thou followest not young men, as they doe or rich.

11 And now my daughter feare not: I will doe for thee all that thou required: for all the cite of my people doeth know, that thou art a veruon woman.

12 And now it is true, that I am thy kinsman, howbeit, there is a kinsman nerer then I.

13 Tary to night, and when morning is come, I thee will doe the dutie of a kinsman unto thee, well let him doe the kinsmans duty: but if he will not doe the kin-

mans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe until the morning.

14 And hee lay at his feet until the morning: the next day some could know another: for he said, Let no man know, that a woman came into the floore.

15 And he said, Being the fl floor that thou hast vpon thee, and hold it. And when he held it, hee measured the measures of barley, and laid them on her, and shee went into the cite.

16 And when she came to her mother in law, she said, What art thou, my daughter? And she told her all that the man had done to her.

17 And said, I best see measures of barley gaue her this: for hee said to mee, Thou shalt not come emptye into thy mother in law.

18 Then said she, My daughter sit still, until thou knowe howe the thing will fall: for the man will not be in rest, until hee haue finished what hee hath said.

CHAP. IIII.

1 Boaz speaketh to Ruths kinsman touching her marriage. 2 The ancient custome in Israel. 3 Boaz marrieth Ruth, of whom hee begetteth Obed, a 8 The generation of Pharez.

THEN WENT Boaz by to the gate, and late there, and behold, the kinsman of whom Boaz had spoken, came by: and hee said, Doe such one, come, sit downe here. And hee turned and sat downe.

2 Then hee took ten men of the Elders of the cite, and said, Sit ye downe here. And they sat downe.

3 And hee said unto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to advertise thee, saying, Buy it before the fl assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none beside thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to thee by the name of the man vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: I will doe my right to thee, for I cannot redeeme it.

7 Now this was the manner beforetime in Israel concerning redeeming and changing for to establish all things: a man did plucke off his shoe, and gaue it his neighbor, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz said unto the Elders, and vnto all the people, Ye are witnesses this day, that I have bought all that was Elimelechs, and all that was Chilion and Bethlons of the hand of Naomi.

10 And moreover, Ruth the Moabitess

Or, manly.

f Perceiuing by her coming home, that he had not taken her to his wife, shee was astonished.

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as we say, Ho syrra, or, ho such one.

Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That hee had resigned his right, Deut. 33.

a Meaning, that she would promise her of an husband, with whom she might live quietly.

Or, in the home.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants.

For, turned himselfe from our side to another.

d Thou shewest thy faith from time to time more veruon.

e If he will take thee to be his wife by the title of affinity, according to Gods law, Deut. 25.

f Or, of the ciety
where he remain-
ed.

g Ephrathah
and Beth-lehem,
are both one,
Gen. 38. 29.

h He shall leave
a continuall
posteritie.

the wife of Ephron, haue I bought to bee
my wife, so liue by the name of the dead
upon his inheritance, and that the name of
the dead bee not put out from among his
brethren, and from the gate of his place: ye
are witnesses this day.

11 And all the people that were in the
gate, and the Elders said, We are witnesses:
the Lord make the wife that commeth into
thine house, like Rachel and like Leah, which
twaine did build the house of Israel: and
that thou mayest doe worthily in Ephra-
thah, and be famous in Beth-lehem.

12 And that thine house be like the house
of Pharez (whom Leah bare vnto Iu-
dah) of the serue which the Lord shall giue
thee of this young woman.

13 So Boaz tooke Ruth, & she was his
wife, and when he went in vnto her, the Lord
gaue, that she conceived, and bare a sonne.

14 And the women sayd vnto Naomi,
Blessed be the Lord which hath not left thee
this day without a kintman, and his name

shall be continued in Israel.

15 And this shall bring thee life againe, and
thine inheritance also age: for thy daughter in
law which loueth thee, hath borne vnto
him, and there is better to thee then thine
sonnes.

16 And Naomi tooke the child, and layde
it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it
a name, saying, There is a childe borne to
Naomi, and called the name thereof Obed:
the same was the father of Ishai, the father
of Dauid.

18 These now are the generations of
Dauid: Pharez begot Hezron,

19 And Hezron begat Ram, and Ram be-
gaue Amminadab,

20 And Amminadab begat Phasphon,
and Phasphon begat Salma,

21 And Salmon begat Boaz, and Boaz
begate Obed,

22 And Obed begate Ishai, and Ishai be-
gaue Dauid.

i Meaning many
sonnes.

1 Chron. 2. 4.
math. 1. 3.

k This genealo-
gie is brought
in, to proueth
Dauid by succe-
ssion came of the
house of Iudah.

The first booke of Samuel.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should be in the Land of Canaan, hee would appoint them a King: so here in this first booke of Samuel, is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne that the person of a King is not sufficient to defend them, except God by his power prelerue & keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continual waies both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, hee was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogy of Elkanah father of Samuel, 2 His two wives, 3 Hannah was barren and prayed to the Lord, 4 Her answer to Eli, 5 So Samuel is borne, 6 She dedicates him to the Lord.

There was a man of one of the
two Ramoths, whose name
was Elkanah, the sonne of Je-
roham, the sonne of Elshu,
the sonne of Tobu, the sonne
of Zuphan Ephraimite:

2 And hee had two wives: the name of
one was Hannah, and the name of the other
Peninnah: and Peninnah had children, but
Hannah had no children.

3 And this man went by out of his city
euery yeere, to worship and to sacrifice vnto
the Lord of hostes in Beth-shiloh, where were
the two sonnes of Eli, Hophni and Phine-
has Priests of the Lord.

4 And on a day when Elkanah sacrific-
ed, he gaue to Peninnah his wife and to all
her sonnes and daughters portions,

5 But vnto Hannah hee gaue a twofold
portion: for shee loued Hannah, and she

Loyd had made her barren.

6 And her aduersary bered her, be-
cause the Lord had made her barren.

7 (And so did hee yeere by yeere) and as oft
as he went by to the house of the Lord, thus
shee bered her, that shee wept, and did not
eate.

8 Then said Elkanah, her husband to
her, Hannah, why weepest thou? and why
carest thou not? and why is thine heart trou-
bled? Am not I better to thee then tenne
sonnes?

9 So Hannah rose by after that they had
eaten and drunken in Shiloh (and Eli the
Priest sat upon a stoole by one of the pillars
of the Temple of the Lord.)

10 And shee was troubled in her minde,
and prayed vnto the Lord, and wept sore:

11 Also shee bowed a bow, and said, O
Lord of hostes if thou wilt looke on the trou-
ble of thine handmaide, and remember mee,
and not forget thine handmaide, but giue
vnto thine handmaide a man child, then I
will giue him vnto the Lord, all the dayes of
his life. And there shall no razor come vpon
his head.

d See this suf-
fice thee, that I
loue thee more
then if thou
hadst many chil-
dren.

e That is, of the
house where Eli
Arke was,

Numb. 6. 5.
iudg. 13. 5.

a There were
two Ramoths, so
that in this citie
in mount Ephra-
im were Zophim:
that is, the lear-
ned men and
Prophets.

Dmt. 16. 16.
b For the Arke
was there at
that time.

c Some reade a
portion with an
heauie cheare,

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did move only, but her voice was not heard: therefore Eli thought she had bene drunken.

† *Eli, thy wine.*

14 And Eli said unto her, How long wilt thou be drunken? Put away thy drunkenness from thee.

† *Eli, of an hard spirit.*
† *Psal. 43. 5.*

15 Then Hannah answered & said, Nay, my lord: but I am a woman troubled in spirit: I have drunken neither wine nor strong drink, but have poured out my soule before the Lord.

† *Eli, for a daughter of Belial,*

16 Count not thy handmaid for a wicked woman: for of the abundance of my complaint and my griefe have I spoken therto.

17 Then Eli answered and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

f That is pray unto the Lord for mee.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eat, and looked no more sad.

g According to her petition,

19 ¶ Then they rose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived and bare a sonne, and they called his name Samuel, because, said she, I have asked him of the Lord.

h This Elkanah was a Levite, 1. Chr. 6. 27. and as some write, once a yere they came to appeare before the Lord with their families.

21 ¶ So the man Elkanah and all his house went up to offer unto the Lord the pererly sacrifice, and his vow.

22 But Hannah went not up: for she said unto her husband, I will tarry until the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for ever.

i Because her prayer tooke effect, therefore it was called the Lords promise, *Exod. 16. 36.*

23 And Elkanah her husband said unto her, Doe what seemeth thee best: tarry until thou hast weaned him: onely the Lord accomplish his word. So the woman abode, and gave her sonne sucke, until she weaned him.

† *Eli, a child,*

24 ¶ And when she had weaned him, she tooke him with her with three bullocks, and an Ephah of flour, and a bottell of wine, and brought him unto the house of the Lord in Shiloh, and the child was young.

k That is, most certainly,

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my lord, as thy soule lieth, my lord, I am the woman that stood with thee here praying unto the Lord,

† *Eli, leue.*
† *Meaning, Eli gave thanks to God for her.*

27 I prayed for this child, and the Lord hath given me my desire which I asked of him,

28 Therefore also I have given him unto the Lord: as long as he lieth he shall be given unto the Lord: and hee worshipped the Lord there.

CHAP. II.

1 The Song of Hannah. 2 The sinnes of Eli wicked. 3 The new custome of the Priests. 4 Samuel minister before the Lord. 5 Eli blasphemeth Elkanah and his wife. 6 Eli represents his sinnes. 7 God sheweth a Prophet to Eli. 8 Eli is menaced for not chastising his children.

AND Hannah prayed, and said, Mine heart rejoiceth in the Lord, mine enemy is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoice in thy salvation.

2 There is none holy as the Lord: yet, there is none besides thee, and there is no god like our God.

3 Speake not most presumptuously: let not arrogancie come out of your mouth: for the Lord is a god of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weak have girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne many: and she that had many children, is feeble.

6 The Lord killeth and maketh alive: he bringeth downe to the grave, and raiseth up.

7 The Lord maketh poore, and maketh rich: he bringeth low, and exalteth.

8 He raiseth up the poore out of the dust, and lifteth up the begger from the dung hill to set them among Princes, and to make them inherit the seats of glory: for the pillars of the earth are the Lords, and he hath set the world upon them.

9 We will keepe the feet of his Saints, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.

10 The Lords adversaries shall be destroyed, and out of heaven shall he thunder upon them: the Lord shall judge the ends of the world, and shall give power unto his King, and exalt the borne of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister unto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was searhing, and a fleshy booke with three eertin in his hand:

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: all that the fleshbooke brought up, the Priest tooke for himselfe: thus they did unto all the Israelites, that came thither to Shiloh.

15 ¶ Now, before they burnt the fatte, the Priests boy came and said to the man that offered, Give me flesh to roast for the Priest: for hee will not have lodden flesh of thee, but raw.

16 And if any man sayd unto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt give it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child ministered before the Lord, and was with Elkanah his father.

19 And his mother made him a little cake,

a After that shee had obtained a sonne by prayer, she gave thanks.

b I have recovered strength and glory by the benediction of the Lord.

c I can answer them that reproue my barrennesse.

d In that ye condemn my barrennesse, ye shew your pride against God.

e They sell their labours for necessary food.

f *Deut. 32. 9.*
† *Wisd. 16. 39.*
† *Job. 13. 2.*
† *Psal. 113. 7.*

g He preferreth to honour, and putteth downe according to his owne will, though mans indgement be contrary.

h Therefore he may dispose all things according to his will.

i *Chap. 7. 10.*
h She grounded her prayer on Iesus Christ which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

l *Or, sinne.*
l Transgressing the order appointed in the Law.

m *Leuit. 7. 31.*
m *1. Chr. 23. 13.*
m *Which was commanded first to have been offered to God.*

n Not passing for their owne profit, for that God might be served aright.

o Seeing the horrible abuse thereof.

p *Exod. 13. 4.*

||Or, for the thing
that he hath done
to the Lord: so
will Samuel.

p Which was (as
the Hebrews
write) after their
travel, when they
came to be puri-
fied, reade Exod.
38.8. leuit. 12.6.

q Because they
contemne their
duety to God,
Verse 17.

r So that to o-
bey good admo-
nitions is Gods
mercie, and to
disobey them, is
his iust iudge-
ment for sinne.

f To wit, Aaron.

Leuit. 10.14.

t Why haue you
contemned my
sacrifices, and as
it were, crode
them vnder
foote?

u Gods promises
are onely effectu-
all to such as he
giueth constrain-
tie vnto, to feare
and to obey him.
x Thy power,
and authority.
y Thy posterity
shall see the glo-
ry of this chiefe
Priest translated
to another who
they shall serue,
1. King. 1.37.

||Or, when they
come to make offer.

and brought it to him from yeere to yeere,
when she came up with her husband to offer
the yeerly sacrifice.

20 And Eli blessed Elkanah, and his
wife, and said, The Lord giue thee fruites of
this woman, for the petition that she al-
laid of the Lord: and they departed vnto their
place.

21 And the Lord visited Hannah, so that
she conceived, and bare three sonnes, and two
daughters. And the child Samuel grew be-
fore the Lord.

22 ¶ So Eli was very olde, and heard
all that his sonnes did vnto all Israel, and
how they lay with the women that at-
tempted at the doore of the Tabernacle of the
Congregation.

23 And he said vnto them, Why doe yet
such things? for of all this people I heare
will reports of you.

24 Doe no more my sonnes: for it is no
good report that I heare, which is, that ye
make the Lords people to be trospasse.

25 If one man sinne against another, the
Judge shall iudge it: but if a man sinne a-
gainst the Lord, who will plead for him?
For withstanding they obeyed not the voyce
of their father, because the Lord would slay
them.

26 ¶ (Now the child Samuel profited
and grew, and was in fauour both with the
Lord, and also with men.)

27 And there came a man of God vnto
Eli, & said vnto him, Thus saith the Lord,
Did not I plainly appeare vnto the house of
thy father, when they were in Egypt in
Beraabes house?

28 And I chose him out of all the tribes
of Israel to be my Priest, to offer vpon mine
altar, and to burne incense, and to wear an
Ephod before mee, and I came vnto the
house of thy father all the offerings made by
fire of the children of Israel.

29 Wherefore haue you kicked against
my sacrifice, and mine offering, which I com-
manded in my Tabernacle, and honoured
thy children aboue mee, to make your selves
far of the rich fruits of all the offerings of
Israel my people?

30 Wherefore the Lord God of Israel
saith, I said that thine house and the house
of thy father should waxe before mee for
ever: but now the Lord saith, It shall not
be so: for them that honour mee, I will
honour, and they that despise me, shall bee
despised.

31 Behold, the day is come, that I will
cut off thine arm, and the arme of thy fa-
thers house, that there shall not be an olde
man in thine house.

32 And thou shalt see thine enemy in the
habitation of the Lord in all things where-
with God shall bless Israel, and there shall
not be an old man in thine house for ever.

33 Wherefore, I will not destroy every
one of thine from mine altar, to make thine
eyes to fail, and to make thine heart to be
loathfull: and all the multitude of thine house
shall die, when they be men.

34 And this shall bee a signe with thee,
that shall come vpon the two sonnes, Hophni
and Phinehas: in one day they shall die
both.

35 And I will sterre vpon a faithfull
Priest that shall doe according to my heart,
and according to my mind: and I will build
him a sure house, and he shall walke before
mine anointed for ever.

36 And all that are left in thine house, shall
come, and bow downe to him for a piece
of silver, and a morsell of bread, & I will
say, Appoint mee, I pray thee, to one of the
Priests offices, that I may eat a morsell of
bread.

CHAP. III.

1 There was no manifest vision at the time of Eli.
4 The Lord calleth Samuel three times, 11 And
showeth what shall come vpon Eli and his house. 18
The same declareth I Samuel to Eli.

NOW the child Samuel ministered
before the Lord: and the word of
the Lord was precious in those dayes: for
there was no manifest vision.

2 And at that time, as Eli lay in his
chamber, his eyes began to waile dimme, that
he could not see.

3 And yet the night of God went out,
Samuel slept in the Temple of the Lord,
where the Ark of God was.

4 Then the Lord called Samuel: and
he said, Here I am.

5 And he ranne vnto Eli, and said, Here
am I, for thou calledst mee. But he said, I
called thee not: go againe and sleepe. And
he went and slept.

6 And the Lord called once againe, Sa-
muels. And Samuel arose, and went to Eli,
and said, I am here: for thou didst call me.
And he answered, I called thee not, my
sonne: go againe and sleepe.

7 Thus did Samuel, before he knew
the Lord, and before the word of the Lord
was reuealed vnto him.

8 And the Lord called Samuel againe
the third time: and he arose and went to Eli,
and said, I am here: for thou hast called
me. Then Eli perceived that the Lord had
called the child.

9 Then Eli said vnto Samuel, For
and sleepe, and if hee call thee, then say,
Speake Lord, for thy seruant heareth. So
Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and
called as at other times, Samuel, Samuel.
Then Samuel answered, Speake, for thy
seruant heareth.

11 ¶ Then the Lord said vnto Samuel,
Behold, I will doe a thing in Israel, whereof
whereof thou shalt heare, but two eares shall
single.

12 In that day I will call vpon
Eli all things which I haue spoken con-
cerning his house: when I begin, I will also
make an end.

13 And I haue told him that I will build
his house for ever, for the iniquity which he
hath done, because his sonnes ran into a stan-
der, and he slayed them not.

14 Now therefore I haue Goddome vnto
the house of Eli, that the wickednesse of Eli
house shall not bee purged vnto sacrifice
and

x Meaning, Za-
dok, who succe-
ded Abiathar
and was the fi-
gure of Christ.

a That is, Chalde
inferiour vnto
him.

a The Chalde
text readeth,
whiles Eli liued.
b Because there
were very few
Prophets to de-
clare it.

c In the Court
next to the
Tabernacle.
d That is, the
lamps, which
burnt in the
night.

e Iosephus writ-
eth that Samuel
was twelue years
old, when the
Lord appeared
to him.

f By vision.

g Such was the
corruption of
those times, that
the chiefe Priests
was become dull
and negligent
to vnderstand
the Lords ap-
pearing.

h King. 17.13.
i God declar-
eth what sudden
feare shall come
vpon them when
they shall heare
that the Arke is
taken, and also
see Elies house
destroyed.

e Be-
cause
men
God
fight

i Meaning, that his posteritie should never enjoy the chief Rulers office.

no offering: for ever.

15 Afterward Samuel slept until the morning, and opened the doors of the house of the Lord, and Samuel feared to find Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 ¶ Then he said, What is it, that the Lord said unto thee? I pray thee, hide it not from me. God was to thee, and more also, if thou hide any thing from me, of all that he said unto thee.

18 So Samuel told him every word, and hid nothing from him. Then he said, It is the Lord that hath done this unto thee. Good.

19 ¶ Now Samuel grew, and the Lord was with him, and in none of his words fell to the ground.

20 And all Israel from Dan to Berseba knew him: for that fair child Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lord revealed himselfe to Samuel in Shiloh by his word.

CHAP. XIII.

¶ That is curious by the Philistines. 4 They do: for the Arke, wherefore the Philistines were. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

¶ And Samuel spake unto all Israel: And Eli went out against the Philistines to battle, and pitched beside Bethchoron: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined the battle, Israel was smitten down before the Philistines: who slew of the ark in the field about seven hundred men.

3 And when the people were come into the campe, the Elders of Israel said. ¶ Wherefore hath the Lord smitten us this day before the Philistines? let us bring the Arke of the Covenant of the Lord out of Shiloh to us, that when it cometh among us, it may bring us out of the hand of our enemies.

4 ¶ When the people sent to Shiloh, and brought from thence the Arke of the Covenant of the Lord, and the two sons of Eli, Hophni and Phinehas, with the Arke of the Covenant of God.

5 And when the Arke of the Covenant of the Lord came into the host, all Israel shouted a mighty shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this mighty shout in the host of the Hebrews? and they understood, that the Arke of the Lord was come into the host.

7 And the Philistines were afraid, and said, God is come into the host: therefore say they, Let us into us, for it hath no been to heretofore.

8 ¶ For now he, who shall deliver us out of the hand of their mighty Gods: shall

the Gods that smote the Egyptians with all the plagues in the wilderness.

9 ¶ Be strong and play the men, O Philistines, that ye be not ashamed unto the Hebrews, as they have scorned you: be valiant therefore, and fight.

10 And the Philistines fought, and Israel was smitten down, and died every man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand men.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there came a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth upon his head.

13 And when he came, he, Eli sat upon a seat by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? And the man came in hastily, and told Eli.

15 ¶ (Now Eli was fourscore and eight years old, and his eyes were dimmed, that he could not see.)

16 And the man layd unto Eli, I came from the army, and I did this day out of the host: and he layd, What thing is done, my sonne?

17 ¶ Then the messenger answered, and said, Israel is fallen before the Philistines, and there hath bin also a great slaughter among the people: and moreover thy two sonnes Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an old man, and decrep: and he had two sons, Hophni and Phinehas.

19 And his daughter in law, Phinehas wife, was with child more: for her travail, and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe and travailed: for her paines came upon her.

20 And about the time of her death, the women that stood about her, said unto her, Fear not: for thou hast borne a sonne: but she answered not, because she was dead.

21 And he named the child Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law, and her husband.

22 ¶ She layd againe, ¶ The glory is departed from Israel, for the Arke of God is taken.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the left of all his plagues.

¶ David according to this place, Psal. 78. 63. which they were consumed with fire: meaning they were suddenly destroyed.

i In token of sorrow and mourning.

¶ Left it should be taken of the enemies.

Chap. 3. 2.

h According as God had sworn.

¶ Or, grieved.

¶ Or, to cry out.

i And stretched her body toward him.

k She uttered her great sorrow by repeating her words.

k God punish thee after this and that sort, except thou tell me truth. Auct. 1. 17
l The Lord accomplished whatsoever he had said.
m, p, q, r, s, t, u, v, w, x, y, z, aa, ab, ac, ad, ae, af, ag, ah, ai, aj, ak, al, am, an, ao, ap, aq, ar, as, at, au, av, aw, ax, ay, az, ba, bb, bc, bd, be, bf, bg, bh, bi, bj, bk, bl, bm, bn, bo, bp, bq, br, bs, bt, bu, bv, bw, bx, by, bz, ca, cb, cc, cd, ce, cf, cg, ch, ci, cj, ck, cl, cm, cn, co, cp, cq, cr, cs, ct, cu, cv, cw, cx, cy, cz, da, db, dc, dd, de, df, dg, dh, di, dj, dk, dl, dm, dn, do, dp, dq, dr, ds, dt, du, dv, dw, dx, dy, dz, ea, eb, ec, ed, ee, ef, eg, eh, ei, ej, ek, el, em, en, eo, ep, eq, er, es, et, eu, ev, ew, ex, ey, ez, fa, fb, fc, fd, fe, ff, fg, fh, fi, fj, fk, fl, fm, fn, fo, fp, fq, fr, fs, ft, fu, fv, fw, fx, fy, fz, ga, gb, gc, gd, ge, gf, gg, gh, gi, gj, gk, gl, gm, gn, go, gp, gq, gr, gs, gt, gu, gv, gw, gx, gy, gz, ha, hb, hc, hd, he, hf, hg, hh, hi, hj, hk, hl, hm, hn, ho, hp, hq, hr, hs, ht, hu, hv, hw, hx, hy, hz, ia, ib, ic, id, ie, if, ig, ih, ii, ij, ik, il, im, in, io, ip, iq, ir, is, it, iu, iv, iw, ix, iy, iz, ja, jb, jc, jd, je, jf, jg, jh, ji, jj, jk, jl, jm, jn, jo, jp, jq, jr, js, jt, ju, jv, jw, jx, jy, jz, ka, kb, kc, kd, ke, kf, kg, kh, ki, kj, kk, kl, km, kn, ko, kp, kq, kr, ks, kt, ku, kv, kw, kx, ky, kz, la, lb, lc, ld, le, lf, lg, lh, li, lj, lk, ll, lm, ln, lo, lp, lq, lr, ls, lt, lu, lv, lw, lx, ly, lz, ma, mb, mc, md, me, mf, mg, mh, mi, mj, mk, ml, mm, mn, mo, mp, mq, mr, ms, mt, mu, mv, mw, mx, my, mz, na, nb, nc, nd, ne, nf, ng, nh, ni, nj, nk, nl, nm, nn, no, np, nq, nr, ns, nt, nu, nv, nw, nx, ny, nz, oa, ob, oc, od, oe, of, og, oh, oi, oj, ok, ol, om, on, oo, op, oq, or, os, ot, ou, ov, ow, ox, oy, oz, pa, pb, pc, pd, pe, pf, pg, ph, pi, pj, pk, pl, pm, pn, po, pp, pq, pr, ps, pt, pu, pv, pw, px, py, pz, qa, qb, qc, qd, qe, qf, qg, qh, qi, qj, qk, ql, qm, qn, qo, qp, qq, qr, qs, qt, qu, qv, qw, qx, qy, qz, ra, rb, rc, rd, re, rf, rg, rh, ri, rj, rk, rl, rm, rn, ro, rp, rq, rr, rs, rt, ru, rv, rw, rx, ry, rz, sa, sb, sc, sd, se, sf, sg, sh, si, sj, sk, sl, sm, sn, so, sp, sq, sr, ss, st, su, sv, sw, sx, sy, sz, ta, tb, tc, td, te, tf, tg, th, ti, tj, tk, tl, tm, tn, to, tp, tq, tr, ts, tt, tu, tv, tw, tx, ty, tz, ua, ub, uc, ud, ue, uf, ug, uh, ui, uj, uk, ul, um, un, uo, up, uq, ur, us, ut, uu, uv, uw, ux, uy, uz, va, vb, vc, vd, ve, vf, vg, vh, vi, vj, vk, vl, vm, vn, vo, vp, vq, vr, vs, vt, vu, vv, vw, vx, vy, vz, wa, wb, wc, wd, we, wf, wg, wh, wi, wj, wk, wl, wm, wn, wo, wp, wq, wr, ws, wt, wu, wv, ww, wx, wy, wz, xa, xb, xc, xd, xe, xf, xg, xh, xi, xj, xk, xl, xm, xn, xo, xp, xq, xr, xs, xt, xu, xv, xw, xx, xy, xz, ya, yb, yc, yd, ye, yf, yg, yh, yi, yj, yk, yl, ym, yn, yo, yp, yq, yr, ys, yt, yu, yv, yw, yx, yy, yz, za, zb, zc, zd, ze, zf, zg, zh, zi, zj, zk, zl, zm, zn, zo, zp, zq, zr, zs, zt, zu, zv, zw, zx, zy, zz.

† From the departure of the Israelites out of Egypt unto the time of Samuel, about 397 years.

¶ From the help, chap. 7. 13.

¶ For it may seeme that this warre was undertaken by Samuels commandment.

¶ For harked to appeare to the Israelites betweene the Cherubims over the Arke of the Covenant, Exod. 25. vers 17.

¶ Before was fought against men, and now God is come to fight against vs.

a Which was one of the five principall cities of the Philistims, b which was their chiefe idol, and as some write, from the nauell downward, was like a fish, and vpward like a man,

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

Psal. 78. 66.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction, and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselves and cry for mercie,

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still,

Then the Philistims took the Arke of God, and caried it from Eben-er to vnto Ashdod.

2 Then the Philistims took the Arke of God, and brought it into the house of Dagon, and let it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and theyooke vp Dagon, and let him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagon's house tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is layed vpon vs, and vpon Dagon our God.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath; and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the cite with a very great destruction, and hee smote the men of the cite both small and great, and they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the cite, and the hand of God was very sore there.

12 And the men that died not, were smitten with emerods: and the crye of the cite went vp to heauen.

CHAP. VI.

a The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Bethshemesh. 17 The Philistims offer golden emerods. 19 The men of Bethshemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims seven months.

2 And the Philistims called the priests and the soothsayers, saying, What shall we

doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a firme offering: then shal ye be healed, and it shall be knowne to you, why his hand departed not from you.

4 Then said they, What shal be the firme offering, which we shall giue vnto it? And they answered, Five golden emerods, and five golden milt, according to the number of the princes of the Philistims: for our plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your milt: that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee would haue wonderfully amonished them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom chere hath come no yoke: and tie the kine to the cart, and bring the calves home from thence.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the 4 iewels of gold which ye giue it for a firme offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe vp by the way of his owne coast to Bethshemesh, it is: hee that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a chance that happened vs.

10 And the men did so: for theyooke two kine that gaue milke, and tied them to the cart, and put the calves at home.

11 So they let the Arke of the Lord vpon the cart, and the coffer with the milt of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Bethshemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Bethshemesh.

13 Now they of Bethshemesh were reaping their wheate harvest in the balley, and they lift up their eyes, and spied the Arke, and reioyced when they saw it.

14 And the cart came into the field of Joshua a bethshemite, and stood still there. There was also a great stone, and they claued the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites took down the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Bethshemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

b The idolaters confesse there is a true God, who punisheth liars iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. Exod. 32. 31.

d Meaning, the golden emerods, and the golden milt.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree,

g For the trial of the matter.

h To wit, the men of Bethshemesh, which were Iſrahelites.

i These were the five principall cities of the Philistines which were not all conquered vnto the time of David. *10 For she plant, or lamentation.*

k For it was not lawfull to any, either to touch or to see it, save only to Aaron and his sonnes. *Num. 4. 15, 20.*

a A icie in the tribe of Iudah, called also Kirath-baal, Iosh. 15. 60.

b Lamented for their finnes, and followed the Lord. *Iosh. 4. 15, 23. Iud. 2. 13. Dent. 6. 4. matth. 4. 10.*

c For Shiloh was new d: solace, because the Philistines had taken thence the Arke.

d The Chaldees; hath, that they drew water out of their beere: that is, wept abundantly for their finnes.

17 ¶ So these are the golden enclosures, which the Philistines gave for a sinne offering to the Lord: for I Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mase, according to the number of all the cities of the Philistines, belonging to the five princes, both of walled townes, and of townes unwalled, vnto the great stone of J Bethel, whercon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Bethshemite.

19 And he smote of the men of Bethshemeth, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 ¶ Therefore the men of Bethshemeth said, Who is able to stand before this holy Lord God? to whom shall he goe from now?

21 And they sent messengers to the inhabitants of Kirath-earim, saying, the Philistines haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

¶ The Arke is brought to Kirath-earim. 3 Samuel exhorteth the people to forsake their finnes, and turne to the Lord. 10 The Philistines fight against Israel and are overcome. 26 Samuel iudgeth Israel.

¶ When the men of Kirath-earim came and took vp the Arke of the Lord, and brought it into the house of Abinabab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kirath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel shoke vnto all the house of Israel, saying, If ye bee come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, and hee shall deliuer you into the hand of the Philistines.

4 ¶ Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and d: to water, and poured it out before the Lord, and called the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 ¶ When the Philistines heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistines went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistines.

8 And the children of Israel said to Sa-

mucl, Ceaseth to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistines.

9 ¶ Then Samuelooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistines came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistines, and scattered them: so they were slaine betwixt Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistines, and smote them untill they came vnder Beth-car.

12 ¶ Then Samuelooke a stone and pitched it betwene Mizpeh and Beth-car, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistines were brought vnder, and they came no more againe vnto the coasts of Israel, & the hand of the Lord was against the Philistines all the dayes of Samuel.

14 ¶ All the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistines: and there was peace betwene Israel and the Amojites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Mizpah, and Mizpeh, and iudgeth Israel in all those places.

17 ¶ Afterward hee returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

¶ Samuel maketh his sonnes Iudges ouer Israel, who follow not his precept. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the king. 19 Notwithstanding they aske one still, and the Lord willesh Samuel to graunt vnto them.

¶ When Samuel was now become olde, hee made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sons walked not in his wayes, but turned aside after lucre, and tooketowards, and peruerced the iudgement.

4 ¶ Therefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah.

5 And said vnto him, Beholde, thou art olde, and thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

6 ¶ But the thing displeased Samuel, when they said, Give vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voice of the people in all that they shall say vnto thee: for they haue not cast thee

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophesie of Hannah Samuels mother, Chap. 3. 10.

g Which was a great rocke ouer against Mizpah.

h Meaning, the Philistines.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vashni.

c For there his house was.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

thus away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypte euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

a To proue if they will forsake their wicked purpose,

9 Now therefore hearken vnto their voyce: howbeit yet I testifie vnto them, and shew them the manner of the King that shall reigne ouer them.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath, should vnto their brethren, contrary to the law, Deut. 17. 20.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a King of him.

11 And he said, Whis shall be the manner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to be chacers, and to be his hoiermen, and some shall runne before his charr.

12 Also hee will make them his captaynes ouer thousands, and captaynes ouer fifties, and to ease his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his chacers.

13 He will also take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And hee will take your fields and your vineyards, and your best Olive trees, and giue them to his seruaunts.

15 And hee will take the tenth of your seed, and of your vineyards, and giue it to his Eunuchs, and to his seruants.

¶ Or, the chiefe officers,

16 And hee will take your men seruants, and your young men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your King, whom ye haue cholen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

20 And wee also will be like all other nations, and our King shall iudge vs, and goe out before vs and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee reuered them in the eares of the Lord.

¶ Or, grant their request.

22 And the Lord said to Samuel, ¶ Hearken vnto their voyce: and make them a king. And Samuel said vnto the men of Israel, Doe euery man vnto his cite.

CHAP. IX.

1 Saul seeking his fathers asses, by the counsell of his seruants goeth to Samuel, 2 The Prophets called Seers. 3 The Lord reuealeth to Samuel Sauls coming, commanding him to anoint him King. 4 Samuel bringeth Saul to the flock.

There was now a man of Benjamin, mightie in power named ^a Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bethoorath, the sonne of Ephab, the sonne of a man of Iseuul.

a That is, both valiant and rich. Chap. 4. 5. 1. Chron. 8. 33. b So that it might seeme that God approved their request in appointing out such a person.

2 And hee had a sonne called Saul, a goodly young man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders upward he was bigger then any of the people.

3 And the asses of Kish Sauls father were

lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So hee passed through mount Ephraim, went through the land of ^b Ephraim, but they found them not. Then they went through the land of ^c Ephraim, and there they were not: hee went also through the land of Ieremim, but they found them not.

5 When they came to the land of ^d Zuph, Saul said vnto his seruant that was with him, Come, and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And hee said vnto him, Behold now, in this citie is a man of Gods, and hee is an honourable man: all that hee saith, cometh to passe: let vs now goe thither, so be that hee can shew vs what way we may goe.

7 Then said Saul to his seruant, Tell them, let vs goe: but what shall we bring vnto the man? For the bread is spent in our bellies, and there is no present to bring to the man of God: what shall we do?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a ^e Shekel of silver: that will I giue the man of God to tel vs our way.

9 (Beforetime in Israel when a man went to seek an answer of God, thus hee spake, Come, and let vs goe to the ^f Seer: for hee that is called now a Prophet, was in the old time called a Seer.)

10 Then said Saul to his seruant, Tell him, come, let vs goe: so they went into the citie where the man of God was.

11 And as they were going by the high way to the citie, they found maydes that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, hee is before you: make haste now, for hee came this day to the citie: for there is an offering of the people this day in the high place.

13 When yett shall come into the citie, ye shall find him straightway: yett hee come vp to the high place to eate: for the people will not eat until hee come, because hee will ^g bless the sacrifice: and then eat they that be bidden to the feast: now therefore goe up: for euen now shall ye find him.

14 Then they went by into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe by to the high place.

15 ¶ But the Lord had reuealed to Samuel secretly (a day before Saul came) say, ing,

16 To morrow about this time I will send thee a man out of the land of Benjamin: thinke thou anoint to be gouernour ouer my people Israel, that he may ^h save my people out of the hands of the Philistines: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

a All their circumstances were means to serue vnto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Ramath Zophim the citie of Samuel.

¶ Or, vitall.

e Which is about five pence, read Gen. 3. 15.

f So called, because he foresaw things to come.

g That is, a call after the offering, which should be kept in an high place of the citie appointed for that vse. h That is, giue thanks and distribute the meat according to their custome.

Chap. 9. 5. 1. ad 13. 2. 1. Elr. in his ear.

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

18 Then went Saul to Samuel in the morn of the gate, and said, Tell me, I pray thee, where the Beers house is?

19 And Samuel answered Saul, sayd, I am the Beers; go up before me unto the hie place: for ye shall eat with me to day: and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found, and 'on whom is let all the desire of Israel? Is it not upon thee and on all thy fathers house?

21 But Saul answered, and sayd, Am not I the sonne of Jemai, of the smallest tribe of Israel: and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou to me?

22 And Samuel took Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel sayd unto the Cooke, Bring forth the portion which I gave thee, and whereof I sayd unto thee, Keepe it with thee.

24 And the Cooke took by the shoulder, and that which was upon it, & let it before Saul. And Samuel said, Behold, that which is left, let it before thee and eat: for hitherto hath it bin kept for thee, saying, Also I have called the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the cite, hee communed with Saul upon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, A, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come down to the end of the cite, Samuel sayd to Saul, Bid the servant go before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God chargeth Saul's heart, and he prophesieth. 17 Samuel assembles the people, and sheweth them their finnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

Then Samuel took a bottle of oyle, and poured it upon his head, and kissed him, and said, What now the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by Rabels sepulchre in the border of Benjamin, euen at Zibah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sayeth for you, saying, What shal I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come vnto the plaine of Zabor, and there shalt meete thee three men going by to God to Beth-el: one carrying three kids,

and another carrying three heues of bread, and another carrying a bottell of wine.

4 And they will alther thee, if all be well, and will giue thee the three heues of bread, which thou shalt receive of their hands.

5 After that shalt thou come to the hill e Which was an of God, where is the garisons of the Philistines: and when thou art come thither to the cite, thou shalt meete a company of Priests coming downe from the high place Arks, where the ark is, and a timbrell, and a pipe, and an harpe before them, and they shall prophete.

6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophete with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shal serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. Carry for me seven dayes, till I come to thee and shew thee what thou shalt doe.

9 And when he had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the company of Priests mette him, and the Spirit of God came vpon him, and hee propheted among them.

11 Therefore all the people knowe him before, when they saw that hee prophesied among the Priests, said ech to other, What is come vnto the sonne of Kish? Is Saul also among the Priests?

12 And one of the same place answered, and sayd, But who is this? For: therefore it was a prophete, Is Saul also among the Priests?

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls uncle said vnto him, and to his servant, Whither went ye? And hee said, To seeke the asses: and when wee sawe that they were no where, wee came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his uncle, He said vs plainly that the asses were found: but concerning the kingdom whereof Samuel spake, told he him not.

17 And Samuel assembled the people vnto the Lord in Gilgal.

18 And hee sayd vnto the chieftemen of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye sayd vnto him, No, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according

h Meaning, all that thou desirest to know.
l Whom doeth Israel desire to be their king but thee?

m Where the seat was.

n That is, the shoulder which the Priest had for his family in all peaces offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy coming.
p To peake with him secretly: for the houses were shut about.

q Gods commandment as concerning thee.

Chap. 13. 8.

† Ebr. shoulder.

d He gaue him such vertues as were meete for a king.

|| Or, sung praises.

Chap. 19. 14.

e Meaning, that prophetic commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree cometh suddenly to honour.

a In the law this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule. Gen. 35. 20.
b Samuel confirmeth him by these signes, that God hath appointed him King.
|| Or, &c.

g Both to declare vnto them their fault in asking a king, and also to shew Gods minde therein.

according to your thousands.

10 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

h That is, by casting of lot.

11 Afterward he assembled the tribe of Benjamin according to their families, and the familie of Simeon was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

12 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he hath hid himselfe among the bushes.

i As though he were vnworthy and vnwilling.

13 And they ran and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders upward.

14 And Samuel sayd to all the people, See ye not him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God saue the king.

† Ebr. let the king line.

15 Then Samuel tolde the people the buerit of the Kingdome, and wrote it in a booke, and layd it vp before the Lord, and Samuel sent all the people away, every man to his house.

k As it is written in Deut. chap. 17, 15, &c.

16 Saul also went home to Geth, and there followed him a band of men, whose heart God had touched.

l Both to auoide sedition, and also to winne them by patience.

17 But the wicked men sayd, How shall he saue vs? So they despised him, & brought him no presents: but he held his tongue.

CHAP. XI.

1 Nabash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promyseth helpe. 11 The Ammonites are slaine. 14 The Kingdome is renewed.

¶ Ven Nabash the Ammonite came by, and besegged Iabesh Gilead, and all the men of Iabesh said vnto Nabash, Make a covenant with vs, and we will be thy seruaunts. 2 And Nabash the Ammonite answered them, On this condition will I make a covenant with you, that I may thinke out all your right eyes, and bring that shame vpon all Israel.

b This declareth that the more heere that tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh sayd, Giue vs seven dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, wee will come out to thee.

e God gaue him the spirit of strength and courage to goe against this tyrant.

4 Then came the messengers to Geth of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

d He addeth Samuel, because Saul was not yet approved of all.

5 And behold, Saul came following the cattell out of the field, and Saul said, What apleth this people, that they weep? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard these things, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in peeces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after Samuel, so shall

his open be stricken. And the feare of the Lord fell on the people, and they came out with one consent.

† Ebr. as one man.

8 And when he numbered them in Bezek, the children of Israel were three hundred and threescore men: and the men of Iudah thre hundred.

e Meaning, Saul and Samuel.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be downe, we shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and yet shall doe with vs that pleasest you.

f That is, to the Ammonites, all fumbling that they had hope of ayde.

11 And when the morrow was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the beate of the day: and they that remayned, were scattered, so that two of them were not left together.

12 Then the people sayd vnto Samuel, How is hee that said, Shall Saul reigne ouer vs? hying those men that wee may slay them.

g By this victory the Lord wonne the hearts of the people to Saul. h By shewing mercy, he taught to overcome their malice.

13 But Saul sayd, There shall no man be this day: for to day the Lord hath saved Israel.

14 Then sayd Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there, because the Lord in Gilgal, and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thanksgiving for the victory.

CHAP. XII.

1 Samuel declaring to the people his integrity, reprooeth their ingratitude. 19 God by miracle confirmeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

¶ Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voyce in all that ye said vnto mee, and haue appointed a king ouer you.

a I haue granted your petition.

2 Now therefore behold, your king walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you for my children vnto this day.

b To govern you in peace and warre.

3 Behold, here I am: heare record of mee before the Lord, and before his anointed. What ore haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt, or of whose hand haue I received any bribe, to blinde mine eyes therewith, and I will restore it you?

c Eccles. 4, 6, 9.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witness against you, and his anointed is witness this day, that ye haue found nought in mine hands. And they answered, He is witness.

d Your King, who is anointed by the commandement of the Lord.

6 Then Samuel said vnto the people, Is the Lord that I made Moses and Aaron, and

|| Or, exalted.

and that brought your fathers out of the land of Egypt.

7 **Now** therefore stand still that I may reason with you before the Lord, according to all the righteousness of the Lord, which he sheweth to you and to your fathers.

8 **After** that Isahob was come into Egypt, and your fathers cryed unto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, & made them dwell in this place.

9 **And** when they forgot the Lord their God, he sold them into the hand of Sisera captain of the hoste of Idozer, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 **And** they cryed unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 **Therefore** the Lord sent Jerubbahal, and Bedan, & Iphthah, and Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe.

12 **Now**withstanding when you saw that Nabab the king of the children of Ammon came against you, ye said unto me, & so, but a king shall reign over us: when yet the Lord your God was your king.

13 **Now** therefore behold the king whom ye have chosen, and whom ye have desired: loe therefore, the Lord hath set a king over you.

14 **If** ye will feare the Lord, and serve him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth over you, shall follow the Lord your God.

15 **But** if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be upon you, and on your fathers.

16 **Now** also stand & see this great thing which the Lord will doe before your eyes.

17 **Is** it not now to heare haruest? I will call unto the Lord, and he shall send thunder and raine, that ye may perceive and see, how that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 **Then** Samuel called unto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 **And** all the people layd unto Samuel saying for thy servants unto the Lord thy God, that we die not: for we have sinned in asking vs a king, beside all our other sinnes.

20 **And** Samuel said unto the people, Feare not (ye have indeed done all this wickedness, yet be patient not from following the Lord, but serve the Lord with all your heart,

21 **Neither** turne ye backe for ye should bee after vaine things which cannot profite you, nor deliver you, for they are but vanity.)

22 **For** the Lord will not forsake his pro-

phete for his great names sake: because he hath praised the Lord to make you a his people.

23 **Wherefore**, God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 **Therefore** feare you the Lord, & serve him in the truth with all your hearts, and consider how great things he hath done for you.

25 **But** if ye doe wickedly, ye shall perishe, both ye and your king.

CHAP. XII.

3 *The Philistines are smitten of Saul and Jonathan*
13 *Saul being disobedient to Gods commandment, is shewed of Samuel that he shall not reign.* 19 *The great sinners wherein the Philistines kept the Israelites.*

Saul now had bene king one yeere, and he reigned two yeeres over Israel.

2 **Then** Saul chose him three thousand of Israel: & two thousand were with Saul in Bethmah, and in mount Beth-el, and a thousand were with Jonathan in Ghebar of Benjamin: and the rest of the people he sent every one to his tent.

3 **And** Jonathan smote the garrison of the Philistines that was in the hill: and it came to the Philistines eares: and Saul blew the trumpet throughout all the land, saying, Weare ye Churches.

4 **And** all Israel heard say, Saul hath destroyed a garrison of the Philistines: wherefore Israel was had in admiration with the Philistines: and the people gathered together after Saul to Elgal.

5 **The** Philistines also gathered themselves together to fight with Israel, thre thousand chariots, and fixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came up and pitched in Bethmah Caldwad from Beth-ahen.

6 **And** when the men of Israel saw that they were in a strait, (for the people were in distress) the people hid themselves in caves, and in holes, and in rocks, and in towers, and in pits.

7 **And** some of the Chietes went over Jordan unto the land of Gad and Gilead: and Saul was yet in Elgal, and all the people for feare followed him.

8 **And** hee varied seven dayes, according unto the time that Samuel had appointed: but Samuel came not to Elgal, therefore the people were scattered from him.

9 **And** Saul said, Being a burnt offering to me, and peace offerings: and hee offered a burnt offering.

10 **And** as soon as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meet him to salute him.

11 **And** Samuel said, What hast thou done? Then Saul said, Because I saw that the people was scattered from me, and that thou comest not within the dayes appointed, and that the Philistines gathered themselves together to Bethmah.

12 **Therefore** say I, The Philistines will come downe upon mee to Elgal, and

a Of his free mercy, and not of your merits, and therefore hee will not forsake you.

b Unfeignedly, and without hypocrisse.

a While these things were done,

b Before hee tooke vpon him the state of a king.

c Of Kiriath-i-arim where the Arke was, Chap. 10. 5.

d That every one should prepare themselves to warre.

e Which was also called Bethel in the tribe of Benjamin.

f Whether two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe that they should lose the victory.

h Though these causes seeme insufficient in mans judgement: yet because they had not the word of God, they turned to his direction.

10. *hough.*

Gen. 46. 5. 6.

Exod. 4. 16.

Judg. 4. 2.

e Captain of Isahob host king of Habor.

f That is, Samson, Judg. 13. 25. Judg. 11. 1. Chap. 4. 1.

g Calling God to make helpe of man. Chap. 4. 5.

h Ye shall be presumed as they that follow the Lords will.

i Meaning, the governors.

k Is that ye have forsaken him, who hath all power in his hand, for a mortal man.

l. Not only at other times, but now chiefly. m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

I Who willed
thee to obey
him, and rest vpon
the words
spoken by his
Prophet.

That is, David,

1 And went to
his city Ramah.

Or, the destroyer:
to wit, the captain
came out with
three bands,
so that to
mans judgement
these three ar-
mies would have
over-runne the
whole country.

To declare
that the victory
onely came of
God, and not
by their force,

a By this exam-
ple God would
declare to Israel
that the victory
did not consist
in multitude or ar-
mour, but onely
came of his
grace.

chap. 4. 21.

and I have not made supplication unto the
Lord. It was hold therefore and offered a
burnt offering.

13 And Samuel said to Saul, Thou hast
done foolishly: thou hast not kept the com-
mandment of the Lord thy God, which
he commanded thee: for the Lord had now
established the kingdom upon Israel for-
ever.

14 But now thy kingdom shall not con-
tinue: the Lord hath sought him a man af-
ter his owne heart, and the Lord hath com-
manded him to be gouernour ouer his people,
because thou hast not kept that which the
Lord has commanded thee.

15 And Samuel arose, & gate him vp
from Sigal in the tribe of Benjamin: and
Saul numbred the people that were found
with him, about six hundred men.

16 And Saul and Jonathan his sonne,
and the people that were found with them,
had their abiding in Gibeath of Benjamin:
but the Philistines pitched in Bethmah.

17 And there came out of the hoste of the
Philistines three bands to destroy, one band
turned vnto the way of Ophrah vnto the
land of Shual,

18 And another band turned toward the
way to Beth-horon, and the third band
turned toward the way of the coast that
looketh toward the valley of Schem, toward
the wilderness.

19 Then there was no smith found thro-
rownt all the land of Israel: for the Philis-
tines said, Lest the Cherekes make them
swords or speares.

20 Wherefore all the Israelites went
downe to the Philistines, to sharpen euery
man his share, his mattock, and his axe, and
his reeding hook.

21 Yet they had a file for the shares, and
for the mattocks, and for the picktocks, and
for the axes, and for to sharpen the goads.

22 So when the day of battell was come,
there was neither sword nor speare found
in the hands of any of the people that were
with Saul and with Jonathan, but onely
with Saul and Jonathan his sonne was
there found.

23 And the garrison of the Philistines
came out to the passage of Bethmah.

CHAP. XIII.

14 Jonathan and his armour bearer put the Phi-
listines to flight. 24 Saul blasphemeth the people by an oath,
not to eat till the evening. 32 The people eat with the
blood. 38 Saul would put Jonathan to death. 45 The
people deliver hym.

Then on a day Jonathan his sonne of
Saul layd vnto the young man that bare
his armour, Come and let vs goe ouer to-
ward the Philistines garrison, that is vpon
the other side, but he coulde not his fa-
ther.

2 And Saul tarried in the border of Gibe-
ath vnder a Pomegranate tree, which was
in Wigton, and the people that were with
him were about six hundred men.

3 And Abiah the sonne of Ahitub, I-
chabods brother, the sonne of Phinehas,
the sonne of Eli, was the Lordes Priest in
Shiloh, and ware an Ephod: and the pro-

phe know not that Jonathan was gone.

4 And in the way whereby Jonathan
sought to go ouer to the Philistines garrison
there was alharpe rocks on the one side, and
a sharpe rocke on the other side: the name of
the one was called Boz, and the name of
the other Seneh.

5 The one rock stretched from the North
toward Bethmah, and the other was from
the South toward Gibeath.

6 And Jonathan layd to the young man
that bare his armour, Come, and let vs goe
ouer vnto the garrison of these uncircumci-
sed: it may be that the Lord will worke with
vs: for it is not hard to the Lord to save
with many, or with few.

7 And he that bare his armour, sayd vnto
him, Doe all that is in thine heart: goe
where it pleaseth thee: behold, I am with
thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we goe
ouer vnto these men, and will shew our selues
vnto them.

9 If they say on this wise to vs, Turn
vntill wee come to you, then wee will stand
still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs,
then wee will goe vp: for the Lord hath de-
livered them into our hand: and this shall be
a signe vnto vs.

11 So they both shewed themselves vnto
the garrison of the Philistines: and the Phi-
listines sayd, See, the Cherekes come out
of the holes wherein they had hidde them-
selues.

12 And the men of the garrison answered
Jonathan and his armour bearer, and sayd,
Come vp to vs: for wee will shew you a
thing. Then Jonathan layd vnto his ar-
mour bearer, Come vp after mee: for the
Lord hath deliuered them into the hand of
Israel.

13 So Jonathan went vp vpon his
hands and vpon his feete, and his armour
bearer after him: and some fell before Jona-
than, and his armour bearer slew others af-
ter him.

14 So the first slaughter which Jona-
than & his armour bearer made, was about
twenty men, as it were within halfe an acre
of land which two oxen plow.

15 And there was a feare in the hoste, and
in the field, and among all the people: the
garrison also, & they that went out to voyle,
were afraide themselves: and the earth
trembled: for it was stricken with feare
by God.

16 Then the watchmen of Saul in
Gibeath of Benjamin saw: and beheld,
the multitude was discomfited, and smitten as
they went.

17 Therefore sayd Saul vnto the people
that were with him, Search now and see,
who is gone from vs. And when they had
numbered, beheld, Jonathan and his armour
bearer were not there.

18 And Saul sayd vnto Abiah, Bring
hither the Arke of God (for the Arke of
God was at that time with the children of
Israel.)

19 And while Saul talked vnto the priest,
the

Or, like a stone,

b To wit, the
Philistines,

Or, you can
the Lord,

2 Chron. 14. 11.

c I will follow
thee whitherso-
uer thou goest,

d This be shew
by the spirit of
prophecy, for
much as hardly
God gave him
assurance of the
victory.

1. Mac. 4. 30.

e Thus they
spoke contem-
ptuously, and by
denision.

f That is, heere
vp, or went vp
with all haste.

g The second
was when they
slew one ano-
ther, and the
third when the
Israelites chased
them,

h In that in-
ferrible creature
tremble for feare
of Gods iudge-
ment, it decla-
reth how terrible
his vengeance
shall be against
his enemies,

I Let the Ephod alone, for I haue
now to aske counsell
of God, Numb.
27, 31.
Iudg. 1, 3, 2, 3.
2 Sam. 30, 2, 3.

k Though be-
fore for feare of
the Philistines
they declared
themselves as e-
nemies to their
brethren.

l Such was his
hypocrisie and
arrogance, that
he thought to
attribute to his
policie, that
which God had
gruen by the
hand of Jonathan
† Ezech. 1, 16.
m That is, the
punishment, if
they brake their
oath.

n Which were
dimme before
for wearinesse
and hunger.

o Or, weary.

p By making
this cruel law,

Leuit. 7, 16.
and 19, 6.
Leuit. 12, 16.

q That the blood
of the beasts that
shall be slain,
may be offered
vpon it.

the noise that was in the hoste of the Philistines, heeard further abroad, and increased : therefore Saul said vnto the Diest, [†] Githy-dan to chime ban.

20 And Saul was assembled with all the people that were with him, and they came to the battell : and behold, * euerie mans sword was against his fellow, and there was a very great discomfure.

21 Whereouer, the Ephraim that were with the Philistines beforetime, and were come with them into all parts of the hoste, euen they also turned to bee with the [†] Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hidde themselves in mount Ephraim, when they heard that the Philistines were fledde, they followed after them in the battell.

23 And so the Lord saued Israel that daye and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger : for Saul charged the people with an oath, saying, Cursed bee the man that eateth † foode till night, that I may bee auenged of mine enemies : so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where honey lay vpon the ground.

26 And the people came into the wood, and behold, the honey drowped, and no man moued his hand to his mouth : for the people feared the [†] oath.

27 But Jonathan heard not when his father charged the people with the oath : wherefore hee put forth the ende of the rod, that was in his hand, and dipt it in an honey combe, and put his hand to his mouth, and his eyes recieued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day : and the people were † faint.

29 Then said Jonathan, My father hath * troubled the land : see now how mine eyes are made cleare, because I haue tasted a little of this honey :

30 How much more, if the people had euen to day of the spoile of their enemies which they found : for had there not bene now a greater slaughter among the Philistines :

31 ¶ And they smote the Philistines that day, from Michmash to Aialou, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eate them * with the blood.

33 Then men told Saul, saying, Behold, the people linne against the Lord, in that they eate with the blood. And hee said, Pee came trespassing : rise a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me euerie mans ore, and euerie mans hoshewe, and slay them there, and eate, and linne not against the Lord in eating with the blood. And the

people brought euerie man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that † was the first altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistines by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Diest, Let vs † draw neerer hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistines : will thou deliuer them into the hands of Israel : But he answered him not at that time.

38 ¶ And Saul said, All ye † chiefe of the people, Come yett hither, and know, and see by whom this time is done this day.

39 For as the Lord swerth, which saureth Israel, though it bee done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Bee ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue † a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lor betwene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan told him and said, I casted a little honey with the end of the rod that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vntill thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel : God forbid. As the Lord swerth, there shall not one haire of his head fall to the ground : for hee hath wrought with God this day. So the people deliuered Jonathan that hee died not.

46 Then Saul came by from the Philistines : and the Philistines went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines : and whicthersoeuer he went, hee † handled them as wicked men.

48 Hee gathered also an hoste, and smote Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua : and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ichnon : the daughter of Abimaaz : and the name of his chiefe captain was † Abner the sonne of Ner, Sauls vncle.

† Or, of that stone
begun to build
an altar.

q To aske coun-
sell of him.

Iudg. 10, 1.
† Ezech. 30, 2.

r Cause the lot
to fall on him
that hath broken
the oath : but he
doeth not con-
sider his presump-
tion in coman-
ding the same
oath.

† The people
thought it their
duty to rescue
him, who of ig-
norance had but
broken a rash
law, and by
whom they had
recieued to great
a benefice.

† Or, surmount
them.

† As the Lord
had commanded
Deut. 2, 19.
u Called also
binders of
31, 2.

x Which was
the wife of Da-
uid, Chap. 11, 19.
y Whom Iohn
the captaine of
David slew, 2
Sam. 3, 37.

a As Samuel had forewarned, Chap. 9. 11.

51 And Kish was Sauls father: and saer the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistines all the dayes of Saul: and whomever Saul saw to be a strong man, and were for the warre, hee tooke him unto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooveth him. 28 Saul is resulted of the Lord, and his kingdom given to another. 33 Samuel heareth Agag in prayer.

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him.

Exod. 17. 14.
num. 24. 10.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or, knew their number by the lambs which they brought.

d Or, fought in the valley.

e Which were the posteritie of Ischro Moyses father in law. **f** For Ischro came to visite them, and gaue them good counsell, Exod. 18. 19.

g God in his eternal counsell neuer changeth nor repenteth, as verse 29 though he seemeth to vs to repent, when any thing goeth contrary to his purpose or election.

h This is the nature of hypocrites, to be impudent against the truth, to condemne others, and iustifie themselves.

Afterward Samuel saide unto Saul, The Lord sent me to annoynt thee King over his people, over Israel: now therefore obey the voice of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel: how they layd waite for them in the way, as they came by from Egypt.

3 Now therefore goe, and smite Amalek, and destroy yee all that pertaineth unto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both ore and sheepe, both camell and all.

4 And Saul assembled the people, and humbled them in Telaim, two hundred thousand footmen; and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and set watch at the river.

6 And Saul said unto the Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for yee shewd mercy to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Danay as thou comest to Shur, that is, before Egypt.

8 And tooke Agag the king of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the ore, and the fat beastes, and the lambs, and all that was good, and they would not destroy them: but every thing that was vile and nought worth, that they destroyed.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth mee that I haue made Saul king: for hee is turned from mee, and hath not performed my Commandments And Samuel was mooued, and cryed unto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said unto him, Blessed bee thou of the Lord, I haue fulfilled the commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the ore, to sacrifice them unto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to mee this night. And hee said unto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne light, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king over Israel.

18 And the Lord sent thee on a iourney, and said, Goe and destroy those sinners the Amalekites, and fight against them, untill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul saide to Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and ore, and the chiefe of the things which should haue bene destroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel said, Voth the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed: behold, to obey is better then sacrifice, and to hearken, is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said unto Samuel, I haue sinned: for I haue transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said unto Saul, I will not returne with thee: for thou hast cast away the word of the Lord: and the Lord hath cast away thee, that thou shalt not bee king over Israel.

27 And as Samuel turned himselfe to goe away, he caught the lay of his coat, and it rent.

28 Then Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in deede the strength of Israel will not lie nor repent: for hee is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

g Meaning of base condition, as Chap. 9. 21.

h Hee standeth most impudently in his owne defence both against God and his owne conscience.

Erekes. 4. 17. i. 6. 6. 7. mat. 23. 13 and 13. 7.

i God hath nothing more then the disobedience of his commandments, though this intent seeme on to good to man.

k This want true repentance but dissimulation, fearing the losse of his kingdom.

l That is, to be uid, m Meaning, God, who maintaineth and perseuereth his.

For, in tends,
n Helped
nothing lesse
then death, or
as some wrice,
he passed not
for death.
Ezek. 17. 11.
num. 14. 41.
o Where his
house was,
p Though Saul
came where Sa-
muel was, chap.
19. 13.
q As yet 11.

31 ¶ So Samuel turned againe, and fol-
lowed Saul: & Saul worshipped the Lord.
32 Then said Samuel, Biting yee bithe-
to mee Agag the king of the Amalekites:
And Agag came vnto him || pleacantly, and
Agag said, Truly she ⁊ bitternelle of death
is passed.

33 And Samuel said, As thy sword hath
made women childlesse, so shall thy mother
be childlesse among other women. And Sa-
muel hewed Agag in pieces before the Lord
in Gilgal.

34 ¶ So Samuel departed to Ramah,
and Saul went vp to his house to Oibeah of
Saul.

35 And Samuel came no more to see
Saul vntill the day of his death: but Samu-
el mourned for Saul, and the Lord ⁊ repe-
ted that he made Saul king over Israel.

CHAP. XVI.

1 Samuel is reproved of God, and is sent to an-
oint David. 7 God regardeth the heart. 13 The spi-
rit of the Lord commeth vpon Saul. 14 The wicked
spirit is sent vpon Saul. 19 Saul sendeth for David.

The Lord then saide vnto Samuel, How
long wilt thou mourne for Saul, ⁊ see-
ing I haue cast him away from reigning o-
uer Israel ⁊ fill thine house with oyle, and
come, I will send thee to Ishai the Bethle-
hemite: for I haue pouided me a king among
his sonnes.

2 And Samuel said, How can I goe? for
if Saul shall heare it, hee will kill mee. Then
the Lord answered, Take an heifer ⁊ wih
ther, and say, I am come ⁊ to doe sacrifice, to
the Lord.

3 And call Ishai to the sacrifice, and I
will shew thee what thou shalt doe, and thou
shalt anoynt vnto me him whom I name vn-
to thee.

4 So Samuel did that the Lord bad him,
and came to Beth-lehem, and the Elders of
the towne were ⁊ asked at his coming,
and said, Comest thou peaceably?

5 And he answered, Yea: I am come to
doe sacrifice vnto the Lord: I sanctifie your
steues, and come with iure to the sacrifice.
And he sanctified Ishai and his sonnes, and
called them to the sacrifice.

6 And when they were come, hee looked
on Eliab, and saide, Surely the Lords ⁊ an-
ointed is before him.

7 But the Lord said vnto Samuel, Look
not on his countenance, nor on the height of
his stature, because I haue refused him: for
God seeth not as man seeth: for man looketh
on the outward appearance, but the Lord
beholdeth the heart.

8 Then Ishai called Abinadab, and
made him come before Samuel. And he said,
Neither hath the Lord chosen him.

9 Then Ishai made Shammah come.
And he said, Neither yett hath the Lord cho-
sen him.

10 Againe Ishai made his seven sonnes to
come before Samuel, and Samuel said vnto
Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, ⁊ Are
there no more children but these? And he
saide, There remaineth yett a little one be-

hind, that keepeth the sheepe. Then Sa-
muel saide vnto Ishai, ⁊ Send and fet him:
for we will not sit downe till hee be come
thither.

12 And he sent and brought him in: and
he was ruddie, and of a good countenance,
and comely visage. And the Lord said, Arise,
and anoynt him, for this is he.

13 Then Samuel tooke the horne of oyle
and anoynted him in the middes of his bre-
thren. And the ⁊ Spirit of the Lord ⁊ came
vpon David, from that day forward: then
Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord de-
parted from Saul, and an euill spirit sent of
the Lord, vexed him.

15 And Sauls seruants saide vnto him,
Behold now, the euill spirit of God vexeth
thee.

16 Let our Lord therefore command thy
seruants that are before thee, to seeke a man,
that is a cunning player vpon the harpe:
that when the euill spirit of God commeth
vpon thee, hee may play with his hand, and
thou mayest be eased.

17 Saul then saide vnto his seruants,
Provide mee a man, I pray you, that can
play well, and bring him to me.

18 Then answered one of his seruants,
and said, Behold, I haue seene a sonne of
Ishai a Bethlehemite, that can play, and is
strong, valiant, and a man of warre, and
wise in matters, and a comely person, and
the Lord is with him.

19 ¶ Wherefore Saul sent messengers
vnto Ishai, and saide, Send mee David thy
sonne, which is with the sheepe.

20 And Ishai tooke an ass laden with
bread, and a flagon of wine, and a kidde, and
sent them by the hand of David his sonne vn-
to Saul.

21 And David came to Saul, and stood
before him: and hee loued him very well, and
he was his armour bearer.

22 And Saul sent to Ishai, saying, Let
David now remaine with mee: for hee hath
found fauour in my sight.

23 And so when the euill spirit of God
came vpon Saul, David tooke an harpe and
played with his hand, and Saul was re-
freshed, and was eased, for the euill spirit de-
parted from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10
Goliath deseth Israel. 17 David is sent to his bre-
thren. 34 The strength and boldness of David. 47
The Lord saith not by sword nor by spear. 50 David
killeth Goliath, and the Philistims flee.

Now the Philistims gathered their ar-
mies to battell, and came together to
Shocob, which is in Iudah: and pitched
betweene Shocob and Azekah, || in the
coast of Dammin.

2 And Saul, and the men of Israel as-
sembled, and pitched in the valley || of Elah,
and put themselves in battell aray to mee-
te the Philistims.

3 And the Philistims stood on a moun-
taine on the one side, and Israel stood on
a mountaine on the other side: so a belley was
betweene them.

2. Sam. 7. 8. p. d.
78. 71. & 89. 21.

|| As yet 146.
and 13. 22.
|| Or, prospered.

o The wicked
spirits are at
Gods comman-
dement to exe-
cute his will a-
gainst the wic-
ked.

f Though Da-
uid was now a-
nointed king by
the Prophet, yet
God would ex-
ercise him in
sundry sorts
before he had
the vse of his
kingdome.

|| Or, serued him,
g God would
that Saul should
receiue this be-
nefit as at Da-
uids hand, & he
his condemna-
tion might be
the more eui-
dent for his cru-
el hate toward
him.

|| Or, in Ephraim.

|| Or, of the she.

i. Chron. 18. 9.
i. Chron. 11. 20. and
17. 10. and 10.
12. p. d. 7. 10.

† Dr. at the chil-
den ended?

a Betwene the two camps.

|| Or, cast of plate.

b That is, 156 lib. 4 ounces, after halfe an ounce the shekel: and 600, shekels weight amounteth to 18 lib. 3 quarters.

|| Or, greives.

† Elz, smite me.

|| Or, hand to hand

Chap. 16. 1.

|| Or, he was counted among them that bare office.

c To serve Saul, as chap. 16. 19.

d Though Ishai meaneth one thing, yet Gods providence directed David to another end.

e If they have laide any thing to gage for their necessitie, redeemes it out.

† Elz, wifely. † Elz, of peace.

4 Then came a man betwene them both out of the tents of the Philistines, named Goliath of Gath: his height was six cubites and an hand breadth.

5 And had an helmet of brass upon his head, and a brigandine upon him: and the weight of his brigandine was five thousand shekels of brass.

6 And he had bodices of brass upon his legges, and a shield of brass upon his shoulders.

7 And the shaft of his speare was like a brewers beam: and his speare head weighed six hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cryed against the host of Israel, and said unto them, Why are ye come to see my battell in array: am not I a Philistine, and you servants to Saul: chule you a man for yon, and let him come downe to me.

9 If hee bee able to fight with mee, and I kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and serve vs.

10 Also the Philistine said, I defie the host of Israel this day: give me a man that we may fight together.

11 When Saul and al Israel heard those words of the Philistine, they were discouraged, and greatly afraid.

12 Now this David was the sonne of an Ephraimite of Beth-lehem Judah, named Ishai, which had eight sonnes: and this man was taken for an olde man in the dayes of Saul.

13 And the three eldest sons of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammas.

14 So David was the least: and the three eldest went after Saul.

15 David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistine dyete neere in the morning and evening, and continued forty dayes.

17 And Ishai said unto David his sonne, Take now for thy brethren an Ephah of this parched corne, and these cake, and runne to the hoste to thy brethren.

18 Also carry these ten fresh cheestes unto the captain, and looke how thy brethren fare, and receive their pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah fighting with the Philistines.)

20 ¶ So David rose by early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in array, and fought in the battell.

21 For Israel and the Philistines had put themselves in array, armies against armies.

22 And David left the things which hee bare, under the hands of the keeper of the carriage, and ranne into the host, and came and stode his brethren: how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistine of Gath) out of the armies of the Philistines, and spake such wordes, and David heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For every man of Israel said, Shall we not this man that cometh up to run to revile Israel: is hee come up: and to him that killeth him will the king give great riches, and will give him his daughter, yea, and make his fathers house a free in Israel.

26 ¶ Then David spake to the men that stood with him, and said, What shall be done to the man that killeth this Philistine, and taketh away the shame from Israel: for who is this uncircumcised Philistine, that he should revile the host of the living God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men, and Eliab was very angry with David, and said, What comest thou downe hither, and with whom hast thou left those few sheepe in the wilderness? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What have I now done? is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be wroth.

32 So David said to Saul, Let no mans heart faile him, because of him: thy servant will goe and fight with this Philistine.

33 And Saul said to David, Thou art not able to goe against this Philistine to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered unto Saul, Thy servant kept his fathers sheepe, and there came a lion and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when hee arose against mee, I caught him by the beard, and smote him, and slew him.

36 So thy servant slew both the lion, and the beare: therefore this uncircumcised Philistine shall be as one of them, seeing he hath tailed on the host of the living God.

37 ¶ Moreover David said, The Lord that delivered me out of the paw of the lion, and out of the paw of the beare, hee will deliver mee out of the hand of this Philistine. Then Saul saide unto David, Goe, and the Lord be with thee.

38 And Saul put his raiment upon David, and put an helmet of brass upon his head, and put a brigandine upon him.

39 Then girded David his sword upon his raiment, and began to goe: for hee neuer

|| Or, valiant. As are about rehearsed, veris 8, 9.

1 of 15, 16. g From tang and pair emp.

h This dishonour that he doeth to Israel.

i For his fathers sending was an usual occasion, and also he felt himself inwardly moved by Gods Spirit.

k Here Saule proueth Davids faith, by the indelicie of Saul.

l David by the experience that he hath had in time past of Gods helpe, nothing doubting to overcome the danger, seeing he was zealous for Gods honour.

m For by these examples hee sheweth that the power of God was with him.

|| Or, as David.

wooded: and David said unto Saul, I cannot go with thee: for I am not accoutred. Wherefore David put them off him.

n To the intent that by these weak meanes God might only be knowne to be the outshour of this victory.

40 Then took he his staffe in his hand and chose him five smooth stones out of a brooke, and put them in his shepherds bag or scrip, and his sling was in his hand, and he drew nere to the Philistim.

41 And the Philistim came and drew nere unto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, he disdained him: for he was but yong, ruddie, of a comely face.

a He sware by his gods, that he would destroy him.

43 And the Philistim said unto David, Am I a dog, that thou comest to mee with staves? And the Philistim cursed David by his Gods.

44 And the Philistim sayde to David, Come to mee, and I will giue thee flesh unto the fowles of the heauen, and to the beasts of the field.

45 And then said David to the Philistim, Thou comest to mee with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the hosts of Israel, whom thou hast rail'd upon.

d David being assured both of his cause and of his calling, propheseth of the destruction of the Philistines.

46 This day shall the Lord cleave thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carcases of the hosts of the Philistines this day unto the fowles of the heauen, & to the beasts of the earth, that all the world may know, that Israel hath a God.

47 And that all this assembly may know, that the Lord smyth not with sword nor with spear: (for the battell is the Lords) and hee will giue you into our hands.

q Being moued with a feruent zeale to be reuenged vpon this blasphemous of Gods Name.

48 And when the Philistim arose to come and draw nere unto David, David hailed and ranne to fight against the Philistim.

49 And David put his hand in his bag, and tooke out a stone, and slung it, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell groueling to the earth.

Zechar. 47. 4.
1. ier. 4. 30.

50 So David overcame the Philistim, with a sling and with a stone, and smote the Philistim, and slew him, when David had no sword in his hand.

51 Then David ranne, and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistines sawe that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted and followed after the Philistines, vntill they came to the valley, and vnto the gates of Ekron, and the Philistines fell downe wounded by the way of Shabatim, vnto Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistines, and spoiled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

Or, haue as Bab. Ierem.

55 And when Saul saw David goe forth against the Philistim, he said unto Abner the

captaine of his hoste, Abner, whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King sayd, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of the seruant Ithai the Bethlehemit.

CHAP. XVIII.

1 The amity of Jonathan and David. 2 Saul cometh David for the praise that the women gave him. 3 Saul would haue slaine David. 4 He promist him Merab to wife, but giueh him Michal. 5 David deliuereth to Saul two hundred foreskins of the Philistines. 6 Saul seareth David, seeing that the Lord is with him.

AND when he had made an end of speaking vnto Saul, the soule of Jonathan was knit with the soule of David, and Jonathan loved him as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Jonathan and David made a covenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it David, and his garments, euen to his sword, and to his bow and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaved himselfe wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, he prospered in all his doings.

6 And when they came againe, and David returned from the slaughter of the Philistim, the women came out of all cities of Israel, singing and dancing to meete King Saul, with timbrels, with instruments of ioy, and with rebeckes.

c To wit, Goliath.

7 And the women sang by course in their play, and said, Saul hath slaine his thousand, and David his ten thousand.

† Etr. answered, playing. Chap. 21. 11. and 29. 5. eccl. 47. 47.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto David ten thousand, and to mee they haue ascribed but a thousand, and what can he haue more than the kingdom?

9 Wherefore Saul had an eye on David from that day forward.

b Because he bare him enuie and hatred.

10 And on the morrow the euill spirit of God came vpon Saul, and he was possessed in the mids of the house: and David played with his hand like as at other times, and there was a spear in Sauls hand.

c Thariz, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the spear, and sayd, I will smite David thorow the wall. But David auoided twice out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer thousand.

CHAP. XIX.

1 Meaning, he was captain over the people.

and he went out and in before the people.

14 And David behaved himself wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel and Judah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Behold mine eldest daughter Merab, her will I give thee to wife: onely bee a valiant sonne unto mee, and fight the Lords battels: for Saul thought, His hand shall not be upon him, but the hand of the Philistines shall be upon him.

2 Fight against them that warre against Gods people.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should have bene given to David, shee was given to Achish a Ghebrathite to wife.

20 ¶ Then Michal Sauls daughter loved David: and they shewed Saul, and the thing pleased him.

21 ¶ Therefore Saul said, I will give him her, that shee may be a snare to him, and that the hand of the Philistines may be against him. ¶ Therefore Saul said to David, Thou shalt this day bee my sonne in law in the one of these waies.

22 And Saul commanded his servants, Speake with David secretly, and say, Behold, the king hath a favour to thee, and all his servants love thee: bee now therefore the kings sonne in law.

23 And Sauls servants spake these wordes in the eares of David. And David said, Seemeth it to you a light thing to bee a kings sonne in law, seeing that I am a poore man, and of small reputation?

24 And then Sauls servants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This will hee say to David, the king desireth no dowry, but an hundred foreskins of the Philistines, to bee avenged of the kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his servants tolde David these wordes, it pleased David well to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskins, and they gave them wholly to the King, that hee might bee the kings sonne in law: wherefore Saul gave him Michal his daughter to wife.

28 ¶ Then Saul saw, and understood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 ¶ Then Saul was more and more afraid of David, and Saul became alway Davides enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaved himselfe more wisely then all the servants of Saul, so that his name was much set by.

2 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saveth him. 18 David cometh to Samuel. 23 The spirit of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his servants, that they should kill David: but Jonathan Sauls sonne had a great favour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thy selfe unto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sinne against his servant, against David: for he hath not sinned against thee, but his wickednes hath bene to thee very good.

5 For hee did put his life in danger, and slew the Philistines, & the Lord wrought a great salvation for all Israel: thou wast it, and thou triumphest: wherefore then wilt thou sinne against innocent blood, and slay David without cause?

6 Then Saul hardened unto the voice of Jonathan, and Saul sware, As the Lord liveth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out, and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the evil spirit of the Lord was upon Saul, as hee sat in his house, having his speare in his hand, and David played with his hand.

10 And Saul intended to smite David to the wall with the speare: but he returned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers unto Davids house to watch him, and to slay him in the morning: and Michal Davids wife tolde it him, saying, If thou love not thy selfe this night, to morrow thou shalt be slain.

12 So Michal let David downe through a window: and hee went, and fled, and escaped.

13 ¶ Then Michal tooke an image, and layd it in the bedde, and put a pillow under the goats haire under the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, hee said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire under the head of it.

17 And Saul said unto Michal, Why hast

a Before Saul sought Davids life secretly, now his hypocrite burneth forth to open enemie.

b That I may give thee warning what to doe

† For he put his soule in his hand, 1 King. 12. 3. chap. 28. 11. psal. 119. 109.

c Whatsoever hee pretended, yet his heart was full of malice

d He played in his harp to mitigate the rage of the evil spirit, as Chap. 1. 6. 3.

e Thus God visited both the father and daughter of this tyrant to shew David against his father.

f Behold, how the tyrant accomplishes his rage, neither regardeth not friendship, God nor man

h By whom he had five sonnes, which David put to death at the request of the Gibeonites, 2 Sam. 21. 8. i So his hypocrite appeareth: for vnder pretence of favour he sought his destruction.

k Meaning, that he was not able to endow his wife with riches,

l Because he thought himselfe able to compass the Kings request, m Meaning, David and his souldiers.

n To be deprived of his kingdom.

o That is, David had better success against the Philistines, then Sauls men.

hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He saide vnto me, Let mee go, or else I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and hee and Samuel went and dwelt in a forest.

19 But ouer to Saul, saying, Behold, David is at Ramah in Ramah.

20 And Saul sent messengers to take David: and when they sawe a companie of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fel vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great Well that is in Bethel, and heate and said, Where are Samuel and David? and one said, Behold, they bee at Ramah in Ramah.

23 And he went thither, euen to Ramah in Ramah, and the Spirit of God came vpon him also, and he went prophesying until he came to Ramah in Ramah.

24 And hee sate off his cloathes, and he prophesied also before Samuel, and fell as bowne naked all that day, and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Ionathans comforteth David. 3 They renewe their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduerseth Dauid by three arrows, of his fathers fury.

AND DAVID sate from Ramah in Ramah, and came and saide before Ionathan, What haue I done? What is mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And hee saide vnto him, God forbid, thou shalt not die: behold my father will doe nothing, great nor small, but hee will shewe it me: 2 and why should my father hide this thing from me, hee will not doe it.

3 And David sware againe, and saide, Thy father knoweth that I haue found grace in thine eyes: therefore bee cinketh Ionathan shall not know it, lest hee be for: but indeed, as the Lord liueth, and as thy soule liueth, there is but a step betwene me and death.

4 Then hide Ionathan vnto David, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And David saide vnto Ionathan, Behold, to morrow is the first day of the month. ¶ I should sit with the king at meate: but let me go, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Bethlechem to his owne ciitie: for there is a yeerely sacrifice for all that famillie.

7 And if hee say thus, It is well, thy ser-

uant shall haue peace: but if hee be angry, bee sure that wickednesse is concluded of him.

8 So shall thou shewe mercie vnto thy seruant: for thou hast soryed thy seruant into a covenant of the Lord with thee, and if there bee in mee iniquitie, slay thou mee: for why shouldst thou blyng mee to thy father?

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then saide David to Ionathan, What shall I tell thee? how shall I know, if thy father answer thee cruelly?

11 And Ionathan saide to David, Come and let vs goe out into the fildes: and they twaine went out into the fildes.

12 Then Ionathan saide to David, O Lord God of Israel, when I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it be well with David, and I then send not vnto thee, and shewe it thee,

13 The Lord s doe so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shewe thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as hee hath bene with my father.

14 Likewise I require not whilles I liue: for I doubt not but thou wilt shewe mee the mercie of the Lord, what I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, when the Lord hath destroyed the enemies of David, euery one from the earth.

16 So Ionathan made a bond with the house of David, saying, Let the Lord requite it at the hand of Davids enemies.

17 And againe Ionathan sware vnto David, because hee loued him (for hee loued him as his owne soule.)

18 Then saide Ionathan to him, To morrow is the first day of the month, & thou shalt be looked for: for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe when this matter was in hand, and shall remaine by the stone & Cycl.

20 And I will shoot three arrows on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, See, the arrows are on this side thereof, bring them, and come thou: for it is I will with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrows are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord bee betwene thee and me for euer.

24 ¶ So David hid himselfe in the fildes: and when the first day of the month came, the king came to eate meate.

25 And the king fate, as at other times vpon his seat, euen vpon his seat by the wall: and Ionathan arose, and Abner fate by Davids side, but Davids place was empty.

Chap. 18, 3, and 23, 18.

That he were fully determined

If thy father doe saue our me.

The Lord punish me most graciously

I know that if thou werest now preferred to the kingdom, thou wouldst not destroy me, but shew thy selfe friendly to my posteritie.

Or, mentioned,

Else, of the way, because it is feared as a signe to shew the way to them that passed by

Thy gene.

The Lord is the author of thy departure,

g Naioth was a scole where the word of God was studied, nere to Ramah.

h Being their chief instructor. i Changed their minds, and praised God.

k With a minde to persecute them. l His kingly apparel. m He humbled himselfe as other did, Chap. 10, 11.

a For Saul was stayed, and prophesied a day and a night by Gods providence, that David might haue time to escape. b The renewall is in more care.

h I am in great danger of death.

† Ioh. 14, 18.

c At what time there should be a solemn sacrifice, Num. 28, 11 to the which they added peace offerings and fests. d Read Chap. 22, 1.

k Yes he might haue some business to let him.

l Thus he speakes contemptuously of David.

m That is, a peace offering.

n Meaning, all his kinfolke,

o Thou art ever contrary vnto me as thy mother is,

† Ebr. Some of death.

p For it were too great tyranny to put one to death, and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished David what he ought to doe.

† Ebr. instruments.

s It seemeth that he had shot on the Northside of the Rone, lest the boy should haue espied David.

26 And Saul said nothing that day: for hee thought, Some thing had befallen him, though he were cleane, or els because he was not purified.

27 But on the morrow which was the second day of the month, Davids place was empty againe: and Saul saide vnto Jonathan his sonne, Wherefore commeth not the sonne of Ishai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, David required of mee, that hee might goe to Beth-lehem.

29 For he sayd, Let me goe, I pray thee: for our family offereth a sacrifice in the city, and my brother hath sent for mee: therefore now if I haue found fauour in thine eyes let me goe, I pray thee, and let my brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angry with Jonathan, and said vnto him, How come sonne of the wicked rebellious woman, dost thou knowe, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and let him vnto me, for he shall surely die.

32 And Jonathan answered vnto Saul his father, and said vnto him, Wherefore shall hee die? what hath hee done?

33 And Saul cast a spear at him to hit him, whereby Jonathan knewe that it was determined of his father to slay David.

34 So Jonathan arose from the table in a great anger, and did eate no meate the second day of the month: for hee was sorowful for David, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the field, & at the time appointed with David, and a little boy with him.

36 And hee sayde vnto his boy, Runne now, seeke the arrowes which I shooote: and as the boy ranne, hee shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, Make speeche, haste, and stand not still: and Jonathan's boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and David knew the matter.

40 Then Jonathan gaue his bow and arrowes vnto the boy that was with him, and said vnto him, Goe, carie them into the citie.

41 As soone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine till David exceeded.

42 Wherefore Jonathan sayde to David,

Goe in peace: that which wee haue sworned of vs in the Name of the Lord, saying, The Lord be betwene me and thee, and betwene my seed and betwene thy seed, let it stand for euer.

43 And hee arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 David saith to Nob to Ahimelech the Priest, Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 David saith to king Achish, 14 and there saied himselfe mad.

Then came David to Nob, to Ahimelech the Priest, and Ahimelech was afflicted at the meeting of David, and saide vnto him, Why art thou alone, and no man with thee?

2 And David saide to Ahimelech the Priest, The King hath commanded mee a certaine thing, and hath said vnto mee, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me five cakes of shewbread, what commeth to hand.

4 And the Priest answered David, and sayd, There is no common bread vnder mine hand, but here is hallowed bread, if the yong men haue kept themselves, at least from women.

5 David then answered the Priest, and sayde vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one be sanctified this day in the vessel?

6 So the Priest gaue him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herden.

8 And David saide vnto Ahimelech, Is there not here vnder thine hand a spear or a sword? For I haue neither brought my sword nor my harness with mee, because the Kings business required haile.

9 And the Priest saide, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapped in a cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other sword that here: and David said, There is none to that, giue it me.

10 And David arose, and fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish saide vnto him, Is not this David the King of the land? did they not sing vnto him in dances, saying, Saul hath slaine his thou-

Which only he calleth in the eight verse, the covenant of the Lord.

a Where the Arke then was to aske counsell of the Lord.

b These infirmities that were in the Saints of God, teach vs that none hath his iustice in himselfe, but receiue it of Gods mercy.

Exod. 15. 30. leuit. 24. 5.

matth. 12. 34. c If they haue not companied with their wiues d That is, their bodies.

e Shall be more careful to keep his vessell holy, when he shall haue eaten of this holy food.

f Tarrying to worship before the Arke.

|| Or, master of them that kept Sauls castle.

Chap. 17. 1. g Behind the place where the high Priest's garment lay.

h That is, out of Sauls dominion. Chap. 17. 9. Chap. 18. 7. and 29. 5. eccles. 47. 6.

Saul, and David his ten thousand.

† He put these words in his heart.

12 And David considered these words, and was loye afrade of Achish the King of Gath.

i By making marks and toys.

13 And hee changed his behauiour before them, and fained himselfe madde in their bandes, and scrabled on the dooyes of the gate, and let his speckle fall downe vpon his beard.

k Is he mee to be in a Kings house?

14 Then sayd Achish vnto his seruants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that ye haue brought this fellow to play the mad man in my presence? shall hee come into mine house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

a Which was in the tribe of Iudah, and neare to Beth-lehem.

David therefore departed thence, and fained himselfe in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

¶ Or, captain.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt: all those that were vexed in minde, and hee was their Prince, and there were with him about foure hundred men.

b For there was another so called in Iudah.

3 ¶ And David went thence to Gyphe in the house of Doab, and said vnto the king of Doab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

c For he feared the rage of Saul against his house.

4 And he brought them before the king of Doab, and they dwelt with him all the while that David was in the hold.

d That is, in Mizpeh, which was a strong hold.

5 And the Prophet Gad said vnto David, Abide not in the hold, but depart and goe into the land of Iudah. Then David departed and came into the foyrest of Hareb.

e That a great bruit went on him.

6 ¶ And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

f Yet that are of my tribe and lingage.

7 And Saul said vnto his seruants that stood about him, Heare now ye sonnes of Beniamin, will the sonne of Ishai giue eury one of you fields and Vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds?

¶ Hereby hee would perfwade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

8 That all ye haue conspired against mee, and there is none that relecth mee that my sonne hath made a covenant with the sonne of Ishai? and there is none of you that is foile for mee, or sheweth mee, that my sonne hath stirred by my seruant to lie in wait against mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when hee came to Rob, to Ahimelech the son of Ahitub.

10 Who asked counsell of the Lord for him, and gaue him vicinals, and hee gaue him also the sword of Goliath the Philistin.

11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, the Priests that were in Rob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against mee, thou and the sonne of Ishai, in that thou hast giuen him vitaille, and a sword, and hast asked counsell of God for him, that hee should rise against mee, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy seruants as David, being also the Kings sonne in law, and gorth at thy commandment, and is honourable in thine house?

15 ¶ Haue I this day first began to aske counsell of God for him: be it farre from me, let not the king inquire any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse, nor more.

16 Then the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayd vnto the Sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when hee fled, and shewed it not to me. But the seruants of the King would not moue their handes to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and came vnto the Priests, and slew that same day fourescore and nine persons that did weare a linnen Ephod.

19 Also Rob the cite of the Priests smote hee with the edge of the sword, both man and woman, both childe and suckling, both ore and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech, the sonne of Ahitub, (whose name was Abiathar) escaped, and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David saide vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for hee that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

1 David chaseth the Philistines from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Iothab comforteth David. 28 Sauls enterprise is broken in pursuing David.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

¶ Or, fustian.

k For they knew that they ought not to obey the wicked commandment of the King in slaying the innocents.

l This was Gods providence: who according to his promise, preferred some of the house of Eli, Chap. 2. 32.

¶ Or, he that taketh thy life shall take mine also.

Then

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

b That is, in the mids of Iudah, much more, when we come so to the borders against our enemies,

chap. 22. 20.

c By Gods providence the Ephod was preserved and kept with David the true King.

d Ebr. in his hand.

e To consult with the Lord by Urim and Thummim.

h Or, governors.

i Or, to and fro, as having no certain place to go to.

j Or, strong places.

k No power nor policie can prevail against Gods children, but when he appointeth the time.

l Ebr. his hand.

m Jonathan assured David that God will accomplish his promise, and that his father Shimeon against his own conscience.

Then they told David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsel of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered David, Goe and smite the Philistims, and I will be with thee.

3 And Davids men said unto him, See, wee bee afrayde here in Iudah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then David asked counsel of the Lord againe, And the Lord answered him, and said, Arise, goe downe to Keilah, for I will deliver the Philistims into thine hand.

5 So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus David saved the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him.

7 And it was told Saul that David was come to Keilah, and Saul said, God hath delivered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barnes.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to bessege David and his men.

9 And David having knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliver mee by into his hand? And will Saul come downe as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord saith, Hee will come downe.

12 Then saide David, Will the lords of Keilah deliver mee by, and the men that are with mee, into the hand of Saul? And the Lord saith, They will deliver thee by.

13 And then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and hee left off his towne.

14 And David abode in the wilderness in the hills, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to take his life: and David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said unto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be King over Israel, and I

shall be next unto thee: and also Saul my father knoweth it.

18 So they twaine made a covenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 And then came up the Ziphites to Saul to Gibeah, saying, Doest not David hide himselfe by vs in holds, in the wood, in the hill of Iachilah which is on the right side of Bethoron?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall bee to deliver him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye have had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where hee hathereth, and who hath seen him there: for it is said to me, He is subtil and craftie.

23 See therefore and know all the secret places where hee hideth himselfe, and come ye againe to me with the certainty, and I will search him out throughout all the boundaries of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Paran, in the plaine on the right side of Bethoron.

25 Saul also and his men went to seek him, and they tolde David: wherefore hee came downe into a rocke, and abode in the wilderness of Paran. And when Saul heard that, hee followed after David in the wilderness of Paran.

26 And Saul and his men went on the one side of the mountaine, and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about to take them.

27 But there came a messenger to Saul, saying, Vnder thee, and come: for the Philistims have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, Seila-hammaleketh.

CHAP. XXIII.

1 David hid in a cave spareth Saul. 20 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth David to swear unto him to be favourable unto him.

And David went thence, and dwelt in the hills of Aijalon.

2 When Saul was returned from the Philistims, they told him, saying, Behold, David is in the wilderness of Aijalon.

3 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a cave, and Saul went in to doe his easement: and David saw him, and hee was in the cave inward parts

h Or, of the hills.

g The Lord recompense this friendship.

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus the Lord can pull backe the bridle of the tyrant, and deliver his out of the lions mouth.

l That is, the stone of dissonance, because then they divided themselves out from anothe.

a That is, in strong places, which were defended by nature.

b A cite of Iudah, Iosh. 15. 63.

c Ebr. so cometh.

d Ebr. in the field.

e Here we see how ready we are to halten Gods promise, if the occasion seeme neuer so little.
d For seeing it was his owne priuate cause he repented that he had touched his quene,

parts of the caue.

5 And the man of Dauid said vnto him, Wee, the day is come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, because hee had cut off the lappe which was on Sauls garment.

7 And hee layd vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anointed, to lay mine hand vpon him: for hee is the anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, Wherefore gnest thou an eare to mens wordes, that say, Behold, Dauid seeketh kill against thee?

11 Behold, this day thine eyes haue lient that the Lord had deliuered thee this day into mine hand in the caue, and some haue me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords anointed.

12 Wherefore my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee and mee, and the Lord auenge mee of thee, and let not mine hand be vpon thee.

14 According as the old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out: after whom dost thou pursue? after a dead dogge, and after a flea?

16 The Lord therefore be iudge, & iudge betwene thee and mee, and see, and plead my cause, and I will deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce and wept.

18 And saide to Dauid, Thou art more righteous then I: for thou hast rendered me good, and I haue rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: for as much as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou wast the king, and that the kingdome of Israel

shall be stablished in thine hand.

22 So weare now therefore vnto me by the Lord, that thou wilt not destroy my kinde after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid swaie vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth, 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Aimean Dauid marry. 44 Michael is giuen to Phaltis.

¶ Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went to worke to the tillers of the field of Paran.

2 Now in Bezon was a man, who had his possession in Carmel, and the man was exceeding mighty, and had thre thousand sheepe, and a thousand goates: and hee was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, & she was a woman of singular wisdom, and beautiful, but the man was churlish and euill conditioned, and was of the family of Galeb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and alke him in my name: I bow be doorth.

6 And thus shal ye say, & for salutation, Both thou and thine house, and al that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast sheares: now thy shepheards were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Alke thy seruants, and they will shewe thee. Wherefore let these yong men liue in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer cometh to thy hand, vnto thy seruants, and so to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is hee? some of Ishai: there be many sheuans now a dayes, that beake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sheares, and giue it vnto men whom I knowe not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the cartage.

14 Now one of the seruants tolde Abigail, Nabals wife, saying, Behold, Dauid

Chap. 28. 3. occlus. 46. 1. 3. 4. a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

† Elr. of peace, c Some read, So mayest thou liue in prosperitie the next year, both thou, &c. † Elr. for life.

d Whatsoeuer thou hast ready for vs.

e Thus the contentious wretches in stead of relieuing the necessitie of Gods children, vnto rule their persons, and condemn their cause.

† Elr. vnto life.

Contrary to the false report of them that said, Dauid was Sauls enemy, hee prooueth himselfe to be his friend,

¶ On the promise of an anointed man.

† Mr. iudge. f Though he was a most cruel enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yield. g Elr. a good way. h Though his tyrant law and confessed the fauour of God to ward Dauid, yet hee could not to persecute him against his owne conscience.

† *Ebr. draw them away.*
 f When we kept our sheep; in the wilderness of Paran.

† *Ebr. is accomplished.*

† *Ebr. bread.*

† *Or, clusters.*

g Because she knew his crooked nature, that he would rather have perished, then consented to her enterprise.

h Meaning, by this prayer, that he would destroy both small and great.

† *Ebr. in thine ears.*

† *Or, souls.*

i That is, that thou shouldest not be revenged of thine enemy.

† *Or, present.*

† *Ebr. present at the feast.*

k Confirm his kingdom to his posterity.

† *Ebr. from thy days.*

l To wit, Saul, as God shall preserve thee long in his service, and destroy thine enemies.

sent messengers out of the wilderness, to salute our master, and he called on them.

15 Forwithstanding the men were very good unto us, and we had no displeasure, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping their sheep.

17 Now therefore take heed, and see what thou shalt do: for evil I will surely come upon our master, and upon all his family: for hee is so wicked that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred cakes, and two bottles of wine, and five sheepe ready dished, and five measures of parched corn, and an hundred flakes of raisins, and two hundred figs, and laden them on asses.

19 ¶ Then she said unto her servants, See ye before me: behold, I will come after you: yet the tolls I not her husband Abal.

20 And as she rode on her ass, she came down by a secret place of the mountain, and behold, David and his men came downe against her, and she met them.

21 And David said, Indeed I have kept all in vain that this fellow had in the wilderness, so that nothing was missed of all that pertained unto him: for hee hath required me evil for good.

22 So and most also doth God unto the enemies of David: for surely I will not leave of all that hee hath, by the dawning of the day, any that I will thrust against the wall.

23 And when Abigail saw David, she halted, and lighted off her ass, and fell before David on her face, and bowed her selfe to the ground.

24 And fell at his feet, and said, O my lord, I have committed the iniquitie, and I pray thee, let thine handmaid speak to thee, and heare thou the wordes of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Abal: for as his name is, so is hee: || Abal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord whom thou sentest.

26 Now therefore my Lord, as the Lord liveth, and as thy soule liveth (the Lord, I say, that hath withholden thee from commanding to shed blood, and that thine hand should not save thee) so now thine enemies shall be as Abal, and they that intend to doe my lord evil.

27 And now this || blessing which thine handmaid hath brought to my Lord, let it be given unto the young men that I followe my lord.

28 I pray thee forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battles of the Lord, and none evil hath beene found in thee: in all thy life.

29 ¶ Yet a man hath risen up to persecute thee, and to keele thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God: & the soule of thine

enemies shall God cast out, as out of the middle of a king.

30 And when the Lord shall have done to my lord all the good that hee hath promised thee, I shall have made thee ruler over Israel.

31 ¶ Then that it be no griefe unto thee, nor offence of minde unto my lord, that hee hath not shed blood causelie, nor that my lord hath not preserved himselfe: and when the Lord shall have dealt well with my lord, remember thine handmaid.

32 ¶ Then David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept mee this day from comming to shed blood, and that mine hand hath not sained me.

34 For indeed as the Lord God of Israel liveth, who hath kept mee backe from hurting thee, except thou hadst halted and met me, surely there had not bene left unto Abal by the dawning of the day, any that might have sought against the wall.

35 ¶ Then David received of her hand that which she had brought him, and said to her, See ye in peace to thine house: behold, I have heard thy voice, and have granted thy petition.

36 ¶ So Abigail came to Abal, and behold, hee made a feast in his house, like the feast of a king, and Abals heart was merry within him, for he was very drunken: wherefore hee told him nothing, neither lest nor more, untill the morning arose.

37 ¶ Then in the morning, when the wine was gone out of Abal, his wife tolde him those wordes, and his heart died within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Abal that hee died.

39 ¶ Now when David heard that Abal was dead, hee said, Blessed be the Lord that hath || judged the cause of my rebuke of the hand of Abal, and hath kept his servant from evil: for the Lord hath recompensed the wickedness of Abal upon his owne head. Also David sent to commune with Abigail to take her to his wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us to thee to take thee to his wife.

41 And she arose, and bowed herselfe on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail halted, & arose, and robe upon an ass, and her five maydes followed her, and shee went after the messengers of David, and was his wife.

43 David also tooke Abinoam of Israel, and they were both his wives.

44 ¶ Now Saul had given Michal his daughter, Davids wife, to Phalti the sonne of Laish, which was of Gath.

CHAP. XXVI.

1 David was discovered to Saul by the Ziphites.

2 David taketh away Sais spear, and a psalter that stood at his head. 27 Saul conspired to kill him.

Againe

n That hee had not avenged himselfe, which things would have troubled his conscience.

o Read ver. 34.

p He attributed it to the Lords mercy and not to himselfe that he was stayed.

† *Ebr. received thy face.*

q For he had no reason, either to consider, or to give thanks for this great benefit of deliverance.

r For feare of his great danger.

† *Or, revenged.*

f For he had experience of the great godliness, wisdom, and humilitie.

† *Ebr. went at her feet.*

† *Or, went at her feet.*

† *Or, went at her feet.*

† *Or, went at her feet.*

† *Or, went at her feet.*

† *Or, went at her feet.*

Chap. 23. 19.
10. in Gilead.
10. in the wilderness.

a That is, of the
most skillful and
valiant soldiers

10. in the wilderness.
10.

Chap. 24. 50.
and 27. 35.

b Who was a
stranger and not
an Israelite.
c Who after-
ward was Da-
vid's chief
captain.

d Or, justice.

d Meaning, he
would make
him sure at
one stroke.
e To win, in his
own private
council: for Iehu
slew two kings
at Gods ap-
pointment.
2. King. 9. 24.

f Ely, the hebraic
slope of the Lord
was fallen upon
them.

† Or, answerest.

g Esteemed most
valiant and meet
to slay the king?

Against the Gibeonites came unto Saul to
Gibeah, saying, "Dost not David hide
himself in the hill of Hachilah before Jeshimon?"

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, for to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come) in very deed.

5 Then David arose, and came to the place, where Saul had pitched, and when David beheld the place where Saul lay, and Abner the son of Ner which was his chief captain (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and said to Abimelech the Hittite, and to Abishai the sonne of Neriab, brother to Joab, saying, "Who will goe downe with me to Saul to the host?" Then Abishai said, "I will goe downe with thee."

7 So David and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his spear did sticke in the ground at his head: and Abner and the people lay round about him.

8 (Then said Abishai to David, "God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a spear to the earth, and I will not smite him againe.")

9 And David saide to Abishai, "Destroy him not: for who can lay his hand on the Lords Anointed, and be guiltlesse?"

10 Moreover David said, "As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or hee shall descend into battell, and perish."

11 The Lord keepe me from laying mine hand upon the Lords Anointed: but I pray thee, take now the spear that is at his head, and the pot of water, and let us goe hence.

12 So David tooke the spear and the pot of water from Sauls head, & they gaue them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe upon them.

13 Then David went into the other side, and stood on the top of an hill a farre off, a great space being betwene them.

14 And David cryed to the people, and to Abner the sonne of Ner, saying, "Where art thou not Abner? Then Abner answered, and said, "Who art thou that criest to the King?"

15 (And David said to Abner, "Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folk in to destroy the King thy lord.")

16 This is not well done of thee: as the

Lord liveth, yet art thou worthy to die, because thou hast not kept our master the Kings Anointed: and now see where the Kings spear is, and the pot of water that was at his head.

17 And Saul knew Davids voice, and said, "Is this thy voice, my sonne David?" and David said, "It is my voice, my lord, O King."

18 And hee said, "Wherefore doest my lord thus persecute his servant? for what have I done? or what mist is in mine hand?"

19 Now therefore, I beseech thee, let my lord the King heare the words of his servant. If the Lord have stirred thee up against mee, let him bring the favour of a sacrifice: but if the children of men have done it, cursed bee they before the Lord: for they have cast mee out this day from abiding in the inheritance of the Lord, saying, "Go, serve other gods."

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as one would hunt a partridge in the mountains.

21 Then said Saul, "I have sinned: come againe, my sonne David: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I have done foolishly, and have erred exceedingly."

22 Then David answered and said, "Behold the Kings spear, let one of the young men come over and get it."

23 And let the Lord reward every man according to his righteousness and faithfulness: for the Lord had delivered thee into mine hands this day, but I would not lay mine hand upon the Lords Anointed.

24 And behold, like as thy life was much set by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul said to David, "Blessed art thou my sonne David: for thou hast doe great things, and also pleasant. So David went his way, and Saul returned to his place."

CHAP. XXVII.

1 David sent to Achish king of Gath, who gave him Ziklag. 2 David destroyed the caravans of the Philistines. 10 Achish is deceived by David.

And David said in his heart, "I shall now perish one day by the hand of Saul: it is not better for mee that I shalve my self in the hand of the Philistines, and that Saul may have no hope of mee to seek me any more in all the coasts of Israel, and so escape out of his hand?"

2 David therefore arose, and hee, and the five hundred men that were with him, went unto Achish the sonne of Maachiah king of Gath.

3 And David dwelt with Achish at his commandment, and hee and his men were enemies to the

† his. James.
of death.

g Hereby it appeareth, that the hypocrite persecuted David against his own conscience, and contrary to his promise.

h Let his anger toward vs, bee pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they forced him to flie to the idolaters.

k Because thou savedst my life this day.

l Thus he protesteth his innocence towards Saul, not defending his justice in the sight of God, in whose presence non is righteous. Psal. 24. 7. and 130. 3.

m To Gibeath of Benjamin.

n David distrusteth God's protection, and therefore fleeeth unto the idolaters, who were enemies to God's people.

o Thus God by his providence strengtheneth the king's heart.

Sath, hee and his men, every man with his household, David with his two wives, Abinoam the Izeelite, and Abigail Nababs wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so hee sought no more for him.

5 And David sayd unto Achish, If I have now found grace in thine eyes, let them give mee a place in some other citie of the countrey, that I may dwell there: for why should thy servant dwell in the head citie of the kingdome with thee?

6 Then Achish gave him Ziklag that same day: therefore Ziklag pertained unto the kings of Iudah unto this day.

7 And at the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went by, & timaued the 4 Geshurites, and the Gizzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, andooke sheepe, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish sayd, Where haue ye beene a routing this day? And David answered, Against the South of Iudah, and against the South of the 4 Irahuelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive, to bring them to Gath saying, Lest they should tell on vs, and say, So did David, and so will bee his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleued David, saying, Wee hath made his people of Israel vterly to abhorre him: therefore hee shall be my servant for euer.

CHAP. XXVIII.

3 David hath the chiefe charge promised about Achish, 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his iudgement.

NOW at that time the Philistims assembled their hands and armes to fight with Israel: therefore Achish said to David, Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

2 And David sayd to Achish, Surely thou shalt know what thy servant can doe. And Achish sayd to David, Surely I will make thee keeper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the sojourners, and the soothsayes out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was fortified.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urin, nor yet by Prophets.

7 Then sayd Saul to his seruants, Seeke me a woman that hath a familiar spirit: that I may goe to her and aske of her. And his seruants laid to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul 4 changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and hee said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him by whom I shall name vnto thee.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sojourners, and the soothsayes out of the land: wherefore thou seekest thouto take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me up Samuel.

12 And when the woman saw Samuel, shee cryed with a lowde voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Bee not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods ascending vp out of the earth.

14 Then hee said vnto her, What fashion is he of? And shee answered, An old man cometh vp lapped in a mantle: and Saul knew that it was Samuel, and hee inclined his face to the ground, and bowed himselfe.

15 And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distress: for the Philistims make warre against me, and God is departed from me, and answereth mee no more, neither by dreames, neither by Urin: therefore I have called thee, that thou mayest tell mee what I shall doe.

16 Then sayd Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to thee, as he spake by mine hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his herce-ward upon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shall thou and thy sonnes bee with mee, and the Lord shall slay thee.

c Let thine officers appoint me a place.

† Efr, the number of the dayes.

d These werethe wicked Canaanites, whom God had appointed to bee destroyed.

¶ Or, against the sea.

a Which were a family of the tribe of Iudah, 2. Chron. 2. 9.

¶ Or, he doth surely abhorre his people.

c Meaning the Priest, Exod. 28. 30.

d Hee seeketh not to God in his miserie, but led by Satan to vnlawfull means which in his conscience hee condemneeth.

¶ Or, purpose.

e Hee speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and howe they can haue no power ouer them.

¶ Or, an exalted person.

To his imagination, albeit it was Satan, who tooke vpon him the forme of Samuel, as be- doe of an Angel of light.

¶ Efr, by the hand of Prophets.

b Me long in, four, and ce- dyes, 27. 7.

¶ Efr, by the hand of Prophets.

c That is, to David.

Chap. 15. 18.

¶ Or, neighbour.

a Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmie, he durst not denie him, Chap. 25. 1. b According to the commandment of God, Exod. 22. 18. Deut. 12. 19. 11.

c Woul- Ma rec- to famo- could b- Chap. 1 21. 12. d That conuer- me, Efr, the- wds in s- pines

give the host of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came unto Saul, and saw that he was sore troubled, and said unto him, See, thine handmaid hath obeyed thy boyce, and I have put my soule in mine hand, and have obeyed the words which thou saidst unto me.

22 Now therefore, I pray thee, hearken thou also unto the voyce of thine handmaid, and let me see a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eat: but his servants & the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and the baker, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

25 Then shee brought them before Saul, and before his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

1 The Princes of the Philistims cause David to be sent backe from the battell against Israel, because they distrusted him.

2 The Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Isreel.

3 And the princes of the Philistims went forth by hundreds, and chousands, but David and his men came behind with Achish.

4 Then said the Princes of the Philistims, What do these Chetwees here? And Achish sayd unto the Princes of the Philistims, Is not this David the servant of Saul the King of Israel, who hath bin with me these dayes, or these yeeres, and I have found nothing in him, since he dwelt with me, unto this day?

5 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, Send this fellow backe, that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell hee bee an adversary to vs: for where with should hee obtaine the fauour of his master? Should it not bee with the heads of these men?

6 Is not this David of whom they sing in dances, saying, Saul slew his thousand, and David his ten thousand?

7 Then Achish called David, and said unto him, As the Lord liueth, thou hast bene upright and good in my sight, when thou wentest out and in with me in the host, neither daue I found euill with thee since thou camest to me unto this day, but the princes doe not fauour thee.

8 Wherefore now returne, and goe in peace, that thou displeasest not the Princes

of the Philistims.

9 And David saide vnto Achish, But what haue I done? and what hast thou found in thy servant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the King?

10 Achish then answered, and said to David, I know thou pleasest mee, as an Angell of God: but the Princes of the Philistims haue saide, Let him not goe wth vs to battell.

11 Therefore now rise by early in the morning with thy masters seruants that are come with thee: and when ye be by early as soone as ye haue light, depart.

12 So David and his men rose by early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went by to Isreel.

CHAP. XXX.

1 The Amalekites burne Ziklag, 5 Davids two wives are taken prisoners, 6 The people would stone him, 8 Hee asketh counsell of the Lord, and pursuing his enemies, recovereth the pray, 24 Hee dauideth it equally, 26 And sendeth part to his friends.

1 When David and his men were come to Ziklag: the third day, the Amalekites had inuaded vpon the South, run vnto Ziklag, and had burnt Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 So David and his men came to the city, and behold, it was burnt with fire, and their wives, and their sonnes, and their daughters were taken prisoners.

4 Then David and the people that was with him, left by their voyces and wept, until they could weepe no more.

5 Davids two wives were taken prisoners also, Ahinoam the Izerelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed every man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

7 And David said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell at the Lord, saying, Shall I follow after these company? shall I undertake them? And hee answered him, Follow: for thou shalt surely undertake them, and recover all.

9 So David and the five hundred men that were with him, went, and came to the river Besor, where a part of them abode.

10 But David and four hundred men followed (for two hundred abode behind being too weary to goe ouer the river Besor):

11 And they found an Egyptian in the poore straggling field, and brought him to David, and gaue him bread, and hee did eat, and they gaue him water to drinke.

12 Also they gaue him a few figges, and

This dissimulation cannot be excused: for it grieved him to goe against the people of God.

With them that fled vnto thee from Saul,

After that he departed from Achish.

That is, destroyed the city.

For these only remained in the siege, when the men were gone to warre,

Thus we see that in troubles and aduersity we doe not consider Gods providence, but like raging beasts forget both our owne duty, and contemne Gods appointment ouer vs.

Though God seeme to leaue vs for a time, yet if we trust in him, we shall be able to finde comfort. God by his providence both provided for the necessity of this poore stranger, and made him a guide to David, so accompting his miserie,

1 The wicked when they heare Gods iudgements tremble, but cannot seeke for mercie by repentance.

1 Because it required halfe.

Or, in the

Or, captaines, according to their bands or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7. 18. 19. 20. 21. 22.

c Would not hee receive him to fauour, if hee could betray vs? Chap. 18. 7. and 21. 12.

d That is, wast comfort with me. The shew was not in the eyes of the people.

two clusters of rattins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunk any water in three dayes, and three nights.

13 And Dauid sayd vnto him, To whome belongeth thou: and whence art thou: And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 And he routed vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Calch, and wee burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company: and he sayd, I sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this company.

16 And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, eating, and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening of the next morning, so that there escaped not a man of them, save foure hundred young men, which rood vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recovered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drave them before his cartell, and said, This is Dauid's pray.

21 And Dauid came to the two hundred men that were to weare for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the ruff and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the pray that wee haue recovered, save to euery man his wife and his children: therefore let them carry them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter: but as his part is that goeth downe to the battell, so shall his part be that carterh by the stuffe: they shall part alike.

25 So from that day forward he made it a statute & a law in Israel untill this day.

26 And when Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See there is a blessing for you of the people, of the enemies of the Lord.

27 He sent to them of Beth-lea to them of South Ramoth, and to them of Iattir.

28 And to them of Aroer, and to them of Siphmoth, and to them of Chitmoa.

29 And to them of Rachab, and to them of the cities of the Ieraphimelites, & to them of the cities of the Kenites.

30 And to them of Hoimab, and to them of Choz-aban, and to them of Athach.

31 And to them of Iebzon, and to all the places where Dauid and his men had haunted.

n Showing his selfe mindfull of their benefite towards him

CHAP. XXXI.

4 *Sauls gallies himselfe, 6 His children are slaine in the battell, 12 The men of Iabsish tooke downe his body which was hanged on the wall.*

Now the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell downe // wounded in mount Gilboa.

1. Chron. 10, 1, 2. Or, slaine.

2 And the Philistines pressed sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Balchishu, Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen // hit him, and he was sore // wounded of the archers.

|| Elr. found him, || Or, of said.

4 Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee therewith, lest the vncircumcised come and thrust me therewith and mocke mee: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

a So we see that his cruell life hath a desperate end, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that came day together.

7 And when the men of Israel that were on the other side of the valley, and they of the other line: Jordan saw that the men of Israel were pur to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistines came and dwelt in them.

b Neere to Gibeon. c The tribes of Reuben and Gad and halfe the tribe of Manasse.

8 And on the morning, when the Philistines were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistines on every side, that they should publish it in the Temple of their idoles, and among the people.

d In token of victory and triumph.

10 And they layd vp his armour in the house of Achish, but they hanged by his body on the wall of Beth-shan.

11 And when the inhabitants of Iabsish heard what the Philistines had done to Saul.

e Whom he had deliuered from their enemies, Chap. 1. 11, 12.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Beth-shan, and came to Iabsish, and burnt them there.

13 And tooke their bones, and buried them under a tree at Iabsish, and fasted seuen dayes.

1. Chron. 10, 4, 5. 2. Sam. 31, 13. f According to the custome of mourners.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

i Some reade, and vnto the morrow of the two euening: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them, besides the goods of Ziklag.

l Vnder these are comprehended the cattell & goods, which appertaine to euery man.

m Some refers these words to Dauid, that hee alledged an old custome & law, as if it were written. It is both now, and hath beene ever.

The second booke of Samuel.

THE ARGUMENT.

THis booke and the former beare the title of Samuel, because they containe the conception, nativitie, and the whole course of his life, and also the lives and acts of two kings, to wit, of Saul, and David, whom hee anointed and consecrated Kings by the ordinance of God. And at the first booke containeth those things which God brought to passe among this people vnder the government of Samuel and Saul: so this second booke declareth the noble acts of David after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprours, and treasons were wrought against him, partly by false counsellors, fained friends and flatterers: and partly by some of his own children and people, and how by Gods assistance he overcame all difficulties, and enjoyed his kingdome in rest & peace. In the person of David the Scripture setteth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person as in his members, but at length he overcometh all his enemies, and glouch his Church victorious against all his power both spiritual and temporal: and for reigneth with them, King for evermore.

CHAP. I.

4 It was told David of Sauls death. 15 He comforteth him to be firme that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.

After the death of Saul, when David was returned from the slaughter of the Amalekites, and had bene two daies in Hebron,

2 Behold, a man came the third day out of the holles from Saul with his clothes rent, and earth upon his head: and when he came in to David, he fell to the earth, and did obeysance.

3 Then David said vnto him, Whence comest thou? And he said vnto him, Out of the holles of Israel am I fled.

4 And David said vnto him, What is done? I pray thee, tell mee. Then he said, That the people is fled from the battell, and many of the people are overtaken, and dead: and Saul and Jonathan his sonne are dead.

5 And David said vnto the young man that tolde him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his spear, and lo, the chariots and hissermen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Whither art thou? And I answered him, I am an Amalekite.

9 Then said he vnto mee, I pray thee, come vpon me, and slay me: for anguish to come vpon me, because my titles yet were in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not live after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke vpon his clothes, and rent them, and likewise alld the men that were with him.

12 And they mourned and wept, and fasted until euen, for Saul and for Jonathan

his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 C Afterward David said vnto the young man that tolde him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, Vpon what thou not afraid to put forth thine hand to destroy the anointed of the Lord?

15 Then David called one of his young men, and said, Goe nether, and fall vpon him. And he smote him that he died.

16 Then said David vnto him, The blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I have slaine the Lords anointed.

17 Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 (Also he bade them teach the children of Judah to shoot, as it is written in the booke of Jasher.)

19 O noble Israel, hee is slaine vpon thy high places: how are the mighty overthrown?

20 Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the uncircumcised triumph.

21 O mountaines of Gilboa, vpon you be neither dew nor raine, nor becheres fields of offering: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

22 The bowe of Jonathan neuer turned backe, neither was the shield of Saul returned empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Jonathan were lowly and pleasant in their liues, and in their death they were not blisshed: they were sweeter then sugar, they were stronger then yron.

24 O ye daughters of Israel, weep for David, which clothed you in charme, with gladness, and danced as men dance vpon your apparell.

25 Doe weep the mighty vnto the wits of the North: O Jonathan, how wast thou slaine in thy high places.

26 How is it now for thee, my brother Jonathan?

e After the lamentation he examined him againe.

Psal. 105. 15.

f Then an iustly punished for thy fault.

g That they might be able to match their enemies the Philistines in that art. 1. 10. 13. h Meaning Saul. Micah 5. 10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments, and costly jewels.

David King of Iudah. Ish-bosheth. II. Samuel. Afahel's slaine. Warre betweene the

m Either to- ward their bul- hands, or their children.

nathan: very kind hast thou bene unto mee, thy loue to mee was wonderfull, passing the loue of women: how are the mighty over- throwen, and the weapons of war destroyed:

CHAP. II.

4 David is anointed King in Hebron. 9 Abner maketh Ish-bosheth king over Israel. 15 The battell of the seruants of David and Ish-bosheth. 32 The buriall of Afahel.

a By the meanes of the Priest, as
1. Sam. 23. 19.
2. Sam. 5. 10.
b Which citie was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution.

1. Sam. 31. 13.

d According to his promise, which is to recompence them that are mercifull.

e So that you shall not want a captain and a defender.

f Over the leuen tribes.

g After this time was expired, he reigned ouer all the country 33. yeeres, Chap. 5. 5.

h Let vs see how they can handle their weapons.

16 And euery one caught his fellow by the head, and cleaued his head in his fellowes side, so they fell downe together: wherefore the place was called Helkath-hazurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Hachai fell betwixt the seruants of David.

18 And there were three sonnes of Jeriah there, Joab, and Abishai, and Abiel. And Abiel was as light on foot as a wilde roe.

19 And Abiel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Abiel? and he answered, Yea.

21 Then Abner said, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his weapons: but Abiel would not depart from him.

22 And Abner sayd to Abiel, Depart from me: wherefore should I smite thee to the ground? how should I thin be able to hold vp my face to Abiel thy brother?

23 And when he would not depart, Abner with the hinder end of the spear smote him vnder the = Achib, that the spear came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Abiel fell downe and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Gibeon, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heap, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword denoue for euer? knowest thou not that it will be bitterest in the latter end? how long then shall it be, or thou bid the people returne from following thre brethren?

27 And Joab said, As God liueth, if thou hadst not spoken, surely euery in the morning the people had departed euery one back from his brother.

28 & So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither sought they any more.

29 And Abner and his men walked all that night thorow the plaine, and went ouer Jordan, and passed thorow all Bithron till they came to Bahanaim.

30 Joab also returned backe from Abner, and when he had gathered all the people together, there lacked of Dauid's seruants, nine hundred men and Abiel.

31 But the seruants of David had fiftye of Benjamin, and of Abners men, so that there 3 hundred, and threescore men died.

32 And they tooke vp Abiel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night: and when they came to Hebron the day after.

CHAP.

Meaning his aduersary.

Or, the field of strong men.

After that had foure and twenty were slaine.

Or, spide.

Why doest thou prouoke me to kill him?

m Some read, in those parts, whereas the li- ly partlie and heart, the li- mils, and the gall.

n Shall wee make an end of murdering?

o If thou had not prouoked them to band, Verse 14.

Or, yildom.

Or, as the iun.

p Thus God would couer David in his kingdome, destruction of his aduersaries.

CHAP. liij.

1 Long warre betwene the houses of Saul and David. 2 The children of David in Hebron. 3 Abner turneth to David. 7 Joab killeth him.

There was then a long warre betwene the house of Saul, and the house of David: but David warre stronger, and the house of Saul warre weaker.

2 And unto David were children borne in Hebron: and his eldest sonne was Amnon of Abinoam the Gileadite.

3 And his second was Chileab of Abigail, the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Gethur.

4 And the fourth, Adoniah the sonne of Hagith, and the fifth, Shephatiah the sonne of Abital.

5 And the sixth, Ithream by Eglah Davids wife: these were borne to David in Hebron.

6 And while there was war betwene the house of Saul, and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rihpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and sayd, Am I a dogges head, which against Iudab doe shewe mercy this day unto the house of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargest me this day with a fault concerning this woman?

9 So doe God to Abner, and more also, excepte, as the Lord hath sworn to David, even so I doe to him.

10 To remove the kingdome from the house of Saul, that the throne of David may be established over Israel, and over Iudab, even from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 And when Abner sent messengers to David, on his behalf, saying, Wholo is the land? who should also say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel unto thee.

13 Also said, Well, I will make a covenant with thee: but one thing I requite of thee, that is, that thou see not my face, except thou bring Agithai Sais daughter, when thou comest to me.

14 And when David sent messengers to Ish-bosheth Sais son, saying, Deliver me my wife Agithai, which I married for an hundred shekels of the Philistines.

15 And Ish-bosheth sent to take her from her husband: but Agithai the sonne of Laish.

16 And her husband went with her, and came weeping before her unto Bahurim: then sayd Abner unto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, I sought for David in times past, that he might be your king.

18 Now then doe it: for the Lord hath spoken of David, saying, By the hand of my servant David, I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David in Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner sayd unto David, I will rise up, and get gather all Israel unto my lord the King, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went in peace.

22 And behold, the servants of David and Joab came from the campe, and brought a great way with them (but Abner was not with David in Hebron: for hee had sent him away, and hee departed in peace.)

23 When Joab and all the host that was with him were come, men told Joab, saying, Abner the sonne of Net came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Joab came to the King, and sayd, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and he is departed?

25 Then knowest Abner the son of Net: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 And when Joab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah unawares to David.

27 And when Abner was come againe to Hebron, Joab tooke him aside in the gate to speake with him secretly, and swore him under the fistrib, that hee dyed, for the blood of Agithai his brother.

28 And when afterward it came to Davids eare, hee said, I and my kingdome are gulfed before the Lord for ever, concerning the blood of Abner the sonne of Net.

29 Let the blood fall on the head of Joab, and on all his fathers house, that the house of Joab be never without some that have running issues, or leprosy, or that caneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 So Joab and Agithai his brother slew Abner, because hee had slain their brother Agithai at Siriah in battell.

31 And David sware to Joab, and to all the people that were with him, Went your clothes, and put on sackcloth, and moorne before Abner, and king David himselfe followed the bier.

32 And when they had buried Abner in Hebron, the King lift up his voice, and wept beside the bier of Abner, and

Abner, the sonne of Net.

Who challenged the kingdome, because of their father Saul.

Or, without harme.

From warre against the Philistines.

Here appeareth the malicious mind of Joab, who would have had the king to slay Abner for his private grudge.

King 2 5. Or, secretly.

Chap. 2. 23.

The Lord knoweth that I did not consue to his death.

Agithai is said to slay him with Joab, because hee consorted to the murder.

Meaning, before the corpe.

That is, without intermission enduring two years, which was the whole reigne of Ish-bosheth, who is called also Daniel, 1. Chron. 3. 1.

Within seven years and fixe months.

Doest thou chernisse no more then a dog, for all my service done to thy fathers house? We knowe the wicked cannot abide to be admonished of their sinnes, but seek their displeasure, which goe about to bring them from their wickednes.

Or, secretly.

1 Sam. 18. 25, 27.

1 Sam. 25. 44.

Rather for malice that he bare toward Ish-bosheth, then for love he bare to David.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traitorously decieved by the wicked.

o According to their custome, which was to banker at burials.

p It is expedient sometime to be not only to conceale inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied. *10r, small.*

all the people weep.

32 And the king lamented over Abner, and said, Dies Abner as a foolle dish?

34 Thine hands were not bound, nor thy feet tied in fetters of brass, but as a man fallst before wicked men, to dish thou fall.

35 Afterward all the people came to caule David gate: meat, while it was yet day, but David weare, saying, So do God to me, and more also, if I cast bread, or ought else, till the Sunne be downe.

36 And all the people knewe it, and it pleased them: as whatsoever the king did, pleased all the people.

37 For all the people, and all Israel bndedhood that day, how that it was not the Kings beede, that Abner the sonne of Ner was slaine.

38 And the king said unto his servants, Knowe ye not, that there is a prince, and a great man fallen this day in Israel?

39 And I am this day weak, and newly anointed king: and these men the sonnes of Zeruiah be too ill hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 David commandeth them to be slaine.

a That is, Ish-bosheth. b Meaning, that he was discouraged.

c The cite Beeroth was in the tribe of Benjamin. *10. 25.* d After the death of Saul for feare of the Philistines

And when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were capitaines of handes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin.

3 Because the Beerothites fled to Gittaim, and sojourned there unto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was five yeere olde when the tydings came of Saul and Jonathan out of Israel: then his nurseooke him, and fledde away. And as hee made haste to flee, the child fell, and began to halt, and his name was Hephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the brate of the day to the house of Ish-bosheth, (who slept on a bed at noon)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they would have weate, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, hee slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, andooke his head, and gate them away toward the plaines all the night.

8 And they brought the head of Ish-bosheth vnto David to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy, who long desired thy life: and the Lord hath avenge of my lord the king this day of Saul, end of his tow.

e They disguised themselves as marchants, which came to buy wheat. f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour. *10r, mildred.*

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soult out of all aduersitie,

10 Whom one tolde mee, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Hebron, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bedde: shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his young men, and they slepethem, and cut off their handes and their feete, and hanged them by ouer the people in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 David is made king ouer all Israel. 7 Hee taketh the citie of Zion. 9 Hee asketh counsel of the Lord, 30 and ouercometh the Philistines twice.

Then came all the tribes of Israel to David in Hebron, and said thus, Bebold, we are thy bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, Thou shalt feed my people Israel, and thou shalt be a Captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king David made a couenant with them in Hebron before the Lord: and they anoynted David king ouer Israel.

4 C David was thirtie yeere old when he began to reigne: and he reigned foure yeere.

5 In Hebron he reigned ouer Iudah seven yeere, and fixe moneths: and in Ierusalem hee reigned thirtie and thre yeeres ouer all Israel and Iudah.

6 C The king also and his men went to Ierusalem into the Jebusites, the inhabitants of the land: who spake vnto David, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David took the fort of Zion: this is the cite of David.

8 Now David had sayde the same day, Whosoever lietheth the Jebusites, and getteth vp to the garters, and smiteth the lame and blinde, which Dauides soule hated, I will preare him: therefore they said, The blinde and the lame shall not come into that house.

9 So David dwelt in that fort, and called it the cite of Dauid, and David built round about it from Belis, and inward.

10 And David prospered and grew: for the Lord God of hosts was with him.

11 C Urim also king of Tyre sent messengers to Dauid, and cedar trees, and carpenters, and maions for wallis: and they

Chap. 1, 15. g Forasmuch as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor remembrance of the place, nor time did moue them, they deserved most grimoous punishment. Chap 3, 32.

1. Chron. 3, 11. a Wearoofy kindred, and mine neere joynd w cothes. *2. Sam. 1, 27.*

b That is, making the Lord to witness for the An was as yerin Abinadab had. Chap. 3, 11.

c The children of God called idoles blind and lame guides: therefore the Iobustices mean, that they should proue that their gods were neither blind nor lame. 1. Chron. 11, 6. d The idoles should cause more into that place. e He built the towne round about his owne house. 1. Chron. 11, 6. f 2. Sam. 2, 11.

they built David a house.

12 When David knew that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took him more concubines and wives out of Jerusalem, after hee was come from Hebron, and more sons and daughters were borne to David.

14 And these be the names of the sonnes that were borne unto him in Jerusalem: Shamun, and Shobab, and Nathan, and Salomon.

15 And Ithar, and Eliphaz, and Arbeg, and Iaphia.

16 And Eliphaz, and Eliab, and Eliphazer.

17 ¶ But when the Philistines heard that they had anointed David King over Israel, all the Philistines came up to seeke David: and when David heard, hee went downe into a cave.

18 But the Philistines came, and theyed themselves in the valley of Rephaim.

19 Then David said I asked counsell of the Lord, saying, Shall I goe up to the Philistines: wilt thou deliver them into mine hands: And the Lord answered David, Goe up: for I will doubtlesse deliver the Philistines into thine hands.

20 ¶ Then David came to Baal-perazim, and smote them there, and sayd, The Lord hath divided mine enemies asunder before me, as waters bee divided asunder: therefore hee called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 Again the Philistines came up, and theyed themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe up, but turne about behinde them, and come upon them suer against the mulberry trees.

24 And when thou hearest the noise of one going in the tops of the mulberry trees, then remount: for then shall the Lord go out before thee, to smite the hoste of the Philistines.

26 Then David did so, as the Lord commanded him, and smote the Philistines from Geth, until they came to Gazer.

CHAP. VI.

1 The Arke is brought forth of Bethleem, of Abinadab, of Uzabab, and broken and durt, 2 A David danceth before it, 3 and it starres dispised of his wife Michal.

¶ Some David gathered together all the chosen men of Israel, now thier thousand.

¶ And David arose and went with all the people that were with him, from Baale of Judah, to bring up from thence the Arke of God, whose Name is called by the Name of the Lord of hosts, that dwelleth upon it between the Cherubims.

¶ And they put the Arke of God upon a new cart, and brought it out of the house of Abinadab, that was in Gethab. And Uzabab and Ahio the sonnes of Abinadab did drive the new cart.

¶ And when they brought the Arke of

God out of the house of Abinadab, that was in Gethab, this went before the Arke.

¶ And David and all the house of Israel played before the Lord on all instruments made of fere and on Harpes, and on Psalteries, and on Tambours, and on Chymels, and on Cymbals.

¶ And when they came to Hachon, the singing sencer, Uzabab put his hand to the Arke of God, and said it: for the Arke did shake it.

¶ And the Lord was very wrath with Uzabab, and God smote him in the same place for his fault, and there hee died by the Arke of God.

¶ And David was displeased, because the Lord had smitten Uzabab: and hee called the name of the place Beth Uzabab until this day.

¶ Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

¶ So David would not bring the Arke of the Lord unto him, into the citie of David, but David carried it into the house of Obed-edom, a Gittite.

¶ And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his household.

¶ And one told King David, saying, The Lord hath blessed the house of Obed-edom, all that hee hath, because of the Arke of God: therefore David went and brought the Arke of God from the house of Obed-edom, into the citie of David with gladnesse.

¶ And when they that bare the Arke of the Lord, had gone five paces, hee offered an oxe, and a fat beaust.

¶ And David danced before the Lord with all his might, and was girded with a linen Ephod.

¶ So David and all the house of Israel, brought the Arke of the Lord with shouting and sound of trumpet.

¶ And as the Arke of the Lord came unto the citie of David, Michal Dauid's daughter looked thorow a window, and saw King David leape and dance before the Lord, and shee despised him in her heart.

¶ And when they had brought in the Arke of the Lord, they set it in his place in the midst of the Tabernacle that David had pitched for it: then David offered burnt offerings and peace offerings before the Lord.

¶ And as some as Dauid had made an end of offering burnt offerings and peace offerings, hee blessed the people in the Name of the Lord of hosts.

¶ And gave among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed every one to his house.

¶ ¶ When David returned to bless his house, and Michal the daughter of Saul came out to meet David, and sayd, How glorious was the King of Israel this day, which was uncovered in day in the eyes of the maydens of his women.

Or, quia man.
It was for no worldly affection, but only for that zeal that I bare to Gods glory.

I Which was a punishment, because the mocked the servants of God.

as a fool to discover himself.
21 Then David said unto Michal, * I was brought forth, which could me rather than thy father, and all his house, and commanded me to be ruler over the people of the Lord, even over Israel: and therefore will I play before the Lord.

22 And will yet be more vile than thus, and will be low in mine own sight, and of the very same maid servants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto this day of her death.

CHAP. VII.

1 David would build God an house, but is forbidden by the Prophet Nathan, 2 God punisheth David in words of his benefits, 12 He promisseth continuance of his kingdom and posterity.

1 Chron. 22. 3.

Afterward * when the King sat in his house, and the Lord had given him rest round about from all his enemies,

1 The King said unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Ark of God remaineth within: the curtains.

2 Then Nathan sayd unto the King, God, and doe all that is in thine heart: for the Lord is with thee.

3 And the same night the word of the Lord came unto Nathan, saying,

4 God, and tell my servant David, Thus saith the Lord, * I shall thou build me an house for my dwelling:

5 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and tabernacle.

6 In all the place wherein I have walked with all the children of Israel, I have not * dwelt with any of the tribes of Israel when I commanded the Judges to feed my people Israel: or said I, Why build ye not me an house of cedar trees?

7 Now therefore so say unto my servant David, Thus saith the Lord of hostes, * I took thee from the sheep coat following the sheep, that thou mightest be ruler over my people, over Israel.

8 And I was with thee wheresoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

9 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their own, and moone no more, neither shall wicked people trouble them any more before time.

10 And since the time that I set Judges over my people of Israel, and I will give thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

11 And when thy days be fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seed after thee, which shall proceede out of thy body, and will stablish his kingdom.

12 * I shall build an house for my name, and I will dwell in the house of his kingdom for ever.

14 * I will be his father, and hee shall be my father: and * if hee sinne, I will chasten him with the rodde of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I took it from Saul, whom I have put away before thee.

16 And thine house shall be stablished and thy kingdom for ever before thee, even thy throne shall be stablished for ever.

17 According to all these words, and according to all this vision, Nathan spake thus unto David.

18 * Then king David went in, and late before the Lord, and sayd, Who am I, O Lord God, what is mine house, that thou hast thought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but I doth this appertaine to * man, O Lord God?

20 And what can David say more unto thee: for thou, O Lord God, knowest thy servant.

21 For thy words sake, and according to thine own heart hast thou done all these great things, to make them knowne unto thy servant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 * And what one people in the earth is like thy people, like Israel: whose God went and redeemed them to him selfe, that they might be his people, and that he might make him a name, and doe for * you great things, and terrible for thy * land, O Lord, even for thy people, whom thou redeemedst to thee out of Egypt, from the * nations, and their gods?

24 For thou hast * ordained to thy selfe thy people Israel to be thy people for ever: and thou Lord, art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy name be magnified for ever by them that shall say, The Lord of hostes is the God over Israel: and let the house of thy servant David be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed unto thy servant, saying, I will build thee an house: therefore hath thy servant * bene bold to pray this prayer unto thee.

28 Therefore now, O Lord God, (for thou art God, a thy words be true, and thou hast told this goodnesse unto thy servant.)

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast * spoken it: and let the house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 David overcometh the Philistines, and other strange nations, and maketh plain the way unto Bethleem.

Hab. 1. 5.
Psal. 89. 1. 12.
That is, gently as fathers visit their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Elr. is this the law of man? h Commeth not this rather of thy fir. a mercie, than of any worthinesse that can be in man?

Deut. 4. 7.

i O Israel, k And inheritance, which is Israel.

l From the Egyptians and their idols. m He sheweth that Gods first election is the only cause, why the Israelites were choosen to be his people.

n This prayer is most effectual, when we chiefly seeke Gods glory, and the accomplishment of his promise. † Hab. 1. 12. how doth heart displease.

o Therefore k I firmly believe it shall come to passe.

a Within the Tabernacle covered with skins Exod. 26. 7.

b Meaning, hee should not: yet Nathan speaking according to mans judgement, and not by the spirit of prophetic permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. 1 Sam. 13. 12. Psal. 78. 70.

d I have made thee famous above all the world.

e He promisseth them quietnesse, if they will walke in his feare and obedience.

1. King. 2. 20.

1. King. 2. 20. 1. King. 2. 20. 1. King. 2. 20.

a The children of God are not unmindful of a benefit received.

f *Ebr* in his eyes
saw David.

b Their arrogant malice would not suffer them to be the vic-
tims of David's
cruelty: there-
fore their counsel
turned to the de-
struction of their
country.

c That they had
defended David's
displeasure, for
the injury done
to his ambassa-
dours.
|| *Or* Syria.

d These were di-
vers parts of the
country of Syria,
whereby ap-
peareth that the
Syrians served,
where they might
have entertain-
ment, as now the
Swissers do.

e Here is declar-
ed wherefore
warre ought to
be undertaken:
for the defence
of true religion
and Gods peo-
ple.

|| *Or*, Hahadad, or,
Euphratus.

f Meaning, the
greatest.

3 Then said David, I will shew kindness
unto Haman the sonne of Ammon, as his fa-
ther sheweth kindness unto me. And Da-
vid sent his servants to comfort him for his
father. So Davids servants came to the
latter end of the children of Ammon.

3 And the princes of the children of Am-
mon said unto Haman their lord, I thinke
thou that David doeth honour thy father,
that hee hath sent comforters to thee: hast
not David rather sent his servants unto
thee, to leave thee the city, and to shew it out
and to overthrow it?

4 And when Haman tooke Davids ser-
vants, and shewed them the halfe of their beards,
and cut off their garments in the middle, ex-
posed to their buttocks, and sent them away.

5 When it was told unto David, hee
sent to meete them: for the men were ex-
ceedingly ashamed: and the king said, Carry
at leaste one of your beards to be given, then
returne.

6 And when the children of Ammon
saw that they were in the sight of David,
the children of Ammon sent Haman the
Aramites of the house of Reboab, and the A-
ramites of Zoba, twenty thousand footmen,
and of king Shobach a thousand men, and of
his brother thousand men.

7 And when Haman heard of it, hee sent
Joab and all the hosts of the strong men.

8 And the children of Ammon came out,
and put their army in aray at the entering in
of the gate: and the Aramites of Zoba, and
of Reboab, and of Shobach, and of Haman,
were by themselves in the field.

9 When Joab saw that the front of the
battell was against him before and behind,
he chose of all the choice of Israel, and put
them in aray against the Ammonites.

10 And the heed of the people hee directed
into the hand of Abishai his chamber, that he
might put them in aray against the children
of Ammon.

11 And he said, If the Aramites be stron-
ger then I, thou shalt helpe me, and if the
children of Ammon be too strong for thee, I
will command thee then.

12 Be strong, also be valiant for our
people, and for the cities of our God, and let
the Lord be true which is good in his eyes.

13 Then Joab, and the people that was
with him, layed in battell with the Ara-
mites, who slew before him.

14 And when the children of Ammon
saw that the Aramites fled, they fled also be-
fore Abishai, and entered into the city: so
Joab returned from the children of Am-
mon, and came to Jerusalem.

15 And when the Aramites saw that
they were beaten before Israel, they gather-
ed them together.

16 And Hadorzer sent, & brought out
the Aramites that were beyond the River:
and they came to Helam, and Shobach the
captaine of the host of Hadorzer went be-
fore them.

17 When it was shewed David, then he
gathered all Israel together, and passed
over Jordan, and came to Helam: and the
Aramites set themselves in aray against

David, and fought with him.

18 And the Aramites fled before Israel:
and David destroyed a seven hundred char-
iots of the Aramites, and forty thousand
horsemen, and smote Shobach the captaine
of his host, who died there.

19 And when all Kings that were ser-
vants to Hadorzer, saw that they fell before
Israel, they made peace with Israel, and ser-
ved them: and the Aramites feared to helpe
the children of Ammon any more.

CHAP. XI.

1 The city of Rehob was besieged, & David com-
mited the army. 17. Vriah is slain. 27 David
marries Bath-sheba.

1 And when the year was expired, in the
time when Kings go forth to battle, Da-
vid sent Joab, and his servants with him,
and all Israel, who destroyed the children of
Ammon, and besieged Rabbah: but David
remained in Jerusalem.

2 And when it was evening tide, Da-
vid arose out of his bed, and walked upon
the roofe of the Kings palace: and from the
roofe he saw a woman washing her self: and
the woman was very beautifull to look
upon.

3 And David sent and enquired what
woman that was: and one said, Is not this
Bath-sheba the daughter of Eliam, wife to
Uriah the Hittite?

4 Then David sent messengers, and
tooke her away: and she came unto him, and
he lay with her: (now shee was purified
from her uncleanness) and she returned
unto her house.

5 And the woman conceived: therefore
she sent and told David, and said, I am
with child.

6 Then David sent to Joab, saying,
Send me Uriah the Hittite, and Joab sent
Uriah to David.

7 And when Uriah came unto him, Da-
vid demanded him how Joab did, and how
the people fared, and how the warre pro-
ceeded.

8 Afterward David said to Uriah, So
dost thou thine house, and with thy servants.
So that if Uriah
Uriah departed out of the Kings palace, and
the King sent a present after him.

9 But Uriah slept at the doore of the
Kings palace, with all the servants of his
lord, and went not downe to his house.

10 Then they told David, saying, Uriah
went not downe to his house: and David
said unto Uriah, Commande thou not from
thy house: why dost thou not goe downe
to thine house?

11 Then Uriah answered David, & he
said, And I, and my household are as thou
art, and my lord Joab and the servants of my
lord abide in the open field: shall I then go
into mine house to eat and to drink, and to
recline with my wife? by thy life, and by the life
of thy soule, I will not doe this thing.

12 Then David said unto Uriah, Carry
yet this day, and to morrow I will send thee
away. So Uriah abode in Jerusalem that
day and the morrow.

13 Then David called him, and he did
eat and

g Which were
the chieft and
most principall
for in all hee
slew 7000. as
1. Chron. 19. 18.
or the footmen
which were in
707 chariots

a The year fol-
lowing about
the spring time.
1. Chron. 20. 1.

b Wherupon
he was to returne
after noone, as
was read of Da-
vids Chap.
4. 7.

c Who was not
an Israelite
borne, but con-
verted to the
true religion,
Leuit. 15. 19.
and 18. 19.

d Feasting left
she should be
stoned accord-
ing to the Law,

e David thought
that if Uriah
with his wife, his
fault might be
cloaked.

f Hereby God
would censure
Davids con-
science, that seeing
the fidelity and
religion of his
servant, hee
would declare
himselfe to be
guiltie of Gods
and sinners

g He made him
drinks more li-
berally then he
was wont to do,
thinking hereby
he would have
him by his wife.
† Elr. saying.
b Except God,
continually up-
hold vs with his
mighty spirit,
shortest perfect
fall headlong
into aff vice and
abomination,

and bint her before him, and her made him
a drinke: and at even her went out to her
bed with the servants of the Lord, that
went not down to his house.

14 And on the morning he wrote a letter
to Joab, and sent it by the hand of Clai-
riah.

15 And he wrote thus in the letter, But
yet Clariah in the forefront of the strength of
the battell, and recule yee backe from him;
that he may be defunct, and die.

16 ¶ So when Joab desired for the city, he
assigned Clariah into a place, where he knew
that strong men were.

17 And the turn of the citie came out, and
Joab he wote how: and there fell of the peo-
ple of the servants of Joab, and Clariah the
Whore also died.

18 Then Joab sent and tolde David all
the things concerning the warre.

19 ¶ And he charged the messenger, say-
ing, When thou hast murthered end of resting,
all the murtherers of the warre unto the king.

20 ¶ And if the kings anger arise, to con-
fess he say unto thee, wherefore approachest
thou unto the citie to fight against yee: nor that they
would hurt from the wall?

21 ¶ And when Abimelech soune of Je-
rubbaher, he did not a woman take a piece of a
milkstone upon him from the wall, and he died
in the city: & why went ye nigh the wall?
¶ Then say thou, O ye servants of Clariah the
Whore is also dead.

22 ¶ So the messenger went, and came
and shewed David all that Joab had sent
him for.

23 And the messenger said unto David,
Certainly the men perished against us, and
came out into us into the field: but we pur-
sued them unto the entrance of the gate.

24 But the shooters shot from the wall
against the servants, and some of the Kings
servants be drab: and the servant Clariah the
Whore is also dead.

25 Then David said unto the messenger,
Thou shalt thou say unto Joab, Let not
this thing trouble thee for the sword be-
wareth home as well as an other: make the bat-
telle more strong against the citie: and destroy
it, and encourage thou him.

26 ¶ And when the wife of Clariah heard
that her husband Clariah was dead, she mourn-
ed for her husband.

27 ¶ So when the mourning was past, Da-
vid sene and took her into his house, and she
became his wife, and bare him a sonne: but
the thing that David had done, it displeased
the Lord.

CHAP. XII.

1 David reproveth by Nathan, causeth his sonne
to be a child conceived in adultery to die, 2 & 3 So-
mon is borne, 26 & 27 Absalon is taken, 31 Tharai is
a virginously perished.

¶ Then the Lord sent Nathan unto Da-
vid, who came to him, & said unto him,
There were two men in one citie, the one
rich and the other poore.

2 The rich man had exceeding many
sheepe and oxen.

3 But the poore had none at all, save one
little sheepe which he had bought, and now

reared up, and it grew up with him, and lo-
ved his children also, and had care of his shee-
pheard, and keeper of his other sheepe, and
these in his pasture, and was unto him as his
dear best.

4 Now there came a stranger into the
city man: who he caused to take of his shee-
pheard, and at his owne open to battle for the
stranger that was come into him, but took
the poore mans sheepe, and dyed it for the
man that was come to him.

5 ¶ Then David was exceeding wroth
with the man, and said to Nathan, As the
Lord liveth, the man that hath done this
thing, I will surely die.

6 And he shall restore the lambe: four-
fold, because he did this thing, and had no
pittie thereof.

7 Then Nathan said unto David, Thou
art the man. Thus saith the Lord God of
Israel, I anointed thee king over Israel,
and distressed thee out of the hand of Saui,

8 And thou hast kept the law, & have, and
the Lords wives into thy bosome, and gave
them the house of Israel, and of Judah, and
would murtherer (if that had bene to little)
God give thee much and such things.

9 Wherefore hast thou despised the com-
mandment of the Lord, to doe thus in his
sight? Thou hast killed Clariah the Whore
with thy sword, and hast taken her into thy
wife, and hast slain him with the sword
of the children of Ammon.

10 Now therefore the Lord shall bring
down from thy house, because thou hast
despised me, and taken the wife of Clariah the
Whore to be thy wife.

11 Thus saith the Lord, Behold, I will
raise up euill against thee out of thine owne
house, and will take thy wives before thine
eyes, and give them unto thy neighbour, and
he shall be with thy wives in the sight of this
people.

12 For thou didst it secretly: but I will
do this thing before all Israel, and before
the sunne.

13 Then David said unto Nathan, I
have sinned against the Lord. And Nathan
said unto David, The Lord also hath a sin
away thy sinne, thou shalt not die.

14 Nevertheless, because by this vertue thou
hast caused the enemies of the Lord to be
shame, the child that is borne unto thee, shall
surely die.

15 ¶ So Nathan departed unto his
house: and the Lord smote the child that
Clariah wife bare unto David, and it was
sick.

16 David therefore besought God for the
child, and fasted, and went in, and lay all
night upon the earth.

17 ¶ Then the Childs of his house arose to
come unto him, and to cause him to rise from
the ground: but he would not, neither did
he ease a meat with them.

18 ¶ So on the seventh day the child died:
and the servants of David feared to tell him,
that the child was dead: for they said, Be-
hold, while the child was alive, we have
warned him, and he would not hearken unto
our voice: now then shall we say unto
him,

¶ Or thou shalt die
thyself.

i Meaning, Gi-
deon, iudg. 6.
555.

¶ Elr. was in
the city of the Lord.

k Her disem-
bleth with the
messenger, to the
intent that nei-
ther his cruell
commandment,
nor Joabs wick-
ed obedience
might be spied.
† Elr. so and so,
† Elr. was still in
the city of the Lord.

a Because David
lay now draw-
ning in sinne, the
loving mercy of
God, which suf-
fereth not his to
perish, waketh
his conscience by
this allusion,
& bringeth him
to repentance,

¶ Or, my judge
man.

¶ Or, David.

† Elr. the wife of
David is in the
city of the Lord.
† Elr. the child is
of death, in the
Exod. 2, 2, 2.

1. Sam. 1, 1, 1.

b For David, he
succeeded in his
kingdom.

c The Jews
understand this of
Ephraim & Ma-
chab, or of Ri-
phah, and Michal.

d That is, great
things thou hast
done: for God

loved thee, and
was in great crea-
tion.

e That is, by
their ingratitude,
they say him
not.

f Thou hast
murthered him
unto him into the
hands of God.

g Thou hast
murthered him
unto him into the
hands of God.

h In saying, that
the Lord hath
appointed a king
man to
reigne over his
people.

i To wit, to his
private chamber.

k Thinking by
his justice, that
God would
have punished his
children, but God
had other things
determined.

† Eyr. and he will do himselfe enill.

him, The child is dead, † to bere him more :
19 But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead.

20 Then David arose from the earth, and washed and anointed himself, and changed his apparell, and came into the house of the Lord and worshipped, and afterwards came to his owne house, and had that they should set bread before him, and he did eat.

21 Then said = his servants unto him, What thing is this that thou hast done : thou hast eaten fast, and weepest for the child while it was alive, but when the child was dead, thou dost ride up, and eat meat.

22 And he said, As yet the child was yet alive, I fasted, and wept : for I said, Who can tell whether God will haue mercy on me, that the child may liue :

23 But now he is dead, wherefore should I fast : for I haue brought him againe any more : I shall goe to him, but he shall not returne to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her, and she bare a sonne, and he called his name Salomon : also the Lord loved him.

25 For the Lord had sent † by Nathan the Prophet, therefore he called his name Jedidiah, because the Lord loved him.

16 ¶ Then Iob sought againe Rabbah of the children of Ammon, and tooke the citie of the kingdom.

27 Therefore Iob sent messengers to David, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie that thou hast taken, till the victorie be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 ¶ And hee tooke their Kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was on Davids head : and hee brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them under sawes and under pion harrowes, & under axes of pion, and call them into the rille kilne : euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned unto Ierusalem.

CHAP. XIII.

14 Amnon, Davids sonne defileth his sister Tamar, 20 Tamar is comforted by her brother Absalom, 29 Absalom therefore killeth Amnon.

Now after this so it was, that Absalom the sonne of David having a faire sister whose name was Tamar, Amnon the sonne of David loved her.

2 And Amnon was sore vexed that hee felt sicke for his sister Tamar : for she was

a virgin, and it seemed hard to Amnon to doe any thing unto her.

3 But Amnon had a friend called Jonadab the sonne of Shimeah Davids brother, and Jonadab was a very subtil man.

4 So hee said unto him, Why art thou the kings sonne to looke from day to day : wilt thou not tell me : Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab said unto him, If I doe on thy bed, and make thee selfe sicke : and when thy father shall come to see thee, say unto him, I pray thee, let my sister Tamar come, and give mee meat, and let her distribute meat in my light, that I may let it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke : and when the King came to see him, Amnon layd unto the King, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my light, that I may receiue meat at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dress him meat.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe : and she took flour and knead it, and made cakes in his light, and did bake the cakes.

9 And sheeooke a panicle, and put it on them before him, but hee would not eat. Then Amnon said, Cause thy eies man to goe out from mee : so euen man went out from him.

10 Then Amnon sayd unto Tamar, Bring the meate into the chamber, that I may eat of thine hand. And Tamarooke the cakes which hee had made, and brought them into the chamber to Amnon, her brother.

11 And when shee had set them before him to eat, heeooke her, and laid unto her, Come, sit with me, my sister.

12 But shee answered him, Nay, my brother, doe not force mee : for no such thing ought to be done in Israel : commit not this folly.

13 And hee, whether shall I cause my shame to goe : and thou shalt bee as one of the foolish in Israel : now therefore, I pray thee speake to the King, for hee will not denie me unto thee.

14 Howbeit, hee would not hearken unto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that hee hated her which shee had done, was greater then the loue, which shee had loved her : and Amnon sayd unto her, Thou get thee hence.

16 And shee answered him, If there is no cause : this will I (to put me away) Is greater then the other that thou diddest unto mee : but hee would not heare her.

17 But called his seruant that serued him, & sayd, Put this woman now out from our, and locke the doore after her.

18 And shee had a garment of diuers colours upon her : for with such garments were the Kings daughters that were

And therefore kept in her fathers house, as virgins were accustomed.

Hebrews say that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning, some delicate meats.

Or, paste.

e That is, shee serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not ashamed to commit in the sight of God.

Leuit. 18. 9. Or, how shall I put away my shame :

g As a lewd and wicked person.

Or, for this cause, Or, boy,

h For that which was of diuers colours or pieces in those dayes was had in great estimation, Gen. 37. 3. iudg. 5. 30.

1 Shewing that our lamentations ought not to be excessive, but moderate : and that wee must praise God in all his doings.

m As they which considered not that God graciously many things to the sobbes and teares of the faithfull.

n By this consideration hee appeared his sorrow.

Math. 1. 6. O To wit, the Lord, 1. Chron. 22. 2.

† Eyr, by the hand of.

p To call him Salomon.

q Meaning David.

1. Chron. 22. 9. For the chief citie.

r That is, the chiefe citie, and while all the conduits are, as good as taken.

† Eyr, my name be called upon it.

1. Chron. 20. 2.

s That is, three score pound after the weight of the common talant.

r Signifying that as they were malicious enemies of God, so he put them to cruel death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

wore virgines, apparell. Then his servants brought her out, and locked the doors after her.

19 And Tamar put ashes on her head, and rent the garment of divers colours which was on her, and laid her hands on her head, and went her way crying.

20 And Abilom her brother sayd unto her, What Amnon thy brother doeth with thee? Now yet be still, my sister: he is thy brother: let not this thing grieve thee. Shee Tamar remained desolate in her brother Abiloms house.

21 But when king David heard all these things, he was very wroth.

22 And Abilom said unto his brother Amnon, neither good nor bad: for Abilom hated Amnon, because he had forced his sister Tamar.

23 And after the time of two yeeres, Abilom had sheepe-shearers in Beth-lehem, which is beside Ephraim, and Abilom called all the kings sonnes.

24 And Abilom came to the king, and said, Behold now, thy servants have sheepe-shearers: I pray thee, that the king with his servants would go with thy servant.

25 But the king answered Abilom, say my sonne, I pray thee let us not go all, but we be chargeable unto thee. Per Abilom lay soye upon him, howbeit he would not go, but thanked him.

26 Then said Abilom, But, I pray thee, shall not my brother Amnon go with us? And the king answered him, Why should he go with thee?

27 But Abilom was instant upon him, and he sent Amnon with him, and all the kings children.

28 How had Abilom commanded his servants, saying, Marke now when Ammons heart is merry with wine, and when I say unto you, Smite Amnon, kill him, feare not, for have not = I commanded you: bee bold therefore, and play the men.

29 And the servants of Abilom did unto Amnon as Abilom had commanded: and all the kings sonnes arose, and every man gate him up upon his mule and fled.

30 And while they were in the way, tidings came to David, saying, Abilom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and rent his garments, and lay on the ground, and all his servants stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah Dantons brother and Ammons, said, Let not my lord suppose that they have slaine all the young men the kings sonnes: for Amnon only hee slew: because Abilom had repeated so, since hee forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the kings sonnes are dead: for Amnon only hee is dead.

34 And when Abilom flew, and the young man that kept the watch, lift up his voice, and shouted, and therefore there came much people by the way: so hee killed him by the way.

35 And Amnon said unto the king, Be-

hold, the kings sonnes come: as thy servant said, so hee is.

36 And as soon as he had left speaking, behold, the kings sonnes came, and lift up their voices, and wept: and the king also and all his servants wept exceedingly sore.

37 But Abilom fled away, and went to Talmat the son of Ammihur king of Geshur: and David mourned for his sonnes every day.

38 So Abilom fled and went to Geshur, and was there three yeeres.

39 And king David desired to get David unto Abilom because hee was pacified concerning Amnon, seeing hee was dead.

CHAP. XIII.

Abilom is reconciled to his father by the subtilty of Iob. 29. Abilom may not see the Kings face. 30. The women of Abilom. 31. Her causes shall come to be known, and I brought to his fathers presence.

Then Iob the sonne of Theraui perceived that the kings heart was toward Abilom.

2 And Iob sent to Tekoah, and brought thence a subtil woman, and laid unto her, I pray thee, saie thy selfe to mount, and now put on mourning apparell, and anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this manner unto him: (for Iob taught her what he should say.)

4 Then the woman of Tekoah spake unto the king, and fell downe on her face to the ground, and did obeysance, and sayde, I wepe, O king.

5 Then the king said unto her, Alas! altho thou: And she answered, I am in death a widow, and my husband is dead.

6 And thine handmaide had two sonnes, and they two dwelt together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaide, and they haue destroyed him: that wee may destroy the deare ones: so they shall quench my sparkle which is left, and shall not leave to mine husband neither name nor posterity upon the earth.

8 And the king said unto the woman, Goe to thine house, and I will give a charge for thee.

9 Then the woman of Tekoah lay unto the king, O my lord, the king, thou passe be on mee, and on my fathers house, and the king and his chiefe be grieved.

10 And the king said, Bring him to mee that speake against thee, and he shall touch thee no more.

11 Then said he, I pray thee, let the king remember the Lord thy God, that thou hast not suffered many times to see blood to destroy, till they lay my sonne. And he answered, As the Lord liveth, there shall not one haire of thy sonne fall to the earth.

12 Then

o That onely Amnon is dead.

p For Maachab his mother was the daughter of this Talmat, Chap. 3. 3. 107. 24. 11.

a That the king favoured him. 107. 24. b In token of mourning, for they vied anointing to seeme cheerful.

f Ely put words in her mouth.

f Ely say.

f Ely, a widow woman.

c Under this parable the death of Amnon by Abilom.

f Because hee had slaine his brother, he ought to be slaine according to the law, Gen. 9. 6. Exod. 31. 13.

e As touching the breach of the law, which punishment blood, let me beare the blame.

107. 24. 11. f Swears that they shall not raise the blood, which are many in number.

i For though he conceived sudden vengeance in his heart, yet he diffembled it till occasion served, and comforted his sister.

107. 24. 11. k To wit, to a basket, thinking thereby to fulfill his wicked purpose.

f Ely, I said.

l Pretending to the king, that Amnon was well deare unto him.

m Such is the pride of the wicked masters, that in all their wicked commandments, they thinke to be obeyed.

n Lamenting, as hee felt the wrath of God upon his house, Chap. 13. 10.

f Ely, because it was put in Abiloms mouth.

107. 24. 11.

107. 24. 11.

107. 24. 11.

107. 24. 11.

107. 24. 11.

107. 24. 11.

g Why doest thou give contrary sentence in thy sonne Absalom?

|| Or, accept, h. God hath provided wayes (as sanctuaries) to save them oft times, whom man iudgech worthy death. i For I thought they would kill this mine heire.

† Ebr. resp.

k Is of great wisdom to discern right from wrong.

l Hast not thou done this, by the counsell of Iobab?

m By speaking rather in a parablen plainly. || Or, none caviled ought from the king. n I have granted thy request.

† Ebr. blessed.

o Covering hereby his affliction, and shewing some part of iustitice to please the people.

12 Then the woman said, If man there, let your handmaid speake a word to my lord the king. And behold, as you say.

13 Then the woman said, Whether you then kill them, I thought such a thing against the people of God, as why doeth the king, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and wee are as water spilt on the ground, which cannot be gathered up againe: neither doeth God spare any person, yet doeth hee appoint names, not to call out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing unto my lord the King, the cause is, that the people have made mee afraid: therefore thine handmaid said, now will I speake unto the king: it may be that the King will performe the request of his handmaid.

16 For the king will heare, to delivere his handmaid out of the hand of the men that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be comfortable: for my lord the king is even as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered, and saide unto the woman, Hide not from mee, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the King said, Is not the hand of Iobab with thee in all this? Then the woman answered, and said, As thy soule liveth, my lord the king, I will not turne to the right hand, nor to the left, from ought that my lord the king hath spoken: for even thy servant Iobab hath me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should change the forme of speech, thy servant Iobab hath done this thing: but if my lord is wise according to the wisdom of an Angel of God, to understand all things that are in the earth.

21 And the king said unto Iobab, Behold now, I have done this thing: goe then, and bring the young man Absalom againe.

22 And Iobab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Iobab said, This day thy servant knoweth, that I have found grace in thy sight my lord the king, in that the king hath fulfilled the request of his servant.

23 And Iobab arose, and went to Gehon, and brought Absalom to Ierusalem.

24 And the king said, Let him turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foot even to the top of his head there was no blemish in him.

26 And when hee was polled hee, (for at every yeere hee was polled it,) because it was

too beautie for him, therefore hee polled it:) hee weighed the haire of his head at two hundred shekels by the Kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke upon.

28 And Absalom builded the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Iobab to send him to the king, but hee would not come to him, and when hee sent againe, hee would not come.

30 Therefore hee said unto his servants, Behold, Iobab hath a field by my place, and hath basely therein: goe, and set it on fire: and Absaloms servants set the field on fire.

31 Then Iobab arose, and came to Absalom, unto his house, & said unto him, Wherefore have thy servants burnt my field with fire?

32 And Absalom answered Iobab, Behold, I sent for thee, saying, Come hither to mee, and I will send thee to the king for to say, Wherefore am I come from Gehon: it had beene better for mee to have bene there still: now therefore let me see the kings face: and if there be any trespass in mee, let him kill mee.

33 Then Iobab came to the king, and told him: and hee called for Absalom, who came to the king, & bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

1 The practise of Absalom to aspire to the kingdom. 2 David and his first. 3 David's prayer. 34 Heliho is sent to Absalom to dissuade his counsell.

35 Absalom prepared his chariots, and horses, and set men to run before him.

2 And Absalom rose up early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for iudgement, him did Absalom call unto him, and said, Of what city art thou? and hee answered, Thy servant is of one of the tribes of Israel.

3 Then Absalom sayd unto him, Where matters are good and righteous, but there is no man deposed of the king to heare thee.

4 Absalom said moreover, O that I were made Iudge in the land, that every man which hath any matter of controversy, might come to mee, that I might doe him iustitice.

5 And when any man came unto him, and did him obeisance, hee put forth his hand, andooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for iudgement: to Absalom. And the hearts of the men of Israel.

7 And after fourtie yeeres, Absalom said unto the King, I pray thee, let mee goe to Hebron, and render my vow: which I have vowed unto the Lord, when I was there.

8 For thy servant vowed a vow, when I remained in Hebron, in Hebron, saying, If the Lord shall bring mee againe to Hebron, to

p Which weighed five pound foure ounces, after halfe an ounce the shekel.

|| Or, passion. q The wicked are impatient in their afflictions, and spare no unlawfull means to compasse them.

r If I haue offered by reuenging my sisters dishonour: thus the wicked iustifie themselves in their cuill.

† Ebr. machin, a Which was as a guard to the fourth his elme.

|| Or, contrivance.

b That is, naming of what circle or place he was.

c Thus by flander, flatterie, and faire promises, the wicked seek preferment.

d By enticing them from his father to himselfe.

e Comparing from the time that the Israelites had asked a king of Samucl.

my offering a
peace offering,
which was law-
full to doe in a-
ny place.

g And bid to his
kith in Hebron.

† He went and in-
creased.

h Whose heart he
saw that Saran
had possessed,
that he would
have no mil-
champs vacan-
tumped.

† He, at his feet.

¶ Or, house.

i To wit, from
Jerusalem.
k These were as
the kings guard,
or as some write,
his counsellors.
l Who as some
write, was the
kings son of
Gath.

m Meaning the
of his family.
n God requires
show thy friend-
ship and fidelity.

o To wit, the six
hundred men.

p Which was the
charge of the
Kohathites,
Num. 4. 4.
q To stand by
the Ark.

to Jerusalem. I will sware the Lord.

9 And the king says unto him, See in
peace. So he arose, and went to Hebron.

10 ¶ Then Abilom sent spies thorow-
out all the tribes of Israel, saying, Whether ye
hear the sound of the trumpet, ye shall say,
Abilom reigneth in Hebron.

11 ¶ And with Abilom went two hun-
dred men out of Jerusalem, that were cal-
led; and they went in their simplicity, know-
ing nothing.

12 ¶ Also Abilom sent for Achishophel the
Gittite, Davids counsellor, from his citie
Gith, while hee offered sacrifices: and the
treason was great: for the people + increas-
ed still with Abilom.

13 ¶ Then came a messenger to David,
saying, The hearts of the men of Israel are
turned after Abilom.

14 ¶ Then David said unto all his servants
that were with him at Jerusalem, Fly, and
let vs flee: for we shall not escape from
Abilom: make speede to depart, lest hee
come suddenly and take vs, and bring rui-
n upon vs, and smite the citie with the edge of
the sword.

15 And the kings servants sayds unto
him, Behold, thy servants are ready to doe
according to all that my lord the king shall
+ appoint.

16 So the king departed, and all his
household after him, and the king left remain-
conceivings to keepe the house.

17 And the king went forth, and all the
people after him, and tarried in a place
farre off.

18 And all his servants went about him,
and all the + Cherethites, and all the Pelis-
tines, and all the Gittites, some six hundred
men which were come after him from Gath,
went before the king.

19 ¶ Then said the king to Ithal the Gi-
tite, Therefore comest thou also with vs?
Returne and abide with the king, for thou
art a stranger: depart thou therefore to thy
place.

20 ¶ Then came it yesterday, and should I
come thee to morrow to day, and go with vs?
I will go whithersoever I can: therefore re-
turne thou, and say againe thy brethren + mercie
and + truth be with thee.

21 And Ithal answered the king, and said,
As the Lord liveth, and as my lord the king
liveth, in what place my lord the king shall
be, whether in death or life, even there surely
will thy servant be.

22 ¶ Then David said to Ithal, Come, and
go forward. And Ithal the Gittite went, and
all his men, and all the children that were
with him.

23 And all the country wept with a loud
voice, and + all the people went forward, but
the king passed over the brooke Beroim, and
all the people went oner toward the way of
the wilderness.

24 ¶ And so, Sadoh also was there, and all
the Levites with him, + bearing the Ark of
the Covenant of God, and they let downe
the Ark of God. + Abiathar went + upon
till the people were all come out of the citie.
25 ¶ Then the king said unto Sadoh, Carry

the Ark of God against into the citie: for I
shall make famous in the eyes of the Lord, he
will bring mee againe, and he will me both it,
and the + Cherethites thereto.

26 ¶ But if he thus say, I have no delight
in thee, behold, here am I, let him do to me
as seemeth good in his eyes.

27 ¶ The king said againe unto Sadoh the
Bite, Get not thou a + heart to returne into
the citie in peace, and your two townes with
you: to wit, Abimay thy sonne, and Jona-
than the sonne of Abiathar.

28 Behold, I will tary in the fields of the
wildernes, untill there come some word
from you to be told me.

29 Sadoh therefore and Abiathar carried
the Ark of God against into Jerusalem, and
they tarried there.

30 And David went up the mount of O-
lives, and wept as he went up, + had his head
+ covered, and went barefooted: and all the
people + was with him, had every man his
head covered, as they went up, they wept.

31 ¶ Then one told David, saying, Achishophel
is one of them that have conspired with
Abilom. And David says to Lord, I pray
thee, turne the + counsell of Achishophel into
foolishnes.

32 ¶ Then David came to the top of the
mount, where hee bowled downe wood, and be-
hold, Goliath the Gittite came against him
with his coat of armour, and having earth upon
his head.

33 ¶ Unto whom David says, If thou goe
with me, thou shalt be a burden unto me.

34 ¶ But if thou returne to the citie, and say
unto Abilom, I will be thy servant, + king
(as I have been in time past the laster ser-
vant, so will I now be thy servant) then thou
mayest bring me the counsell of Achishophel
to nought.

35 And hath thou not there with thee Sa-
dok and Abiathar the Bistres? therefore
whatsoever thou shalt heare out of the kings
house, thou shalt shew to Sadoh and Abi-
thar the Bistres.

36 Behold, here are with them their sub-
sonnes: Abimay Sadohs sonne, and Jona-
than Abiathars sonne: by them also shall ye
send me every thing that ye can heare.

37 So David his friend went into
the citie, and Abilom came into Jerusalem.

CHAP. XVI.

1 The infidelity of Ziba, 5 Shimei curseth David.
16 Hushai cometh to Abilom, 21 The counsell of
Achishophel for the conceivings.

W Hen David was a little past the top
of the hill, beholds, Ziba the servant of
Achishophel met him with a couple of as-
sies laden, and upon them two hundred
calves of bread, and an hundred bunches of
salins, and an hundred of dyed figs, and a
bottle of wine.

2 And the king sayds unto Ziba, What
meanest thou by this? And Ziba sayds,
Thy bez + asses for the kings household so they, which vn-
ride on, and bread and dried figs for the der presence of
young men to eat, and wine, that the heart
may drink in the wilderness.

¶ Or, his Taber-
nacle.

r The faithfull
in all their af-
fections shewe
themselves obedi-
ent to Gods
will.

1. Sam. 9. 9.

s With ashes and
dust in signe of
sorrow.

t The counsell of
the crafty world-
lings doth more
harmes than the
open force of the
enemy.

u Though his
that dissembled
here at the kings
request, yet may
we not vie this
example to ex-
cuse our dissemi-
lation.

v Which was the
hill of olives,
Chap. 15. 30.

¶ Or, figs taken
b Commonly.

there are no vil-
lagers then
they, which vn-
ride on, and bread
and dried figs for
the der presence of
young men to eat,
and wine, that the
heart may drink in
the wilderness.

3 And the king said, But where is thy master's house? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that remained with Achiphel, and Ziba said, I beseech thee, let me find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou murderer, and thou wicked man.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose death thou hast reigned: and the Lord hath delivered thy kingdom into the hand of Achisalon thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Achisalon the sonne of Zeruah unto the king, Why doest thou thus? curse my lord the king: let me go, I pray thee, and take away his head.

10 But the king said, What have I to do with you, yet sonnes of Zeruah? for he cursed, even because the Lord hath hid him from curse: David who dare then say, Wherefore hast thou done so?

11 And David said to Achisalon, and to all his servants, Behold, my sonne, which came out of mine owne house, seeketh my life: then how much more now may this sonne of Zeruah? Suffer him to curse: for the Lord hath hid him.

12 It may be that the Lord will looke on mine affliction, and shall doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine over against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

15 And Achisalon, and all the people, the men of Israel came to Jerusalem, and Achiphel with him.

16 And when Hushai the Archite Davids friend was come unto Achisalon, Hushai said unto Achisalon, O God save the king, God save the king.

17 Then Achisalon said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 Hushai then answered unto Achisalon, Nay, but whome the Lord, and this people, and all the men of Israel choose, his will I be, and with him will I dwell.

19 And thou murderer, unto whom shall I be servant? not to his sonne? As I feared thy father, so will I before thee.

20 Then spake Achisalon to Achiphel, Come counsell what we shall doe.

21 And Achiphel said unto Achisalon, Go in to thy fathers concubines, which he hath left to keep the house: and when all Israel shall hear, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spake Achisalon a rent upon the top of the house, and Achisalon went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Achiphel which he counselled in those daies, was like as one had advised counsell at the oracle of God: so was all the counsell of Achiphel both with David and with Achisalon.

CHAPTER XVII.

7 Achiphels counsell is overthrown by Hushai.

14 The Lord had forordained, 19 The Priests sonnes are led in the well. 22 David goeth over Jordan. 23 Achiphel hangeth himselfe. 27 They bring victuals to David.

24 Achiphel hangeth himselfe. 27 They bring victuals to David.

25 Achiphel saith to Achisalon, Let me chase out now twelve thousand men, and I will up, and follow after David this night.

26 And I will come upon him: for he is weary and weak handed: so I will chase him, and all the people that are with him, shall flee, and I will smite the king onely.

27 And I will bring againe all the people unto thee, and when all shall returne, (the man whom thou seekest being slaine) all the people shall be in peace.

28 And the saying pleased Achisalon well, and all the Elders of Israel.

29 Then said Achisalon, Call now Hushai the Archite also, and let us heare likewise what he saith.

30 So when Hushai came to Achisalon, Achisalon spake unto him, saying, Achiphel hath spoken thus: shall wee doe after his saying, or no? tell thou.

31 Hushai then answered unto Achisalon, The counsell that Achiphel hath given, is not good at this time.

32 For sayd Hushai, thou knowest thy father and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelps in the feld: also thy father is a valiant warriour, and will not lodge with the people.

33 Behold, he is hid now in some cave, or in some place: and though some of them be overtaken at the first: yet the people shall beare and say, The people that follow Achisalon, be overtaken.

34 Then bee also that is valiant, whose heart is as the heart of a lion, shall thinke and saie, so for all Israel knoweth, that thy father is valiant, and they will be with him, about men.

35 Therefore my counsell is, that all Israel be gathered unto thee, from Dan even to Beer-sheba, as the sand of the sea in number, and that thou go to battel in thine owne person.

36 So shall wee come upon him in some place, where wee shall finde him, and I will kill upon him, as the beare killeth on the ground:

k Suspecting the change of the kingdoms, & so his owne overthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declaim to the people that Achisalon was in highest authority, it was so esteemed for the necessity thereof.

a The wicked are so greedy to execute their malice, that they leave none occasion that may further the same.

b Meaning, David.

† Ebr. was right in the eyes of Achisalon.

† Ebr. what is in his mouth.

|| Or, given such counsell.

c Hushai sheweth himselfe faithful to David, in that he reprooeth this wicked counsell and purpose.

† Or, every all night.

† Ebr. have a breach or rent.

† Ebr. melt.

|| Or, we will come against him.

† Hbr. I was ship.

c Which was a citie in the tribes of Benjamin.

d That is, round about him.

† Ebr. man of blood.

† Ebr. man of Belial.

e Reproching him as though by his meanes Ish-bobeth and Abner were slaine.

1 Sam. 24. 15. chap. 3. 3.

f David felt that this was the iudgement of God for his sin, and therefore humbled himselfe to his rod.

|| Or, my tears. g Meaning, that the Lord will send comfort to him when they are oppressed.

h To wit, at Bahurim.

† Ebr. let the king know.

i Meaning, David.

† Ebr. the second time.

ground: and of all the men that are with him, we will not leave him one.

13 Moreover, if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite, is better than the counsel of Abithophel: for the Lord had determined to destroy the good counsel of Abithophel, that the Lord might bring ruin upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the Priests, Of this and that manner did Abithophel and the Elders of Israel counsel Absalom: and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Tarry not this night in the fields of the wilderness, but rather get thee over, lest the King be denounced, and all the people that are with him.

17 ¶ Now Jonathan and Abimaaz abode by the King: (for they might not be seen to come into the city) and a maid went, and told them, and they went and shewed King David.

18 ¶ Heretofore a young man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the watch took and spread a covering over the well mouth, and spread ground come thereon, that the thing should not be knowne.

20 And when Absaloms servants came to the well into the house, they said, Where is Abimaaz and Jonathan? And the woman answered them, They be gone over the Brooke of water: And when they had sought there, and could not finde them, they returned to Jerusalem.

21 And as soone as they were departed, the other came out of the well, and went and told King David, and saide unto him, Up, and get you quickly over the water: for such counsel hath Abithophel given against you.

22 Then David arose, and all the people that were with him, and they went over Jordan: untill the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Abithophel saw that his counsel was not followed, he labled his ass, and arose, and hee went home unto his city, and put his household in order, and hanged himselfe, and died, and was buried in his fathers grave.

24 ¶ Then David came to Bahanaim, and Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Joab: which Amasa was a mans name, named Israh an Israelite, that went in to Abigail the daughter of Nabal, sister to Jeraiab Joabs mother.

26 ¶ So Absalom and Absalom pitched in the land of Gilead.

27 ¶ And when David was come to Bahanaim, Abith the sonne of Shabab out of Rabbah of the children of Ammon, & Gad, the sonne of Ammi out of Lo-debar, and Barzai the Gileadite out of Rogel,

28 Broughte beds, and basins, and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honey, and butter, and sheepe, and cheefe of kine for David, and for the people that were with him, to eat: for they sayd, The people is hungry, and weary, and thirsty in the wilderness.

CHAP. XVII.

David divideth his army into three parts. Absalom is hanged, slain, and cast in a pit. David lamenteth the death of Absalom.

¶ Then David numbered the people that were with him, and set over them captains of thousands, and captains of hundreds.

2 And David sent forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai Joabs brother the sonne of Ner: and the other third part under the hand of Ittai the Gittite, and the King bin unto the people, I will goe with you myselfe also.

3 But the people answered, Thou shalt not goe forth: for if thou slee away, they will not regard vs, neither will they possesse vs, though half of vs were slain: but thou set now word for thousand of vs: therefore now it is better that thou slee out of the city.

4 Then the King said unto them, What seemeth you best, that I will doe. And the King stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the King commanded Joab and Abishai, and Ittai, saying, Enterre the young man Absalom gently for my sake, and all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slain before the servants of David: so there was a great slaughter that day, even of twentie thousand.

8 ¶ For the battell was scattered over all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the servants of David: and Absalom rode upon a mule: and the mule came vnder a great thicke oke, and his head caught hold of the oak, and he was taken up: betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it, told Joab, saying, Behold, I saw Absalom hanged in an oak.

11 Then Joab sayd vnto the man that told

o God sheweth himselfe most liberrall to his when they seeme to be vicerly desirous,

a For certaine of the Reubenites, Gadites, and of the half tribe, could not vnderstand the insolvency of the sonnes with the father, and therefore joynd with David,

b Signifying, that a good gouernour oughte to be deare vnto his people, that they will rather lose their liues, then that ouer should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iordan in this wood.

¶ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents,

¶ Or, commaunded. That counsel which seemed good at the first to Absalom, Verse 4.

¶ For by the counsel of Hushai he went to the battell where he was destroyed. f That is, ouer Jordan,

¶ The shewell of Reg. Meaning, the message from their fathers.

h Thus God send succour to his in their greatest dangers

i The Chaldees were ready, Now they haue passed the Jordan,

k To win, to pursue with all hart,

l They trauielled all night, and by morning had all their company passed ouer,

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ishai Davids father,

Gen. 3. 15.

† Ebr. weigh upon mine hand.

† Ebr. as against my soul.

† Ebr. in the heart of Abalom.

d For he had pitie of the people which was seduced by Abalom's flatterie.
e Thus God turned his vaine glory to shame.

Gen. 14. 17.

f It seemeth that God had punished him in taking away his children, Chap. 14. 57.

† Ebr. might.

g For Iob bare a good affliction to Ahimaz, and doubted how David would make the report of Abalom's death.

h He face in the gate of the city of Mahanaim.

† Ebr. tidings are as his mouth.

i Iob.

j And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man runneth alone.

k And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man runneth alone.

told him, And hast thou indeed seen? why then diddest not thou there bring him to the ground? and I would have given thee ten shekels of silver, and a girdle?

12 Then the man saide unto Iob, Though I should receive a thousand shekels of silver in mine hand, yet would I not lay mine hand upon the kings' sonne: for in our hearing the king charged thee, and Ahimaaz, and Ierai, saying, Beware, lest any touch the young man Abalom.

13 If I had done it, I had bene the danger of my life: for nothing can be hid from the king: yea, thou thyselfe wouldst have bene against me.

14 Then said Iob, I will not thus tary with thee. And hee tooke three darts in his hand, and thrust them through Abalom while hee was yet alive in the midves of the oak.

15 And ten servants that bare Iob's armour, compassed about, and smote Abalom, and slew him.

16 Then Iob blew the trumpet, and the people returned from pursuing after Ierai: for Iob had backe the people.

17 And they take Abalom, and cast him into a great pit in the wood, and layde a mighty great heap of stones upon him: and all Israel shed every one to his rent.

18 Now Abalom in his life time had taken and reared him up a pillar, which is in the kings' dale: for he said, I have no sonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called unto this day, Abalom's place.

19 Then said Ahimaz the sonne of Zadok, I pray thee, let me runne and deare the king tidings, that the Lord hath delivered him out of the hand of his enemies.

20 And Iob said unto him, Thou shalt not be the messenger to day, but thou shalt deare tidings another time, but to day thou shalt deare none: for the kings sonne is dead.

21 Then said Iob to Cushi, See, tell the king what thou hast seen. And Cushi bowed himselfe unto Iob, and came.

22 Then saide Ahimaz the sonne of Zadok againe to Iob, what I pray thee, if I also run after Cushi? And Iob said, Whether now wilt thou run, my sonne, seeing that thou hast no tidings to bring?

23 Per what if I run? Then hee said unto him, Runne. So Ahimaz ranne by the way of the plaine, and overwent Cushi.

24 Now David sate betweene the two gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes and saw, and beheld, a man came running alone.

25 And the watchman cryed, and told the king. And the king said, If he be alone, he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, I see them: the running of the foremost is like the running of Ahimaz the sonne of Zadok. Then the king said, He is a good man, and cometh with good tidings.

28 And Ahimaz called, and said unto the king, Peace be with thee: and hee fell downe to the earth upon his face before the king, and said, Blessed be the Lord thy God, who hath brought up men that lift up their hands against my lord the king.

29 And the king said, Is the young man Abalom safe? And Ahimaz answered, When Ioad sent the kings' servant, and me thy servant, I sawe a great tumult, but I knew not what.

30 And the king sayde unto him, Turne aside, and stand here, so hee turned aside, and stood still.

31 And beheld, Cushi came, & Cushi said, Tidings, my lord the king: for the Lord hath delivered thee this day out of the hand of all that rose against thee.

32 Then the king said unto Cushi, Is the young man Abalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to doe thee hurt, hee as that young man is.

33 And the king was moved, and went up to the chamber over the gate, and wept: and as he went, thus hee said, O my sonne Abalom, my sonne, my sonne Abalom! would God I had died for thee, O Abalom, my sonne, my sonne.

CHAP. XIX.

Iob encountereth the king. 2 David is restored. 23 Shimei is punished. 24 Nephthali's men rebuke the king. 39 Barzillai's departure. 41 Israel sheweth love unto David.

And it was told Iob, Behold, the king answereth and mourneth for Abalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

3 And the people went that day into the cite secretly, as people accustomed, hide themselves when they lie in battell.

4 So the king hid his face, and the king cryed with a lowde voyce, O my sonne Abalom, Abalom my sonne, my sonne.

5 Then Iob came into the house to the king, and sayd, Thou hast shamed this day the faces of all thy servants, which this day have shamed thy life, and the lives of thy sonnes and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy spouses nor servants: therefore his day I perceive that if Abalom had lived, and wee all had died this day, that then it would have pleased thee well.

7 Now therefore up, come out, and speake comfortably unto thy servants: for I sweare by the Lord, Except thou come out, there will not tary one man with thee this

† Ebr. I for the running.

i He had had experience of his fidelity, Chap. 17. 11.

|| Or, delivered on.

k To wit, Cushi, who was an Ethiopian.

† Ebr. tidings is brought.

l Because he considered both the judgement of God against his sonne, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. salvation, or deliverance.

|| Or, by stealth.

a As they doe that mourne.

b At Mahanaim.

|| Or, captain.

† Ebr. bene right is thine eyes.

† Ebr. to the heart of thy servants.

this night: and that will be worse unto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 Then all the people were at a strife throughout all the tribes of Israel, saying, The king laued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistines, and now hee is fled out of the land for Absalom.

10 And Absalom, whom wee anointed ouer vs is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok, and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house? (For the saying of all Israel is come vnto the king, even to his house.)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captain of the host to me for euery in the house of Ioshab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 Then the king returned, and came to Iordan. And Iudab came to Gilgal, for to goe to meet the king, and to conduct him ouer Iordan.

16 And Shimai the sonne of Gera the sonne of Jerimi, which was of Bahurim, barred and came downe with the men of Iudah to meet King Dauid.

17 And there went ouer a band of Benjamin with him, and Ziba the seruante of the house of Saul, and his sistren sonnes and twentie seruants with him, and they went ouer Iordan before the king.

18 And there went ouer a boat to carrie ouer the Kings household, and to doe him pleasure. Then Shimai the sonne of Gera fell before the king, when he was come ouer Iordan.

19 And said vnto the king, Let not my lord impute ^{it} wickednesse vnto mee, nor remember the thing that thy seruant did ^{it} wickedly when my Lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth know that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph, that am come to goe downe to meet my lord the King.

21 But Abiathar the sonne of Seruiab answered, and said, Shall not Shimai die for this, because hee cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Seruiab, that this day ye should be aduersaries vnto mee? Shall there any man die this day in Israel: for doe

not I know that I am this day King ouer Israel?

23 Therefore the King said vnto Abiathar, Thou shalt not ^{be} die: and the king went vnto him.

24 And Mephibosheth the sonne of Saul came downe to meet the king, and had neither washed his feet, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceived mee: for thy seruant said, I would haue mine asse saddled to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath ^{accused} thy seruant vnto my lord the king: but my lord the King is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were ^{dead} but dead men before my lord the king, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cree any more vnto the king?

29 And the King said vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou, and Ziba diuise the lands.

30 And Mephibosheth said vnto the king, Let him take all, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iordan with the king, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, even fourescore yeere old, and hee had prouided the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feed thee with mee in Ierusalem.

34 And Barzillai said vnto the King, How long haue I to liue, that I should goe vnto the King to Ierusalem?

35 I am this day fourescore yeere old: and can I discern betwene good or euill? What thy seruant any taste in that I eate, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a burden vnto my lord the king?

36 Thy seruant will goe a little way ouer Iordan with the king, and why will the king recompense it with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father, & of my mother: but behold thy seruant, Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with me, and I will doe as him that thou shalt be content with: and whosoever thou

k By my hands, or during my life, as read 1 Kings 2. 35.

l When Mephibosheth being as Ierusalem, had met the King.

Chap. 16. 3.

m Able for his wisdom to iudge in all matters.

n Worthy to die for Sauls cruelty towards thee.

o David did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

† Else, how many days are the guests of my life.

p He thought it not meet to receive benefits of him to whom he was not able to doe seruice againe.

q My sonne,

e Where the most resort of the people han- ted. d Every one bla- med another, and stroue who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so for- ward.

f By this policie Dauid thought that by winning of the captaine he should haue the hearts of all the people.

g Who had before persecuted him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15. h For in his ad- versitie he was his most cruell enemy, and now in his prosperitie seeketh by flatter- ie to creepe into fauour.

i By Ioseph he meant Ephra- im, Manasse, and Benjamin (whereof he was) because these three were vnder one standard, Numb. 2. 18.

¶ Or, chuse.

thou shalt require of me, that wilt I do for thee.

¶ Or, bade him farewell.

Where the tribe of Judah came to receive him.

Which had taken part with the king.

Toward Jerusalem.

39 So all the people went over Jordan: and the king passed over: and the king kissed Barsillai, and blessed him, and he returned unto his own place.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kinne to us: and wherefore now be ye angry for this matter? have we eaten of the kings cock, or have we taken any bribes?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and have also more right to David than ye, why then do ye despise us. What our advice: should not he first had in restoring our king? And the words of the men of Judah were fiercer then the words of the men of Israel.

CHAP. XX.

¶ Sheba ravisheth Israel against David. 10 Ioab killeth Amasa traitorously. 22 The head of Sheba is delivered to Ioab. 33 David's chief officers.

¶ Or, have not we first spoken in bringing home the king? verse 11.

Where the ten tribes contended against Judah.

As they of Judah say.

He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Judah would have less esteemed him.

From Gilgal, which was neere Iordan.

Chap. 16. 32.

Who was his chief captain, in Iobab's room, Chap. 19. 30.

Either them which had bene under Ioab, or David's men, Chap. 1. 18.

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichai a man of Gemin) and he blew the trumpet, and said, We have no part in David, neither have we inheritance in the sonne of Ithai: every man to his tents, O Israel.

2 So every man of Israel went from David, and followed Sheba the sonne of Bichai: but the men of Judah came fast unto their king, from Jordan even to Jerusalem.

3 ¶ When David then came to his house to Jerusalem, the king took the ten women his concubines: that he had left behynd him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed unto the day of their death lying in widowhood.

4 ¶ Then said the king to Amasa, Assemble mee the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but he tarried longer then the time which hee had appointed him.

6 ¶ Then David said to Abishai, Some shall Sheba the sonne of Bichai doe us more harme then did Abimelech: take thou therefore thy sword servants, and follow after him, kill hee him walled cities, and escape vs.

7 And three went out after him Iobab's men, and the Cherethites and the Pelishtines, and all the mighty men: and they departed out of Jerusalem, to follow after Sheba the sonne of Bichai.

8 ¶ When they were at the great stone,

which is in Gibeon, Amasa went before them, and Iobab's garment, that he had put on, was girded unto him, and upon it was a sword girded, which hangd on his loynes in the sheath, and as he went, it bled to fall out.

9 And Iobab said to Amasa, Art thou in health, my brother? And Iobab took Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Iobab's hand: for therewith hee smote him in the fifth ribbe, and thred out his bowels to the ground, and I smote him not the second time: so he died. Then Iobab and Abishai his brother followed after Sheba the sonne of Bichai.

11 And one of Iobab's men stood by him, and said, See that sanoueth Iobab, hee that is of David's part, let him goe after Iobab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, hee remoued Amasa out of the way into the field, and cast a cloth upon him, because hee saw that every one that came by him, stood still.

13 ¶ When hee was remoued out of the way, every man went after Iobab to follow after Sheba, the sonne of Bichai.

14 And hee went thoway all the tribes of Israel unto Abel, and Berthanaachab and all places of Berun: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Berthanaachab: and they cast up a mount against the citie, and the people thereof stood on the rampire, and all the people that was with Iobab, destroyed and cast downe the wall.

16 ¶ Then cried a wise woman out of the citie, Heare, heare, I pray you, say unto Iobab, Come thou hither, that I may speake with thee.

17 And when hee came neere unto her, the woman said, Art thou Iobab? And hee answered, Yea. And she said to him, Heare the words of thine handmaids. And he answered, I doe heare.

18 ¶ Then shee spake thus, They spake in the old time, saying, They should alke of Abel, and so haue they continued.

19 I am one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denounce the inheritance of the Lord?

20 And Iobab answered and saide, God forbid, God forbid it mee, that I should denounce to destroy it.

21 ¶ The matter is not so but a man of mount Ephraim (Sheba the sonne of Bichai by name) hath lift by his hand against the king, even against David: deliver us him only, and I will depart from the citie. And the woman said unto Iobab, Behold, his head shall be thowen to thee out of the wall.

22 ¶ Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichai, and cast it to Iobab: then hee blew the trumpet, and they retired from the citie, every

Which was his coat that hee used to wear in the warren,

¶ Ebr, garm.

¶ Ebr, dumbled out his stroke.

h Hee stood by Amasa at Iobab's appointment.

i Unto the city Abel, which was neere to Berthanaachab.

k That is, howe want about to overthrow it.

l Shee sheweth that the old custom was not to destroy a city, before peace was offered, Deut. 20. 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, hee gave place to reason, and required only him that was author of the treason.

¶ Ebr, they were scattered.

Chap. 1. 16.

every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiah the sonne of Jehoiada over the Cherethites, and over the Pelishtines.

24 And Abisai over to tribute, and Joabab the sonne of Ahima the recorder,

25 And Shiba was scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Jairite was ° chiefe about David.

C H A P. XXI.

1 Three daies yeeres. 9 The vengeance of the sin of Saul lighteth on his seven sonnes, which are hanged. 15 Four great battels, which David had against the Philistines.

¶ When there was a famine in the dayes of David three yeeres together: and David ¶ asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the ° Gibeonites.

2 ¶ Then the King called the Gibeonites, and saide unto them, (now the Gibeonites were not of the children of Israel, but ° a remnant of the Amorites, unto whose the children of Israel had sworn: but Saul sought to slay them for his zeale toward the children of Israel and Judah)

3 And David said unto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that yee may blisse the inheritance of the Lord?

4 ¶ The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill ° any man in Israel. And he said, What yee shall say, that will I doe for you.

5 ¶ Then they answered the King, The man that consumed vs, and that imagined evil against vs, so that we are destroyed from remaninge in any coast of Israel,

6 Let seven men of his d sonnes bee deliuered unto vs, and wee will hang them vp ° unto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Bephiboseth the sonne of Jonathan, the sonne of Saul, because of the Lordes ° oath that was betwene them, even betwene David and Jonathan the sonne of Saul.

8 ¶ But the King tooke the two sonnes of Rippah the daughter of Abiah whom he bare unto Saul, even Armoni & Bephiboseth, and the five sonnes of Michal the daughter of Saul, whom hee bare to Adriel the sonne of Barzillai the Gheolachite.

9 And he deliuered them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ¶ died all seven together, and they were slaine in the time of harvest: in the 5 first dayes, and in the beginning of barley harvest.

10 ¶ Then Rippah the daughter of Abiah tooke ¶ sackcloth, and hanged it vp for her vpon the rocks, from the beginning of harvest, untill ° water droppd vpon them from the brauen, and suffered neither the birdes of the ayre to light on them by day, nor beastes of the field by night.

11 ¶ And it was told David what Rippah the daughter of Abiah the concubine of Saul had done.

12 And David went and tooke the bones of Saul, and the bones of Jonathan his son from the city of Jabesh Gilead, which had stolen them from the streete of Bethshan, where the Philistines had ° hanged them, when the Philistines had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelath, in the grave of Kish his father: and when they had performed all that the king had commaunded, God was then ¶ appealled with the land.

15 ¶ Again the Philistines had warre with Israel: and David went down, and his seruants with him, and they fought against the Philistines, and David faired.

16 ¶ Then Ishi-benob which was of the sons of Haraphah (the head of whose speare weighed three hundred ° shekels of brasse) when hee being armed with a new sword, sought to haue slaine David.

17 But Abishai the sonne of Neriah succoured him, and smote the Philistine, and killed him. Then Davids men swore unto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the ° light of Israel.

18 ¶ And after this also there was a battell with the Philistines at ° Gobath the Getherai the Gatharite slew Saph which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gobath the Philistines, where Elhanan the sonne of Naare origin, a Berthehemite, slew ° Goliath the Gittite, the masse of whose speare was like a weavers beame.

20 Afterward also there was a battell in Gath, where was a man of a great stature, and had on every hand six fingers, and on every foote six toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he cruell Israel, Jonathan the sonne of ° Shima the brother of David slew him.

22 These foure were baynt to Haraphah in Gath, and died by the hand of David, and by the hands of his seruants.

C H A P. XXII.

2 David after his vittories praised God. 3 The anger of God toward the wicked. 44 He prophesied of the restoration of the Ierusalem, and venation of the Gentiles.

¶ And David spake the wordes of this song unto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, ° The Lord is my ° rocke, and my fortress, and he that deliuereth me.

comfortable names, he sheweth how his faith was strengthened in all tentations.

1 Sam. 31. 10.

k For where the magistrate suffereth faulces unpunished, there the plague of God lieth vpon the land.

e-1 That is, of the race of giants.

m Which amount to nine pound three quarters.

n For the glory & wealth of the country standeth in the preteruati-

on of the godly magistrate.

o Called Gexer, and Saph is called Sippai.

1 Chron. 20. 4.

p That is, Lahmi the brother of Goliath, whom David slew.

1 Chron. 20. 5.

1 Sam. 16. 6.

a In token of the wonderful benefits that he receiued of God.

7 Ps. 18. 2.

b By the diuinitie of these

Or, rock

3 God is my strength, in him will I trust: my shield, and the horn of my salvation, my high tower, and my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

c As David (who was the figure of Christ) was by Gods power delivered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny and death.

5 For the pangings of death have compassed me about: the floods of ungodliness have made me afraid.

6 The sorrows of the grave compassed me about: the flames of death overtook me.

7 But in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his ears.

8 Then the earth trembled and quaked: the foundations of the heavens moued, and shook, because he was angry.

d That is, clouds and vapours, e Lightning and thundering.

9 Smoke went out of his nostrils, and consuming fire out of his mouth: coales were kindled thereat.

f So it seemeth when the ayre is darke.

10 He botned the heavens also and came downe, and darkness was under his feet.

g To fly in a moment through the world,

11 And hee rode vpon a Cherub, and did flie, and he was scene vpon the wings of the wind.

h by this description of a tempest, he declareth the power of God against his enemies.

12 And hee made darkness a tabernacle round about him, even the gatherings of waters, and the clouds of the ayre.

i He alludeth to the miracle of the red sea,

13 At the brightness of his presence the coales of fire were kindled.

14 The Lord thundered from heauen, and the most high gaue his voyce.

15 Hee shot at arrows also, and scattered them: so wie lightning, and destroyed them.

16 The chariot also of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the bearch of his nostrils.

k I was so beset that all meanes seemed to faile,

17 He sent from above, and tooke mee: hee drew me out of many waters.

18 He deliuered mee from my strong enemy, and from them that hated mee: for they were too strong for me.

l Toward Saul and mine enemies.

19 They prevented me in the day of my calamity, but the Lord was my say.

m I attempted nothing without his commandment,

20 And brought mee forth into a large place: hee deliuered me, because he fauoured mee.

21 The Lord rewarded me according to my righteousness: according to the purenes of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpright alse toward him, and haue kept me from my wickednes.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

n Their wickednes is cause that thou seemest to forget thy wondred mercy.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the freward thou wilt shew thy selfe freward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the humble to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkness.

30 For by thee I haue broken through an holte, and by my God I haue leaped ouer a wall.

31 The way of God is incorrupt: the word of the Lord is tryed in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feete like a hindes feete, and hath set me vpon my high places.

35 Hee teacheth my hands to fight, so that a bow of brass is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steppes vnder me, and my beles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe, vntill I had consumed them.

39 Psa. I haue consumed them and thrust them through, and they shall not rise, but shall fall vnder my feete.

40 For thou hast girded me with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but hee answered them not.

43 Then did I beate them as smal as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my people: thou hast preferred me to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers shall be in subiection to mee: as soon as they heare, they shall obey me.

46 Strangers shall dwinke away, and fear in their priuy chambers.

47 Let the Lord shut, and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me.

49 And rescuerh me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his king, and sheweth mercy to his anointed, euen to David, and to his seed for euer.

CHAP. XXIII.

1 The last words of David. 6 The wicked shall be plucked up as thornes. 8 The names and fall of his mighty men, 15 He desired water, and would not drinke it.

These also see the same of Ishal layeth, euen the man who was set up on high, the

o The manner that God voucheth to succour his, neuer faileth.

p Hee voucheth extraordinary means to make me win most strong holds, || Or, stile.

q Hee acknowledgeth that God was the author of his victories, who gaue him strength,

r The wicked in their necessities are compelled to flee to God, but it is too late,

s Meaning, of the lewes, who conspired against me.

t Not willingly obeying me, but dissemblingly, u Let him see his power, that he is the glory of all the world.

Row. 15. 9.

Chap. 7. 13.

a Which hee spake after that he had made the Psalmes,

the Anointed of the God of Jacob, and the sweet finger of Israel saith,

2 The Spirit of the Lord spake by me, and his word was in my tongue.

3 The God of Israel spake to mee, the strength of Israel saith, Thou shalt beare rule ouer men, being tall, and ruling in the feare of God.

4 When as the morning light when the Sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the grass of the earth is by the bright raine.

5 For so shall not mine house be with God: for he hath made with mee an everlasting covenant, perfect in all points, & sure: therefore all mine health and whole desire is, that he will not make it grow so.

6 But the wicked shall be cutt off as chaffes chaff away, because they cannot be taken with hands.

7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place,

8 These be the names of the mighty men whom Dauid had. Hee that late in the seate of wisdom, being chiefe of the princes, was Adino of Geth, hee slew eight hundred at one time.

9 And after him was Eleazar the sonne of Dodo, the sonne of Abi, one of the three worthies with Dauid, when they fought the Philistines gathered there to battle, when the men of Israel were gone up.

10 He arose and smote the Philistines vntill his hand was weary, and his hand's clawe vnto the sword: and the Lord gaue great victory the same day, and the people returned after him onely to spoile.

11 After him was Shammah the sonne of Age the Hararite: for the Philistines assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistines.

12 But he stood in the midst of the field, and defended it, and slew the Philistines, so the Lord gaue him great victory.

13 Afterward, three of the thirtie captaines went downe, and came to Dauid in the harvest time vnto the cave of Adullam, and the hoste of the Philistines pitched in the valley of Rephaim.

14 And Dauid was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And Dauid longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty drake into the holte of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord.

17 And said, O Lord, bee it farre from mee, that I should doe this. Is not this the blood of the men that went in leopards of their hues: therefore he would not drinke it. These things did these three mighty men.

18 And Abishai the brother of Joab,

the sonne of Neriab, was chiefe among the thre, and hee lifted up his speare against three hundred, and slew them, and he had the name among the thre.

19 For he was most excellent of the thre, and was their captaine, but he attained not vnto the first thre.

20 And Benaiah the sonne of Nehobad the sonne of a valiant man, which had done many actes, and was of Razziel, slew two strong men of Gath: he went downe also, and slew a lyon in the midst of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Nehobad, and had the name among the three worthies.

23 Hee was honourable among the thre, but hee attained not to the first thre: and Dauid made him of his counsell.

24 Abishai the brother of Joab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shamnah the Harodite: Eltha the Harodite:

26 Heley the Gathite: Iza the sonne of Ikheze the Thokite:

27 Abiezer the Anetothite: Abdonai the Umlathite:

28 Salmon an Abodite: Baharai the Aetophathite:

29 Heleb the sonne of Baanah a Aetophathite: Ittai the sonne of Ribai of Geth of the children of Benjamin:

30 Renabai the Irathonite: Hiddai of the river of Gaath:

31 Abishai the Ardathite: Azmaneth the Barumite:

32 Elhobai the Shaalbonite: of the sonnes of Israhel Jonathan:

33 Shammah the Hararite: Abiam the sonne of Shabar the Hararite:

34 Elhobai the sonne of Abathai the sonne of Baachabai: Eliam the sonne of Abichophel the Elomite:

35 Hozai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Maibam of Zobab: Bani the Gadite:

37 Zelek the Ammonite: Baharai the Berrothite, the armour-bearer of Joab the sonne of Neriab:

38 Ira the Ithelite: Gareb the Ithelite:

39 Uriah the Hittite, &c. (seen in all)

CHAP. XXII

1 Dauid canserth the people to be numbered, so He repented, and sought to fall into Gods hands. 15 Samson is an (and) perisb with the pestilence.

And the wrath of the Lord was againe kindled against Israel, and hee moved Dauid against them, in that hee said, Go, number Israel and Iudah.

2 For the King said to Joab the captaine of the host, which was with him, See presently now thou wilt see the tribes of Israel, from Dan euen to Berseba, & number yet

R 2

b Meaning, he saith nothing but by the motion of Gods Spirit.

c Which groweth quickly, and faded soon.

d But that my kingdome may continue for euer according to his promise.

e As one of the King's counsell.

f Chron. 11. 13. Or, assailed with danger of their lives.

g Meaning, fled from the battell. h By a crampe which came of weariness, and straining.

i Chron. 11. 27.

j Who hath neither respect to many nor few, when he will shew his power.

k Or, gouts.

l Being overcome with weariness, and thirst.

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

l Chron. 11. 30.

Or, Ith-bai.

Or, assembly man. Which was big as a weavers beame, i. Chron. 11. 23.

m He was more valiant then the 30, that follow, and not so valiant as the six before.

Chap. 2. 18.

n Chron. 11. 27. Or, Pelamite. n. Divers of these had two names, as appeareth, i. Chron. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord persecuted Sathan, as mentioned Sathan, i. Chron. 21. 1.

The people numbered:

c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people, Exod. 30. 1. 2. num. 2. 3.

the people, that I may know the number of the people.

3 And Joab said unto the King, The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings word prevaileth against Joab and against the captains of the host: therefore Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer, at the right side of the citie that is in the mids of the valley of Gad and toward Jazer.

6 Then they came to Gilead, and to Tagim-hodshi, so they came to Dan Arah, and to about to Sidon.

7 And came to the fortreffe of Tyzus, and to all the cities of the Whitites, and of the Canaanites, and went toward the South of Judah, even to Beer-sheba.

8 So when they had gone about all the land, they returned to Jerusalem at the end of nine moneths and twentieth dayes.

9 And Joab deliuered the number and summe of the people unto the King: and there were in Israel eight hundred thousand strong men that draw swords, and the men of Judah were five hundred thousand men.

10 Then Dauids heart smote him, after that he had numbered the people: and Dauid said unto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of the servant: for I have done very foolishly.

11 And when Dauid was up in the morning, the word of the Lord came unto the Prophet Gad, Dauids seer, saying,

12 Go, and say unto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to Dauid, and shewed him, and said unto him, Wilt thou that I seuen yeeres famine come upon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: now abuse thee, and see what answer I shall give to him that sent me.

14 And Dauid sayd unto Gad, I am in a wonderfull strait: let us fall now into the hand of the Lord (for his mercies are

I I. Samuel. The plague. Dauids repentance.

great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, even to the time appointed: and there dyed of the people from Dan even to Beer-sheba, seventy thousand men.

16 And when the Angel streched out his hand upon Jerusalem to destroy it, the Lord repented of the euill, and said to the Angel that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And Dauid spake unto the Lord, (when he saw the Angel that smote the people) and said, Behold, I have sinned, yea, I haue done wickedly: but these sheepe, what haue they done? Let thine hand, I pray thee, be against mee, and against my fathers house.

18 So Gad came the same day to Dauid, and said vnto him, Go up, reare an altar vnto the Lord in the threshing flooe of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went up as the Lord had commanded.

20 And Araunah looked, & saw the King and his seruants coming toward him, and Araunah went out and bowed himself before the King on his face to the ground.

21 And Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing flooe of thee, for to build an Altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charots, and the instruments of the oxen for wood.

23 (All these things did Araunah as a King giue vnto the King, and Araunah said vnto the King, The Lord thy God be favourable vnto thee.)

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God, of that which doth cost me nothing. So Dauid bought the threshing flooe and the oxen for sixty shekels of silver.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the country to the other,

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k David saw not the iust cause why God plagued the people, and therefore he offered him self to Gods corrections, as the only cause of this euill.

l Called also Ornan, 1. Chro. 21. 10.

m That is, abundantly, for some write, he was king of Ierusalem before Dauid was the tower.

n Some write, that every tribe gave 50. which make 600. or that afterwards he bought as much as came to 500 shekels, 1. Chro. 21. 25.

|| Or, ymer,

|| Or, to the nether land newly inhabited.

|| Or, Lor,

d According to Joabs count: for in all there were eleuen hundred thousand, 1.

Chron. 21. 5. e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1.

Chron. 21. 5. f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeeres more, 1. Chron. 21. 12.

The first booke of the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost seeth before our eyes, in this booke the variety and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Absolom, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then saoureth them, when his word is truly for sooth, verus essemus, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdomes vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two: whereof Iudah & Benjamin came to Roboam, and this was called the

the kingdom of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdom of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Amos keepeth Dauid in his extreme age, 5 Adonijah vsurpeth the kingdom, 30 Salomon is anointed King, 50 Adonijah fleeth to the altar.*

OW when King Dauid was old & stricken in yeeres, they couered him with clothes, but no hear came vnto him.

2 *Wherefore his seruants said vnto him, Let there be sought for my lord the king a young virgine, and let her stand before the king, and cherish him: and let berlie in the bedchamber, that my lord the king may get thee.*

3 *So they sought for a faire young maid throughout all the coastes of Israel, & found one Abisag a Shunammite, and brought her to the king.*

4 *And the maid was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.*

5 *Then Adonijah the sonne of Hagith exalted himselfe, saying, I will be king. And he gave him chariots and horsemen, and a little men to runne before him.*

6 *And his father would not displease him from his childhood, to say, Why hast thou done so? and hee was a very goodly man, and his mother bare him next after Salomon.*

7 *And hee tooke counsell of Iobab the sonne of Seruiab, and of Abiathar the Priest, and they helped forward Adonijah.*

8 *But Zadok the Priest, and Benaiab the sonne of Nehobad, and Nathan the Prophet, and Shimeon, and Kei, and themen of might which were with Dauid, were not with Adonijah.*

9 *Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.*

10 *But Nathan the Prophet, and Benaiab and the mighty men, and Salomon his brother he called not.*

11 *Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Hagith doeth reigne, and Dauid our lord knoweth it not?*

12 *Now therefore come, and I will now give thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.*

13 *Goe, and get thee in vnto king Dauid, and say vnto him, Willest not thou my lord, D king, sweare vnto thine handmaide, saying, Surely Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adonijah king?*

14 *Behold, while thou yet talkest these with the king, I also will come in after thee, and confirme thy words.*

15 *So Bathsheba went in vnto the*

king into the chamber, and the king was very old. And Abisag the Shunammite ministered vnto the king.

16 *And Bathsheba bowed and made obeisance vnto the king. And the king saide, What is thy matter?*

17 *And she answered him, My lord, thou swearest by the Lord thy God vnto thine handmaide, saying, Surely Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.*

18 *And behold, now is Adonijah king, and now my lord, D king, thou knowest it not.*

19 *And hee hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioad the captain of the host: but Salomon thy seruant hath hee not bid-*

den. 20 *And thou, my lord, D king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.*

21 *For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be reputed false.*

22 *And loe, while the yet talked with the king, Nathan also the Prophet came in.*

23 *And they tolde the king, saying, Behold, Nathan the Prophet. And when hee was come in to the king, hee made obeisance before the king vpon his face to the ground.*

24 *And Nathan said, My lord, D king, hast thou saide, Adonijah shall reigne after me, and hee shall sit vpon my throne?*

25 *For hee is gone downe this day, and hath slain many oxen and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the host, and Abiathar the Priest: and behold, they eat and drinke before him, and say, God saue king Adonijah.*

26 *But we thy seruant, and Zadok the Priest, and Benaiab the sonne of Nehobad, and thy seruant Salomon hath hee not called.*

27 *Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?*

28 *Then King Dauid answered, and said, Call me Bathsheba. And shee came in to the kings presence, and stood before the king.*

29 *And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersities,*

30 *That as I sweare vnto thee by the Lord God of Israel, saying, Surely Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so Salomon shall do this day.*

31 *Then Bathsheba bowed her face to Christ.*

i The king being worn with age could not attend to the affairs of the realme, and also Adonijah had many flatterers, which kept it from the king.

k And so put to death as wicked transgressors. *† Ebr. sinners.*

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

† Ebr. Let thy king Adonijah liue.

m Meaning that he ought in such affairs to enterprise nothing except he had consulted with the Lord.

n Moved by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

a Hee was about 70, yeere old, 3 Sam. 5. 4. b For his natural beate was worn away with trauels, *|| Or, from him.*

c Which citie was in the tribe of Issachar, as Iosh 19. 13.

d Reade 2 Sam. 15. 1. *† Ebr. aged.*

† Ebr. his words, were with Ioad. e They tooke his part and followed him.

† Or, the fountain.

f As the Cherethites and Pelethites.

3 Sam. 7. 4.

g For Adonijah will destroy thee and thy sonne if he reigne.

h By declaring such things, as may further the same.

the earth, and did reverence unto the King, and said, God save my lord King Dauid for ever.

32 ¶ And King Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada. And they came before the King.

33 Then the King said unto them, Take with you the servants of your lord, and cause Salomon my sonne to ride upon mine owne mule, and carie him downe to Gihon:

24 And let Zadok the Priest and Nathan the Prophet anoint him there King over Israel, and blow ye the trumpet, and say, God save King Salomon.

35 Then come ye after him, that he may come and sit upon my throne: and he shall bee King in my stead: for I have appointed him to be Prince over Israel, and over Judah.

36 Then Benaiah the sonne of Jehoiada answered the King, and said, So be it, and the Lord God of my lord the King ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne above the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelishtites went downe, and caused Salomon to ride upon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an holme of oyle out of the Tabernacle, and annointed Salomon: and they blew the trumpet, and all the people said, God save King Salomon.

40 And all the people came up after him, and the people piped with pipes, and reioyced with great joy, so that the earth rang with the sound of them.

41 ¶ And Adonijah and all the guests that were with him heard it: (and they had made an end of eating) when Iobab heard the sound of the trumpet, he said, What meaneth this noise which he heareth in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and saide to Adonijah, Alerey our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelishtites, and they have caused him to ride upon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet have annointed him King in Gihon: and they are gone up from thence with joy, and the citie is moved: this is the noise that ye have heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover, the Kings servants came to bless our lord King Dauid, saying,

God make the name of Salomon more famous then thy name, and exalt his throne above thy throne: therefore the King worshipped upon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, even in my sight.

49 Then all the guests that were with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the horns of the altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the horns of the altar, saying, Let King Salomon weare vnto mee this day, that hee will not slay his servant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, then shall not an haire of him fall to the earth, but if wickedness be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and hee came and did obeyance to King Salomon. And Salomon said unto him, Goe to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Iobab, Barzilai, and Shimei, 10 The death of Dauid, 17 Adonijah killeth Abiathar the Priest, 25 Hee is slaine, 35 Zadok was placed in Abiathars roome,

Then the dayes of Dauid were neere that he should die, and he charged Salomon his sonne, saying,

1 ¶ Goe the way of all the earth: bee strong therfore, and shew thyselfe a man.

2 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in every thing wherunto thou turnest thee,

3 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in truth with all their hearts and with all their soules, ¶ thou shalt not (saide hee) want one of thy posteritie vpon the throne of Israel.

4 Thou knowest also what Iobab the sonne of Jeruiah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Neri, and vnto Amasa the sonne of Iether whom hee slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feet.

5 Doe therefore according to thy wisdom, and let thou not his haire be dead downe to the graue in peace.

6 But shewe kindness vnto the sonnes of Barzilai the Gileadite, and let them bee among them that eat at thy table: for so

He gave God thanks for the good successe,

Which Dauid his father had built in the floore of Araunah, as 2 Sam. 24.25.

o Meaning, the Kings seruants, and such as were of his guard,

† Ebr. commanded.

† Ebr. sayse.

p Wherewith they accustomed to annoint the Priests and the holy instruments, Exod. 30.35. I Ebr. brake.

† Ebr. a man of power.

q He praised Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation and so did beat downe his pride.

r To salute him and to pray, and praise God for him.

a I am ready to die, as all men must. b He sheweth how hard a thing it is to gouerne, and that none can doe well except he obey God. Dent. 32.9. 10/b. 1.7. 11 Or doe wistly. c And without hypocrisie. 2 Sam. 7.12. † Ebr. a man shall not be cut off to thee from off the throne. 2 Sam. 3.27. 2 Sam. 30.10. d He shed his blood in time of peace, as if there had beene warre. e Hee put the bloody sword into his sheath. 2 Sam. 19.31. f That is, they dealt mercifully with me.

so they came to mee when I fled from Abi-
lom his brother.

2 Sam. 16. 5.

8 ¶ And behold, with thee is Shimei
the sonne of Gera, the sonne of Benimi, of
Bahurim, which cursed mee with an horri-
ble curse in the day when I went to Baba-
naim: but hee came downe to meete mee
at Iordan, and I swore to him by the
Lords laying, I will not slay thee with the
sword.

2 Sam. 19. 23.

9 But thou shalt not count him innocent:
for thou art a wise man, and knowest what
thou oughtest to doe unto him: therefore thou
shalt carie his heare head to goe downe to
the grave with a blood.

g Let him be
punished with
death: looke
verse 46.
Acts 2. 19.
and 13. 36.
2 Sam 5. 4 and
1 Sam 29. 26, 27.
1 Chron. 29. 23.

10 So Dauid slept with his fathers, and
was buried in the cite of Dauid.

11 And the dayes which Dauid reigned
upon Israel were forty yeeres: seven yeeres
reigned he in Hebron, and thirtie and thre
yeeres reigned he in Ierusalem.

12 ¶ Then saie Salomon vpon the
throne of Dauid his father, and his king-
dome was established mightily.

h For the feared
lest hee would
worke treason a-
gainst the king.

13 And Adonijah the sonne of Haggith
came to Bath-Sheba the mother of Salo-
mon, and she said, Commendest thou peace-
ably? And he said, Yea.

14 He sayd moreover, I haue a suite vnto
thee. And she sayd, Say on.

i In signe of
their fauour
and consent.

15 Then he sayd, Thou knowest that the
kingdome was mine, and that all Israel set
their faces on mee, that I should reigne:
howbeit the kingdome is turned away, and
is to my brethren: for it came to him by the
Lords.

† I haue not
my face to turne
away.

16 Now therefore I aske thee one request,
I beseech thee: And she sayd vnto him, Say
on.

17 And he sayd, Speake, I pray thee, vnto
Salomon the King. (for hee will not say
thee nay) that hee giue mee Abiathar the Shu-
nammitte to wife.

18 And Bath-Sheba sayd, Well, I will
speake for thee vnto the king.

k In token of
reuerence, and
that others by
his example
might haue her
in greater ho-
nour.

19 ¶ Bath-Sheba therefore went vnto
king Salomon, to speake vnto him for Ado-
nijah: and the king rose to meete her, and
bowed himselfe vnto her, and saie downe
on his throne: and hee caused a seate to be set
for the kings mother, and she sat at his right
hand.

20 Then she sayd, I desire a small request
of thee, I say mee not nay. Then the king sayd
vnto her, Aske on, my mother: for I will not
say thee nay.

21 She said then, Let Abiathar the Shu-
nammitte bee giuen to Adonijah thy brother
to wife.

22 But King Salomon answered and
sayd vnto his mother, And why dost thou
aske Abiathar the Shunammite for Adoni-
jah? Aske for him the kingdome also: for he
is mine elder brother, and hath for him both
Abiathar the Priest, and Ioab the sonne of
Zeruiah.

l Meaning, that
if he should haue
granted Abiathar,
which was so
deare to his fa-
ther, he would
afterward haue
aspired to the
kingdome.

23 Then King Salomon swore by the
Lords, saying, God doe so to me and more
also, if Adonijah hath not spoken this word
against his owne life.

24 Now therefore, as the Lords iurth, who

hath established mee, and set me on the throne
of Dauid my father, who also hath made me
an house, as hee promised, Adonijah shall
surely die this day.

2 Sam. 7. 12, 13

25 And king Salomon sent by the hand
of Benaiah the sonne of Jehoiada, and hee
slayd him: that hee died.

¶ Or, fell vpon him

26 ¶ Then the King sayd vnto Abiathar
the Priest, Goe to Anathoth vnto thine
owne fields: for thou art worthy of death:
but I will not this day kill thee, because
thou hast served the Arke of the Lords God be-
fore Dauid my father, and because thou hast
suffered in all, wherein my father hath bene
afflicted.

¶ Or, possitum,

† Ebra, man of

death.

¶ When hee had

before Abiathar,

2 Sam. 15. 24.

27 So Salomon cast out Abiathar from
being Priest vnto the Lords, that hee might
fulfill the words of the Lords, which hee spake
against the house of Eli in Shilo.

28 ¶ Then tidings came to Ioab: (for
Ioab had returned after Adonijah, but he
turned not after Abiathar) and Ioab fled
vnto the Tabernacle of the Lords, & caught
hold on the corners of the altar.

29 And it was told king Salomon, that
Ioab was fled vnto the Tabernacle of the
Lords, and behold, he is by the altar. Then
Salomon sent Benaiah the sonne of Jehoi-
ada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle
of the Lords, and sayd vnto him, Thus saith
the king, Come out. And he sayd, Nay, but
I will die here. Then Benaiah brought the
King word againe, saying, Thus sayd Ioab,
and thus hee answered me.

31 And the King sayd vnto him, Doe as
he hath sayd, and smite him, and burie him:
that thou maist take away the blood, which
Ioab shed causelesse, from mee and from the
house of my father.

32 And the Lords shall bring his blood
vpon his owne head: for hee smote two men
more righteous and better then he, and slew
them with the sword, and my father Dauid
knew not to wit, O Abner the sonne of Ner,
captaine of the hoste of Israel, and Amasai
the sonne of Iether, captaine of the hoste of
Judah.

33 Their blood shall therefore returne
vpon the head of Ioab, and on the head of
his seedes for euer: but vpon Dauid, and vpon
his seedes, and vpon his house, and vpon his
throne shall there bee peace for euer from the
Lords.

34 So Benaiah the sonne of Jehoiada
went up, and smote him, and slew him, and
hee was buried in his owne house in the wil-
dernesse.

35 And the King put Benaiah the sonne
of Jehoiada in his room: over the doore: and
the king set Zadok the Priest in the room
of Abiathar.

36 ¶ Afterward the king sent, and called
Shimei, and sayd vnto him, Build thee an
house in Ierusalem, and dwell there, and
depart not thence any whither.

37 For that day that thou goest out, and
passst ouer the riuer of Kidron, knowe a sin-
ner: that thou shalt die the death by blood:
thou shalt be vpon thine owne head.

38 And Shimei said vnto the king, The
thing

2 Sam. 2. 3, 35:

n Hee took

Adonijahs part

when hee would

haue vsurped the

kingdome, ch. 15.

1. 7.

o Thinking

to be saued by the

holinesse of the

place,

Exod. 21. 14.

For it was law-
full to take the
will murtherer
from the altar,

Exod. 21. 14.

2 Sam. 3. 27.

2 Sam. 10. 10.

q Ioab shall be

justly punished

for the blood

that hee hath

cruelly shed.

And so tooke

the office of the

high Priest from

the house of Eli,

and restored it

to the house of

Phinehas.

f Thus God appointeth the waies & means to bring his iust iudgements vpon the wicked,

h His courteous mind moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants,

u For though thou wouldest denie, yet thine owne conscience would accuse thee or reuiling & doing wrong to my father, 2 Sam. 16. 5. 2 Chron. 1. 1. x Because all his enemies were destroyed,

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord. c For his father had commanded him to obey the Lord, and walke in his waies, Chap. 3. 1. d For there the Tabernacle was, 2 Chron. 1. 3.

|| Or, as he walked,

thing is good: as my lord the King hath said, so will thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fledde away vnto Achish sonne of Pachaah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the orde of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes whereunto thine heart is pricke, that thou shalt do to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the King commanded Benasab the sonne of Jehoiada: who went out and smote him that he died. And the Kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wifdome. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the high places, because there was no house built vnto the Name of the Lord, vntill thoe dayes.

3 And Salomon loved the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the high places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Like what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when hee walked before thee in truth, and in righteousness, & in vpright-

ness of heart with thee: and thou hast kept for him this great mercy: and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong child, and know not how to goe out and in.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people, which cannot be told, nor numbered for multitude.

9 O Giue therefore vnto thy seruant an vnderstanding heart to iudge thy people, that I may discern betwene good & bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: for I haue giuen thee a wise and an vnderstanding heart, so that there shall be none like thee before thee, neither after thee: shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a dreame, and hee came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the King, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, sawe wee twaine.

19 And this womans sonne died in the night: for hee overlaid him.

20 And shee arose at midnight, and tooke my sonne from my side, while thine handmaid slept, and laid him in her bosom, and laid her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne lieth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine alive: thus they spake before the King.

23 Then

e Thou hast performed thy promise,

f That is, to haue my selfe in executing this charge of ruling,

2 Chron. 1. 10. || Or, seducers.

g Which are lo many in number,

h That is, that thine enemies should die,

Matth. 6. 33. || Or, hath bene none.

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

|| Or, vnto him.

k By this example it appeareth that God keeps promise with Salomon in granting him wifdome.

l Shee saile the quicke childe away, because she might both auoid the shame and punishment.

23 Then said the King, *Who said, This that I hear is my sonne, and the dead is thy sonne, and the other said, Nay, but the dead is thy sonne, and the living is my sonne.*

24 Then the King said, *"Bring mee a sword: and they brought out a sword before the King.*

25 And the King said, *Diuide yee the li-ving child in twaine, and giue the one halfe to the one, and the other halfe to the other.*

26 Then spake the woman, whose the li-ving child was, vnto the King, for her com- passion was kindled toward her sonne, and she said, *O my lord, giue her the liuing child, and I say him not: but the other said, Let it be neither mine nor thine, but diuide it.*

27 Then the King answered, and said, *Giue her the liuing child, and slay him not: this is his mother.*

28 And all Israel heard the iudgement which the King had iudged, and they feared the King: for they saw that the wisdome of God was in him to doe iustice.

CHAP. IIII.

1 The princes and rulers vnder Salomon. 22 The purveyance for his victuals. 26 The number of his horses. 32 His books and writings.

AS King Salomon was King ouer all Israel.

2 And these were his princes, *Azariah the sonne of Zadok the Priest,*

3 *Eliphaz and Ahiah the sonnes of Shisha, scribes, Iehohaphat the sonne of Ahitub, the recorder,*

4 *And Benaiab the sonne of Iehoiada was ouer the host, and Zadok and Abiathar Priests.*

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend.

6 And Ahishar was ouer the household: and *Adoniram the sonne of Adna was ouer the tribute.*

7 And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Manasse, and in Scharaim, and Beth-shean, and in Elon, and Beth-hanan:

10 The sonne of Hesei in Akraboth, to whom pertained Sorboth, and all the land of Iephrah:

11 The sonne of Abinadab in all the region of Dor, which had Ephath the daughter of Salomon to wife:

12 Baana the sonne of Ahitub in Ga-nach, and Megiddo, and in all Beth-shean, which is by Sarcana beneath Izeel, from Beth-shean, to Beth-meholab, euen till beyond ouer against Jokmaim:

13 The sonne of Gomer in Ramoth Gilead, and his were the townes of Jair, the sonne of Manasse: which are in Gilead, and vnder him was the region of Iezob, which is in Bashan: therelike great cities with walls and barres of brasse.

14 Abinadab the sonne of Iezobad to Bathanaim:

15 Ahimay in Naphtali, and her tooke Balmach the daughter of Salomon to wife:

16 Baanah the sonne of Nephai in Asher and in Ioth:

17 Iehohaphat the sonne of Barnab in Machar:

18 Shimeel the sonne of Elab in Benjamin:

19 Geber the sonne of Uri in the coun-try of Gilead the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the land of the sea in number, eating, drinking, and making merry.

21 And Salomon reigned ouer all king- domes, from the Euer vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Solo- mon all the dayes of his life.

22 And Salomons victuals for one day, were thirtie measures of fine flower, and threescore measures of meale:

23 Ten fat oxen, and tweentie oxen of the pasture, and an hundred sheeps, beside harts, and bucks, and bugles, and fat boules.

24 For he ruled in all theregion on the o- ther side of the riuer, from Euphrat euen vnto Egipt, ouer all the kings on the other side the euern: and he had peace round about him on euery side.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from Dan euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had forty thousand stables of horses for his chariots, and twelue thousand horsemen.

27 And the officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto the place where the officers were, euery man accord- ing to his charge.

29 And God gaue Salomon wis- dome and vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdome excelled the wisdome of all the children of the East, and all the wisdome of Egypt,

31 For he was wiser then any man: yea, then were Ethan the Guesbite, then He-man, then Chalkol, then Darda the sonnes of Babel: and her was famous the know- ledge of all nations round about.

32 And Salomon make thre thousand pillars: and his longes were a thousand and foure.

33 And he spake of trees, from the cedar trees that in Lebanon, euen vnto the hy- slope that springeth out of the walls: he spake also of beastes and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomon, from all things of the earth, while he had heard of his wisdom.

e Salomon ob- served not the diuision that Io- shua made, but diuided it, as might best serue for his purpose.

f They liued in all peace and securitie.

g which is Eu- phrates.

† Ebr. Corim.

|| Or, Gala, h For they were all tributaries, vnto him.

i Thoroughout all Israel.

2. C. lxxv. 9. 25.

Exodus. 47. 14.

15. 16.

k meaning great vnderstandings.

and able to com- prehend all things.

l To wit, the philosophers,

and astro- nomers, which were iudged

most wise.

m Which for the most part are

thought to haue perished in the

captiuitie of Ba- bylon.

n From the highest to the

lowest.

CHAP.

m Except God giue Iudges vnderstanding, the impudence of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather eniurene rig- our of the law, then to see her child cruelly slaine.

a That is, his chiefe officers. b He was the sonne of Achimais, and Za- doks nephew. c Not Abiathar whom Salomon had put from his office, Chap. 2. 27. but another of that name. Chap. 5. 14.

|| Or, Elam in Beth-shean.

|| Or, so the plains.

d Which townes bare thairs name because he tooke them of the Ca- manites, Num. 32. 41.

CHAP. V.

¹ Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. ⁶ Hee prepareth stuffe for the building. ¹³ The number of the workemen.

|| Or, 20.

AND Hiram king of Tyre sent his servants unto Salomon, (for hee had heard that they had anointed him King in the rounne of his father) because Hiram had ever loved David.

2. Chron. 2. 3.

² Also Salomon sent to Hiram, saying, ³ Thou knowest that David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side. untill the Lord had put them under the soles of his feet.

|| Or, his enemies.

⁴ But now the Lord my God hath given mee rest on every side, so that there is neither adversary nor cull to resist.

⁵ And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy sonne, whom I will set upon thy throne: hee, hee shall build an house unto my name.

⁶ Now therefore command, that they bring me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according unto all that thou shalt appoint: for thou knowest that there are none among us that can hew timber like unto the Sidonians.

⁷ And when Hiram heard the words of Salomon, hee rejoyced greatly, and said, Blessed bee the Lord this day, which hath given unto David a wise sonne over this mighty people.

⁸ And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest unto mee, and will accomplish all thy desire concerning the cedar trees and firre trees.

⁹ My servants shall bring them downe from Lebanon to the sea: and I will convey them by sea // in caddes unto the place that thou shalt shew me, and will cause them to be discharged there, & thou shalt receive them: now thou shalt doe me a pleasure to minister food for my family.

¹⁰ So Hiram gave Salomon cedar trees, and firre trees, even his full desire.

¹¹ And Salomon gave Hiram twentie thousand measures of wheat for food to his household, and twentie measures of // beaten oyle. Thus much gave Salomon to Hiram yere by yere.

¹² And the Lord gave Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon, and they two made a covenant.

¹³ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

¹⁴ Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And Adoniram was over the summe.

¹⁵ And Salomon had teneth thousand that bare burdens, and fourscore thousand

masons in the mountaine,

¹⁶ Besides the officers whom Salomon appointed over the worke, even three thousand and three hundred, which ruled the people that wrought in the worke.

¹⁷ And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, even hewed stones.

¹⁸ And Salomons workemen and the workemen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

¹ The building of the Temple, and the forme thereof. ¹² The promise of the Lord to Salomon.

AND in the foure hundredth & fourscore Ayere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon over Israel, in the moneth Zif (which is the second moneth) hee built the house of the Lord.

² And the house which King Salomon built for the Lord, was threescore cubites long, & twenty broad, and thirtie cubites high.

³ And the porch before the Temple of the house was twenty cubites long according to the breadth of the house, and ten cubites broad before the house.

⁴ And in the house hee made windows, // broad without, and narrow within.

⁵ And by the wall of the house hee made galleries round about even by the wall of the house round about the Temple and the oracle, and made chambers round about.

⁶ The nethermost gallery was five cubites broad, and the middlemost six cubites broad, and the chiefeft ten cubites broad, for hee made cells round about without the house, that the beames should not be fastened in the wallies of the house.

⁷ And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house while it was in building.

⁸ The doore of the middle chamber was in the right side of the house, and men went by with winding staires into the middlemost, & out of the middlemost into the chiefeft.

⁹ So hee built the house and finished it, and filled the house, being vaulted, with steele of cedar trees.

¹⁰ And hee built the galleries upon all the wall of the house of five cubites height, and they were layned to the house with beames of cedar.

¹¹ And the word of the Lord came to Salomon, saying,

¹² Concerning this house which thou buidest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandments, to walke in them, then will I performe unto thee my promise, which I promised to David thy father.

¹³ And I will dwell among the children of Israel, and will not forsake my people Israel.

¹⁴ So Salomon built the house, and finished it,

|| Or, masters of the worke.

f The Hebrew word is, Giblin, which some say were excellent masons.

2. Chron. 3. 1.

a Which moneth containeth part of April, and part of May.

b Whereby is meant the Temple & the oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

|| Or, to open and to close.

d Whence God spake betwene the Cherubims, called also the most holy place.

e Which were certaine floures coming out of the wall as floures for the beames to rest upon.

|| Or, galleries.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

2. Sam. 7. 13.

g According as hee promised to Moyses, Exodus 35. 23.

b Meaning, unto the roof which was also tiled.

i For when he spoke of the house in the first verse, he meant both the oracle and the Temple.

h Or, wild cucumber. k That is, in the northward place of the house.

l Or, he drew seven chapels of gold before.

l Meaning, the Altar of incense, Exod. 30. 1. Or, pour tree.

land, 15. 10.

m For the other which Moles made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great finnes.

n So that the fashion of the carved works might still appear.

15 And built the walls of the house within, with boards of cedar tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boards of Cedar, from the floor to the wall, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was forty cubites long.

18 And the Cedar of the house within was carved with knops, and grauen with flowers: all was Cedar, so that no stone was seen.

19 ¶ Also hee prepared the place of the oracle in the midst of the house within, to set the Arke of the Covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites high, and he covered it with pure gold, and covered the Altar, with Cedar.

21 So Salomon covered the house within with pure gold: and hee shut the place of the oracle with chains of gold, and covered it with gold.

22 And hee overlaid all the house with gold, untill all the house was made perfect. Also hee covered the whole Altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of Olive tree, ten cubits high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings, unto the uttermost part of the other of his wings, were tenne cubites.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure, and one size.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall, and their other wings touched one another in the midst of the house.

28 And hee overlaid the Cherubims with gold.

29 And hee carved all the wall of the house round about with grauen figures of Cherubims, and of palme trees, and grauen flowers within and without.

30 And the floor of the house he covered with gold within and without.

31 And in the entering of the oracle hee made two doors of olive tree: and the upper post, and side posts were five square.

32 The two doors also were of olive tree, and hee graven them with graving of Cherubims and palme trees, and grauen flowers, and covered them with gold, and layde rhinne gold upon the Cherubims and upon the palme trees.

33 And so made he for the doors of the Tem-

ple, postes of olive tree four square.

34 But the two doors were of firre tree, the two sides of the one door were round, and the two sides of the other door were round.

35 And hee graven Cherubims and palme trees, and carved flowers, and covered the carved work with gold finely wrought.

36 ¶ And hee built the court within with three rows of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord layde in the month of Zil:

38 And in the eleventh yeere in the month of Bul, (which is the eighth moneth), hee finished the house with all the furniture thereof, and in every point: so was hee seven yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which hee made for the Temple.

But Salomon was building his owne house thirteene yeeres, and finished all his house.

2 Hee built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirte cubites high upon four rows of cedar pillars, and cedar beames were laid upon the pillars.

3 And it was covered above with cedar upon the beames, that lay on the fourty and five pillars, sitteene in a row.

4 And the windows were in three rows, and window was against window in three ranks.

5 And all the doors, and the side postes with the windows were four square, and window was over against window in three ranks.

6 And hee made a porch of pillars fifty cubites long, and thirte cubites broad, and the porch was before them, even before them were thirty pillars.

7 ¶ Then hee made a porch for the throne, where hee sate, even a porch of indgement, and it was hewed with cedar from pavement to pavement.

8 And in his house where hee dwelt, was an other hall more inward than the porch, which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom hee had taken to wife) like unto this porch.

9 All these were of costly stones, hewed by measure, and graven with fawes within and without, from the foundation unto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubites.

11 Above also were costly stones, squared by rule, and boards of cedar.

12 ¶ And the great Court round about the great court of was with three rows of hewed stones, and Salomons house a rowe of cedar beames: so was it to the wall recovered.

|| Or, folding.

o Where the priests were, and was thus called in respect of the great court, which is called, Acts 3. 1. the porch of Salomon, where the people used to pray. p Which conteineth part of October. & part of Nouember.

Chap. 9. 10.

a After he had built the temple.

b For the beauty of the place, and great abundance of cedars trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house hee lived in summer for pleasure and recreation.

c There were as many and like proportion on the one side as on the other, and as many and even three in a rowe one oboue another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap. 3. 1.

|| Or, precious.

f Which were rest and stayes for the beames to lie vpon.

|| Or, frame.

g From the foundation upward.

h As the Lords house was built, so was this: only.

i The great court of was with three rows of hewed stones, and Salomons house a rowe of cedar beames: so was it to the wall recovered.

¶ Or, 2or.

i Thus when God will haue his glory set forth, he saileth forth, men, and giueth them excellent gifts for the accomplishment of the same, Exod.

31. 3. 3.
¶ Ebr. the second.
¶ Or, pomele.

¶ Or, cordes like chaines.

k As was seene commonly wrought in costly porcel.
¶ Or, row. 4 about the middle.
¶ Or, beyond.
¶ Ebr. the second.
l Which was in the inner court betweene the Temple and the oracle.
m That is, he wil stablish, to wit, his promise toward his house.
n That is, in strength: meaning, the power thereof shall continue.
o So called for the hugeness of the vessel.
3. Chron. 4. 3.

¶ Or, a phane.
p Bath and Ephraim seeme to be both one measure, Ezek. 45. 11. every Bath contained about ten pottels.

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and set one Hiram out of Tyus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyus, and wrought in brasse: hee was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to king Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was thirtie cubites, and a third of twelue cubites did compass it either of the pillars.

16 And hee made two chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was sine cubites, and the height of the other chapter was sine cubites.

17 Hee made grates like networke, and wroughten worke like chaines for the chapters that were on the top of the pillars, euen seven for the one chapter, and seven for the other chapter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate, to couer the chapters that were vpon the top. And thus did hee for the other chapter.

19 And the chapters that were on the top of the pillars, were after thislike worke in the porch, four cubites.

20 And the chapters vpon the two pillars had also about, ouer against the belly within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon it either of the chapters.

21 And hee set vpon the pillars in the porch of the Temple. And when hee had set vpon the right pillar, he called the name thereof Iachin: and when hee had set vpon the left pillar, he called the name thereof Boaz.

22 And vpon the toppe of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And hee made a molten sea ten cubites wide from brimme to brimme, round in compass, and sine cubites high, and a line of thirtie cubites did compass it about.

24 And vnder the brimme of it were knops like wilde Cucumers compassing it round about, tenne in one cubite, compassing the sea round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the South, and three toward the North, and three toward the East: and the sea stood aboue vpon them, and all their hinder parts were inward.

26 It was an hand bredd thick, and the brimme thereof was like the worke of the brimme of a cup with flowers of lillies: it contained two thousand Baths.

27 ¶ And hee made ten bases of brasse, one base was foure cubites long, and foure cubits broad, and three cubites high.

28 ¶ And the worke of the bases was on

this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were Lions, bulles, and Cherubims: and vpon the ledges there was a base about: and beneath the Lions and bulles, were additions made of thimne worke.

30 And euery base had foure brasse wheelles, and plates of brasse: and the foure corners had vnderletters: vnder the caldron were vnderletters molten at the side of euery addition.

31 And the mouth of it was within the chapter and about, to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen worke, whose borders were foure square, and not round.

32 And vnder the borders were foure wheelles, and the axeltrees of the wheelles ioyned to the base: and the height of a wheelle was a cubite and halfe a cubite.

33 And the fashion of the wheelles was like the fashion of a charer wheelle, their axeltrees, and their naues, and their fellos, and their spokes were all molten.

34 And foure vnderletters were vpon the foure corners of one base: and the vnderletters thereof were of the base it selfe.

35 And in the toppe of the base was a round compass of halfe a cubite he round about: and vpon the top of the base the ledges thereof, and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, Lions, and palme trees on the side of euery one, and additions round about.

37 Thus made hee the ten bases, they had all one casting, one measure, and one size.

38 ¶ Then made hee tenne caldrons of brasse, one caldron contained foure Barthes: and euery caldron was foure cubites, one caldron was vpon one base throughout the tenne bases.

39 And hee set the bases sine on the right side of the house, and sine on the left side of the house. And hee let the Sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basins, and basins: and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars.

42 And foure hundred pomegranates for the two grates: ten two rowes of pomegranates for euery grate to couer the two bowles of the chapters that were vpon the pillars.

43 And the ten bases, and ten caldrons vpon the bases.

44 And the sea, and twelue bulles vnder that sea,

45 And

¶ Ebr. shoulder.

q The mouth of the great bowl or frame entered into the chapter or pillar that bare vp the caldron.

¶ Or, rings.

r Which was called the pillar, chapter, or final base, wherein the caldron stood.

s To keepe waters for the sacrifice.

t To wit, in the Temple or Sanctuary.

¶ The Kohanim, Numb.

d They them on so farre might be for they not pull altogether

n by this name
also. He am a
king of Tyrus
was called.

¶ Or, blacke earth.

¶ This was done
according to the
forme that the
Lord prescribed
unto Moles in
Broden.

¶ Some take this
for a meane in-
struction of mal. cke.

2 Chron. 5. 2.

1 Chron. 5. 2.

¶ Elr. Salomon.
a For David
brought it from
Obed-edom,
and placed it in
the Tabernacle
which he had
made for it.

2 Sam. 6. 17.
b Containing
part of Septem-
ber, and part of
October, in the
which month
they held three
solenne feasts,
Numb. 29. 1.

¶ That is, the
Kohartites,
Numb. 4. 5.

¶ They drew
them onely out
so farre as they
might be seene
for they might
not pull them
altogether out,
Exod. 25. 15.

45 And pots, and besoms, and basons:
and all the vessels, which Salomon made to
King Salomon for the house of the Lord,
were of shining brass.

46 In the plain of Jordan did the King
call them in clay betweene Succoth and
Zartban.

47 And Salomon left to weigh all the
vessels because of the exceeding abundance,
neither could the weight of the brass be coun-
ted.

48 So Salomon made all the vessels that
pertained unto the house of the Lord, the
golden altar, and the golden table, whereon
the shewbread was,

49 And the candlestickes, five at the right
side, and five at the left, before the Oracle of
pure gold, and the flowers, and the lampes,
and the snuffers of gold,

50 And the bowles, and the hookes, and
the basins, and the spoones, and the almysses
of pure gold, and the binges of gold for the
doores of the house within, even for the most
holy place, and for the doores of the house,
to wit, of the Temple.

51 So was finished all the worke that
King Salomon made for the house of the
Lord, and Salomon brought in the things
which David his father did dedicate: the
silver and the gold, and the vessels, and laid
them among the treasures of the house of
the Lord.

CHAP. VIII.

4 The Arke is borne in the Temple, 10 A cloud sit-
teth in the Temple, 14 The King blesseth the people.

¶ When King Salomon assembled the El-
ders of Israel, even all the heads of the
tribes, the chiefe fathers of the children of
Israel unto him in Jerusalem, for to bring
by the Arke of the Covenant of the Lord
from the city of Daulu which is Zion.

2 And all the men of Israel assembled
unto King Salomon at the feast in the mo-
neth of Ethanim, which is the seventh mo-
neth.

3 And all the Elders of Israel came, and
the Priestsooke the Arke.

4 They bare the Arke of the Lord, and
they bare the Tabernacle of the Congrega-
tion, and all the holy vessels that were in the
Tabernacle, those did the Priests and Le-
uites bring up.

5 And King Salomon and all the Con-
gregation of Israel, that were assembled un-
to him, were with him before the Arke, offer-
ing sheepe and beemes, which could not be
told, nor numbered for multitude.

6 So the Priests brought the Arke of
the Covenant of the Lord unto his place, in-
to the Oracle of the house, into the most holy
place, even under the wings of the Cheru-
bins.

7 For the Cherubims stretched out their
wings over the place of the Arke, and the
Cherubims covered the Arke, and the bars
thereof about.

8 And they drew out the barres, that
the ends of the barres might appear out of
the Sanctuary before the Oracle, but they

were not seene without, and there they are
unto this day.

9 Nothing was in the Arke save the two
tables of stone which Moses had put there
at Ioreb, where the Lord made a Covenant
with the children of Israel, when he brought
them out of the land of Egypt.

10 And when the Priests were come out
of the Sanctuary, the cloud filled the house
of the Lord.

11 So that the Priests could not stand to
minister, because of the cloud: for the glory
of the Lord had filled the house of the Lord.

12 Then spake Salomon, the Lord be
salue, that wee would dwell in the darke
cloud.

13 I have built thee an house to dwell in,
an habitation for thee to abide in: for ever.

14 ¶ And the King turned his face, and
blessed all the Congregation of Israel: for
all the Congregation of Israel stood there.

15 And he laide, Blessed be the Lord God
of Israel, who spake with his mouth unto
David my father, and hath with his hand
fulfilled it, saying,

16 Since the day that I brought my peo-
ple Israel out of Egypt, I chose no city of all
the tribes of Israel, to build an house that
my Name might be there: but I have cho-
sen David to be over my people Israel.

17 And it was in the heart of David my
father to build an house to the Name of the
Lord God of Israel.

18 And the Lord said unto David my fa-
ther, Whereas it was in thine heart to build
an house unto my Name, thou didest well,
that thou wast so minded:

19 Nevertheless, thou shalt not build the
house, but thy sonne, that shall come out of
thy loynes, he shall build the house unto my
Name.

20 And the Lord hath made good his
word that he spake, and Samson dwelt in the
house of David my father, he sat on the throne
of Israel, as the Lord promised, and have
built the house for the Name of the Lord
God of Israel.

21 And I have prepared therein a place
for the Arke, wherein is the Covenant of the
Lord which he made with our fathers, when
he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before the
altar of the Lord in the sight of all the Con-
gregation of Israel, and stretched out his
hands toward heaven,

23 And said, O Lord God of Israel,
there is no God like thee in heaven above, or
in the earth beneath, thou that keepest cou-
enant mercie with thy servants that walke
before thee with a all their heart.

24 Thou that hast kept with thy servant
David my father, that thou hast promised
him: for thou spakest with thy mouth, and
hast fulfilled it with thine hand, as appea-
reth this day.

25 Therefore now Lord God of Is-
rael, keepe with thy servant David my
father that thou hast promised him, say-
ing, Thou shalt not want a man in my
sight to sit upon the throne of Israel: so
that

¶ For it is like
that the enemies
when they had
the Arke in their
hands, tooke a-
way the rod of
Aaron, and the
pot with Man,
Exod. 40. 34.

2 Chron. 6. 11

¶ He spake ac-
cording to the
tenor of Gods
promise, which
was condition-
ally that they
should serve him
aright.

2 Sam. 7. 8.

¶ Elr. confirmed.

¶ The two ta-
bles wherein the
articles of the
Covenant were
written.
2 Chron. 6. 13.

2 Mac. 2. 8.

h Unfaithfully,
and without all
hypocrisie.

Chap. 2. 4.

that thy children take heed to their way, that they walk before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be blessed, which thou spakest unto thy servant David my father.

i He is ravished with the admiration of Gods mercies, who being incomprehensible & Lord over all, will become familiar with men,

27 Is it true in deed that God will dwell on the earth? behold, the heavens, and the heavens of heavens are not able to containe thee: how much more unable is this house that I have built?

28 But haue thou respect vnto the prayer of thy servant, and to his supplication. O Lord my God, to heare the crye and prayer which thy servant prayeth before thee this day:

Dmt. 13. 12,

29 That thine eyes may be open toward this house, night and day, euen toward the place wherof thou hast said, "My Name shall be there: that thou mayest hearken, vnto the prayer which thy servant prayeth in this place.

h Or, from.

30 Weare thou therefore the supplication of thy servant, & of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

k To wit, the iudge or neighbor. i Ebr. the oath. l That is, make it knowen

31 O When a man shall trespass against his neighbour, and he lay upon him an oath to canse him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe, and iudge thy seruants, that thou condemne the wicked to bring his way upon his head, and iustifie the righteous, to giue him according to his righteousness.

m Acknowledge thy iust iudgement, and praise thee.

33 O When the people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confess thy Name, and pray and make supplication vnto thee in this house,

n So that there be a drought to destroy the fruits of the land,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

35 O When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confess thy Name, and turne from their sinne when thou dost afflict them,

† Ebr. in the land of their gates.

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherit.

o For such are most meete to receiue Gods mercies,

37 O When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemy shall beleage them in the cities of their land, or any plague, or any sickness,

38 Then what prayer and supplication soeuer shall be made of any man or of all thy people Israel, when every one shall knowe the plague in his owne heart, and stretch forth his hands in this house,

39 Weare thou then in heauen, in thy dwelling place, and be mercifull, and doe and giue every man according to all his

wayes, as thou knowest his heart: (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake.

p He meaneth such as should be turned from their idolatry to iure the true God.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Weare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel: and that they may knowe that thy Name is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped. Dan. 6. 10,

44 O When thy people shall goe out to battell against their enemies by the way that thou shalt send them, and shall pray vnto the Lord, toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

45 Weare thou then in heauen their prayer and their supplication, and iudge their cause.

|| Or, maintain their right. a. Chron. 6. 36. eccles. 7. 32. 1. ioh. 1. 10,

46 If thy sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away captiues vnto the land of the enemies, either farre or neere.

47 Yet if they turne againe vnto their heart in the land (to the which they be carried away captiues) and returne and pray vnto thee in the land of them that carried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

|| Or, if they repent.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

r Though the Temple waite chiefe place of prayer, yet in cludeth not that being le with necessity, call vpon him in other places. f As Daniel did. Dan. 6. 10,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and iudge their cause.

|| Or, use thy wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pittie and compassion on them.

t He understood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy servant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou dost separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy servant, when thou broughtest out

and slew the Canaanites that dwelt in the cities, and gave it for a present unto his daughter, Salomons wife.

17 ¶ Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamar in the wilderness of the land,

E Cities for his munitions of warre.

19 And all the cities of store, that Salomon had, cum cities for charers, and cities for holers, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion.)

H These were as bondmen, and payed what was required, either labor or money.

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries unto this day.

Job. 25. 39.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his servants, and his princes, and his capitaines, and rulers of his charers, and his holersmen.

23 These were the princes of the officers, that were over Salomons worke: even thre hundredth and sixtie, and they ruled the people that wrought in the worke.

I The overseers of Salomons worke were divided into three parts: the first contained 3300, the second 330, and the thirde 350, which were Israelites: so here are concerned the two last parts, which make 550. looker 2. Chron. 8. 10.

24 ¶ And Pharaohs daughter came by from the city of Dauld unto the house which Salomon had built for her: then did he build a Pillor.

25 And thre yere did Salomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord: and hee burnt incense upon the altar, that was before the Lord, when hee had finished the house.

K In the 2. Chro. 8. 18, is made mention of 30 more, which seeme to have bene employed for their charges.

26 ¶ Also King Salomon made a naule of ships in Ezion-geber, which is beside Eloth, and the brinke of the Red Sea, in the land of Edom.

27 And Hiram sent with his naule his servants that were Phoenicians, and had knowledge of the Sea, with the servants of Salomon.

28 And they came to Ophir, and fet from thence foure hundredth and twenty talents of gold, and brought it to king Salomon.

CHAP. X

¶ The Queene of Sabs cometh to heare the wisdom of Salomon: 18 His royal throne: 23 His power and magnificence.

2. Chron. 9. 1. math. 3. 24. Luke 11. 31.
A Tolephus faith what the was Queene of Ethiopia, and that Sheba was the name of the chief citie of Merce, which is an yland of Ethiopia.

¶ And the Queene of Sheba, hearing the fame of Salomon (concerning the name of the Lord) came to pique him with hard questions.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweet odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart:

3 And Salomon declared unto her all her questions: nothing was hid from the king, which hee reponed not unto her.

4 ¶ Then the Queene of Sheba saw all Salomons wisdom, and the house that hee had built,

5 And shee meat at his table, and the sitting of his servants, and the cheer of his minislers, and their apparel, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and shee was greatly astonished.

b That is, the whole order, and trade of his boule.

† Eze. there was no more turne to her,

6 And shee said unto the king, It was a true word that I heard in mine own land of thy sayings, and of thy wisdom.

7 ¶ Nowe I defended not this report, till I came, and had seene it with mine eyes: but for, the one halfe was not told me: for thou hast more wisdom and prosperitie, then I have heard by report.

8 Happie are thy men, happie are these thy servants, which stand ever before thee, and heare thy wisdom.

c But much more happie are they which heare the wisdom of God revealed in his word.

9 Blessed be the Lord thy God, which loved thee, to set thee on the throne of Israel, because the Lord loved Israel for ever, and made thee king, to doe equity and righteousness.

10 And shee gave the King sixscore talents of golde, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours as the Queene of Sheba gave to King Salomon.

d It is a chiefe signe of Gods favour, when godly and wise men sit in the throne of wisdom.

e Things which are appointed, 2. Chron. 9. 14

11 The navy also of Hiram (that caried gold from Ophir) brought likewise great plenty of Almuggin trees from Ophir, and precious stones.

12 And the king made of the Almuggin trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggin trees, nor were any more sent unto this day.

13 And king Salomon gave unto the Queene of Sheba, whatsoever shee would aske, besides that which Salomon gave her, of his kingly liberalitie: so shee returned and went to her owne country, both shee, and her servants.

† Eze. by the bed of the King,

14 ¶ Also the weight of gold, that came to Salomon in one yere, was six hundredth thre score and fire talents of gold.

Exod. 25. 39

15 Besides that hee had of merchant men, and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the country.

16 And king Salomon made two hundredth targets of beaten gold: six hundredth shekels of gold went to a target:

f To wit, of the biaz, which is the great abundance of all things which led happie Chap. 7. 2.

17 And thre hundredth shekels of beaten gold, thre pound of gold went to one shekel: and the King put them in the house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Ivorie, and covered it with the best gold.

19 And the throne had six steps, and the top of the throne was round about, and there were six ayres on either side on the place of the throne, & two lions standing by the ayres.

g As the chary bowes, or plait to leane upon.

20 And there stood twelue lions on the six steps on either side: there was not the like made in any kingdom.

21 And all King Salomons drinking bricke were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing

nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the name of Ophir, wher the name of Ophir was in three places: the name of Ophir, and brought gold and silver, yvory, and apes and peacocks.

23 So king Salomon exceeded all the kings of the earth, both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and silver, and aromer, and sweet odours, horses, and mules, from peere to peere.

26 Then Salomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, and with the king at Jerusalem.

27 And the king gave silver in Jerusalem as houses, and fine cedar as the wild figges trees that grow abundantly in the plains.

28 Also Salomon had horses brought out of Egypt, and fine linen: for the king's chariots feeden the linen for a while.

29 There came by a went out of Egypt, some chariot worth five hundred shekels of silver: that is, one horse, an hundred and fifty, and thus they brought horses to all the kings of the world, and to the kings of Aram by their means.

CHAP. XI.

1 Salomon had a thousand wives and concubines, which bring him is solitary. 2 He God raise up aduersaries against him. 3 He death.

But king Salomon loved many outlandish women: both the daughter of Pharaoh, & the women of Moab, Ammon, Edom, Sion, and Tyre.

2 Of the nations, wherof the Lord had said unto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To chym, 1 Lay, dñ Salomon towe in love.

3 And he had seven hundred wives that were all princes, and three hundred concubines, and his wives turned away his heart.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of David his father.

5 For Salomon followed Astarte, the god of the Hemonians, and Ashtoreth, the abomination of the Ammonites.

6 So Salomon wrought it wickedly in the sight of the Lord, and continued not to follow the Lord, as did David his father.

7 Then did Salomon build an altar for Chemosh, the abomination of Moab, in the mountaine that is over against Jerusalem, and unto Molech the abomination of the children of Ammon.

8 And so did he, for all his outlandish wives, which burnt incense and offered unto their gods.

9 Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, which he had sworn to him.

10 And God gave him a charge concerning this thing, that he should not follow other gods: but he kept not that which the Lord had commanded him.

11 Therefore the Lord said unto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee): I will surely rent the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy dayes I will not doe it, because of David thy father, but I will rent it out of the hands of thy sonnes.

13 Howbeit I will not rent all the kingdom, but will give one tribe to thy sonne, because of David my servant, and because of Jerusalem which I have chosen.

14 When the Lord raised up an aduersary unto Salomon, even Hadad the Edomite, of the kings of Edom, which was in Edom.

15 For when David was in Edom, and Hadad the captain of the host had smitten all the males in Edom, and Hadad was to fly to the Philistines.

16 For six months did Hadad remain there, and all Israel till he had destroyed all the males in Edom.

17 Then this Hadad fled, and came to his father's house, which was in Egypt, and he was with him a little while.

18 And then arose out of Edom, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an house, and appointed him vicuals, and gave him land.

19 So Hadad found great favour in the sight of Pharaoh, and he gave him to wife the sister of his own wife, even the sister of Tahpenes the Quene.

20 And the sister of Tahpenes bare him Gemshah his sonne, whom Tahpenes nursed in Pharaohs house: and Gemshah was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt that David was with his father, and that Joab the Captaine of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne country.

22 But Pharaoh said unto him, What hast thou Iacke of thine, that thou wilt thus go to thine owne country? And he answered, Saying, but in any wife let me go.

23 And God stirred him by another aduersary, Rezon the sonne of Eliabab, which fled from his lord Hadadzer king of Sobab.

24 And he gathered men unto him, and had bene captaine over the company, when David slew them, and they went to Damascus, and dwelt there: and they made him king in Damascus.

25 There

Chap. 3. 5. and 2. Chap. 6. 12.

Thou hast forsaken mee and worshipped idols. Chap. 12. 15.

g Barmah the tribes of Iudah and Benjamin had their possessions, named they are here taken as one tribe.

h Of the king of Edom, Hadad, 2. Sam. 8. 14. 3. Of the Edomites.

k Thus God re- serned this idola- try to bee a scourge to pu- nish his peoples sinnes.

l God brought him to honour, that his power might be more able to compasse his enuities: against Salomon's house.

2. Sam. 3. 3. m When David had discomfited Hadadzer and his army, n To wit, the men whom he had gathered un- to him.

me against the third day.

13 And the king answered the people sharply, and left the old mens counsell that they gave him.

14 And spake to them after the counsell of the young men, saying, My father made you poke greivous, and I will make your poke more greivous: my father hath chastised you with rods: but I will correct you with scourges.

15 And the king hearkened not unto the people: for his was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahiab the Shilonite unto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion have wee in David? wee have none inheritance in the sonne of Iſſai. To your tents, O Israel: now see to thine owne house, David. So Israel departed unto their tents.

17 Howbeit over the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him unto the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Iudah only.

21 And when Rehoboam was come to Jerusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourscore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ¶ But the word of God came unto Shemaiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon king of Iudah, and unto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: returne every man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence: and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 ¶ If this people go up, and do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turne againe unto their lord, even to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 ¶ Thereupon the king took counsell, and made two calves of gold, and sayd unto them, It is too much for you to goe up to Jerusalem: behold, O Israel, thy gods, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also hee made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like unto the feast that is in Iudah, & offered on the altar. So did hee in Bethel, and offered unto the calves that hee had made: and hee placed in Bethel the priests of the high places, which hee had made.

33 And hee offered upon the altar, which hee had made in Bethel, the sixteenth day of the eighth moneth (even in the moneth which hee had forged of his owne heart) and made a solenne feast unto the children of Israel: and he went up to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet, 4 His hand drieth up. 15 The Prophet is seduced, 24 and is killed of a lyon. 33 The obstinacy of Ieroboam.

¶ And behold, there came a man of God out of Iudah, (by the commandement of the Lord) unto Bethel. ¶ Ieroboam stood by the altar to offer incense.

2 And hee cryed against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Behold, a child shall be borne unto the house of David, Iokab by name, and upon thee shall hee sacrifice the priests of the high places that burne incense upon thee, and they shall burne mens bones upon thee.

3 And hee gave a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are upon it shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cryed against the altar in Bethel, Ieroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which hee put forth against him, dried up, and hee could not pull it in againe to him.

5 The altar also clave asunder, and the ashes fell out from the altar, according to the signe which the man of God had given by the commandement of the Lord.

6 ¶ Then the king answered and sayd unto the man of God, I beseech thee, pray unto the Lord thy God, and make intercession for me, that mine hand may be restored unto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 ¶ Then the king sayd unto the man of God, Come home with mee, that thou mayest dine, and I will give thee reward.

8 ¶ But the man of God sayd unto the king,

So crafty are the carnall persuasions of princes when they will make a religion to serve to their appetite,

This is a temple where altars were built for idolatry,

Because hee would the more bind the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law,

That is, a Prophet.

Not that that was called Luz in Benjamin, but another of that name,

2. King. 23. 17.

By this signe ye shall know that the Lord hath sent me,

Or, he poured new,

The wicked rage against the Prophets of God when they declare them Gods judgments,

For, month,

Though the wicked humble themselves for a time when they see Gods judgments, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

Or, take justice,

Or, the Lord was the cause.

Chap. 11. 11.

I Though their cause was good, yet it is most hard for the people to bridle their affections, as these vile words declare.

His strength, and himselfe.

By the iust judgement of God for Salomons finnes,

Chap. 11. 13.

For as yet hee perceived not that the Lord had appointed it.

3. Chron. 1. 2. i That is, the Prophet.

Who of his iust judgement will punish the trespasser, and of his mercy spare the innocent people.

He feared lest his people should have by this means bene enticed to rebel against him,

¶ Or, he charged
me to wit, an
Angel.

¶ Seeing he had
the expresse word
of God, he ought
not to haue de-
clined therefrom
neither for the
perswasion of
man nor Angel.

† Elr looked.

† Elr. I am.

¶ This he did
of a simple mind,
thinking it his
duty to declare
friendship to a
Prophet.

h His fault is
here double, first
in that that he
suffered not the
Prophet to obey
Gods expresse
commandment:
and next, that he
saith to haue
a reuelation to
the contrary.

¶ God would
reproue his folly
by him who was
the occasion to
bring him into
error.

k By this feare-
full example God
seteth forth
how dangerous
a thing it is for
men to behaue
themselves cold-
ly or deceitfully
in their charge
whereunto God
hath called them

king. If thou wouldest giue mee halfe thine
house, I would not goe in with thee, neither
would I eat bread nor drinke water in this
place.

9 For so was it charged me by the word
of the Lord, saying, Eat nor bread nor drinke
water, nor turne againe by the same way that
thou camest.

10 So hee went another way, and retur-
ned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-
el, and his sonnes came, and tolde him all
the workes that the man of God had done
that day in Beth-el, and the wordes which
he had spoken vnto the king, told they there
father.

12 And their father sayde vnto them,
What way went he? and his sonnes shewed
him what way the man of God went, which
came from Iudah.

13 And hee said vnto his sonnes, Saddle
me the asse. ¶ And hee saddled him the asse, and hee
rode thereon.

14 And went after the man of God, and
found him sitting vnder an oake: and hee said
vnto him, Art thou the man of God, that cam-
est from Iudah? And hee said, yea.

15 Then hee said vnto him, Come home
with me, and eat bread.

16 But hee answered, I may not returne
with thee, nor goe in with thee, neither will I
eat bread, nor drinke water with thee in this
place.

17 For it was charged me by the word of
the Lord, saying, Thou shalt eat no bread nor
drinke water there, nor turne againe to goe
by the way that thou wentest.

18 And hee said vnto him, I am a Prophet
also as thou art, and an Angel spake vnto
me by the word of the Lord, saying, Bring
him againe with thee into thine house, that
he may eat bread, and drinke water: but hee
lied vnto him.

19 So hee went againe with him, and did
eat bread in his house, and drinke water.

20 And as they sat at the table, the word
of the Lord came vnto the Prophet that
brought him againe.

21 And hee cried vnto the man of God that
came from Iudah, saying, Thus saith the
Lord, Because thou hast disobeyed the
mouth of the Lord, and hast not kept the
commandment which the Lord thy God
commanded thee,

22 But comest backe againe, and hast
eaten bread and drinke water in the place
(whereof hee did say vnto thee, Thou shalt
eat no bread, nor drinke any water) thy car-
rels shall not come vnto the sepulchre of thy
fathers.

23 ¶ And when hee had eaten bread, and
drinke, hee saddled him the asse, to wit, to the
Prophet whom hee had brought againe.

24 And when hee was gone, a Lyon met
him by the way, and slew him, and his body
was cast in the way, and the asse stood thereby:
the Lion stood by the carrels also.

25 And behold, men that passed by, saw
the carrels cast in the way, and the Lion stand-
ing by the carrels: and they came and told it
in the towne where the old Prophet dwelt.

26 And when the Prophet, that brought
him backe againe from the way, heard thereof,
hee said, It is the man of God, who hath bene
disobedient vnto the commandment of the
Lord: therefore the Lord hath deliuered him
vnto the Lion which hath rent him and slaine
him, according to the word of the Lord,
which he spake vnto him.

27 ¶ And hee spake to his sonnes, saying,
Saddle me the asse: and they saddled him.

28 And hee went and found his body cast
in the way, and the asse and the Lion stood by
the carrels, and the Lion had not eaten the
body, nor torne the asse.

29 And the Prophet tooke by the body
of the man of God, and layed it vpon the
asse, and brought it againe, and the old
Prophet came to the cite, to lament and bur-
ie him.

30 And hee layed his body in his owne
grave, and they lamented ouer him, saying,
Alas, my brother.

31 And when hee had buried him, hee spake
to his sonnes, saying, When I am dead, bury
mee also in the sepulchre, wherein the man
of God is buried: lay my bones beside his
bones.

32 For that thing which hee cryed by the
word of the Lord against the altar that is in
Beth-el, and against all the houses of the
high places, which are in the cities of Samaria,
shall surely come to passe.

33 Howbeit after this, Ieroboam conuer-
ted not from his wicked way, but turned a-
gain, and made of the lowest of the people,
priests of the high places. ¶ And hee would, might
he consecrate himselfe, and be of the priests of
the high places.

34 And this thing turned to sinne vnto
the house of Ieroboam, euen to roote it out,
and destroy it from the face of the earth.

CHAP. XIII.

2 Ieroboam sendeth his wife disguised to Ahijah the
Prophet, who declareth vnto her the destruction of his
house. 22 Iudah is punished by Shishak.

At that time Ahijah the sonne of Iero-
boam fell sicke.

2 And Ieroboam said vnto his wife, Up,
I pray thee, and disguise thy selfe, that they
know not that thou art the wife of Ieroboam,
and goe to Shiloh: for there is Ahijah
the Prophet, which told mee that I should
be king ouer this people.

3 And take with thee ten loaves and
cracknels, and a bottle of hony, and goe to
him: hee shall tell thee what shall become of
the yong man.

4 And Ieroboams wife did so, and arose,
and went to Shiloh, and came to the house
of Ahijah: but Ahijah could not see, for his
sight was decayed for his age.

5 Then the Lord laid vnto Ahijah, Be-
hold, the wife of Ieroboam cometh to
ask a thing of thee for her sonne, for hee is
sicke: thus and thus shalt thou say vnto her
for when she cometh in, she shall saie her
selfe to be another.

6 Therefore when Ahijah heard the sound
of

¶ To declare that
this was only the
iudgement of
God: for if the
Lion had done
it for hunger, he
would also haue
desoured the
body.

¶ Which hee
had prepared for
himselfe.

n So the wicked
profit not by
Gods threat-
nings but goe
backward, and
become worse
and worse.

Tim. 3. 13.
† Elr. I am.

a His owne con-
science bare him
witness that the
Prophet of God
would not falsi-
fie his affirmations
which was a
wicked man.

Chap. 11. 31.
† Elr. in this
hand.

b According to
the custome,
when they went
to aske counsell
of prophets.

Sam. 9. 7.
¶ Or, was it
† Elr. I am.

c Then the wife
of Ieroboam

d For God oft times discloseth unto his craft and subtiltie of the wicked.
e Which wast but a seruant.

of her feet, as he came in at the doore, he said, Come in, thou wife of Ieroboam: why fastest thou thus thy selfe to be another? I am lent to thee with thy beaue ridings.

7 Soe, tell Ieroboam, Thus sayeth the Lord God of Israel, So much as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdom away from the house of Dauid, and haue giuen it thee, and thou hast not borne as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill about all that were before thee, (for thou hast gone and made thee other gods, and molten images, to provoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * is pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it bee all gone.

11 The dogs shall eat him of Ieroboams stocke that dieth in the cite, and the fowles of the ayre shall eat him that dieth in the field: for the Lord hath said it.

12 Thy therefore, and get thee to thine house: for when thy feet enter into the cite, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he only of Ieroboam shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall strike him by a King ouer Israel, which shall destroy the house of Ieroboam in that day: what? yes, saith now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall wreke Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the River, because they haue made them grones, provoking the Lord to anger.

16 And he shall giue Israel by, because of the finnes of Ieroboam who did sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed; and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which hee spake by the hand of his seruant Abiam the Prophet.

19 And the rest of Ieroboams actes, how he warred, & how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yere; and he slept with his fathers, and Nadab his sonne reigned in his stead.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and forty yere old, when he began to reigne,

and reigned seenteene yere in Ierusalem the cite, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord, and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them high places and images, and grones on euery high hill, and vnder euery greene tree.

24 There were also Sodomiters in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 And in the first yere of king Rehoboam, Sishak king of Egypt came by against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also hee caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brazen shields, and committed them into the hands of the chief of the guard, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the guard bare them, & brought them againe into the guard chamber.

29 And the rest of the acts of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the cite of Dauid: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

1 Abiam reigneth ouer Iudah, 2 Asa succedeth in his reume, 3 The battell betweene Asa and Baasba, 4 Iehoshaphat succedeth Asa, 5 Nadab succedeth Ieroboam 28 Baasba killeth Nadab,

And in the eighteenth yere of king Ieroboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Three yere reigned hee in Ierusalem, and his mothers name was Naarah the daughter of * Abithalom.

3 And hee walked in all the finnes of his father, which hee had done before him: and his heart was not perse with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and lette by his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that hee commanded him, all the dayes of his life, * came onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

p And died before Ieroboam about foure yeres.

q Besides all that their fathers had done by their finnes.

r Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them utterly.

Chap. 10. 16.

s Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2 Chro. 12. 15. t That is, all the dayes of Rehoboams life. u Whose idolatry Rehoboam her sonne followed.

2 Chro. 11. 12.

a Somethinks that this was Abshalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah,

2 Sam. 11. 4. and 12. 3.

f To wit, two calves,

Chap. 31. 25. g Every male went to the dogs, 1 Sam. 25. 32. h As well him that is in the strong hold, as him that is abroad. i They shall lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doeth bestow his mercies. l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates,

n The people shall not be excused when they doe euill at the commandement of their gouernours,

o The Lord smote him that he died, 2 Chro. 13. 20.

3 Chron. 13. 3.

3 Chron. 14. 1.

c That is, his grandmother, as David is oft times called father of them, Whole grandfather he was. d Neither kindred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

3 Chron. 15. 16.

e For in that he had suffered them to worship God in other places when he had appointed it came of ignorance, and not of malice, f Of the same purpose that Ieroboam did, because the people should not go up to Jerusalem, lest they should follow Asa.

3 Chron. 16. 1.

Or, Syria.

g And vexed me no longer.

h Or, made a proclamation, i Eternally increasing.

boam and Ieroboam as long as he lived.

7 Therest also of the actes of Abiam, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah: there was also warre betwene Abiam and Ieroboam.

8 And Abiam slept with his fathers, and they buried him in the cite of David: and Asa his sonne reigned in his stead.

9 ¶ And in the twentieth yere of Ieroboam king of Israel, reigned Asa ouer Iudah.

10 Hee reigned in Jerusalem one and fourtie yere, and his mothers name was Maachab, the daughter of Abisalom.

11 And Asa did right in the eyes of the Lord, as did David his father.

12 And hee tooke away the sodomites out of the land, and put away all the idoles that his father had made.

13 And hee put downe Maachab his mother also from her estate, because shee had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the hooke of the sword.

14 But they put not downe the high places, forerestill, Asa heart was up-right with the Lord all his dayes.

15 And hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, silver, and gold, and vessels.

16 ¶ And there was warre betwene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built Ramah, so that he would let none goe out of into Asa king of Iudah.

18 Then Asa tooke all the silver and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the handes of his seruants, and King Asa sent them to Ben-hadad the sonne of Tabrimon, the sonne of Iezon King of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene mee and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of silver and gold: come, breake thy couenant with Baasha king of Israel, that hee may depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the capitaines of the hostes, which hee had, against the cities of Israel, and smote Iion, and Dan, and Abel bermaachab, and all Gomeroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin, and Asipah.

23 And the rest of all the actes of Asa, and all his might, and all that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his olde age hee was diseased

in his bedde.

24 And Asa slept with his fathers, and was buried with his fathers in the cite of David his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Abiah of the house of Issachar conspired against him, and baasha slue him at Gibberthou, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibberthou.

28 Euen in the third yere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was king, hee smote all the house of Ieroboam, he left none aliu to Ieroboam, vntill hee had destroyed him, according to the word of the Lord which he spake by his seruant Abiah the Shilonite.

30 Because of the finnes of Ieroboam, which hee committed, and wherewith hee made Israel to sinne, by his pronocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was war betwene Asa, and Baasha king of Israel all their dayes.

33 In the third yere of Asa king of Iudah, began Baasha the sonne of Abiah to reigne ouer all Israel in Tirzah, and reigned foure and twenty yeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Abab marrieth Izabel, 34 Iericho is built againe.

¶ Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 As forasmuch as I created thee out of the soyle, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their finnes,

3 Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the house of Ieroboam the sonne of Nebat.

4 ¶ He that dieth of Baashas hooke in the cite, him shall the dogs eate: and that man of him which dieth in the fieldes shall the fowles of the ayre eate.

5 And the rest of the actes of Baasha and what hee did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and

h Hee had the gouernment, and put his trust rather in Physicians than in the Lord, 2 Chron. 6. 12. i His great grandfather,

k So God kindred vpon tyrants to punish the wickednes of another, Chap. 4. 10.

l By Causing the people to commit idolatry with his calues, and so prouoking king God to anger.

m Which was the place where the kings of Israel remained,

n Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha, Chap. 15. 19. Chap. 14. 11.

Or, valiantly, 3 Chron. 16. 6.

was buried in Tizrah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should bee like the house of Ieroboam, even for all the wickedness that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed^d him.

8 ¶ In the sixe and twenty yere of Aha king of Iudab began Elah the sonne of Baasha to reigne ouer Israel in Tizrah, and reigned two yere.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as hee was in Tizrah, drincking till hee was drunken in the house of Arza steward of his house in Tizrah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yere of Aha king of Iudab, and reigned in his stead.

11 ¶ And when hee was king, and sat on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinnefolkes, nor of his seruaunts.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which hee spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yere of Aha king of Iudab did Zimri reigne seuen dayes in Tizrah, and the people was then in campe against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, euen in the hoste.

17 Then Omri went by from Gibbethon, and all Israel with him, and they belleged^d Tizrah.

18 And when Zimri saw that the city was taken, hee went into the palace of the Kings house, and he burnt himselfe, and the Kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Omri to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed

Tibni the sonne of Omri: so Tibni died, and Omri reigned.

23 In the one and thirtie yere of Aha king of Iudab, began Omri to reigne ouer Israel, and reigned twentie yere. Sixe yere reigned he in Tizrah.

24 And hee bought the mountaine [Samaria] of one Shemer for two talents of silver, and built in the mountaine, and called the name of the cite which hee built, after the name of Shemer layd of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that hee did, and the strength that hee shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri kept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab had the sonne of Omri began to reigne ouer Israel in the eight and thirtie yere of Aha king of Iudab: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yere.

30 And Ahab the sonne of Omri did worke in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezabel also the daughter of Achazael king of the Sidonians to wife, and went and served Baal, and worshipped him?

32 Also hee reared by an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a grone, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Ariel the Bethelite build Jericho: hee layde the foundation thereof in Ahtem his eldest sonne, and let by the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake by Iosua the sonne of Nun.

CHAP. XVII.

1 Elijah seruaunt of Ihu the Lord is come. 4 He is fed of ravens. 9 Hee is sent to Zarephath, where he restoreth his hostes sonne to life.

And Elisha the Tishbite one of the inhabitants of Gilead sayd vnto Ahab, ¶ As the Lord God of Israel liueth, before whom I stand, there shall neither dew nor raine these yeres, but^d according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and diue thy selfe in the euil river, that is ouer against Iordan,

4 And thou shalt drinke of the river: and I haue

¶ Or, Shomeron.

k For such is the nature of idolatry, that the superstitution thereof doth daily increase, and the order it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tizrah.

m By whose means hefel to all wicked and strange idolatry, and cruell persecution,

n Reade Iosh. 6, 36.

¶ Ely, by the hand of Iosua.

¶ Ezech. 48, 3. iames 5, 16, 17. a That is, whom I serue. b But as I shall declare it by Gods revelations. ¶ Or, Ierusalem.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee hath thus, Drincking till hee was drunken in the temple of Arza the idole by his house in Tizrah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold. i Or, Ieremias the Kings house by an house.

i That is, the people which were not at the siege of Gibbethon: for the other had chosen Omri.

c To strengthen his faith against persecution, God promised to feed him miraculously.

I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the river.

7 And after a while the river dried up, because there fell no raine upon the earth.

8 And the word of the Lord came unto him, saying,

d As the troubles of the Saints of God are many, so his mercy is ever at hand to deliver them.

9 Up, and get thee to Zarephath, which is in Sidon, and remaine there, behold, I have commanded a widow there to sustaine thee.

e All this was to strengthen the faith of Ellijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods providence.

10 So hee arose, and went to Zarephath: and when hee came to the gate of the cite, behold, the widow was there: gathering sticks: and hee called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fetch it, hee called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

f Ebr. 100.

12 And shee said, As the Lord thy God lieth, I have not a cake, but euen an handful of meal in a barrell, and a little oyle in a cruse: and behold, I am gathering it a few sticks for to get us, and dress it for mee and my sonne, that wee may eat it, and die.

g For there is no hope of any more sustenance.

13 And Ellijah said unto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it unto mee, and afterward make for thee and thy sonne.

h God receiveth no benefit for the use of his, but he promiseth a most ample recompence for the same.

14 For thus saith the Lord God of Israel, The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse bee diminished, unto the time that the Lord send raine upon the earth.

i Or, that hee died. A God would try whether hee had learned by his merciful providence to make him her onely stay & comfort.

15 So shee went, and did as Ellijah said, and shee did eat: so did he and her house for a certaine time.

k He was afraid lest Gods Name should have bene blasphemed and his ministers condemned, except he should have continued his mercies as he had begun them, especially while hee there remained,

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord which he spake by the hand of Ellijah.

17 And after these things, the sonne of the wife of the house fell sicke, and his sickness was so sore, that there was no breath left in him.

18 And shee said unto Ellijah, What haue I to doe with thee, O thou man of God? Art thou come unto mee to call my sinne to remembrance, and to slay my sonne?

19 And hee said unto her, Giue mee thy sonne: and heeooke him out of her bosome, and carried him by into a chamber, where hee abode, and layed him upon his owne bed.

20 Then hee called unto the Lord, and said, O Lord my God, haue thou punished also this widow, with whom I sojourn, by killing her sonne?

21 And hee stretched himselfe vpon the child three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Ellijah, and the soule of the child came into him againe, and hee revived.

23 And Ellijah tooke the child, & wrought him down out of the chamber into the house, and delivered him vnto his mother, and Ellijah said, Behold, thy sonne liueth.

24 And the woman sayd vnto Ellijah, Now I know that thou art a man of God and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Ellijah is sent to Ahab. 13 Obadiab hideth an hundred and forty Prophets. 40 Ellijah killeth all Baals priests. 45 He obtaineth raine.

AFTER many dayes, the word of the Lord came to Ellijah, in the third year, saying, Goe, shew thy selfe vnto Ahab, and I will send raine upon the earth.

a After that he departed from the river Cherith.

2 And Ellijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiab the gouernour of his house: (and Obadiab feared God greatly.)

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge which is alioquin of the godly: that is, to professe his Name openly.

4 For when Isebel destroyed the Prophets of the Lord, Obadiabooke an hundred Prophets, and hid them by fittie in a caue, and hee fed them with bread and water.)

5 And Ahab said vnto Obadiab, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so bee that wee may finde grasse to feed the horses and the mules alliue, lest wee deplete the land of the bralls.

6 And so they diuided the land betwene them to walke thowit. Ahab went one way by himselfe, and Obadiab went another way by himselfe.

7 And as Obadiab was in the way, behold, Ellijah met him: and he knew him, and fell on his face, and said, Art not thou my lord Ellijah?

c God pittie oft times the wicked for the goodlies sake, as cautech Eliaha meere with Obadiab, that this nest might be knowne to be granted for God children sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Ellijah is here.

9 And he said, What haue I sinned, that thou wouldst deliuer thy seruant into the hand of Ahab to slay mee?

10 As the Lord thy God liueth, there is no nation or kingdome whether my lord hath not sent to seeke thee: and when they sayd, Hee is not here, heooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord Behold, Ellijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will hee kill mee: but I thy seruant feare the Lord from my youth.

d I am now the wicked persecuters that thou shouldst procure vnto such distress, but ferre God, and fauour his children.

13 Aske if not told my lord, what I did when Isebel slew the prophets of the Lord, how I hid an hundred men of the Lords Prophets by fitties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe tell thy lord, Behold,

Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew my selfe unto him this day.

16 ¶ So Obadiab went to meete Ahab, and told him: & Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab saide unto him, Art thou hee that troublest Israel?

18 And he answered, I have not troubled Israel, but thou, and thy fathers house, in that yett have forsaken the Commandements of the Lord, and thou hast followed Baalim.

19 Now therefore stand, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred & fiftie, and the prophets of the groves four hundred, which eat at Jezabels table.

20 ¶ So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long have ye betweene two opinions? If the Lord be God, follow him: but if Baal be God, then goe after him. And the people answered him not a word.

22 Then saide Elijah unto the people, I onely remaine a Prophet of the Lord: but Baals prophets are four hundred and fiftie men.

23 Let them therefore give us two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your gods, and I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah saide unto the prophets of Baal, Chuse you a bullocke, and prepare him first (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they took the one bullocke, that was given them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Cry loud: for he is a God: either he talketh, or putteth his enemies, or is in his journey, or it may bee that he sleepeth, and must be awaked.

28 And they cryed lowde, and cut themselves as their manner was, with knives and lancets, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied until the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah saide unto all the people, Come to mee. And all the people came to him, and he repaired the altar of the Lord that was broken downe.

31 And Elijah took twelue stones, ac-

cording to the number of the tribes of the sonnes of Iacob, (unto whom the word of the Lord came, saying, * Israel shall be thy name.)

32 And with the stones he buist an altar, in the name of the Lord: and he made a ditch round about the altar: as great as would containe two & meales of seed.

33 And hee put the wood in order, and bewet the bullocke in pieces, and layde him on the wood.

34 And saide, Fill foure barrels with water, and powre it on the burnt offering and in the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Isaac, and of Israel, let it bee known this day, that thou art the God of Israel, and that I am thy servant, and that I have done all these things at thy commandment.

37 Heare me, O Lord, heare me, & let this people know, that thou art the Lord God and that thou hast turned their hearts againe * at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked by the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said unto them, Take the prophets of Baal, let not a man of them escape. And they took them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to eat & to drinke, and Elijah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betwene his knees,

43 And sayde to his servant, See by now and looke toward the way of the Sea. And he went vp, and looked, and sayde, There is nothing. Againe he said, See againe? I seene times.

44 And at the seventh time he sayde, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he sayde, Up, and say vnto Ahab, Make ready thy chariot, and get thee downe, that the raine may thee not.

45 And it in the meane while the drauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Jezel.

46 And the hand of the Lord was on Elijah, and hee girded vp his loynes, and ranne before Ahab, till he came to Jezel.

CHAP. XIX.

5 Elijah fleeing from Jezabel, is nourished by the Angel of God, &c. He is commanded to anoynt Hazael, Iehu, and Elisha.

Gen. 32. 28. 2. K. 17. 34.

† Elr. Saz, which some think, comes about three pottles and a third part a pice.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne even in the water, to the intent they should have none occasion to doubt that he is the only God.

n Though God suffer his to run in blindness & error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truly persuaded to confesse the only God: so they would serve him with all their power, and destroy the idolaters his enemies.

p As Gods Spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till he had obtained.

q Hee was so strengthened with Gods spirit, that hee ran faster then the charee was able to run.

Edw.

NOW Abab tolde Iſrebel all that Eliſha had done, and how he had ſlain all the prophets with the ſword.

2 Then Iſrebel ſent a meſſenger unto Eliſha, ſaying, The gods doe ſo to me and more alſo, if I make not thy life like one of their lives by to morrow this time.

3 ¶ When hee ſaw that, hee aroſe and went ^h for his life, and came to Beer-ſheba, which is in Iudah, and left his ſervant there.

4 But hee went a dayes journey into the wiſderneſſe, and came and ſate downe vnder a Juniper tree, and deſired that hee might die, and ſayd, It is now enough, O Lord, take my ſoule, for I am no better then my fathers.

5 And as he lay and ſlept vnder the Juniper tree, behold now, an Angel toucht him, and ſaid unto him, ¶ Up and eaſe.

6 And when hee looked about, behold, there was a cake baked on the coales, and a por of water at his head: ſo hee did eaſe and drinke and returned and ſlept.

7 And the Angel of the Lord came againe the ſecond time, and toucht him, and ſayd, ¶ Up: care: for thou haſt a great journey.

8 ¶ Then he aroſe, and did eat and drinke, and lodged there: and behold, the Lord ſpake to him, and ſayd unto him, ¶ What doeſt thou here, Eliſha?

9 And there hee entred into a caue, and lodged there: and behold, the Lord ſpake to him, and ſayd unto him, ¶ What doeſt thou here, Eliſha?

10 And he answered, I have bene very ſelous for the Lord God of hoſtes: for the children of Iſrael have forſaken thy Covenant, broken downe thine altars, and ſlaine thy Prophets with the ſword, and I onely am left, and they ſeek my life to take it away.

11 And he ſaid, Come out, and ſtand by on the mount before the Lord. And behold, the Lord went by, and a mighty ſtrong wind rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the winde: and after the winde, came an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a ſtill and ſoft voyce.

13 And when Eliſha heard it, he recovered his face with his mantle, and went our, and ſtood in y entering in of the caue: and behold, there came a voyce unto him, and ſaid, ¶ What doeſt thou here, Eliſha?

14 And hee answered, I have bene very ſelous for the Lord God of hoſtes, ſe because the children of Iſrael have forſaken thy Covenant, caſt downe thine altars, and ſlaine thy Prophets with the ſword, and I onely am left, and they ſeek my life to take it away.

15 And the Lord ſaid unto him, ¶ Go, returne by the wiſderneſſe unto Damafcus, and when thou commeſt there, annoynt thy ſelf king over ſyria.

16 And Iehu the ſonne of Nimſhi ſhalt thou annoynt King over Iſrael: and Eli-

ſha the ſonne of Shaphat of Abel Beth-ſhalom ſhalt thou annoynt to bee Prophet in thy rounte.

17 And him that eſcapeth from the ſword of Maſael, ſhall Iehu ſlay: and him that eſcapeth from the ſword of Iehu, ſhall Eliſha ſlay.

18 Per will I leave ſeven thouſand in Iſrael, even all the knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.

19 ¶ So hee departed thence, and found Eliſha the ſonne of Shaphat, who was plowing with twelve yoke of oxen beſore him, and was with the twelfe: and Eliſha went towards him, and caſt his mantle by on him.

20 And hee leſt the oxen, and ran after Eliſha, and ſaid, ¶ Let mee, I pray thee, kiſſe my father and my mother, and then I will follow thee. ¶ Who answered him, ¶ Goe, returne: for what haſt I done to thee?

21 And when hee went backe againe from him, heeooke a couple of oxen, and ſlew them, and ſod their fleſh with the instruments of the oven, and gaue unto the people, and they did eaſe: then he aroſe, and went after Eliſha, and miniſtered unto him.

CHAP. XX.

1 Samaria is beſieged, 13 The Lord promiſeth the victory to Ahab by a Prophet, 31 The King of Iſrael made peace with Ben-hadad, and is reproved therefore by the Prophet.

THEN Ben-hadad the king of ſyria aſſembled all his armie, and two and thirtie kinges with him, with hozes and charers, and went by and beſieged ſamaria, and ſonghe againſt it.

2 And hee ſent meſſengers to Abab king of Iſrael into the citie,

3 And ſayd unto him, ¶ Thus ſaith Ben-hadad, Thy ſilver and thy gold is mine: alſo thy women and thy faire children are mine.

4 And the king of Iſrael answered, and ſaid, My lord king, according to thy ſaying, I am thine, and all that I have.

5 And when the meſſengers came againe, they ſayd, ¶ Thus commandeth Ben-hadad, and ſaith, ¶ When I ſhall ſend unto thee, and command, thou ſhalt deliver mee thy ſilver and thy gold, and thy women and thy children.

6 ¶ O ſie I will ſend my ſervants unto thee by to morrow this time: and they ſhall ſearch thine houſe, and the houſes of thy ſervants: and whatſoever is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the king of Iſrael ſent for all the Elders of the land, and ſaid, ¶ Take heede, I pray you, and ſee how hee ſeeketh miſchiefe: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I deſted him not.

8 And all the Elders and all the people ſayd to him, ¶ Hearken: a not unto him, nor conſent.

9 Wherefore hee ſayd unto the meſſengers of Ben-hadad, ¶ Tell my lord the king, All

a To wit, of Baal.

b Though the wicked rage againſt Gods children, yet hee holdeth them backe that they cannot execute their malice. c Or, will hee himſelf lead him, ſo hard a thing it is to bridle our impatience in affliction, that the Saints could not overcome the ſame.

d He declareth that except God had nourished him miraculouſly, he had not bin poſſible for him to have gone this journey.

e he complaineth that the more zealous that he ſhewed himſelfe to maintain Gods glory, the more cruelly was hee perſecuted. Rem. 11. 3.

f For the nature of man is not able to come neere unto God, if he ſhould appear in his ſtrength and full maiesty, and therefore of his mercy he ſub-mitteth himſelfe to our capacitee.

g We ought not to depend on the multitude, in maintaining Gods glory, but becauſe our due-ty ſo requireth, we ought to doe it. Or, ſyria,

a. King. 9. 13. occlm. 41. 3.

Rem. 11. 4. h He declareth that wicked diſciplems and idolaters are not his,

i Though this naturall affliction is not to bee concerned, yet it ought not to move when God calleth vs to ſerue him, k He would not ſtay till word was brought, ſo great was his fire to follow in vocation.

|| Or, ſyria.

a That is glorious and rich of provinces. || Or, ſhamen.

b I am comen to obey and pay tribute.

c He would not accept his answer, except hee did out of hand deliver whatſoever he ſhould aſke: for he thought an occaſion on how to make warre againſt him.

d They thought it their duty rather to venen their liues, than to grant to that thing which was not lawfull, only to ſatiſſie the will of a tyrant.

37 Then he found another man, and said, Smite me. I pray thee. And the man smote him, and in lining wounded him.

38 So the Shopper departed, and waited for the king by the way, and disguised himselfe with ashes upon his face.

39 And when the king came by, he cried unto the king, and said, Thy servant went into the midst of the battell, and behead, there went away a man, whome another man brought unto me, and said, Keep this man: if he be lost, and want, thy life shall go for his life, or else thou shalt pay a talent of silver.

40 And as the servant had here and there to doe, he was gone: and the king of Israel said unto him, So shall thy judgement be: thou hast given sentence.

41 And he hastned, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets.

42 And he said unto him, Thus saith the Lord, Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall go for his life, and thy people for his people.

43 And the King of Israel went to his house heavy and in displeasure, and came to Samaria.

CHAP. XXI.

1 Iezabel commendeth to kill Naboth for the vineyard that he refused to sell to Ahab, 19 Elijah reproveth Ahab, and he repenteth.

After these things, Naboth the Jezreelite had a vineyard in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give mee thy vineyard, that I may make me a garden of herbs thereof, because it is neere by mine house, and I will give thee for it a better vineyard then it is: or if it please thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keep mee from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his house heavy and in displeasure, because of the worde which Naboth the Jezreelite had spoken unto him, for he had said, I will not give thee the inheritance of my fathers, and hee lay upon his bed, and turned his face, and would eat no bread.

5 Then Jezabel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give mee thy vineyard for money, or if it please thee, I will give thee another vineyard for it: but he answered, I will not give thee my vineyard.

7 Then Jezabel his wife said unto him, Doe thou now govern the kingdome of Israel: up, care hard, and I be of good cheer, I will give thee the vineyard of Naboth the Jezreelite.

8 So he wrote letters in Ahab's name, and sealed them with his seale, and sent the messengers unto the Jezreites, to the nobles that

were in his citie dwelling with Naboth.

9 And hee wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them witness against him, saying, Thou hast blasphem'd God and the King: then carry him out, and stone him that hee may die.

11 And the men of his citie, even the Elders and governours, which dwell in his citie, did as Jezabel had sent unto them: as it was written in the letters which shee had sent unto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and sat before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God, and the King. Then they carried him away out of the citie, and stoned him with stones, that hee died.

14 Then they sent to Jezabel, saying, Naboth is stoned, and is dead.

15 And when Jezabel heard that Naboth was stoned and was dead, Jezabel said to Ahab, Up, and take possession of the vineyard of Naboth the Jezreelite, which hee refused to give thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord came unto Elijah the Tishbite, saying,

18 Arise, goe downe to meet Ahab king of Israel, which is in Samaria: for he is in the vineyard of Naboth, whether hee is gone downe to take possession of it.

19 Therefore shalt thou say unto him, Thus saith the Lord, A hast thou killed, and also gotten possession: And thou shalt speake unto him, saying, Thus saith the Lord, In the place where dogges licked the blood of Naboth, shall dogges lick thee: even thy blood also.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And hee answered, I have found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 Behold, I will bring euill upon thee, and will take away thy posterity, and will cut off from Ahab him that putteth against the wall, as we him that is: thus say as him that is left in Israel.

22 And I will make thine house like the house of Jeroboam the sonne of Nebat, and like the house of Baasha the sonne of Abiah, for the provocation wherewith thou hast provoked, and made Israel to sinne.

23 And also of Jezabel spake the Lord, saying, The dogs shall eat Jezabel by the wall of Jezreel.

24 The dogges shall eat him of Ahabs stocke, that dieth in the citie: and whar that dieth in the fields, shall the foules of the aire eat.

d For then they vied to inquire of mens faults: for none could fast truly that were notorious sinners.

e Thus I world- lings, contrary to Gods commandement, who will not to consent to the shedding of innocent blood, obey rather the wicked commandments of Princes, then the iust lawes of God.

16th, blisse.

f This example of monstrous cruelty the holy Ghost leaueth to vs, to the intent that we should abhorre all tyranny, and specially in them, whom nature and kind should moue to be pitifull and inclined to mercie.

g Doeſt thou thinke to haue any advantage by marching of an innocent?

h This was fulfilled in foram his sonne, as 2. Kin. 9. 35, 36.

Chap. 14. 10
2. King. 9. 8.
1. Sam. 25. 32.
Chap. 14. 10.

Chap. 15. 29.
Chap. 16. 3.

2. King. 9. 33, 34.
|| Or, forreign Possession.

f By this parable he maketh Ahab condemn him- selfe, who made a couenant with Gods enemies, and let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

|| Or, Samaria.

|| Or, at this time.

a Though Ahabs tyranny be condemned by the holy spirit, yet he was not so rigorous that hee would take from another man his right without full recompense.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though he said, Thou knowest not what is to reigne. Command and treat not.

|| 2. King. 9. 33, 34.
|| Or, forreign Possession.

i By the wicked
counsel of his
wife, he became
a wife idolater,
and cruel mur-
derer, as one that
gave himselfe
wholly to serve
finne,
1 *Chr. xi. 26.*
k In token of
mourning, or as
some read, bare
footed.

l Meaning, in
Ieroms time,
1 *Kings* 9:26.

25 But there was none like Ahab, who
did¹ sell himselfe to worke wickednes in the
sight of the Lord, whom Iezabel his wife
prouoked.

26 For hee did exceeding abominably in
following doores, according to all that the
Amorites did, whom the Lord call our before
the children of Israel.)

27 Now when Ahab heard those words,
he rent his clothes, and put sackcloth vpon
him, and fasted, and lay in sackcloth, and
went² softly.

28 And the word of the Lord came to E-
lishah the Tishbite, saying,

29 Seest thou how Ahab is humbled be-
fore me? because hee submitted himselfe be-
fore mee, I will not bring that euill in his
dayes, but in his³ sonnes dayes will I bring
euill vpon his house.

CHAP. XXII.

1 Iehoshaphat and Ahab fight against the king of
Syria. 15 Michaiah sheweth the king what shall bee
the successe of these enterprises. 24 Zedekiah the false
prophet smiteth him. 34 Ahab is slaine. 40 Ahab
his sonne succeedeth. 41 The reigne of Iehoshaphat,
50. and Ierom his foure.

AND⁴ they continued⁵ three yeeres with-
out warre betweene Aram and Israel.
2 And in the third yeere did Iehoshaphat
the king of Iudah⁶ come downe to the king
of Israel.

3 (Then the king of Israel said vnto his
seruants, Know ye not that⁷ Ramoth Gilead
was ours? and wee stay, and take it not
out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt
thou get with me to battell against Ramoth
Gilead? And Iehoshaphat said vnto the king
of Israel, I am as thou art, my people as
thy people, and mine houses as thine hou-
ses.

5 Then Iehoshaphat said vnto the king
of Israel, Aske counsell, I pray thee, of the
Lord to day.

6 Then the king of Israel gathered the
prophets vpon a foure hundred men, and
said vnto them, Shall I goe against Ra-
moth Gilead to battell, or shal I let it alone;
and they said, Goe up: for the Lord shall de-
liver it into the hands of the king.

7 And Iehoshaphat said, Is there here
never a Prophet of the Lord more, that we
might enquire of him?

8 And the king of Israel said vnto Ieho-
shaphat, There is yet one man (Michaiah
the sonne of Imlah) by whom thou may aske
counsell of the Lord, but I hate him: for
hee doeth not prophesie good vnto mee, but
euill. And Iehoshaphat said, Let not the
king say so.

9 Then the King of Israel called an
Eumuch, and said, Call quickly Michaiah
the sonne of Imlah.

10 And the king of Israel and Iehosha-
phat the king of Iudah satt either of them

on his thorne in their⁸ apparrell in the boyd
place at the entering in of the gate of Dam-
ascus, and all the prophets prophesied before
them.

11 And Aikathab the sonne of Obenaiab
made him⁹ houses of yron, said, Thus saith
the Lord, With these shalt thou push the A-
ramites, until thou hast consumed them.

12 And all the prophets prophesied so, say-
ing, Goe up to Ramoth Gilead, and prosper:
for the Lord shall deliuer it into the kings
hand.

13 ¶ And the messenger that was gone
to call Michaiah, spake vnto him, saying,
Beholde now, the wordes of the prophets
declare good vnto the king with¹⁰ one; as
coun: let the word therefore, I pray thee, bee
like the word of one of them, and spake thou
good.

14 And Michaiah said, As the Lord di-
ueth, whatsoever the Lord saye vnto mee,
that will I speake.

15 ¶ So he came to the king, and the king
said vnto him, Michaiah, Shall wee goe a-
gainst Ramoth Gilead to battell, or shall we
leane off? And hee answered him, Goe up,
and prosper: and the Lord shall deliuer it into
the hand of the king.

16 And the king said vnto him, How oft
shalt I charge thee that thou tell me nothing
but that which is true in the Name of the
Lord?

17 Then hee said, I saw all Israel scat-
tered vpon the mountaines, as sheepe that ha-
ue no sheppard. And the Lord said, ¶ There
haue no master, let every man returne vnto
his house in peace.

18 (And the king of Israel said vnto Ie-
hoshaphat, Did I not tell thee, that he would
prophesie no good vnto mee, but euill?)

19 Again hee said, Where thou therefore
the word of the Lord. I saw the Lord sit on
his throne, and all the hostes of heauen stood
about him on his right hand, and on his left
hand.

20 And the Lord said, Who shall¹¹ entice
Ahab that hee may goe and fall at Ramoth
Gilead? And one said on this manner, and
another said on that manner.

21 Then there came forth a spirit, and
stood before the Lord, and said, I will entice
him. And the Lord said vnto him, Entice
with¹².

22 And hee said, I will goe out, and bee a
false spirit in the mouth of all his prophets.
Then hee said, Thou shalt entice him, and
shalt also prouaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath
put a lyng spirit in thy mouth of all these thy
prophets, and the Lord hath appointed euill
against thee.

24 ¶ Then Zedekiah the sonne of Chena-
nah came neere, and smote Michaiah off the
cheeke, and said, ¶ When went the Spirit
of the Lord from mee, to speake vnto
thee?

25 And Michaiah said, Behold, thou shalt
be as the men of the Lord, and shalt be
as the men of the Lord.

¶ Thus the wicked would faine that none were
in the fauour of God, but they, and that God had giuen his greatest
to none so much as to them.

k In their king-
ly apparrell.

l The true Pro-
phets of God
were accustomed
to use signes for
the confirmation
of their doctrine,
1 *Isa. x. 1. 16.*

m This is the
common argu-
ment of the wic-
ked, who thinke
that none should
speake against
a thing, if the
greater part ap-
prove it, be they
seuer to wa-
godly.

n Hee speaketh
this in diffin-
tion, because the king
attributed so
much to the false
prophets, mis-
taking that by ex-
perience hee
should see that
they were but
flatterers.

o It is better
they returne
home, than to be
punished and
scattered, because
they take warre
in hand without
Gods counsell
and approba-
tion.

p Meaning, his
Angels.

q Or, prouaile
and deceiue.

r I will cause
all his prophets
to tell lyes.

s *1 *Chr. x. 23.** ¶ Thus the wicked would faine that none were
in the fauour of God, but they, and that God had giuen his greatest
to none so much as to them.

a *1 *Chr. x. 23.**
b Ben-hadad the
king of Syria
and Ahab made
a peace which
endured three
yeeres.
c To see and vi-
tifie.
d The kings of
Syria kept Ra-
moth before
this league was
made by Benha-
dads, therefore
he thought not
himselfe bound
thereby to re-
store it.

e I am ready to
joyne and goe
with thee, and
all mine is at thy
commandement.

f He feared that
hee would not
goe to the
warre, except
God approved
it, yet when Mi-
chiah counsel-
led the contra-
rie, hee would
not obey.

g Meaning, the
false prophets,
which were fla-
tters and ser-
ued for lucre,
whom Iezabel

had assembled and kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods
Ministrs, but did contemne them. h Wherby was he that the
wicked cannot abide to heare the truth, but hate the Prophets of
God and molest them. i Read Gen. 37:36.

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michalah, and carry him unto Amon the gouernour of the city, and unto Iothab the kings sonne.

27 And say, Thus saith the king, But this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michalah said, If thou returne in peace, the Lords hath not spoken by mee. And he said, Hearken all ye people.

29 And the king of Israel, and Jehoshaphat the king of Iudah went by to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaynes ouer his charers, saying, Fight neither with small nor great, but onely against the king of Israel.

32 And when the captaynes of the charers saw Jehoshaphat, they said, Surely it is the king of Israel, and they returned to fight against him, and Jehoshaphat cryed.

33 And when the captaynes of the charers saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bowe mightily, and smote the king of Israel between the ioynts of his biggandine, wherefore hee said vnto his charer man, Turne thine hand and carry mee out of the holle: for I am hurt.

35 And the battell increased that day, and the king stood still in his charer against the Arameites, and died at euen: and the blood ranne out of the wound into the mids of the charer.

36 And there went a Proclamation thoroout the host about the going downe of the Sunne, saying, Every man to his citie, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the pool of Samaria, and the dogges licked vp his blood, and they washed his armour according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Iuozie

house which he built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of Ahab began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Jehoshaphat was six and thirtie yere old, when hee began to reigne, and reigned sine and twentie yere in Ierusalem. And his mothers name was Iudab the daughter of Shobi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Howbeit the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat and his worthy deeds that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Edomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the Deputy was king.

48 Jehoshaphat made shippes of Cedar-ship to saile to Ophir for golde, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants goe with thy seruants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iechoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the threteenth yere of Jehoshaphat king of Iudah, and reigned two yeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the son of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and provoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

2. Chron. 20. 35.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subdued to Iudah, and was gouerned by whom they of Iudab appointed. c By Tharshish the Scripture meaneth Cich, is in India, when the Egyptians and Arabians traffike for gold.

|| Or, in all points as his father did.

The second booke of the Kings.

THE ARGUMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the remne tribes by the iust plague of God for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iechoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandments by his Prophets, and neglecting his sundry admonitions by famine and other meane, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt: and hee and all his

Let him be pined, away with hunger, and be fed with a small portion of bread and water. u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

|| Or, in his simplicity, and in your family. || Euen and between the brigandine, || Euen, Icke. || To wit, Ahab king of Israel.

Of the Israelites.

|| Or, the harlots as hee is.

Chap. 21. 19.

e Not onely at Bethel, but at Iericho and other places where these Prophets which had scholars, whom they instructed, and brought vp in the true feare of God.

f Towie, of Iordan.

g Let thy spirit haue double force in me, because of these dangerous times: for we haue twice so much as the rest of the Prophets: of thy spirit being diuided into three parts, let me haue two. Seech. 48. 9. 2. mac. 2. 58. h Thus God hath left a testimony in all ages (both before the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is giuen to him as it was to Elijah.

k Meaning, Elijah: for they thought his body had bene cast in some mountain.

l Because the fact was extraordinary, they doubted where he was become, but Eliza was assured that he was taken vp to God. *It is written in the scriptures.*

5 And the children of the Prophets that were at Iericho came to Eliza, and sayd vnto him, Knowest thou that the Lord will take thy master from thine dead this day? and he said, Yea, I know it: hold pee your peace.

6 Moreover, Eliza said vnto him, Take, I pray thee, here: for the Lord hath sent me to Iordan. But he said, As the Lord liueth, and as thy soule liueth, I will not leave thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stood on the other side a farr off, and they two stood by Iordan.

8 ¶ Then Eliza took his cloaks, and waite it together, & smote the waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliza said vnto Eliza, Alke wda: I shall doe for thee before I bee taken from thee. And Eliza said, I pray thee, let thy spirit bee double vpon me.

10 And he said, When hast alked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue is so: and if not, it shall not bee.

11 And as they went walking and talking, behold, there appeared a chariot of fire, and horses of fire, and did separate them twaine. So Eliza went up by a wilde wilde into a heauen.

12 And Eliza saw it, and he cryed, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more: and hee took his owne clothes, and rent them in two pieces.

13 ¶ Hee took vp also the cloke of Eliza: hee fell from him, and returned, and stood by the bank of Iordan:

14 After, hee took the cloke of Eliza that fell from him, and smote the waters, & sayd, Where is the Lord God of Eliza? And so he also, after hee had stricken the waters, so that they were diuided this way and that way, went ouer, as Eliza.

15 And when the schollers of the Prophets, which were at Iericho, saw him on the other side, they said, The spirit of Eliza doeth rest on Eliza: and they came to weete him, and fell to the ground before him.

16 And said vnto him, Behold now, there bee with thy seruants fiftie strong men: let them go, we pray thee, and seeke thy master, if so bee the spirit of the Lord haue taken him vp, and cast him vpon some mountain, or into some valley. But hee said, I see shall not send.

17 Yet they were instant vpon him, till he was ashamed: to wherefore hee said, Send. So they sent fiftie men, which sought three dayes but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and hee said vnto them, Did not I say vnto you, See not?

19 ¶ And the men of the cite sayd vnto Eliza, Behold, we pray thee: the situation of this cite is pleasant, as thou my lord, seest, but the water is naught, & the ground barren.

20 Then hee said, Bring me a new cruse, and pnt late therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and call there: and he said, Thus sayeth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntill this day, according to the word of Eliza which hee had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going by the way, little children came out of the city, and mocked him, and said vnto him, Come vp thou bald head, come vp thou bald head.

24 And hee turned backe, and looked on them, and crieed vnto them in the name of the Lord. And two beares came out of the forest, and eate in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reign of Iehoram. 6 He and Iehothaphat go to warre against Moab, which rebelled. 13 Eliza reproacheth him. 17 and giueth them holie water. 24 The Moabites are overcome. 27 Their king sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yere of Iehothaphat King of Iudah, and reigned twelue yeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for heeooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto the sinnes of Iehoram: the sonne of Ahab, which made Israel to sinne, and departed not therefrom.

4 ¶ Then Iehoram King of Iudah had flocks of sheepe, and rendred vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Iudah rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and murthered all Israel.

7 And went, and sent to Iehothaphat King of Iudah, saying, The king of Iudah hath rebelled against me: wilt thou go with me to battell against Iudah? And hee answered, I will goe vp: for I am as thou art, my people, as thy people, and mine houses, as thine houses.

8 Then said he, What way shall we goe vp? And hee answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way fower dayes, they had no water for the holie, nor for the cattell that followed them.

10 Therefore the king of Israel sayd, Alas, that the Lord hath called these three kings, to giue them into the hand of Iehoram.

m Thus God gaue him power euen contrary to it, to make that water profitable for manie vnto which before was hurtfull.

n Perceiving their malitious heart against the Lord and his word, hee desired God to take vengeance of this iniurie done vnto him.

a Readeth notation in 1. chap. and 17. verse.

b Hee rebelled to the golden calves that Iehoram had made. c This was day after that David had made Moabites tributaries to his successors.

d Read 1. King 22. 4.

e Meaning, the victory of Iehoram the King of Iudah, read 1. King 22. 47.

f For, they were at their first.

[That is, who was his servant, & he is able to subdue vs what in Gods will in this point.

h He knew that this wicked king would have but vnto his counsell to seeke his name, and therefore he delidained to answer him.

i The wicked eldeme not the servants of God, but when they are driven by very affliction and fear of the present danger, & God suffereth his word to be declared to the wicked, because of the goodly that are among them.

l He sang songs to Gods glory, & is filled up the prophets heart to prophesie, as he will not only miraculously give you wisdom, but your enemies also into your hand.

m Though God bestow his benefactor in time vpon his enemies, yet he hath his favours, when he will take them away, to the intent they might be his vengeance, which is prepared against them [Ez. 10. 18. I will with a gir. di.

n The sudden joy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning, they followed them into the towns, q Which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

11 But Jehoshaphat said, Is there not here a prophet of the Lord, that may enquire of the Lord by him? and one of the kings of Israels servants answered, and said, There is Elisba the sonne of Shaphar, which powdered warre on the bandes of Elisha.

12 Then Jehoshaphat said, The word of the Lord is with him. Therefore the king of Israel, and Jehoshaphat, and the king of Edom went downe to him.

13 And Elisba said vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, Say: for the Lord hath called: heale these kings, to giue them into the hand of Moab.

14 Then Elisba saide, As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Jehoshaphat the king of Iudah, I would not haue looked toward thee, nor liue thee.

15 But now being mee a minstrell, and when the minstrell played, the hand of the Lord came vpon him.

16 And he saide, Thus saith the Lord, Make this valley full of ditchers,

17 For thus saith the Lord, Per shall neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite every strong towne and every chiefe citie, and shall fell every faire tree, and shall stop all the fountaines of water, and make every good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the kings were come by to fight against them, they gathered all that was able to put on battell, and upward, and stood in their border.

22 And they arose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water once against them, as red as blood.

23 And they saide, This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab to the spoyle.

24 And when they came to the border of Israel, the Israelites rose up, and smote the Moabites, so that they fled before them, but they invaded them and smote Moab.

25 And they destroyed the cities: and on all the good fields every man call his stone, and filled them, and they stop all the fountaines of water, and felled all the good trees: onely in Kir-hareseth left they the stones thereof: for when they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too low for him, heeooke with him seven hundred men that drew the bow, to speake through vnto the king

of Edom: but they could not.

27 Then heeooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

but rather it seemed to be his owne sonne, whom hee offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pittie to depart.

CHAP. IIIL.

4 God increaseth the oyle to the poore widew by Elisba. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 Whodung. 32 Hee faithfull him yf againe. 40. Wee maketh surety the portage. 42 And multiplieth the labour.

As one of the wises of the sonnes of a Ready Chap. 2.3. The prophet cried vnto Elisba, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant didd feare the Lord: and the credence is come to take my two sonnes to be his bondmen.

2 Then Elisba said vnto her, What shall I doe for thee? erill mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And he said, See and borrow these vessels abroad of all thy neighbours, emptie bottles, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and poure out into all those bottles, and let asse those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sons. And they brought to her, and she poured out.

6 And when the bottles were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There are no more vessels. And the oyle ceased.

7 Then she came & told the man of God. And hee said, See, and sell the oyle, and pay them that thou art in debt vnto, and let the children of the reed.

8 And on a time Elisba came to Shunem, and there a woman of great chastimon constrained him to rate bread: and as hee passed by, hee turned in thither to rate bread.

9 And shee said vnto her husband, Behold I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, & pay the wth wals, and let vs fer him there a bed, and a table and a stoole, and a candlestick, that he may turne in thither when hee cometh to vs.

11 And on a day he came thither, and turned into the chamber, and lay there in.

12 And said to Gehaz his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then hee sayde vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall wee doe for thee? Is there any thing to be spoken for thee to the King, or to the Captaine

studie and prayers. i Thus the seruants of God are not vnthankfull for the benefites they receiue.

r Some referre it to the king of Edoms sonne, whom they law hee had taken in the firmith:

but rather it seemed to be his owne sonne, whom hee offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pittie to depart.

a Ready Chap. 2.3.

b And therefore fell not into debt by vniuities or prodigallitie but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God satisfeth his many times to bee brought to extreame necessitie, before he succour them, that afterward they may the more praise his mercy.

e The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruants, their wifes and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely provide for his seruant, that his debt should be paid, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to

† She was
leper.

† Meaning
leper.

† This is
the king of
Syria.

† To give
him a sign
to the
people.

† The king
of Syria.

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And he had taken a little maid of the
land of Syria: and she served Naamans
maids.

2 And she said unto her mistress, Would
God my lord were with the Shavelet that is
in Samaria: he would shew him some
of his leprosie.

3 And she went in, and told his lady,
saying, I desire and thus said the maid that
is of the land of Syria.

4 And the king of Aram said, For thy
loyalty, and I will send a letter unto
the king of Israel. And he wrote, and
sent by the hand of his maid, saying, Thus
saith the king of Aram, I desire that thou
send me a little of the leprosie of thy
land.

5 And brought the letter to the king of
Israel: to this effect: Now when this letter
is come unto thee, understand that I have
sent thee Naamans my servant: that thou
mayest heal him of his leprosie.

6 And when the king of Israel had
read the letter, he rent his clothes, and said,
Am I God, to kill and to give life, that he
doeth thus to me, that I should heal a man
from his leprosie? Caldehath considered, I
say you, and he hath been healed a good
many times.

7 But when Eliseh the man of God had
heard that the king of Israel desired his
clothes, he sent unto the king, saying,
Wherefore hast thou sent for thy clothes? Let
him come now to me, and he shall know that
there is a Shavelet in Israel.

8 And when Naamans came unto the
door, and with his chariots, and stood at the
door of the house of Eliseh.

9 And Eliseh sent a messenger unto him,
saying, For what comest thou? Eliseh
saw him, and he said, I am a Syrian, and
thy maid hath sent me to thee, and thou
shalt be clean.

10 But Naamans was wroth, and went
away, and said, Behold, I thought with my
sift, he will surely come out, and stand,
and call on the name of the Lord his God,
and put his hand on the place, and heale the
leprosie.

11 Are not Damascus and Bazar, cities
of Damascus, better then all the towers of
Israel? may I not wash me in them, and be
cleaned? so he turned, and departed in dis-
pleasure.

12 And his servants came and took him
unto him, and said, Father, if the Shavelet
had commanded thee a great thing, wouldest
thou not have done it? how much rather
then when he saith to thee, Wash and be
clean?

13 And when they were by the river, and
he had washed seven times in the Jordan, and
the saying of the man of God, and he did
again, and came unto the head of a little
creek, and he was clean.

14 And he returned again to the man of
God, he and all his company, and came and
stood before him, and said, Behold, now I
know that there is no God in all the world,
but in Israel: now therefore, I pray thee,
take a reward of thy servant.

15 But he said, As the Lord liveth, I
will not receive it: I stand, and I will not receive it.

And he said, As the Lord liveth, I will not receive it.

16 And he said, As the Lord liveth, I will not receive it.

17 And he said, As the Lord liveth, I will not receive it.

18 And he said, As the Lord liveth, I will not receive it.

19 And he said, As the Lord liveth, I will not receive it.

20 And he said, As the Lord liveth, I will not receive it.

21 And he said, As the Lord liveth, I will not receive it.

22 And he said, As the Lord liveth, I will not receive it.

23 And he said, As the Lord liveth, I will not receive it.

24 And he said, As the Lord liveth, I will not receive it.

25 And he said, As the Lord liveth, I will not receive it.

26 And he said, As the Lord liveth, I will not receive it.

27 And he said, As the Lord liveth, I will not receive it.

28 And he said, As the Lord liveth, I will not receive it.

h So the Lord

commandeth
that they that
recline freely
should give also
freely.

1 He feeleth his
conscience wound
ed in being pre-
sent at idols, fer-
vice, and there-
fore desired
God to forgive
him, lest others
by his example
might fall to i-
dolry for as for
his own part he
confessed that
he will never
leave any but the
true God.

2 The Prophet
did not approve
his act, but after
the fashion of
men of speech he
hideth him
saweth.

1 Declaring
thereby what
honesty and af-
fection he bare to
the Prophet his
master.

2 Declaring
thereby what
honesty and af-
fection he bare to
the Prophet his
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the Prophet his
master.

a The gods are our saviors of God help in their necessities, but the more he has, the more he is troubled by God's spirit.

b To whom the king gave the charge and oversight of things, verse 17.

c He smote the prophets, saying, that if God will, I will come to you, and you shall not come to me.

d The infidelity here, when they thought that the king would be particular in their case.

e The king was so much in the way that they could not come to him.

f The king was so much in the way that they could not come to him.

g The king was so much in the way that they could not come to him.

h The king was so much in the way that they could not come to him.

i The king was so much in the way that they could not come to him.

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r The king was so much in the way that they could not come to him.

s The king was so much in the way that they could not come to him.

t The king was so much in the way that they could not come to him.

u The king was so much in the way that they could not come to him.

v The king was so much in the way that they could not come to him.

w The king was so much in the way that they could not come to him.

x The king was so much in the way that they could not come to him.

y The king was so much in the way that they could not come to him.

z The king was so much in the way that they could not come to him.

aa The king was so much in the way that they could not come to him.

ab The king was so much in the way that they could not come to him.

ac The king was so much in the way that they could not come to him.

ad The king was so much in the way that they could not come to him.

e There are no more left but they, on the other hand, are consumed with the famine as the rest of the people.

f The king was so much in the way that they could not come to him.

g The king was so much in the way that they could not come to him.

h The king was so much in the way that they could not come to him.

i The king was so much in the way that they could not come to him.

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q The king was so much in the way that they could not come to him.

r The king was so much in the way that they could not come to him.

s The king was so much in the way that they could not come to him.

t The king was so much in the way that they could not come to him.

† *Ezr. by the hand of.*

1. King. 11. 23.
p Thus Gods
iudgements ap-
peare even in this
world against
them that sup-
presse his word
and persecute
his seruants.

him. And he said, This is the word of the
Lord, which he spake by his seruant Eliah
the Tishbite, saying, In the field of Israel
shall the dogs eat the flesh of Iehoram.

37 And the carcases of Iehoram shall be as
hanging upon the ground in the field of Israel:
so that none shall say, Iohn in Iehoram.

CHAP. X.

6 Iehu causeth the seruants of Abah to be
slaine, 14. and after that serueth and two of Abah's
seruants, 25. His children also all the Priests of Baal,
35. After his death his sonne reioiceth in his blood.

a The Scripture
writeth to call
them sonnes,
which are either
children, or ne-
phews.

Abah had now seruants: sonnes in Sa-
maria. And Iehu wrote letters, and
sent to Samaria vnto the rulers of Israel,
and to the Elders, and to the blinglers of
Abah's children, to this effect.

2 Now when this letter cometh to
you, (As yet haue with you your masters
sonnes, yet haue with you both chapters
and boxes, and a defended citie, and ar-
mour.)

3 Consider therefore which of your ma-
sters sonnes is best, and most meet, and let
him on his fathers throne, and fight for your
masters house.

4 But they were exceedingly afraid, and
said, Behold, two kings could not stand be-
fore him, how shall we then stand?

5 And hee that was gouernour of Abah's
house, and hee that ruled the citie, and the
Elders, and the blinglers of the children
sent to Iehu, saying, Whither thy seruants,
and willst thou do all that thou shalt bid us: we
will make no king: wee will do what seemeth good
to thee.

6 Then hee wrote another letter to
them, saying, It is yet mine, and will obey
my voyce: take the heads of the men that
are your masters sonnes, and come to mee to
Israel by to morrow this time. (Now the
kings sonnes, even Iehoram's persons, were
with the great men of the citie, which
brought them up.)

7 And when the letter came to them, they
tooke the kings sonnes, and slew the seventy
persons, and laid their heads in baskets, and
sent them vnto him to Israel.

8 Then there came a messenger, and
told him, saying, They haue brought the
heads of the kings sonnes. And he said, Let
them lay them on two heapes at the entering
in of the gate vntill the morning.

9 And when it was day, hee went out,
and stood and spake to all the people, See hee
4 sinners; behold, I conspired against my
master, and slew him: but who slew all
these?

10 Know now that there shall fall vnto
the earth, nothing of the word of the Lord,
which the Lord spake concerning the house
of Abah: for the Lord hath brought to passe
the things that hee spake: by his seruant
† Eliah.

11 So Iehu slay all that remained of the
house of Abah in Israel, and all that were
great with him, and his familiars, and his
priests, so that hee let none of his remaine.

12 And hee arde, and departed, and
came to Samaria. And as Iehu was in the
way by an house where the horsekeepers dwelt.

13 Hee met with the brethren of Abah's
king of Iudah, and they, who are yet
And they answered, Allee are the brethren
of Abah's, and are come to salute the
children of the king, and the children of the
Queene.

14 And hee said, Take them allee. And
they tooke them allee and slew them at the
well, beside the house where the shep-
herds were, even two and forty men, and hee
left not one of them.

15 And when hee was departed thence,
hee mette with Iehonadab the sonne of Re-
chab comming to meeke him, and hee 4 libel-
led him, and said to him, Is thine heart
right, as mine heart is toward thee? And
Iehonadab answered, Yes, doubleless. Then
gave hee him his hand. And when hee had giuen
him his hand, hee tooke him up to him into
the chariot.

16 And hee said, Come with mee, and see
the zeale that I haue for the Lord: so they
made him ride in his chariot.

17 And when hee came to Samaria, hee
slew all that remained vnto Abah in Sa-
maria, till hee had destroyed him, according
to the word of the Lord, which hee spake to
Eliah.

18 Then Iehu assembled all the people,
and said vnto them, Abah reueld 4 Baal's
little, but Iehu shall keepe him much more.

19 Now therefore call vnto mee all the
Priests of Baal, all his seruants and all
his Purites, and let not a man bee lacking:
for I haue a great sacrifice to Baal: who
formerly was lacking, hee shall not line. But Iehu
did it by a multitude to destroy 4 seruants
of Baal.

20 And Iehu said, 4 Proclaime a sa-
lemne assembly to Baal. And they procla-
med it.

21 So Iehu sent vnto all Israel, and all
the seruants of Baal came, and there was
not a man left that came not. And they came
into the house of Baal, & the house of Baal
was full from end to end.

22 Then hee saide vnto him that had the
charge of the vestire. Bring forth vestiments
for all the seruants of Baal. And hee brought
them out by their shirts.

23 And when Iehu went, and Iehonadab
the sonne of Rechab into the house of Baal,
hee said vnto the seruants of Baal, Search
diligently and look out, lest there be better with
you any of the seruants of the Lord, but the
seruants of Baal onely.

24 And when they went in to make sa-
crifice and burnt offering, Iehu appointed
four-score men without, and said, If any
of the men whom I haue brought vnto your
hands, escape, 4 his soule shall bee for his
soule.

25 And when hee had made an ende of
the burnt offering, Iehu sayd to the guard
and to the captains, Goe in, slay them,
let not a man come out. And they smote
them with the edge of the sword. And the
guard,

f Thus Gods
vengeance is up-
on them that
haue any part
familiaritie with
the wicked.

g For hee
God and haue
the wicked
nest of their
times therefore

Iehu was glad to
ioyne with him
of Rechab, and
Jeremi 5. 23.

h Or, prophesie
for him.

i Thus Iehu
did it by a mul-
titude

j Hee Baal
taken for Abah
the idols of
the Zidonians,
which Iehoi-
asubed to bee
worshiped
it is also so said

k Kings 16. 11,
and 22. 51.

l Ezr. sanctifi-

m Thus God
would haue his
seruants pre-
served, and idola-
ters destroyed:
as in his law he
expressly com-
mandeth

n Deut. 12.

o Or, hee

p For him,

c God as a iust
iudge punisheth
the wicked chil-
dren of wicked
parents vnto the
third and fourth
generation.

d Ye cannot
justly condemne
me for the kings
death, seeing ye
haue done the
like as his poffe-
ry for the Lord
commanded me,
and slewed you,
to execute this
his iudgement.

† *Ezr. by the hand of.*

1. King. 11. 23.
e Meaning,
which were
perfidious
priests.

k Which city
was near to Sa-
maria.

guard, and the captains cast them out, and
went into the city where was the temple of
Baal.

26 And they brought out the images of
the temple of Baal, and burnt them.

27 And they destroyed the image of Baal,
and threw down the house of Baal, and
made a fane of it unto this day.

28 So Jehu destroyed Baal out of Is-
rael.

29 But from the sinnes of Jeroboam the
sonne of Nebat which made Israel to sinne,
Jehu departed not from them, neither from
the golden calves that were at Beth-el and
that were in Dan.

30 ¶ And the Lord said unto Jehu, Be-
cause thou hast diligently executed that
which was right in mine eyes, and hast done
unto the house of Ahab according to all
things that were in mine heart, therefore
shall thy sonnes unto the fourth generation
sit on the throne of Israel.

31 But Jehu regarded not to walke in
the name of the Lord God of Israel with
all his heart: for he departed not from the
sinnes of Jeroboam, which made Israel to
sinne.

32 In those dayes the Lord began to
loose Israel, and Hazael smote them in all
the coasts of Israel.

33 From Jordan Eastward, even all the
land of Gilead, the Gadites, and the Reuben-
ites, and them that were of Manassah,
from Aroer (which is by the river Arnon)
and Gilead and Bashan.

34 Concerning the rest of the acts of Je-
hu, and all that he did, and all his valiant
deeds, are they not written in the booke of
the Chronicles of the Kings of Israel?

35 And Jehu slept with his fathers, and
they buried him in Samaria, and Jehoahaz
his sonne reigned in his stead.

36 And the time that Jehu reigned over
Israel in Samaria, is eight & twenty yeres.

CHAP. XI.

1 Athaliah perish to death all the kings sonnes,
except Iosab the sister of Achaziah. 2 Iosab is ap-
pointed king. 3 Iehoiada casteth Athaliah to bee
slaine. 4 He maketh accompt between God
and the people. 5 Baal and his Priests are destroyed.

¶ When Athaliah the mother of Achaziah
saw that her sonne was dead,
she arose, and destroyed all the kings seed.

2 But Iehoiada the hangbrier of king
Joash, and sister to Achaziah, took Iosab
the sonne of Achaziah, & hid him from among
the kings sonnes that should be slaine, both
him and his nurse, keeping them in the bed
chamber, and they hid him from Athaliah, so
that he was not slaine.

3 And hee was with her hid in the house
of the Lord 7 yeres: and Athaliah did reigne
over the land.

4 ¶ And the seventh yere Iehoiada
sent and took the captains over hundredths
with other captaines, and them of the guard,
and caused them to come unto him into the
house of the Lord, and made a covenant

with them, and took an oath of them in
the house of the Lord, and shewed them the
Kings sinne.

5 And he commanded them, saying, This
is that ye must doe, The third part of you
that commeth on the Sabbath, shall watch
toward the Kings house:

6 And another third part in the gate of
the Church, and another third part in the gate be-
hind them of the guard: and ye shall be-
ware watch in the house of the Lord.

7 And two parts of you, that is, all that
goe out on the Sabbath day, shall keepe
the watch of the house of the Lord about the
King.

8 And ye shall compass the King round
about, every man with his weapon in his
hand, and whosoever commeth within the
ranges, let him be slaine: bee ye with the
King, as he goeth out and in.

9 ¶ And the captaines of the hundredths
did according to all that Iehoiada the Priest
commanded, as they took every man his man
that entered in to their charge on the Sab-
bath, with them that went out of it on the
Sabbath, and came to Iehoiada the Priest.

10 And the Priest came to the captaines
of hundredths the spears and the shields that
were King Dauid's, and were in the house
of the Lord.

11 And the guard stood every man with
his weapon in his hand, from the right side
of the house to the left side, about the Altar
and about the house, round about the King.

12 Then he brought out the Kings sonne,
and put the crown upon him, and gave him
the Testament, and they made him king:
also they anointed him, & clapt their hands,
and said, God save the King.

13 ¶ And when Athaliah heard of the noise
of the running of the people, she came in to
the people in the house of the Lord.

14 And when she looked, behold, the king
stood by a pillar, as the manner was, and
the Princes, and the trumpeters by the
King, and all the people of the land rejoy-
ced, and blew with trumpets. Then Atha-
liah rent her clothes, and cryed, Treason,
treason.

15 But Iehoiada the Priest commanded
the captaines of the hundredths that had the
rule of the host, and said unto them, Stand
her off forth of the ranges, and be that fol-
loweth her, let him bee by the sword: for the
Priest had said, Let her not be slaine in the
house of the Lord.

16 Then they layd hands on her, and she
went by the way, by the which the houses goe
to the house of the King, and there was she
slaine.

17 And Iehoiada made a covenant be-
tweene the Lord, and the King and the
people, that they should be the Lords peo-
ple: likewise betwene the King and the
people.

18 Then all the people of the land went
into the house of Baal, and destroyed it with
his altars, & his images broke they downe
courageously, and flew Baran the priest of
Baal before the altars: and the Priest set
a guard over the house of the Lord.

Of the Levites
which had
charge of the
keeping of the
Temple, & kept
watch by course.

That none
should come up-
on them, while
they were crow-
ning the king.

called the
east gate of the
Temple, & Chro-
23. 5.

Or, that none
break his order.

Who charge
is ended.

Reade verſe
5. and 7.

To wit,
Iehoiada.

That is, Iosab,
which had bene
kept secret five
yeres.

In Meaning, the
Law of God
which is his
chief charge,

and whereby
only his charac-
ter is establish-
ed.

Where the
kings place was
in the Temple.

Or out of the
Temple.

To take her
part.

That both the
King, and the
people should
maintaine the
true worship of
God, & destroy
all idolatry.

That he should
govern, and
they obey in the
fear of God.

Even in the
place where he
had blasphemed
God, & thought
to have him hol-
den by his idols.

There God pow-
ered his venge-
ance upon Atha-
liah.

To wit, Iehoi-
ada.

19 Then he took the captains of his army, and the other captains, and the guards, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat him down on the throne of the king.

20 And all the people of the land rejoiced, and the king was in quiet: for they had slain Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

CHAP. XII.

6 Jehoash maketh provision for the repairing of the Temple. 16 He slayeth the king of Syria by a present from coming against Jerusalem. 20 He is killed by two of his servants.

12 The seventh year of Jehu Jehoash began to reign; and reigned fourtee years in Jerusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Jehoash did that which was good in the sight of the Lord all his time that Jehoahaz the Priest taught him.

3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 And Jehoash said to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is, the money of them that are under the count, the money that every man lay set, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, where looser any decay is found.

6 But in the thre and twentieth year of King Jehoash, the Priests had not mended that which was decayed in the Temple.

7 Then king Jehoash called for Jehoahaz the Priest, and the other Priests, and said unto them, Why repaire ye not the ruines of the Temple? Now therefore receive no more money of your acquaintance, except ye deliver it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Jehoahaz the Priest took a chest, and Jehoahaz bore it in his side of it, and set it beside the altar, on the right side, as every man cometh into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the king's secretary came by, and the high Priest, and put it by after that they had told the money that was found in the house of the Lord.

11 And they gave the money made ready into the hands of him, who had undertaken the work, and that had the oversight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought upon the house of the Lord.

12 And to the masons and briers of

stone, and so they dwelt and dwelt long, to repaire that which was decayed in the house of the Lord, and for all that which was laid out for the repaire of the Temple.

13 Howbeit there was not made for the house of the Lord, benches of sitters, pillars of support, basins, compasses, nor any vessels of gold, or vessels of silver, of the manner that was brought into the house of the Lord.

14 But they gave it to the workmen, which repayed therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they delivered that money to bee bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the firme offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came up Hazael king of Aram, and fought against Oath, and took it, and Yoram his brother to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoahaz, and Jehoahaz, and Amaziah his fathers, kings of Judah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Jerusalem.

19 Concerning the rest of the acts of Jehoash, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

20 And his servants arose, & wrought treason, and slew Jehoash in the house of Shiloh, and he came to be buried to Shiloh.

21 Then Jehoahaz the sonne of Jehoahaz, and Jehoahaz the sonne of Shomer his servants smote him, and he died: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Jehoahaz, the sonne of Jehoash delivered into the hands of the Syrian. 4 Hee propheth unto God, and is delivered. 9 Jehoash his sonne reigneth in his stead. 20 Eljah's death. 24 Hazael's death.

1 The thre and twentieth year of Jehoash the sonne of Jehoahaz king of Judah, Jehoahaz the sonne of Jehoash began to reign: over Israel in Samaria, and he reigned seente years.

2 And he did ruff in the sight of the Lord, and followed the finnes of Jeroboam the son of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael all his dayes.

4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, when he had the king of Aram troubled them.

5 And the Lord gave Israel a deliverer, so that they came out from under the subjection of the Aramites. And the children

For these men had only the charge of the repaire of the Temple, and the rest of the money was brought to the King, who caused these alterations to be made. 2 Chron. 24. 14.

i After the death of Jehoahaz, Jehoash fell to Jehoahaz: therefore God did punish him, and turned up his enemies against him, whom he pacified with the treasures of the Temple, for God would not be served with those gifts, seeing the kings heart was wicked. k Because he had put Zacharie the sonne of Jehoahaz to death. 2 Chron. 24. 25. l See also Sam. 5. 9. || Or, Jehoahaz.

a By worshipping the calves, which Jeroboam did erect in Israel. b While Jehoahaz lived. c To wit, Jehoahaz, the sonne of Jehoahaz.

2 Chron. 24. 1.

a. A young man at the true ministers of God, they prosper. b. So hard a thing it is for them that are in authority, to be brought to the perfect obedience of God. c. That is, the money of redemption, Exod. 30. 12. also the money which the Priest valued the vows at, Levit. 27. 13. and their free liberalitie.

d. For the Temple which was built an hundred fiftie and five yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickedness of the idolaters. e. Hee takeeth from them the ordering of the money, because of their negligence.

f. That is, on the South side. || Or, vessel. g. For the king had appointed other which was meete for that purpose. Chap. 22. 5.

d safely & without danger.

† *See, as yesterday and before yesterday*

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, *Deut. 16. 21.*

f That is, Hazad and Ben-hadad his sonnes, as verse 13. *Reade of Hazel, chap. 8. 11.*

g his chief purpose, to describe the kingdom of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Iudah was afflicted and punished for their great idolatrie, whoso thought they had now degenerated, yet God both by sending themundry Prophets and divers punishments, did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God, by whom God blessed his people, as *chap. 3. 12.* meaning, that by their praiers they did more prosper the countrey, then by force of armes.

i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signes, that he should haue the victory.

k Because he seemed content to haue victory against the enemies of God: for with or thirle, and had not a zeale to overcome them continually, and so destroy them ycerely.

children of Israel dwelt in their tents as before time.

6 And whereas they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them, as the grone also remained still in Samaria.

7 For hee had left of the people to Iehoshaphat his firstborn, and ten chariots, and ten thousand footmen, because the king of Aram had destroyed them, and made them like butt beacons to powder.

8 Concerning the rest of the actes of Iehoshaphat, and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoshaphat slept with his fathers, and they buried him in Samaria, and Iosiah his sonne reigned in his stead.

10 ¶ In the tenth and thirtieth yeere of Iosiah king of Iudah beganne Iehoshaphat the sonne of Iehoshaphat to reigne ouer Israel in Samaria, and reigned sixtyn yeere.

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Iosiah, and all that hee did, & his valiant deedes, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Iosiah slept with his fathers, and Ieroboam laye vpon his seate: and Iosiah was buried in Samaria among the kings of Israel.

14 ¶ When Elifha fell sicke of his recknelle whereof hee died, Iosiah the king of Israel came downe vnto him, and wept vpon his face, and sayde, ¶ O my father, my father, the charer of Israel, and the hostmen of the lame.

15 Then Elifha sayd vnto him, Take a bow and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And hee put his hand vpon it. And Elifha put his hands vpon the kings bandes.

17 And sayd, Ouen the window Eastward. And when hee had opened it, Elifha said, Shoot. And hee shot. And hee said, Behold the arrow of the Lords deliurance, and the arrow of deliurance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee sayde, take the arrowes. And hee took them. And hee layd vnto the king of Israel, Smite the ground. And hee smote the earth, and ceased.

19 Then the man of God was angry with him, and sayd, Thou shouldest haue smitten Aram five or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thirle.

20 ¶ So Elifha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the soldiers: therefore they cast the man into the sepulchre of Elifha. And when the man was layde, hee touched the bones of Elifha, hee reuiued and stood vp on his feet.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehoshaphat.

23 Therefore the Lord had mercy on them, and pitied them, and had respect vnto them, because of his cōuynant with Abraham, Isaac, and Iacob, he would not destroy them, neither cast he them from him as yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoshaphat the sonne of Iehoshaphat returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoshaphat his father: for thre times did Iosiah beat him, and reuiued the cities vnto Israel.

CHAP. XIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smethedam. 15 Iosiah dieth, and Ieroboam his sonne succeedeth him, 29 And after him reigueth Zichabab.

The second yeere of Iosiah sonne of Iehoshaphat king of Israel reigned Amaziah the sonne of Iosiah king of Iudah.

2 Hee was five and twentie yeere old when hee beganne to reigne, and reigned nine and twenye yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did vngodly in the sight of the Lord, yet not like David his father, but according to all that Iosiah his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice and burnt incense in the high places.

5 ¶ And when the kingdom was confirmed in his hand, hee slew his seruants which had killed the king his father.

6 But the children of those that had slay him, hee slew not, according vnto that that is written in the booke of the Law of Moses, where in the Lord commanded, saying, ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 Hee slew also of them in the valley of salt, ten thousand, and took the cities of Gilead by warre, and called the name thereof Ioshtai vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoshaphat the sonne of Iehoshaphat king of Iudah, saying, Come, let vs see one another in the face.

9 Then Iehoshaphat the king of Israel sent to Amaziah king of Iudah, saying, ¶ The chiefe that is in Lebanon, sent to the Cedar that is in Lebanon, saying, ¶ Come thy daughter.

10 ¶ And as they were burying a man, behold, they saw the soldiers: therefore they cast the man into the sepulchre of Elifha. And when the man was layde, hee touched the bones of Elifha, hee reuiued and stood vp on his feet.

11 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehoshaphat. Therefore the Lord had mercy on them, and pitied them, and had respect vnto them, because of his cōuynant with Abraham, Isaac, and Iacob, he would not destroy them, neither cast he them from him as yet.

12 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead. Therefore Iehoshaphat the sonne of Iehoshaphat returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoshaphat his father: for thre times did Iosiah beat him, and reuiued the cities vnto Israel.

13 ¶ In the tenth and thirtieth yeere of Iosiah king of Iudah beganne Iehoshaphat the sonne of Iehoshaphat to reigne ouer Israel in Samaria, and reigned sixtyn yeere.

14 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

15 Concerning the rest of the actes of Iosiah, and all that hee did, & his valiant deedes, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iosiah slept with his fathers, and Ieroboam laye vpon his seate: and Iosiah was buried in Samaria among the kings of Israel.

Eccles. 48. 14.

1 By this miracle

God confirmed the

authority of

Elifha, whole do-

ctrine in his life

they contemned,

that at this sight

they might re-

turne and im-

brace the same

doctrine.

m That is, vntill

their sinnes were

come to a full

measure, & there

was no more

hope of amend-

ment.

2 Chron. 35. 1.

a In the begin-

ning of his

reigne he seemed

to haue an out-

ward stee of

godlines, & af-

terwards he be-

came an idola-

trous, and wor-

shipped the idoles

of the Iumeans,

chap. 12. 20.

b Because they

neither consent-

ed to be parta-

kers with their

fathers in their

act.

Deut. 24. 16.

c For the Idu-

means, whom

David had

brought to sub-

jection, did rebell

in the time of

Iehoram sonne

of Iehoshaphat.

¶ *For, the Idu-*

means, whom

David had

brought to sub-

jection, did rebell

in the time of

Iehoram sonne

of Iehoshaphat.

¶ *For, the Idu-*

means, whom

David had

brought to sub-

jection, did rebell

in the time of

Iehoram sonne

of Iehoshaphat.

¶ *For, the Idu-*

means, whom

David had

brought to sub-

daughter to my sonne to wife: and the wife be-
came that was in Lebanon, went and trode
downe the chibbitt.

f Bragge of thy
virtue, so that
thou tarie at
home and au-
noy mee not,

10 Because thou hast smitten Edom, thine
heart hath made thee proud: bragge of glo-
ry, and tarry at home: why dost thou pouske
to thine hurt, that thou shouldest fall, and Ju-
dah with thee?

11 But Amaziah would not heare: there-
fore Jehoash king of Israel went up: and he
and Amaziah king of Judah saw one an-
other in the face at Beth-hemesh which is
in Judah.

12 And Judah was put to the worse be-
fore Israel, and they fled every man to their
tents.

|| Or, brought him?

13 But Jehoash king of Israel took Amaziah
king of Judah, the sonne of Jeho-
ash the sonne of Ahaziah, at Beth-hemesh,
and he came to Jerusalem, and brake downe
the wall of Jerusalem, from the gate of Cy-
phaim to the corner gate, foure hundred
cubits.

14 And he took all the gold and silver,
and all the vessels that were found in the
house of the Lord, and in the treasures of the
king's house, and the children that were in
his house, and returned to Samaria.

g That is, which
the Israelites had
given to them of
Judah for an as-
surance of peace.

15 Concerning the rest of the acts of Je-
hoash which he did, and his valiant deedes,
and how hee fought with Amaziah king of
Judah, are they not written in the booke of
the Chronicles of the Kings of Israel?

16 And Jehoash slept with his fathers,
and was buried at Samaria among the
kings of Israel: and Jeroboam his sonne
reigned in his stead.

17 And Amaziah the sonne of Joash
king of Judah, lived after the death of Je-
hoash sonne of Jehoash king of Israel thir-
tye yeere.

18 Concerning the rest of the actes of A-
maziah, are they not written in the booke of
the Chronicles of the kings of Judah?

2 Chron. 25. 27.
h Which cite
Roboam built in
Judah for a for-
trefesse, 2. Chro.

19 But they wrought treason against
him in Jerusalem, and he died to Zachariah,
but they sent after him to Zachariah, and slew
him there.

11. 9.
i Who is also
called Vzziah,
2. Chron. 26. 1.

20 And they brought him on horses, and
he was buried at Jerusalem with his fathers
in the cite of David.

k Which is also
called Blazon, or
Elloth.

21 Then all the people of Judah tooke
Azariah which was thirtene yeere old, and
made him king for his father Amaziah.

l Because this
idolatry was so
vile and almost
incredible, that
men should for-
sake the living
God to worship
calves, the worke
of mans hands,
therefore the
Scripture dooth
oft times repeat
it in the reproch
of all idolaters,
† Ely, by the
head of.

22 He built Elath, and restored it to Ju-
dah, after that he king slept with his fathers.

23 In the thirtene yeere of Amaziah
the sonne of Joash king of Judah, was Je-
roboam the sonne of Joash made king over
Israel in Samaria, and reigned one and for-
tye yeere.

24 And hee did euill in the sight of the
Lord: for he departed not from all the sins
of Jeroboam the sonne of Nebat, which
made Israel to sinne.

25 He restored the coast of Israel, from
the entering of Hamath, unto the Sea of the
wildernesse, according to the word of the
Lord God of Israel, which he spake by his
seruant Ionah the sonne of Amithai the
Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter
affliction of Israel, so that there was none
that shut up, nor any left, neither yet any that
could helpe Israel.

m Reade: King,
14. 10.
† Ely had no
spoken.

27 But the Lord had not decreed to pun-
ish the name of Israel from vnder the hea-
ven: therefore he preferred them by the hand
of Jeroboam the sonne of Joash.

28 Concerning the rest of the acts of Je-
roboam, and all that hee did, and his valiant
deedes, and how hee fought, and how hee re-
stored Damascus, and Hamath to Judah
in Israel, are they not written in the booke
of the Chronicles of the kings of Israel?

n Which was al-
so called Antio-
chia of Syria, or
Ribalai.

29 So Jeroboam slept with his fathers,
even with the kings of Israel, and Zachari-
ah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Judah becommeth a leper.
5 Of Iotham, 10 Shallum, 14 Menahem,
23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and
Ahaz.

In the seven and twentieth yeere of Jer-
oboam king of Israel, began Azariah, sonne
of Amaziah king of Judah to reigne.

† Ely in thertene
yith yeere, and
seuenthy yeere.

2 Thirtene yeere olde was hee when he
was made king, and hee reigned two and
fiftie yeere in Jerusalem: and his mothers
name was Jehoash of Jerusalem.

3 And hee did euill in the sight of
the Lord, according to all that his father A-
maziah did.

a So long as he
gaue ear: to Za-
chariah the Pro-
phet.

4 But the his places were not put away:
for the people yet offered, and burned incense
in the high places.

b His father and
grandfather were
flaine by their
subiects and ser-
uants, and he, be-
cause he would
viurpe the Priests
office contrary to
Gods ordina-

5 And the Lord smote the king: and he
was a leper unto the day of his death, and
dwelt in an house apart, and Joram the
kings sonne governed the house, and taught
the people of the land.

c As viceroi, or
deputie to Gods or-
dinance, was smi-
ten immediately
by the hand of
God with the le-
prosie, 2. Chron.

6 Concerning the rest of the actes of A-
zariah, and all that hee did, are they not writ-
ten in the booke of the Chronicles of the
kings of Judah.

26 21.
c As viceroi, or
deputie to Gods or-
dinance, was smi-
ten immediately
by the hand of
God with the le-
prosie, 2. Chron.

7 So Azariah slept with his fathers, and
they buried him with his fathers in the cite
of David, and Joram his sonne reigned in
his stead:

8 In the eight and thirteth yeere of A-
zariah king of Judah, did Zachariah the son
of Jeroboam reigne over Israel in Sama-
ria fixe moneths.

d Hee was the
fourth in descent
from Iehu, who
reigned accord-
ing to Gods
promise, but in
him God began
to execute his
wrath against
the house of
Iehu.

9 And did euill in the sight of the Lord,
as did his fathers: for he departed not from
the sinnes of Jeroboam the sonne of Nebat,
which made Israel to sinne.

10 And Shallum the sonne of Iabesh
conspired against him, and smote him in the
fight of the people, and killed him, and
reigned in his stead.

e Zachariah was
the last in Israel
that had the
kingdome by
succession, sine
onely Pekahiah
the sonne of Ma-
nahem, who
reigned but two
yeeres.

11 Concerning the rest of the acts of Za-
chariah, behold, they are written in the booke
of the Chronicles of the kings of Israel.

12 This was the word of the Lord,
which hee spake unto Iehu, saying, Thy
sonnes shall sit on the throne of Israel unto
the fourth generation after thee. And it came
so to passe.

f The last in Israel
that had the
kingdome by
succession, sine
onely Pekahiah
the sonne of Ma-
nahem, who
reigned but two
yeeres.

13 Shallum the sonne of Iabesh began
to reigne in the nine and thirteth yeere
of Azariah king of Judah: and hee reigned
the

g The last in Israel
that had the
kingdome by
succession, sine
onely Pekahiah
the sonne of Ma-
nahem, who
reigned but two
yeeres.

Chap. 10. 10.

the space of a month in Samaria.

14 For Menahem the sonne of Gadi went up from Tizab, and came to Samaria, and smote Shal um the sonne of Iachin in Samaria, and slew him & reigned in his stead.

15 Concerning the rest of the acts of Shalum, & the reason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

f Which was a cure of Israel that would not receive him to be king.

16 C Then Menahem dristrowed Ephraim, and all that were therein, and the countie thereof from Tizab, because they opened not to him, and smote it, and ripe up all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne over Israel, and reigned remyeres in Samaria.

18 And hee did cruel in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

g That is, of Israel.

19 C Then Pul the king of Assur came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, and establish the kingdom in his hand.

h Instead of seeking helpe of God, he went about by money to purchase the favour of this king, being an infidel, & therefore God forsake him, and Pul soon afterwade broke promise, destroyed his countrey, and led his people away captive.

20 And Menahem craced the money in Israel, that all men of substance should give the king of Assur fiftie shekels of silver a peece: so the king of Assur returned and came not there in the land.

21 Concerning the rest of the acts of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 C And Menahem slewe with his father, and Pekahiah his sonne did reigne in his stead.

23 C In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yeeres.

24 And hee did cruel in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

i Which were of the same conspi-
racie,

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with Argob & Arich, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah and all that hee did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 C In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne over Israel in Samaria, and reigned twenty yeeres.

28 And hee did cruel in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

k For God stirred up Puland Tiglath Pileser against Israel for their finnes, a Chron. 5. 26.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Assur, and tooke Iion, and Abel, Beth-maacbad, and Janoah, and Kezeth, and Hazor, and Gilead, and Galilath, and all the land of Naphtali, and caried them away to Assur.

30 And Hoshea the son of Elah wrought treason against Jerab the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Azziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 C In the second yeere of Pekah the son of Remaliah king of Israel, began Iotham sonne of Azziah king of Iudah to reigne.

3. Chron. 27. 1.

33 Five & twentieth yeere old was he, when hee began to reigne, and hee reigned fiftene yeeres in Ierusalem: and his wifes name was Jerulba the daughter of Sabak.

11 Or, Azariah.

34 And hee did vnglady in the sight of the Lord: hee did according to all that his father Azziah had done.

l He sheweth that his vprightnesse was not such, but that he had many and great faults.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: hee built the highest gate of the house of the Lord.

m After the death of Iotham, in Which flew of Iudah in one day sixscore thousand fighting men, 2 Chron. 28. 6. because they had forsaken the true God.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In the thirte dayes the Lord began to send against Iudab Rezin y king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slewe with his father, and was buried with his fathers in the city of David his father, and Ahaz his sonne reigned in his stead.

C H A P. XVI.

3 Ahaz king of Iudab consecrateth his sonne in fire, 5 Ierusalem besieged, 9 Damascus taken, and Rezin slaine, 11 Idolatry, 19 The death of Ahaz, 20 Hezekiah succedeth him.

T W E N T Y yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudab began to reigne.

n This was a wicked sonne of a godly father, as of him againe, came goosely Ezechiah, and other wicked Manasse, that God in the end shewed him mercie.

2 Twentyeere old was Ahaz, when hee began to reigne, and hee reigned fiftene yeeres in Ierusalem, and hee did vnglady in the sight of the Lord his God, like David his father:

o Thus we see how vncertaine it is to depend on the dignity of our fathers.

3 But walked in the way of the kings of Israel, yea, and made his innere to goethrow the fire, after the abominations of the heathen, whom the Lord had cast out before the colophon of Israel.

p That is, as God in the end shewed him mercie.

4 Also hee offered and burnt incense in the high places and on the hills, and under every greener tree.

5 C Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came up to Ierusalem to fight: and they besieged Ahaz, but could not overcome him.

q That is, as God in the end shewed him mercie.

6 At the same time Rezin king of Aram restored Elath to Aram, and dwelt the Iewes from Elath: so the Aramites came to Elath, and dwelt there unto this day.

r The manner of the Gentiles was, 1. Leuit. 18. 21. 18. 7. 18. 10.

7 Then Ahaz sent messengers to Tiglath Pileser king of Assur, saying, I am thy servant and thy sonne: come up, and deliver me out of the hand of the people for his promise sake made to David.

s For the Lord had taken from the Aramites, and fortified Ier. 2. 14. 22. c Contrary to the admonition of the Bre phet Iahiah, Isha 7. 1.

8 And hee delivered me out of the hand of the people for his promise sake made to David.

t Which cite Azariah had taken from the Aramites, and fortified Ier. 2. 14. 22. c Contrary to the admonition of the Bre phet Iahiah, Isha 7. 1.

1 Thus he spared not to pour the Temple of God to use succour of men; & would not once lift his hand to help him.

2 And he sought for his help, not yet because his Prophets counselled.

3 We see that there is no price to wicked, but he shall find flatterers, & false ministers to serve his turne.

4 Neither offerings for peace or prosperitie, or of thanksgiving, as Leuit. 3. 1. or else meaning the morning & evening offering.

5 Exod. 29. 38. num. 28. 3. and thus be contented the meane and the altar,

6 which God had commanded by Salomon to serve God after his owne fantasie,

7 i. That is, at the right hand, as men went into the Temple.

8 Here he established by commandment his owne wicked proceedings, and doth abolish the commandment and ordinance of God.

9 1 Orient, wherein they lay on the Sabbath, which had served their weekes in the Temple, and so departed home,

10 neither to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assault his house.

king of Aram, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the Kings house, and sent a present to the king of Assyria.

9 And the king of Assyria sent him to him: and the king of Assyria went up against Damascus, and when he had taken it, he carried the people away to Kir, and slew Rezin.

10 And king Ahaz went into Damascus to meet Tiglath-Pileser king of Assyria: and when king Ahaz saw the altar that was at Damascus, he sent to Uriah the priest the pattern of the altar and the fashion of it, and all the workmanship thereof.

11 And Uriah the priest made an altar in all points like to that which king Ahaz had sent from Damascus: so did Uriah the priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew near to the altar, and offered thereon.

13 And he burnt his burnt offering, and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings beside the altar.

14 And he set by the brazen altar which was before the Lord, and brought it in further before the house between the altar and the house of the Lord, & set it on the North side of the altar.

15 And king Ahaz commanded Uriah the priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the evening the meat offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings, and pour there by all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to enquire of God.

16 And Uriah the priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and took the cauldrons from off them, and took downe the sea from the brazen oven that were under it, and putt upon a pavement of stones.

18 And he built for the Sabbath that they had made in the house, and the kings entry without turned her to the house of the Lord, because of the king of Assyria.

19 Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

1 Hoshea the king of Israel is taken. 4 And he and all his residue brought to the Assyrians. 18 How their idolatry. 25 Lyons destroy the Assyrians that dwell in Samaria. 29 Every one worshippeth the God of

his nation, 35 contrary to the commandments of God.

1 In the twelfth yeere of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeere.

2 And he did euill in the sight of the Lord, but not as the kings of Israel that were before him.

3 And Shalmaneser king of Assyria came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found treason in Hoshea: for he had sent messengers to the king of Egypt, and brought no present unto the king of Assyria, as he had done secretly: therefore the king of Assyria shut him up, and put him in prison.

5 Then the king of Assyria came by thorough all the land, and went against Samaria, and besieged it three yeeres.

6 In the ninth yeere of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and put them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of the kings of Israel, which they did,

9 And the children of Israel had done secretly things that were not right before the Lord their God, and throughout all their cities had built high places, both from the tower of the watch, to the defence thereof.

10 And had made them images and grooves upon every high hill, and under every greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And served idols, whereof the Lord had said unto them, * Pee shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Judah by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandments and my statutes according to all the Law which I commanded your fathers, & which I sent to you by my seruants the Prophets.

14 But they hearkened not, they would not obey, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God.

15 And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies, (whereunto hee witnessed unto them) and they followed vanity, and became vaine, and followed the heathen that were round about them: concerning whom, the Lord had charged them,

a Though he inclined not new idolatry or impietie, as others did, yet he sought for help at the Egyptians, which God had forbidden.

b For he had paid tribute for the space of eight yeeres.

Chap. 18 10.

c For at this time the Medes and Persians were subject to the Assyrians.

d He stretch forth at length the cable of this great plague and perpetually captivity, to admonish all people and nations to cleaue to the Lord God, and onely worship him for fear of like iudgement.

e Meaning, thorough all their borders,

f Dent. 4. 19.

g Jer. 37. 11.

h Ier. 18. 11. and 25. 5. and 35. 15.

i Dent. 31. 29.

k f So that to hinder the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

Ezek. 32. 8.
1. Jer. 12. 25.

8 That is, the
same, the shadow
and figure.

Deut. 4. 19.
9 Remot. Chap.

16. 3.
10 Read of this

phrase, 1. King.

31. 20, 35.

k No whole
tribe was left

but Judah: and
they of Benjamin

and Levi which
remained, were

counted with
Judah.

l Out of the land
where he shewed

the great co-

ron of his pre-

sence and fa-

vour. n That is, God

cut off the tenne

tribes, 1. Kings

15. 16, 30.

† Eie, by the

hand of,

1. Sam. 5. 9.

o Of these peo-

ple, the Sa-

maritans, whereof

mention is so

much made in

the Gospel, and

with whom the

few would

have nothing to

do, John 4. 9.

p That is, they

desire him not:

therefore, lest

they should blas-

pheme him as

though there

were no God,

them, that they should not do like them.

16 Finally, they left all the commandments of the Lord their God, & made them molten images, & even two calves, and made a grout, and worshipped all the host of heaven, and served Baal.

17 And they made their sons and their daughters pass through the fire, and used witchcraft and enchantments, yea, sold themselves to do cruel in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah only.

19 Yet Judah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight.

21 For he cut off Israel from the house of David, and they made Jeroboam the son of Nebat king: And Jeroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam, which he did, and departed not therefrom.

23 Until the Lord put Israel away out of his sight, as he had said by all his servants the Prophets, and carried Israel away out of their land to Asshur unto this day.

24 And the king of Asshur brought folke from Babel, and from Cuthah, and from Ava, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: for they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Therefore they spake to the King of Asshur, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore hee sent lions among them, and beholde, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded saying, Carry thither one of the priests, whom ye brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, and put them in the houses of the high places, which the Samaritans had made, every nation in their cities wherunto they dwelt.

30 For the men of Babel made a Sacerdote Benoth: and the men of Cuth made Seregal: and the men of Hamath made Ashtema.

31 And the Hittites made Sabbes, and

Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appointed out priests out of themselves for the high places, who prepared for them sacrifices in the houses of the high places.

33 They feared the Lord, but served their gods after the manner of the nations whom they caught thence.

34 Unto this day they doe after the order manner: they neither feare God, neither doe after their Ordinances, nor after their customs, nor after the law, nor after the commandment, which the Lord commanded the children of Isaaok, whom hee named Israel.

35 And with whom the Lord had made a covenant, and charged them, saying, Feare none other gods, nor bow you selues to them, nor serve them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes, and the Ordinances, and the Law, and the Commandment, which hee wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the Covenant that I have made with you, neither feare yet other gods.

39 But feare the Lord your God, and he will deliver you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their old custom.

41 So these nations feared the Lord, & served their images also: so did their children, and their childrens children, as did their fathers, so doe they unto this day.

CHAP. XVII.

4 Hezekiah king of Judah smote down the brasen serpent, and destroyed the idols, y. and prospereth, 11 Israel carried away captive. 30 The blasphemy of Samaria.

NOW in the third yeere of Hoshea sonne of Elah king of Israel, & Hezekiah the son of Iahaz king of Judah began to reigne.

2 Hee was true and twenty yeere olde when he began to reigne, and reigned nine and twenty yeere in Jerusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did so brightly in the sight of the Lord, according to all that Dathan his father had done.

4 Hee took away the high places, & brake the images, and cut downe the groves, and brake in pieces the brasen serpent that Moses had made: for unto those dayes the children of Israel did burne incense to it, and he called it a Serpenth.

5 Hee made them to repentance. Num. 21. 9. 6 That is, a piece of brass hee called the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it, yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, because of its use.

Ezek. 10. 39.

1. 1. 5.

r That is, they

had a certaine

knowledge of

God, and feared

him because of

the punishment,

but they contin-

ued still idola-

ters, as doe the

Papists, who

worship bol-
God and idola-

ter this is not to

feare God, as ap-

peareth, Veri 34.

f He meaneth

this by the Isra-

elites, to whom

God had given

his commande-

ments.

Gen. 32. 28.

1. King. 18. 31.

1. Sam. 6. 10.

1. Sam. 10. 2.

That is, these

strangers, which

were sent into

Samaria by the

Assyrians.

2 Chron. 28. 27.

and 39. 1.

a Although they

of Judah were

given to idola-

try, and impiety,

3 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Judah, neither were there any such before him.

6 For he came to the Lord, and departed
not from him, but kept his command-
ments, which the Lord had commanded
Moses.

7 So the Lord was with him, and he prospered in all things, which he took in hand: also he rebelled against the king of Assyria, and served him not.

8 Per smote the Philistines vnto Azazab, and the coasts thereof, from the watch tower vnto the defended city.

9 ¶ And in the fourth yere of king Hezekiah, (which was the seventh yere of Hothea sonne of Elah king of Israel) Shalmaneser king of Asshur came bp against Samaria, and besieged it.

10 And after three yeeres they tooke it e-
uen in the first yere of H:zekiah: that is, the
ninth yere of Hoshea king of Israel was Sa-
maria taken.

11 Then the king of Assyur did carry away Israel unto Assyur, and put them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voice of the Lord their God, but transgressed his covenant: that is, all that Moses the servant of the Lord had commanded, and would neither obey nor do them.

13 **U** * **W**oxouer, in the fourteenth year
of king Ozekiah, Sancherib king of Assyria
came up against all the strong cities of Ju-
dah, and took them.

14. Then Hezekiah King of Judah sent
unto the King of Assyria to Lachish, saying,
"I have offended: depart from me, and what
thou layest upon me, I will bear it. And the
king of Assyria appointed unto Hezekiah
king of Judah three hundred talents of sil
ver, and thirtie talents of gold.

25 Therefore Ezekiel gave all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At the same season did **Uzziah** pull off the plates of the doors of the Temple of the Lord, and the pillars (which the said **Uzziah** king of Judah had covered over) and gave them to the king of Assyria.

17 And the king of Assyre sent Tartan, and Rabsharis, and Rabshakeh from Lachish to King Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem, and when they were come up, they stood by the conduit of the upper pool, which is by the path of the fullers gate.

18. And called to the king. Then came out to them Eliakim the sonne of Ithiah, which was steward of the house, and Sheb-nah the chancelor, and Ioah the sonne of Asaph the Recorder.

19 And Abishakeb said unto them, Tell ye Hysckiah, I pray you, Thus saith the great King, even the great King of Asshur, That his confidence is in this wherein thou trustest :

20/ Thou thinkst, surely I have + do-

quence, 'but counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?'

21 **L**et thou trust now in this broken
stalk of reed, to wit, on Egypt, on which if
a man lean, it will go into his hand, and
perce it: so is Pharaoh king of Egypt unto
all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose high places, and whose Altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my
lord the King of Albion, and I will giue thee
two thousand horses, if thou be able to set ri-
ders upon them.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust in Egypt for chariots and horse men?

25 Am I now come by without the
* Lord to this place, to destroy it? the Lord
said to me, Go up against this land, and de-
stroy it.

26 Then Eliakim the sonne of Hilkiah
and Shebna, and Toah said unto Rabsha-
keb, **Speake,** I pray thee, to thy seruants in
the Chaldees language, for we understand
it, & talke not with vs in the Jewes tongue
in the audience of the people that are on the
wall.

27 But Rabsshakeh said vnto them, What
my master sent me to the king, and to the
to speake these wordes, and not to the men
which sit on the wall, that they may eat their
owne droung, and drinke of their owne pisse
with you?

28. So Rabshakeh stood and cryed with a loud voyce in the Jewes language, and spake, saying, Heare the wordes of the great king, of the king of Assur.

29 Thus sayth the king, Let not Haze-
kiah deceiue you: for he shall not bee able to
deliuer you out of mine hand.

30 Further let Orzechiah make you to trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be given over into the hand of the king of Assyre.

32 Hearken not unto Dyrakab: for thus
saith the king of Abhur, Make I appoint-
ment with mee, and come out to mee, that
every man may eat of his owne Vine, and
every man of his owne figge tree, and
drinke every man of the water of his owne
well.

32 **TH** I come, and bring you to a land like your owne land, even a land of wheate and barley, a land of bread and wineyards, a land of olives oyle, and hony, that ye may live and not die: and obey not Heshiah, for he deceiveth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations
delivered his lande out of the hande of the
king of Assur.

34. Where is the god of Hamath, & of Arpad; where is the god of Sycharaim, Hama and Iuah: how haue they deliuered Samaria out of mine hand:

If Thou thinkest
that words will
serue to perswade
thy people: or to
moue my master
of Egypt: that not
only hee shall be able
to succour thee,
but shall be an
hurt vnto thee.
Thus the ido-
lazers thinke that
Gods religion is
destroyed when
superstition and
idolatri are re-
formed.

Meaning, that
it was best for
him to yeeld to
the king of Assy-
ria, because his
power was so
small, that he had
not men to fur-
nish two thou-
sand horses.
The wicked
always in their
prosperity flatter
themselves that
God will favor
them. Thus he
speakeeth to Ierem-
ias that he should
resist him,
by resisting him,
he should resist
God.

|| Or, Syrians,
† Ebr. the water
of their feet.

|| Or, by his hand,

† Ebr. blessing, meaning the condition of peace.

I Hee maketh
himselſe to ſure,
thath he will not
grant them rice
except they ren-
der themſelues
to him to be led
away captiue.

e Reid Chap.
17.9.
Chap. 17.3.

Chap. 17.6.

2. Chr. 33 1.
 36. 1. eccles.
 48. 18. 19.

d As his zeale
was before prai-
sed, so his weak-
nesse is here set
foorth, that none
should glory in
himselfe.

• After certain years when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and army against him.

|| Of, writer of
Chronicles, or
Secretaries.

+ Ebr. stalks of
the fig.

35. ~~2016~~

35 Who are they among all the gods of the nations, that have delivred their land out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

m This is an execrable blasphemie against the true God, to make him equal with the idols of other nations, therefore God did most sharply punish it.

36 But the people held their peace, and answered him not a word: for the Kings commandment was, saying, Answer ye him not.

37 Then Eliakim the sonne of Iishiah, which was steward of the house, and Shebna the Chancellor, and Joah the sonne of Alaph the Recorder, came to Hzekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promitteth by Iishiah victory to Hzekiah, 33 The Angel of the Lord killeth an hundred and fourscore and six thousand men of the Assyrians, 37 Sennacherib is killed of his owne sword.

14. 37. 8.

And when king Hzekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord,

n To heare some new prophesie, and to haue comfort of him.

2 And sent Eliakim which was the steward of the house, and Shebna the Chancellor, and the Elders of the priests clothed in sackcloth, to Ihalah the Prophet, the son of Amor.

b The dangers are so great, that we can neither among this blasphemie, nor help ourselves, no more then a woman in her travail.

3 And they said unto him, Thus sayeth Hzekiah, This day is a day of tribulation, and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

c Meaning for Iudah, which only remained of all the cities of Iudah.

4 It is to bee the Lord thy God hath heard all the words of Rabshakeh, whom the king of Asshur his master hath sent to raise on the living God, and to reproach him with words, which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left.

5 O thou servants of king Hzekiah came to Ihalah.

6 And Ihalah said unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of Asshur have blasphemed me.

d The Lord can with one blast blow away all the strength of man, and turne him to dust.

7 Behold, I will send a blast upon him, and he shall breake a noyle, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

e That is, Sennacherib, for, blacke Morer.

8 O Rabshakeh returned and found the king of Asshur fighting against Iubah: for he had heard that hee was departed from Iachbeh.

f For the kings of Ethiopia and Egypt toyed together against the king of Assyria because of his oppression of other countries.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers unto Hzekiah, saying,

10 O thus shall ye speake to Hzekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Jerusalem shall not bee delivred into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur have done to all lands, how they have destroyed them: and shall thou be delivred?

12 Have the gods of the heathen destroyed them which my fathers have deliv-

ed? as Sennacherib, and Sennacherib, and Hzekiah, and the children of Sennacherib, which were in Jerusalem?

13 Where is the king of Sennacherib, and the king of Asshur, and the king of the cities of Sennacherib, Sennacherib, and Sennacherib?

14 O Hzekiah received the letter of the hand of the messengers, and read it: and Hzekiah went up into the house of the Lord, and Hzekiah said, O Lord, thou art before the Lord.

15 And Hzekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth,

16 Lord both downe thine eare, and heare: Lord open thine eyes, and behold, that all the kingdomes of the earth may know that thou O Lord, art only God.

17 Truth it is, Lord, that the Kings of Asshur have destroyed the nations and their lands,

18 And have set fire on their gods: for they were no gods, but the work of mans hands, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdomes of the earth may know that thou O Lord, art only God.

20 O then Ihalah the sonne of Amor sent to Hzekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast prayed me, concerning Sennacherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O virgin, daughter of Sion, bee thou despitied thee, and laughed thee to scorne, O daughter of Jerusalem, he hath shaken his head at thee.

22 Although thou hast thou called on, & whom thou hast thou blasphemed: and against whom thou hast thou raised thy voice, and lifted up thine eyes on high: when against the King of Israel.

23 By thy messengers thou hast called on the Lord, and said, By the multitude of my charrets I am come up to the top of mountains, by the sides of Lebanon, and will cut downe the high cedars thereof, and the faire trees thereof, and I will go into the flourishing of his borders, and into the forest of his Carmel.

24 I have digged & drunk the waters of rivers, and with the plant of my feet have I dried all the floods closed in.

25 Vast thou not heard how I have of old time made it, and have found it long agoe: and should I now bring it, that it should be destroyed, & laid on ruinous heaps, as cities destroyed?

26 All those inhabitants have final power, and are afraid, and confounded: they are like the grass of the field, and greene herbe, or grass on the house tops, or as same blasted before it be rotten.

27 I know thy dwelling, yea, thy going out, and thy coming in, and the fury against me.

h Before the arke of the covenant. i Hec bewch what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.

k Shew by effect that thou wilt not suffer thy Name to be blasphemed.

l By this title he discerneth God from all idols and false gods.

m Hee hearken for what end the faithful desire of God to be delivered: to wit, that he may be glorified by their delivrance.

n As a case at yet Jerusalem had not been taken by the enemies, therefore he callen her virgin.

o God commeth thence inioire done to him, and will revenge it, which is done to any of his Saints.

p Meaning, Jerusalem, which Ihalah calleth the height of his borders, to wit, of Iudah, 11a. 37. 24

q The waters of the river, which Ihalah calleth the height of his borders, to wit, of Iudah, 11a. 37. 24

r Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

s Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

t Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

u Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

v Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

w Thus he declarer that forasmuch as he is the author & beginning of his Church, he will never suffer it to be destroyed, as other cities and kingdomes.

f I will bridle thy rage, and turn thee to and fro as I please.
 g God did not only promise him the victory, but giveth him a sign to confirm his faith.
 h The Lord will multiply in great number that Israel's remnant of Judah that is escaped.
 i The love that God beareth toward his Church shall overcome the counsels and enterprises of men.

2. Chron. 33. 2, 4.
 1. Chron. 48. 2, 4.
 1. Mace. 7. 41.
 2. Mace. 8. 19.
 y This was the judgement of God for his blasphemy, that he should see shame before that idle whom he preferred to the living God. & by them by whom he ought by name to have been defended.

28 And because thou ragest against me, and thy words are come up to mine ears, I will put mine hook in thy nostrils, and mine bit in thy lips, and will bring thee back againe the way way thou camest.

29 And this shall be a signe unto thee, O Hezekiah. Thou shalt eat the yere, such things as grow of themselves, and the next yere such as grow withowt sowing, and the third yere lawe ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah, shall againe take root downward, and beare fruit upward.

31 For out of Jerusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of Asshur, he shall not enter into this cite, nor shooote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this cite, saith the Lord.

34 For I will defend this cite to save it for mine owne sake, and for David my servants sake.

35 ¶ And the same night the Angel of the Lord went out, and smote in the campe of Asshur an hundred fourscore and five thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt in Niniveh.

37 And as hee was in the Temple worshipping Sitchob his god, Adramelech, and Sarchar his sonnes, flew him with the sword: and they escaped into the land of Assyria, and Esaraddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sick, and receiveth the signe of his health. 2 He receiveth rewards of Berodach, 3 sheweth his treasures, and a reprehending of Isaiah. 4 His death, and Manasseh his sonne reigneth in his stead.

A Bout that time was Hezekiah sick unto death: and the Prophet Isaiah the sonne of Amos came unto him, and sayd unto him, Thus saith the Lord, For thine house is in order: for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ And as hee was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captain of my people, Thus saith the Lord God of David thy father, I have heard thy

prayer, and seen thy teares: behold, I have healed thee, and the third day thou shalt goe up to the house of the Lord.

6 And I will add unto thy dayes fifteen yere, and will deliver thee and this cite out of the hand of the king of Asshur, and will defend this cite for mine owne sake, and for David my servants sake.

7 Then Isaiah said, Take a lump of my figs, and thou shalt rooke it, and laid it on the boyle, and he recovered.

8 ¶ For Hezekiah had said unto Isaiah, What shall bee the signe that the Lord will heale me, and that I shall goe up into the house of the Lord the third day?

9 And Isaiah answered, His signe shalt thou have of the Lord, that the Lord will do that he hath spoken, Wilt thou that the shadow goe forward ten degrees, or go backward ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow go backward ten degrees.

11 And Isaiah the Prophet called unto the Lord, and hee was againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the son of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sick.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver, and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came unto King Hezekiah, and said unto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre country, even from Babel.

15 Then said he, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Where is the word of the Lord?

17 Berodach, the dayes come, that all that is in thine house, and whatsoever thy fathers have layd up in store unto this day, shall be carried into Babel: nothing shalt thou leave, saith the Lord.

18 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babel.

19 Then Hezekiah said unto Isaiah, The word of the Lord which thou hast spoken, is good: for, said hee, Shall it not bee good, if peace and truth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his ballant deedes, and how hee made a pool, and a conduit, and brought

d Because of his unfeigned repentance and prayer, God turned away his wrath.
 e To give thanks for thy deliverance.
 f He declarerh, that albeit God can heale without other medicines, yet hee sheweth that he will not have, these inferior meanes contented.

g Let the Sonne goe to many degrees backe, that the houres may be so many the fewer in the kings diall.
 h Which diall was set in the top of the staires that Ahaz had made.

i Moved with the favour that God shewed up Hezekiah, and also because God had declared him selfe enemy to Saneherib his sonne, which was now destroyed.
 k Being moved with ambition, and vain glory, and also because hee seemed to rejoyce in the friendship of him that was Gods enemy, and an infidel.

l Hezekiah was the true Prophet of God, and therefore humbled himselfe in his word.
 m Seeing that God hath shewed me this fauor to grant me quietnes during my life: for he was afraid lest the enemies should have had occasion to rejoyce, if the Church had decayed in his day, because he had restored religion.

Chap. 24. 13.
 and 25. 13.
 1. Chron. 27. 19.

1. Hezekiah ledged Hezekiah to be the true Prophet of God, and therefore humbled himselfe in his word.
 m Seeing that God hath shewed me this fauor to grant me quietnes during my life: for he was afraid lest the enemies should have had occasion to rejoyce, if the Church had decayed in his day, because he had restored religion.

banes into the city, are they not written in the books of the Chronicles of the Kings of Judah?

11 And Jehoiakim slew his father: and Manasseh his son reigned in his stead.

CHAP. XXI.

1 King Manasseh reigned in Judah, 16 And with great cruelty, 18 His death, and Amon his son succeeded, 23 Who is killed of his own servants, 25 After him reigned Josiah.

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: his mother's name also was Sephelah.

2 And he did evil in the sight of the Lord after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went back, and built the high places, which Hezekiah his father had destroyed: and he erected up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hosts of Uria, and burned them.

4 Also he built altars in the house of the Lord, of the which the Lord said, "In Jerusalem will I put my Name."

5 And he built altars for all the hosts of the heaven in the two courts of the house of the Lord.

6 And he caused his sons to pass through the fire: and gave himself to witchcraft and sorcery, as did Ahab king of Israel, and were soothsayers, and did much evil in the sight of the Lord, to anger him.

7 And he set the image of the grove, that he had made in the house, whereof the Lord had said unto David, to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever."

8 Whether will I make the feet of Israel move any more out of the land, which I gave their fathers: so that they will observe, and do all that I have commanded them; and according to all the law that my servants the Prophets commanded them.

9 But they obeyed not, but Manasseh led them out of the way, to do more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants the Prophets, saying,

11 "Because that Manasseh king of Judah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah sinne also with his doles."

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an evil upon Jerusalem and Judah, that whole house of Israel, both his ears shall single.

13 And I will stretch out Jerusalem the line of Samaria, and the plummer of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, which he wipeth and turneth it upside downe.

14 And I will forlake the remnant of

mine inhabitants, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their possessions.

15 Because they have done evil in my sight, and have provoked me to anger, since the time their fathers came out of Egypt until this day.

16 Moreover, Manasseh shed innocent blood exceeding much, till he replenished Jerusalem from corner to corner, beside his sins wherewith he made Judah to sinne, and to do evil in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sins that hee sinned, are they not written in the books of the Chronicles of the Kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, even in the garden of Uzza: and Amon his sonne reigned in his stead.

19 Amon was two and twenty years old, when he began to reign, and hee reigned two years in Jerusalem: his mother's name also was Hicchemi the daughter of Boazab of Judah.

20 And hee did evil in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father learned, and learned the toles that his father learned, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amon conspired against him: and slew the king in his own house.

24 And the people of the land slew all them that had conspired against him: Amon, and the people made Josiah his sonne king in his stead.

25 Concerning the rest of the acts of Amon which hee did, are they not written in the book of the Chronicles of the Kings of Judah?

26 And they buried him in his sepulchre in the garden of Uzza: and Josiah his sonne reigned in his stead.

CHAP. XXII.

1 Josiah repaired the Temple, 3 Hezekiah with the broken of the Lord, and compassed it to be preserved, 13 Who found in Bulah the Treasures, to ensure the Lords will, 20 Josiah was slain by the Egyptians.

Josiah was eight years old when he began to reign, and hee reigned one and thirty years in Jerusalem. His mother's name also was Jedidah the daughter of Jezaiab of Bozath.

2 And hee did rightly in the sight of the Lord, and walked in all the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eighteenth year of King Josiah, the King sent Shaphan the scribe of Josiah, the sume of Shebnum the chamberlour to the house of the Lord, saying,

4 Goe up to Hilkiab the high Priest, that hee maye summe the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people,

c from the time of Josiah for the space of 324 years, the Temple remained without reparation through the negligence of the priests. This declares that they have charge & execute it not ought to have taken from them d So God provided him of faithful servants, seeing he went about so zealously to set forth the works of God. e This was the copy that Moses left them, as appeareth, 3. Chro. 34. 14. which either by the negligence of the Priests had been lost or by the wickedness of idolatrous kings had been abolished.

f Meaning to some Prophet whom God reweareth f knowledge of things to come, as Jer. 2. 1. though as other times they enquired the Lord by Vrim and Tummim. g Or, the house of doctrine, at which was near to the Temple, and where the learned assembled to increase the Scriptures, and the doctrine of the Prophets; h The works of men stand here signify all that man inventeth beside the word of God, which are abolished in Gods service. i Meaning, that he did repent, as they that do not repent are said to harden their hearts, Psal. 95. 8.

And let them deliver it into the hands of them that do the work, and have the oversight of the house of the Lord: let them give it to them that work in the house of the Lord, to repair the decayed places of the house.

6 To wit, unto the artificers and carpenters and masons, and to buy timber, and hewed stone to repair the house.

7 Moreover, let more reckoning be made with them of the money that is delivered into their hand: for they dealt faithfully.

8 And Ishiah the high Priest said unto Shaphan the chancellor, I have found the book of the Law in the house of the Lord: and Ishiah gave the book to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word again, and said, Thy servants have gathered the money, that was found in the house, and have delivered it into the hands of them that do the work, and have the oversight of the house of the Lord.

10 Also Shaphan the chancellor, sheweth the king, saying, Ishiah the Priest hath delivered me a book. And Shaphan read it before the king.

11 And when the king had heard the words of the book of the Law, he rent his clothes.

12 Therefore the king commanded Ishiah the Priest, and Ahikam the sonne of Shaphan, and Johoi the sonne of Jehoiachin, and Shaphan the chancellor, and Ahabaz the king's servant, saying,

13 Go ye, and enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that which is written therein for us.

14 So Ishiah the Priest, & Ahikam, and Ahabaz, and Shaphan, and Ahabaz went unto Iddob the Prophetess, the wife of Shallum, the sonne of Tabash, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Jerusalem in the Colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and on the inhabitants thereof, even all the words of the book which the king of Judah hath read.

17 Because they have forsaken mee, and have burnt incense unto other gods, to anger me with all the works of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words that thou hast heard, shall come to pass.

19 But because thou hast said I meile, and thou hast humbled thyself before the Lord, when thou heardest what I spoke against

this place, and against the inhabitants of the same, now, that it should be destroyed and accurst, and halt rent thy clothes, and wept before mee, I have also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt be put in thy grave in peace, & thine eyes shall not see all the evil, which I will bring upon this place. Thus they brought the king word again.

CHAP. XXIII.

2 Josiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 He putteth down the idols after hee had killed them priests. 22 He keepeth a Passover. 24 Hee destroyeth the corners. 29 Hee was killed in Megiddo. 30 And his sonne Iehoiachaz reigneth in his stead. 33 After hee was taken, his sonne Iehoiachin was made King.

Then the King sent, and there gathered unto him all the Elders of Judah and of Jerusalem.

2 And the King went by into the house of the Lord, with all the men of Judah and all the inhabitants of Jerusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the book of the Covenant, which was found in the house of the Lord.

3 And the King stood by the pillar, and made a covenant before the Lord, that they should walk after the Lord, and keep his Commandments, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the words of this Covenant written in this book. And all the people stood to the Covenant.

4 Then the King commanded Ishiah the high Priest, and the Priests of the second order, and the keepers of the door to robbing out of the Temple of the Lord all the vessels that were made for Baal, and for the grouse, and for all the hoste of heaven, and he burnt them without Jerusalem in the fields of Kedon, and carped the powder of them into Beth-el.

5 And he put downe the Chemarims, whome the Kings of Judah had founded to burne incense in the high places, and in the circles of Judah and about Jerusalem, and also them that burne incense unto Baal, to the Sunne and to the Moone, and to the planets, and to all the host of heaven.

6 And hee brought out the grone from the Temple of the Lord without Jerusalem unto the valley Kedon, and burnt it in the valley Kedon, and stamp it to powder, and cast the dust thereof upon the graves of the children of the people.

7 And hee brake downe the houses of the Sodomitcs, that were in the house of the Lord, where the women wore hangings for the grouse.

8 Also hee brought all the Priests out of the commandment of the Lord, Deut. 16. 21. as some read, the similitude of a grouse which was hanged in the Temple: h Both in contempt of the idols, and reproch of them which had worshipped them in their liues.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world. 2. Chro. 34. 20.

a Because helew the great plague of God that was threatened, hee knew no more speedy way to appease them, than to turne to God by repentance, which cannot come but offish and faith by hearing of the word of God.

b Where the King had his place, Chap. 11. 14.

c As Ioshabab, Iosh. 24. 22, 23, d Meaning, the which were not in dignities as his Priests. e In contempt of that altar which Jeroboam had there built to sacrifice to his calves.

f Meaning, the Priests of Baal, which were called Chemarims, either because they wore black garments, or because they were smothered with burning incense to idols.

g He removed the grouse which idolaters for devotion had placed there vnto the Temple, contrary to

the cities of Judah, he defiled the high places where the Idolaters had burnt incense, even from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entering in of the gate of Judah, the governor of the city, which was at the left hand of the gate of the city.

9 And Jeroboam, the Idolater of the high places, came not up to the Altar of the Lord in Jerusalem, save only they did eat of the unclean bread among their brethren.

10 He defiled also Ephraim, which was in the valley of the children of Manom, that no man should make his sonne or his daughter passe through the fire to Moloch.

11 He put down also the houses that the kings of Judah had given to the sun at the entering in of the house of the Lord, by the chambers of Asban-melech, & much, which was ruler of the suburbs, and burnt the chambers of the house with fire.

12 And the altars that were on the top of the chambers of Abaz, which the kings of Judah had made, and the Altars which Hezekiah had made in the two courts of the house of the Lord, did the king break down, and hasted thence, and cast the dust of them in the Brook Kidron.

13 And the king defiled the high places that were before Jerusalem and on the right hand of the Mount of Corruption, which Salomon the king of Israel had built for Ashtaroth the Idol of the Egyptians, and for Chemosh the Idol of the Moabites, and for Moloch the abomination of the children of Ammon.

14 And he brake the images of Ashtaroth, and cut downe the grouse, and filled their places with the bones of men.

15 Furthermore, the altar that was at Beth-el, and the high place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place he brake hee downe, and burnt the high place, and stamp it to powder, and burnt the grouse.

16 And as Josiah turned himselfe, he saw the graves that were in the mount, and sent and took the bones out of the graves, and burnt them upon the altar, and polluted it, according to the word of the Lord that the man of God proclaimed which cryed the same words.

17 Then he saw, and said that which I see. And the men of that city layd into him, it is the sepulchre of the man of God, which came from Judah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then sayd he, Let him alone: let none remove his bones. So his bones were laide with the bones of the Prophet that came from Samaria.

19 Josiah also took away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that hee had done in Beth-el.

20 And he sacrificed all the Idols of the high places that were there, upon the altars

and burnt them downe upon them, and so continued Jerusalem.

21 Then the king commanded all the people, saying, Keep the Passcouer unto the Lord your God, as it is written in the booke of the covenant.

22 And there was no Passcouer, holden like that from the dayes of the Judges, tungen Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Judah.

23 And in the eighteenth yeere of King Josiah was this Passcouer celebrated to the Lord in Jerusalem.

24 Josiah also took away them that had familiar spirits, and the witchdivers, and the images, and the tables, and all the abominations that were eld in the land of Judah and in Jerusalem, to performe the wordes of the Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith hee was angry against Judah, because of all the provocations wherewith Hezekiah had provoked him.

27 Therefore the Lord sayd, I will put Judah also out of my sight, as I have put away Israel, and will cast off this city Jerusalem, which I have chosen, and the house wherof I sayd, My name shall be there.

28 Concerning the end of the acts of Josiah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Judah?

29 In his dayes Pharaoh Nechoh king of Egypt went up against the king of Assyria to the river Euphrat. And king Josiah went against him, whither Pharaoh saw, he slew him at Megiddo.

30 Then his servants carried him dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Ichobab the sonne of Josiah, and anointed him, and made him king in his fathers stead.

31 Ichobab was thirtie and threene yeere old when hee began to reigne, and reigned threene monethes in Jerusalem. His mothers name also was Hamath, the daughter of Jeremiah of Linnah.

32 And hee did end in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Mesopotamia, whither hee was carried in chains, and put the land to a tribute of an hundred talents of silver and a talent of gold.

34 And Pharaoh Nechoh sent him to him the sonne of Josiah king in stead of Josiah his father, and brought him unto Jerusalem, and took him, and hee did as hee pleased.

2 Chron. 35. 2.

1. Esdr. 1. 1.

Esdr. 10. 3.

Isa. 56. 2.

Q For the multitude and zeal of the people with the great preparation.

Isa. 56. 2.

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35. And Jehoiakim gave the silver and the gold to Balaam, and carried the land to give the money, according to the commandment of Balaam: & he killed of every man of the people of the land, according to his value, silver and gold to give unto Balaam.

36. Jehoiakim was nine and twenty years old when he began to reign, and he reigned eleven years in Jerusalem, his mother's name also was Zedekiah the daughter of Balaam of Rums.

37. And he did evil in the sight of the Lord, according to all that his father had done.

38. And he made him a high place, and an altar, and a grove, and a sun image, and he did evil in the sight of the Lord, according to all that his father had done.

39. And his servants came, and they carried away Jehoiakim, and he became his servant three years: after which he turned, and rebelled against him.

40. And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Sabeans, and bands of the Ammonites, and he sent them against Judah to destroy it, according to the word of the Lord, which he spoke by his servants the prophets.

41. Surely by the commandment of the Lord came this upon Judah, that he might put them out of his sight for the sinners of Judah, according to all that he said.

42. And for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) therefore the Lord would not pardon it.

43. Concerning the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?

44. So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his stead.

45. And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river of Euphrates, all that he had.

46. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name also was Zedekiah, the daughter of Chenezer of Jerusalem.

47. And he did evil in the sight of the Lord, according to all that his father had done.

48. In that time came the servants of Nebuchad-nazzar king of Babel up against Jerusalem: for that the city was besieged.

49. And Nebuchad-nazzar king of Babel came against the city, and his servants did besiege it.

50. Then Jehoiachin the King of Judah came out against the king of Babel, he, and his mother, and his servants, and his wives, and his concubines, and the king of

Babel took him in the eighth year of his reign.

51. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and brake all the vessels of gold, which Solomon king of Israel had made in the Temple of the Lord, as the Lord had said.

52. And he carried away all Jerusalem, and all the princes, and all the strong men of war, even ten thousand into captivity, and all the workmen, and cunning men: so none remained saving the poor people of the land.

53. And he carried away Jehoiachin into Babel, and the king's mother, and the king's wives, and his eunuchs, and the mighty of the land, and he carried him into captivity from Jerusalem to Babel.

54. And all the men of war, even seven thousand, and carpenters, and locksmiths, a thousand: all that were strong and warlike, did the king of Babel bring to Babel, captives.

55. And the king of Babel made Zedekiah his uncle king in his stead, and changed his name to Zedekiah.

56. Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was also Zedekiah the daughter of Baruch of Lethai.

57. And he did evil in the sight of the Lord, according to all that Jehoiakim had done.

58. Therefore certainly the wrath of the Lord was against Jerusalem, and he will be taken them out of his land, and he will be taken them out of his land, and he will be taken them out of his land.

CHAP. XXV.

1. Jerusalem is besieged of Nebuchad-nazzar, and taken. 2. The sinners of Zedekiah are slain before his eyes, and after are his own eyes put out. 3. Zedekiah is brought to Babylon, 25. Gedaliah is slain, 27. Jehoiachin is released.

1. In the ninth year of his reign, the fourth month, and tenth day of the month, Nebuchad-nazzar king of Babel came, and all his host against Jerusalem, and pitched against it, and they built a fort against it round about it.

2. So the city was besieged unto the eleventh year of king Zedekiah.

3. And the thirtieth day of the month the famine was sore in the city, so that there was no bread for the people of the land.

4. Then the city was broken up, and all the men of war fled by night, by the way of the gate, which is between two walls that was by the king's garden: now the Caldees were by the city round about: and the king went by the way of the wilderness.

5. But the army of the Caldees pursued after the king, and took him in the plains of Jericho, and all his host was scattered from him.

6. Then they took the king, & carried him to the king of Babel to Riblah, where they gave him judgment upon him.

7. And they slew the wives of Zedekiah before

the king of Babylon, Chap. 10. 17. 1/4. 39. 6.

2. Chron. 36. 16. 1/4. 39. 6.

1. Chron. 36. 16. 1/4. 39. 6.

1. Chron. 36. 16. 1/4. 39. 6.

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1. Chron. 36. 16. 1/4. 39. 6.

1. Chron. 36. 16. 1/4. 39. 6.

1. Chron. 36. 16. 1/4. 39. 6.

a In the end of the third year of this reign, and in the beginning of the fourth.

Dan. 1. 1.

Chap. 10. 17.

and 24. 17.

b Though God wised these wicked tyrants to execute his just judgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner to Babel.

1. Chron. 36. 16.

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1. Chron. 36. 16.

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1. Chron. 36. 16.

22 Duke Jeremijah, Duke Elah, Duke

23 Duke Remijah, Duke Toman, Duke

24 Duke Daguel, Duke Iram: these

were the Dukes of Edom.

CHAP. II.

These are the formes of Israel, * Reuben,

Simeon, Levi, & Judah, Issachar, and

Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali,

and Asher,

3 And the formes of * Judah, Er, & Onan,

and * Shelah: these three were borne to him

of the daughter of * Shua the Canaanite:

but Er, the eldest sonne of Judah, was cruel

in the sight of the Lord, and he slew him.

4 And * Tamar his daughter in law

bare him * Perez, and * Zarah: so all the sons

of Judah were thus.

5 The formes of * Ephraim, * Perzion, and

* Samuël,

6 And the formes also of * Zerah, were * Simri,

and * Erhan, and * Heman, and * Calcol, and

* Dara, which were true in all.

7 And the forme of * Carmi, * Achaz that

troubled Israel, * crasthering in the thing

of * communication,

8 * Chelome also of * Zerah, * Azariah.

9 And the formes of * Perzion that were

borne unto him, * Jerahmuel, and * Ram and

* Chelubai.

10 And * Ram begate * Ammadab, and * Am-

ammadab begate * Radphon, prince of the chil-

dren of Judah.

11 And * Radphon begate * Salma, & * Sal-

ma begate * Boaz.

12 And * Boaz begate * Obed, and * Obed

begate * * Jhal.

13 And * Jhal begate his eldest sonne * Eli-

ah, and * Abimelech the second, and * * Shimon

the third.

14 * Partheus the fourth, * Haddai the fifth,

15 * Ozem the sixth, and * David the seventh.

16 * Abiath's sister was * Jemimah, and * Abi-

gail, and the formes of * Jemimah, * Abiath, and

* Joad, and * Abiath.

17 And * Abiath bare * Amasa: and the fa-

ther of * Amasa was * Jerber an * Ammelech.

18 And * * Calah the sonne of * Perzion

begate * Jeremijah of * Zarah his wife, and her

formes are * Jeremijah, and * * Shimon, and

* * Ardon.

19 And when * Zarah was dead, * Calah

tooke unto him * Ephraim, which bare him

* * Hur.

20 And * Hur begate * Aziel, and * Aziel be-

gate * Bazeiel.

21 And afterwards came * Perzion to the

daughter of * Bazeiel the father of * * Gilead,

and tooke her: when he was three score years

old, and she bare him * Segub.

22 And * Segub begate * Jale, which bare

three and threescore in the land of * Gile-

ad.

23 And * Gilead with * Iram tooke the

daughters of * Jale from them, and * Iram and

the countess thereof, even three score children.

All these were the formes of * Zarah, the fa-

ther of * Gilead.

24 And after that * Perzion was dead, he

Calah * Ephraim: then * Abiath's

wife bare him also * Aziel the father of * * Ge-

liah.

25 And the formes of * Perzion the el-

dest sonne of * Perzion, were * * Haddai, the eldest,

from * Bazeiel, and * * Ozem, and * * Abi-

gail.

26 And * Perzion had another wife na-

med * Atarah, which was the mother of * * Na-

nam.

27 And the formes of * Ram the eldest

sonne of * Jerahmuel were * * Onan, and * * Hama,

and * * Char.

28 And the formes of * Onan were * * Shama-

ma, and * * Joad. And the formes of * Shama-

ma, * * Joad, and * * Abiath.

29 And the name of the wife of * Abiath

was called * Abiath, and she bare him * * Abi-

ath, and * * Haddai.

30 The formes also of * Zarah were * * Se-

lah, and * * Haddai, but * * Se-

lah was without children.

31 And the forme of * Haddai was * * Haddai,

and the forme of * * Haddai, * * Haddai, the sonne

of * * Haddai, * * Haddai.

32 And the formes of * * Haddai the brother of

* * Haddai, were * * Haddai, and * * Haddai:

but * * Haddai was without children.

33 And the formes of * * Haddai were * * Haddai,

and * * Haddai.

34 And * * Haddai had no sons but daugh-

ters. And * * Haddai had a daughter that was

an Egyptian, named * * Haddai.

35 And * * Haddai gave his daughter to

* * Haddai his servant to wife, and she bare him

* * Haddai.

36 And * * Haddai begate * * Haddai, and

* * Haddai begate * * Haddai.

37 And * * Haddai begate * * Haddai, and

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103 And * * Haddai begate * * Haddai, and

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104 And * * Haddai begate * * Haddai, and

* * Haddai begate * * Haddai.

105 And * * Haddai begate *

12 And Eshbon began Beth-capha, and Paleah, and Eshmah, the father of the city of Nabab; these are the men of Reuben.

13 And the sonnes of Kenaz were Ephraim, and Seraiah, and the sonne of Jediel, Harbach.

14 And Odonothai begat Ophiah. And Seraiah begat Joab the father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Jephunneh, were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Izababel were Jibb, and Jibah, Tera, and Azarel.

17 And the sonnes of Ezerah were Jethir, and Mered, and Ephraim, and Jalon, and he begat Jethir, and Shammah, and Jibab the father of Eshmon.

18 Also his wife Jechudiah bare Jered the father of Gedor, and Heber the father of Bocho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sonnes of the wife of Hodiah the sister of Sabah the father of Keilah were the Carmites: and Eshmon the Daabathite.

20 And the sonnes of Shimon were Amnon, and Rimnah, Ben-hanani, and Tilon. And the sonnes of Ishi were Jothab and Ben-jothab.

21 And the sonnes of Shelah, the sonne of Judah, were Er the father of Lecah, and Lahad the father of Gharahab, and the families of the householders of them that wrought fine linnen in the house of Asbea.

22 And Jokim, and the men of Chozeba, and Joah, and Saraph, which had the dominion in Gosh, and Jathubi Lechem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: there they dwelt with the king for his works.

24 And the sonnes of Simeon were Remuel, and Jamin, Jach, Jerah, and Shaul.

25 And the sonne was Shalum, and his sonne Shilam, and his sonne Shilma.

26 And the sonnes of Shilma, Hamuel was his sonne, Zaccub his sonne, and Shimei his sonne.

27 And Shimei had sixteen sonnes, and five daughters, but his brethren had not many children, for he was all their family like to the children of Judah in multitude.

28 And they dwelt at Beer sheba, and at Holadah, and at Yazar Shual.

29 And at Bithab, and at Ezer, and at Tolad.

30 And at Berthuel, and at Hoymah, and at Siliag.

31 And at Beth-marcaboth, and at Hazar Sulim, at Beth-biri, and at Shaaram: these were their cities unto the reigne of David.

32 And these towne were Etam, and Ain, Rimmon, and Tolan, and Asa, five cities.

33 And all their towne that were round about these cities unto Baal: these are

their habitations, and the declaration of their genealogie.

34 And Amnon, and Jamin, and Joab the sonne of Amash.

35 And Jach, and Jach the sonne of Jothab, the sonne of Seraiah, the sonne of Asa.

36 And Elionai, and Asahab, and Jephuniah, and Alah, and Adir, and Isimiel, and Beniah.

37 And Jizah the sonne of Shiphel, the son of Alon the sonne of Jechab, the sonne of Shimi, the sonne of Shemai.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, even unto the East side of the valley, to seek pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruit full: for they of Hamhad dwelt there before.

41 And these described by name, came in the dayes of Aschab king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their rooms, because there was pasture there for their sheepe.

42 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Beliah, and Acharah, and Kaphlah, and Azriel the sonnes of Ishi were their captives.

43 And they smote the rest of Amalek that had cleaved, and they dwelt there unto this day.

CHAP. V.

The birds, the taken from Reuben, and given to the sonnes of Joseph. 3 The genealogy of Reuben, and Gad, 33 and the half tribe of Manasse.

THE sonnes also of Ruben, the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was given unto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.)

2 For Judah prevailed above his brethren, and of him came the Prince, but the birthright was Josephs.)

3 The sonnes of Ruben the eldest son of Israel, were Hanoch and Pallu, Herson, and Carmi.

4 The sons of Joel, Shematah his son, Gog his sonne, and Shimon his sonne.

5 Jethah his sonne, Reath his sonne, and Baal his sonne.

6 Berach his sonne, whom Elgarh Philistee king of Ashur carried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jethi and Jethariah were the chiefe.

8 And Bela the sonne of Azzur, the sonne of Shimon, the sonne of Jori, which dwelt in the East, went unto Abo and Mahanaim.

For the tribe of Simeon was so great in number, that in the time of Aschab they sought new dwellings unto Gedor, which is in the tribe of Dan.

And were not slain by Saul and David,

Gen. 35. 22. and 49. 4. a Because they were made two tribes, they had a double portion. b That is, he was the chiefe of all the tribes, according to Iasob prophesie, Gen. 49. 8. & because Christ should come of him. Gen. 48. 9. and 49. 12. c To wit, in the time of Aschab king of Israel. d These places were beyond Jordan toward the East to the land given to the Reubenites.

The Lord of the valley where the artificers work. f Called also Ebron.

For he was, meaning the second wife of Ezer.

For, of whom he had child.

Gen. 3. 1, 3, 5.

For of the inhabitants of Lechem.

They were king Davids gardeners, and loved him in his works.

Gen. 3. 10, 12, 13.

h His sonne O. had is here omitted.

i These cities belonged to the tribe of Judah, Job. 19. 1, and were given to the tribe of Simeon.

k Then David restored them to the tribe of Judah.

¶ *Dr. Euphrates.*

e The Ishmaelites that came of Hagar Abraham's concubine.

f Both the whole country, and one peculiar citie were called by this name Bashan.

g Thesetwins were the sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord that gave them the victory.

¶ *Elw. Gulesof notes.*

i Meaning, the captivitie of the ten tribes under Tiglath Pilneeser.

k Otherwise called Baal-gad.

l Thus God stirred up the wicked, & viced them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition.

9 **E** Also Esauward he inhabited into the entering in of the wilderness, from the river **J** Euphrat: for they had much cattell in the land of Esau.

10 **A**nd in the dayes of Saul they warred with the **W**agarims, which sell by their hands: and they dwelt in their tents in all the East parts of Esau.

11 **A**nd the children of Gad dwelt ouer against them in the land of Bashan, unto **S**alcah.

12 **J**oel was the chiefeest, and **S**haphan the second, but **I**aan and **S**haphat were in Bashan.

13 **A**nd their brethren of the house of their fathers were **M**ichael, and **O**phullam, and **S**heba, and **S**ojah, and **I**acan, and **S**ia, and **E**ber, **S**uen.

14 **T**hese are the children of **A**shbail, the sonne of **Q**uel, the sonne of **I**saiah, the sonne of **G**ilead the sonne of **M**ichael, the sonne of **I**shubal, the sonne of **I**adon, the sonne of **B**uy.

15 **A**hi the sonne of **A**bdeel, the sonne of **S**uni, was chiefe of the household of their fathers.

16 **A**nd they dwelt in Esau in 'Bashan, and in the towne thereof, and in all the suburbs of **S**aron by their borders.

17 **A**ll these were reckoned by genealogies in the dayes of **J**ordan king of **I**udab, and in the dayes of **I**eroboam king of **I**srael.

18 **T**he sonnes of **R**uben and of **G**ad, and of halfle the tribe of **M**anasseh, of whole that were valiant men, able to beare shield and sword, and to draw a bowe, were censed in warre, were foure and forty thousand men hundred, and the residue, that went out to the warre.

19 **A**nd they made warre with the **W**agarims, with **E**etur, and **S**aphith, and **S**odab.

20 **A**nd they were holpen against them, and the **W**agarims were deliuered into their hand, and all that were with them: for they cryed to **G**od in the battell, and hee heard them, because they trusted in him.

21 **A**nd they led away their cattell, even their camels fifty thousand, and two hundred and fifty thousand sheepe, and two thousand asses, and of persons a hundred thousand.

22 **F**or many fell down wounded, because the war was of **G**od. **A**nd they dwelt in their heads until the captivitie.

23 **A**nd the children of the halfe tribe of **M**anasseh dwelt in the land, from **B**ashan unto **S**aal Hermon, and **S**enu, and unto mount **H**ermon: for they increased.

24 **A**nd these were the heads of the households of their fathers, even **E**pher, and **A**shi, and **E**liel, and **E**ziel, and **I**eremiah, and **H**obaniah, and **I**abdiel, strong men, valiant and famous, heads of the households of their fathers.

25 **B**ut they transgressed against the **G**od of their fathers, and went a whoring after the gods of the people of the land whom **G**od had destroyed before them.

26 **A**nd the **G**od of **I**srael stirred by the spirit of **S**aul king of **A**shur, and the spirit of

Elishah **P**hinees King of **A**shur, and hee carried them away: even the **R**ubenites, and the **G**adites, and the halfe tribe of **M**anasseh, and brought them unto **E**lalab, and **H**adad, and **H**ara, and to the river **S**ozan unto this day.

CHAP. VI.

1 *The genealogie of the sonnes of **L**evi, 31 Their order in the ministry of the Tabernacle, 49 **A**aron and his sonnes' Priests, 54, 57 Their habitation.*

The sonnes of **L**evi, were **G**ershon, **K**ohath, and **M**erari.

2 **A**nd the sonnes of **K**ohath, **A**mmam, **I**zhar, and **H**ebson, and **A**zziel.

3 **A**nd the children of **A**mmam, **A**aron, and **H**olies, and **H**iram. **A**nd the sonnes of **A**aron, **A**dadab, and **A**biu, and **E**leazar, and **I**ehamar.

4 **E**leazar begate **P**hinehas, **P**hinehas begate **A**bihua,

5 **A**nd **A**bihua begate **B**ukhi, and **B**ukhi begate **A**zzel.

6 **A**nd **A**zzel begate **S**eraiah, and **S**eraiah begate **S**eraloth,

7 **S**eraloth begate **A**mariah, and **A**mariah begate **A**hirub,

8 **A**nd **A**hirub begate **J**adok, and **J**adok begate **A**himaaz,

9 **A**nd **A**himaaz begate **A**zariah, and **A**zariah begate **J**ohanan,

10 **A**nd **J**ohanan begate **A**zariah. (It was he that was Priest in the house that **S**olomon built in **J**erusalem)

11 **A**nd **A**zariah begate **A**mariah, and **A**mariah begate **A**hirub,

12 **A**nd **A**hirub begate **J**adok, and **J**adok begate **S**hallum.

13 **A**nd **S**hallum begate **H**ilkiah, and **H**ilkiah begate **A**zariah,

14 **A**nd **A**zariah begate **S**eraiah, and **S**eraiah begate **E**lhozabab,

15 **A**nd **E**lhozabab departed, when the **L**ord carried away into captivity **J**udab and **J**erusalem by the hand of **N**ebuchad-nezzar.

16 **T**he sonnes of **L**evi were **G**ershon, **K**ohath, and **M**erari.

17 **A**nd these be the names of the sonnes of **G**ershon, **L**ibni, and **S**himei.

18 **A**nd the sonnes of **K**ohath were **A**mmam, **I**zhar, and **H**ebson, and **A**zziel.

19 **T**he sonnes of **M**erari, **M**ahli, and **M**ushi: and these are the families of **L**evi concerning their fathers.

20 **O**f **G**ershon, **L**ibni his sonne, **J**ahath his sonne, **S**ummai his sonne,

21 **J**oab his sonne, **I**do his sonne, **S**erah his sonne, **S**eatrai his sonne.

22 **T**he sonnes of **K**ohath, **A**mmadab his sonne, **K**ozab his sonne, **A**shir his sonne, 23 **E**kanah his sonne, and **E**biaph his sonne, and **A**shir his sonne,

24 **T**harah his sonne, **A**rli his sonne, **A**zziah his sonne, and **S**haul his sonne.

25 **A**nd the sonnes of **E**kanah, **A**malai, and **A**himoch,

26 **E**kanah, the sonnes of **E**kanah, **S**opai his sonne, and **A**hath his sonne,

27 **E**lab his sonne, **I**erobam his sonne, **E**kanah his sonne,

2. Reg. 18. 11.

Gen. 46. 12.

chap. 3. 13.

Leuit. 10. 1.

Num. 20. 35.

a Which was his Priest after that

Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 3

3. 15.

b And did valiantly resist king

Vzziah, who would have vied

ped the Priests office, 2. Chron.

36. 17. 18.

c That is, he was led into captivie with his father

Seraiah the high Priest,

2. Kin. 25. 18.

d Who seemeth to be called Ithar, Exo. 6. 24.

Num. 16. 4.

Who is also called Joel, Sam. 8. 2. and the 17. verse of this chapter.

After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Read Exod. 37. 36.

Or, paph.

Or, paph. a meaning the cousin of He-man, Jer. 33.

The Levites are called the singers brethren, because they came of the same stock. k Read Numb. 44.

28 And the sonnes of Ashmuel the eldest

• Ashmuel, then Ashb.

29 • The sonnes of Merari were Gabil, Libni his sonne, Shimei his sonne, Uziah his sonne,

30 Shimeas his son, Haggiad his sonne, Alaiab his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Ark had rest.

32 And they ministered before the Tabernacle, when the Tabernacle of the Congregation with singing, until Salomon had built the house of the Lord in Jerusalem; then they continued in their office, according to their custome.

33 And these ministered with their children: of the sonnes of Kohath, • Heman a singer, the sonne of Joel, the sonne of Shimeuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Elitai, the sonne of Toab.

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Gadab, the sonne of Amasai.

36 The sonne of Elkanah, the son of Joel, the sonne of Azariah, the sonne of Zephaniah.

37 The sonne of Tobiah, the sonne of Asher, the sonne of Abisaph, the sonne of Kohath.

38 The sonne of Zebad, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his brother • Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimeon.

40 The sonne of Michael, the son of Basaiab, the son of Baichab.

41 The sonne of Eshai, the sonne of Zerah, the sonne of Adaiab.

42 The sonne of Eshai, the sonne of Zimnah, the sonne of Shimeel.

43 The sonne of Iabach, the son of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Walluch.

45 The sonne of Dabhabiah, the sonne of Amaziab, the sonne of Hikiab.

46 The sonne of Amis, the sonne of Barai, the sonne of Shamer.

47 The sonne of Gabil, the son of Gabil, the sonne of Merari, the sonne of Leui.

48 • And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense upon the Altar of burnt offering, and on the Altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abisina his sonne.

51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne.

52 Merabiah his son, Amariah his sonne,

Ahitub his sonne,

53 Zaphn his sonne, and Abnanah his sonne.

54 • And these are the dwelling places of them that dwelt their townes and coasts, even of the sonnes of Aaron for the family of the Kohathites, for the lot was theirs.

55 So they gave them • Hebzon in the land of Judah, and the suburbs thereof round about it:

56 But the field of the eagle, and the hillages thereof they gave to Galed the sonne of Sephunnah.

57 And to the sonnes of Aaron they gave the cities of Iudah for refuge, even Hebzon and Libna with their suburbs, and Jazer, and Ghermon with their suburbs.

58 And • Bilien with her suburbs, and Dabir with her suburbs.

59 And Ahan and her suburbs, • Beth Shemesh and her suburbs.

60 And of the tribe of Benjamin, Geba and her suburbs, and • Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.

61 And to the sonnes of • Kohath the remnant of the family of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And to the sonnes of Gershom, according to their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Israel gave to the Levites cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.

67 And they gave unto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Geyer and her suburbs.

68 Jokneam also and her suburbs, and Beth-horon with her suburbs.

69 And Aalon and her suburbs, • Gath-rimmon and her suburbs.

70 And out of the halfe tribe of Manasseh, • Anar and her suburbs, and • Bilcan and her suburbs: for the families of the remnant of the sonnes of Kohath.

71 Unto the sonnes of Gershom out of the family of the halfe tribe of Manasseh Golan in Bashan, and her suburbs, and • Astaroth with her suburbs.

72 And out of the tribe of Issachar, • Kedesh and her suburbs, Daberath and her suburbs.

73 • Ramoth also and her suburbs, and • Gomer

Or, cities which were given to the Levites. m They were first appointed and prepared for.

n Which was also called Kirjath-arba, Gen. 23. 2. Josh. 21. 11.

o That he that had killed a man might flee thence unto for succour, till his cause were tried, Deut. 19. 9. p Which Ioshua calleth Holon, Josh. 15. 51. and 21. 15.

q Or, Almon, Josh. 21. 18. r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh, and out of Ephraim, Josh. 66.

Josh. 21. 21.

Josh. 21. 25.

Or, Gath-rimmon.

Or, Timnah.

Josh. 21. 25.

Or, Gath-rimmon.

Or, Gath-rimmon.

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Or, Gath-rimmon.

Or, Gath-rimmon.

|| Or, Engannum,
Job. 21. 29.

|| Or, Hekab.
Job. 21. 31.

|| Or, Ammuthar.
Job. 21. 31.

|| Or, Kariar.
Job. 21. 31.

|| Or, Tokmam.
Job. 21. 31.

|| Or, Kowah.
Job. 21. 31.

Job. 20. 8. and
21. 36.

|| Or, Phnash.
a Who also is
called Job, Gen.
46. 13.

b That is, their
number was
found thus great
when David
numbered the
people, 2 Sam.
34. 1.

c Meaning, the
fourteen and
the father.

|| Or, Kinsmen.

d Called also
Ashbel, Gen. 46.
22. Num. 26. 38.
e Which were
the chiefs; for
else there were
seven in all, as
appears, Gen.
46. 25.

|| Anem with her suburbs.
74 And out of the tribe of Asher, Gashal
and her suburbs, and Abdon and her sub-
urbs.

75 And || Hukok and her suburbs, and
Rehob and her suburbs.

76 And one of the tribe of Naphtali, Re-
kem in Galilee and her suburbs; and || Ham-
mon and her suburbs, and || Kiriatsham and
her suburbs.

77 Unto the rest of the children of Ne-
phthali were given out of the tribe of Zebulun,
|| Rimmon and her suburbs, || Tabor and
her suburbs.

78 And on the other side Jordan, by Jeri-
cho, even on the East side of Jordan, out of
the tribe of Reuben, * Beyer in the wilder-
ness with her suburbs, and Jahzah with her
suburbs.

79 And Kedemoth with her suburbs, and
Shephath with her suburbs.

80 And out of the tribe of Gad, Ramoth
in Gilead with her suburbs, and Bahanaim
with her suburbs.

81 And Westhob with her suburbs, and
Jazaz with her suburbs.

CHAP. VII.

a The genealogy of Issachar, 6 Beniamin, 12 Naph-
thali, 14 Manasseh, 20 Ephraim, 30 and Asher.

And the sons of Issachar were Tola,
and || Puah, * Jashub, and Shimon
four.

2 And the sons of Tola, Uzzi, and Ro-
phah, and Jeriel, and Ishmael, and Ishbair,
and Shemuel, heads in the households of
their fathers. Of Tola were valiant men of
war in their generations, whose number
was in the days of David two and twenty
thousand and five hundred.

3 And the son of Uzzi was Izababab,
and the sons of Izababab, Michah, and
Shababab, and Ioth, and Ishlah, * five men
all princes.

4 And with them in their generations af-
ter the household of their fathers were bands
of men of war for battell, five and thirtie
thousand: for they had many wives and chil-
dren.

5 And their || brethren among all the fa-
milies of Issachar were valiant men of war:
reckoned in all by their genealogies four-
score and seven thousand.

6 || The sons of Beniamin were Bela,
and Becher, and * Jedaiel, three.

7 And the sons of Bela, Ezbon, and
Uzzi, and Uzziel, and Jerimoth, and Iri,
five heads of the households of their fathers,
valiant men of war, and were reckoned by
their genealogies, two and twenty thousand
and thirty and four.

8 And the sons of Becher, Semirah,
and Iothab, and Eliezer, and Elionai, and
Omri, and Jerimoth, and Abiah, and Ana-
thoth, and Alameth: all these were the sons
of Becher.

9 And they were numbered by their ge-
nealogies according to their generations, and
the chiefs of the houses of their fathers, valiant
men of war, two and twenty thousand and two
hundred.

10 And the sons of Jedaiel were Bilhan,
and the sons of Bilhan, Jeush, and Shila-
min, and Ezer, and * Chemanab, and Je-
than, and Ezerah, and Abihabab.

11 All these were the sons of Jedaiel,
chiefs of the fathers, valiant men of war,
seventy thousand and two hundred, march-
ing in battell army to the war.

12 And Shuppim, and Huppin were the
sons of || Ir, but Huppin was the son of ||
|| another.

13 || The sons of Naphtali, Jahziel,
and Guni, and Jezir, and || Shalum: of the
sons of Bilhab.

14 The son of Danahel, was Ashiel,
whom they bare unto him, but his concubine
of Aram bare Hachib the * father of Gi-
lead.

15 And Hachib took to wife the sister of
Huppin & Shuppim, and the name of their
sister was Maachab. And the name of the
second son was Selophehad, and Selophe-
had had daughters.

16 And Maachab the wife of Hachib
bare a son, and called his name || Bereth,
and the name of his brother was Shereph:
and his sons were Alam and Rakem.

17 And the son of Alam was Bedan.
These were the sons of Gilead the son of
Hachib the son of Danahel.

18 And * his sister Moshebah bare Ithob,
and Abizer, and Mahalah.

19 And the sons of Shemida were Ahi-
an, and Sherehem, and Lakhi, and Aniam.

20 || The sons also of Ephraim were
Shushelah, and Bered his son, and Ta-
hath his son, and his son Eladab, and
Ezabab his son.

21 And Zabab his son, and Shushelah
his son, and Ezer, and Eladab and the men
of Gath that were down in the land, slew
them, because they came down to take away
their cattell.

22 Therefore Ephraim these father
came to comfort him.

23 And when he went in to his wife, she
conceived, and bare him a son, and he called
his name Beriah, because affliction was in
his house.

24 And his || daughter was Shereb,
which built Beth-horon the mother, and the
pyper, and Ezerah Shereb.

25 And Ephraim was his * son, and Ro-
sheph, and Elah his son, and Eagan his
son.

26 Laadan his son, Amithud his son,
Elshama his son.

27 Zion his son, Jehoshua his son.
28 And their possessions and their habi-
tations were Beth-el and the villages there-
of, and Eastward Naaran, and Eastward
Ezer with the villages thereof, Sherehem
also and the villages thereof, unto || Azrah,
and the villages thereof.

29 And by the places of the children of
Danahel, Beth-meun and her villages,
Eananah and her villages, Shephodo and
her villages, Doi and her villages. In those
dwelt the children of Asher the son of Ir-
sai.

|| Or, Iri.
f Meaning, that
he was north
sonne of Benia-
min, but of Dan,
Gen. 46. 23.
|| Or, of Asher.
|| Or, Shalum.
Gen. 46. 24.
g These came of
Dan and Naph-
thali, which were
the sons of
Bilhab, Gen. 46.
23, 24, 25.
Num. 26. 29,
31, Job. 17. 11.
|| Or, Ithob, Num.
26. 30.

h Meaning, the
sister of Gilead.

i Which was one
of the five prin-
cipal cities of
the Philistines,
slew the Ephra-
mites.
|| Or, Kinsfolke.

|| Or, weel.

k To wit, of
Ephraim.

|| Or, Adiah.

Am. 17.

10. Kimbal.

30 **E** The sonnes of Asher were Imnah, and Ithab, and Ihuah, and Beriah, and She-rah their sister.

31 And the sonnes of Beriah, Heber, and Shalchiel, which is the father of Birzuth.

32 And Heber begat Iaphlet, and Shomer, and Kotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Isach, and Ilimbal, and Ihuah: these were the children of Iaphlet.

34 And the sonnes of Shamar, Ahi, and Kohgah, and Achubab, and Aran.

35 And the sonnes of his brother Yelem, were Zophah, and Ilimna, and Shelech, and Amal.

36 The sonnes of Zophah, Suah, and Harnepper, and Shual, and Beri, and Imrah,

37 Beyer, and Hod, and Shamma, and Shilshah, and Ithyan, and Beera.

38 And the sonnes of Iether, Iephunneh, and Bilpa, and Ara.

39 And the sonnes of Ulla, Harah, and Paniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre, and chiefe princes, and they were reckoned by their genealogies, for warre and for battell, to the number of sixe and twenty thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 and race of Saul.

B Beniamin also begat Bela his eldest son, and Ashbel the second, and Ahrahah the third.

2 Hoab the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihus, and Naaman, and Abiah, and Gera, and Serphuphan, and Huram.

6 **C** And these are the sonnes of Eubd: these were the chiefe fathers of those that inhabited Geba: and they were carried away captives to Hidonabach.

7 And Naaman, and Abiah, and Gera, he carried them away captives: and hee begat Uzza and Abihud.

8 And Shabaraim begat certaine in the country of Moab, after he had sent away Hushim and Baara his wives.

9 He begat, I say, of Hodeh his wife, Jobab and Sibla, and Betha, and Balcham,

10 And Iery, and Shachia, and Serimar: these were his sonnes and chiefe fathers.

11 And of Iushim hee begat Abihud and Elpaal.

12 And the sonnes of Elpaal were Eber, and Shiham, and Shamed (which built Dano, and Loh, and the villages thereof.)

13 And Beriah, and Shema (which were the chiefe fathers among the inhabitants of Aialon: they dwelt away the inhabitants of Gath.)

14 And Abia, Shabshak, and Jerimoth,

15 And Shabiah, and Arad, and Adir,

16 And Shihai, and Iphah, and Isha, the sonnes of Beriah,

17 And Zebadiah, and Shihallam, and Hizki, and Iphcher,

18 And Shimeon, and Ithiah, and Jobab, the sonnes of Elpaal,

19 Jakim also, and Sichi, and Shadi,

20 And Eliehal, and Zillerhal, and Eliel,

21 And I Adah, and Beriah, and Shime-rah the sonnes of Shimeh,

22 And Ithyan, and Eber, and Eliel,

23 And Abdon, and Sichi, and Iphan,

24 And Imaniah, and Elam, and Antothiah,

25 Iphediah and Benuel the sonnes of Shabshak,

26 And Shamsheer, and Shehariah, and Arbaliah,

27 And Jaareiah, and Eliah, and Sichi, the sonnes of Jeroham.

28 These were the chiefe fathers according to their generations, even princes which dwelt in Jerusalem.

29 And at Gibron dwelt the father of Gibcoir, and the name of his wife was Baarah.

30 And his eldest sonne was Abdon, then Sur, and Rith, and Baal, and Nadab,

31 And Gidoi, and Abio, and Sacher,

32 And Shikloth begat Shimeah: these also dwelt with their brethren in Jerusalem, even by their brethren.

33 And Iser begat Rish, and Rish begat Saul, and Saul begat Jonathan, and Galchihua, and Abinadab, and Esbaal.

34 And the sonne of Jonathan was Iphediah, and Iphediah begat Shicah.

35 And the sonnes of Shicah were Dithon, and Elech, and Carca, and Abay.

36 And Abay begat Ichoadab, and Ichoadab begat Alemerth, and Azmauerth, and Simri, and Simri begat Moya.

37 And Moya begat Birah, whose son was Raphah, and his sonne Eleiah, and his sonne Aziel.

38 And Aziel had six sonnes, whose names are these, Azekam, Bocheru, and Ishmael, and Sheariah, and Dabiah, and Yaman: all these were the sonnes of Aziel.

36 And the sonnes of Ezech his brother were Elam his eldest sonne, Iehush the second, and Eliphelzer the third.

40 And the sonnes of Elam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sons of Beniamin.

CHAP. IX.

1 All Israel and Judah numbered. 10 Of the Priests and Levites. 11. 18 And of their offices.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the kings of Israel and of Judah, and they were carried away to Babel for their transgression.

2 **C** And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, even Israel, the Priests, the Levites, and the Beniamins.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Beniamin, and of the children of Ephraim and Manasse.

4 Elehai the sonne of Amihud the sonne of Omri, the sonne of Iuri, the sonne of Baal, of the children of Shari, the son of Judah.

5 And of Shiloni, Ahsah the eldest, and his sonnes.

e The chiefe of the tribe of Beniamin that dwelt in Jerusalem, chap 9. 35.

f Who in the 1. Sam. 9. 15 is called Abiel.
g He is also named Ishobotheth, 2. Sam. 2. 8.
h He is likewise called Mephobotheth, 1. Sam. 9. 6

a Hitherto he hath described their genealogies before they were into captivity, and now he describes their histories after their returne.
b Meaning, the Gibeonites, which served in the temple, read 1oth. 9. 23.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning the inhabitants of the tribe Geba.
c Towit, Ehud.

d After he had put away his two wives,

6 And the sonnes of Zerab, Iteiel, and their brethren five hundred and ninetie.

7 And the sonnes of Benjamin, Gallu the sonne of Gethullam, the sonne of Hodanah, the sonne of Hasemah.

8 And Ithiel the sonne of Jerobam, and Elah the sonne of Uzzi, the sonne of Michal, and Gethullam, the sonne of Gethulath, the sonne of Reuel, the sonne of Ithiel.

9 And their brethren according to their generations, nine hundred fiftie and five, all these men were || chiefe fathers in the households of their fathers.

|| Or, chiefe of the families.

10 ¶ And of the Priests, Jedathah, and Jehoiarib, and Jachin,

11 And Azariah the sonne of Hilkiab, the sonne of Gethullam, the sonne of Zadok, the sonne of Ahimelech, the sonne of Ahitub, the chiefe of the house of God.

c That is, he was the high Priest,

12 And Abiath the son of Jerobam, the sonne of Nethan, the son of Balchath, and Abiath the sonne of Abiel, the sonne of Zadachah, the sonne of Gethullam, the sonne of Gethulath, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand seven hundred and threescore valliant men, for the worke of the service of the house of God.

d To serve in the Temple every one according to his office.

14 ¶ And of the Levites, Shematah the sonne of Galbub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari,

15 And Bakbakar, Vereth, and Galal, and Barantah the sonne of Michal, the son of Zichah, the sonne of Alaph,

16 And Dabiah the sonne of Shematah, the sonne of Galal, the sonne of Jeduthan, and Berechiah the sonne of Ala, the sonne of Elkanah, that dwelt in the villages of the Bethpharites.

17 ¶ And the porters were Shallum, and Akub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters in this time by companies of the children of Levi unto the Kings gate Eastward.

e So called, because the King came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Roze, the sonne of Ebiath the sonne of Roza, and his brethren the Kohathites (of the house of their father) were over the worke and office to keepe the gates of the Tabernacle: so their families were over the house of the Lord, keeping the entrie.

f Their charge was that none should enter into those places which were only appointed for the Priests to minister in.

20 And Phineas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zerabiah the sonne of Gethulath was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates two hundred and twelue, which were numbered according to their genealogies by their townes. David established them and Samuel the Seer || in their perpetuall office.

|| Or, for their fidelity.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their

townes, came at seven dayes from time to time with them.

g They served weekes, 7 as Ex. 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Levites, and had charge of the || chambers, and of the treasures in the house of God.

|| Or, opening of the doores.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministering vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed owner the instruments, and over all the vessels of the Sanctuary, and of be || flour, and the wine, and the oyle, and the incense, and the sweet odours.

h Whereof the meat offering was made, Levitic. 2. 2.

30 And certaine of the sons of the Priests made ornaments of sweet odours.

31 And Gathithiah one of the Levites which was the eldest sonne of Shallum the Kohite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath, had the oversight of the || shewbread to prepare it every Sabbath.

Exod. 25. 30.

33 And these are the fingers, the chiefe fathers of the Levites, which dwelt in the chambers, and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Levites according to their generations, and the principall which dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt || the father of Gibeon, Iteiel, and the name of his wife was Daachah.

Chap. 8. 29. || Or, Abigail.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Jer, and Gadab,

37 And Gomer, and Abie, and Zecbariah, and Githor.

38 And Githor begat Githon: they also dwelt with their brethren at Jerusalem, even by their brethren.

39 And Jer begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Balchathua, and Abinadab, and Eshbaal.

1. Sam. 14. 51. Chap. 8. 33.

40 And the sonne of Jonathan, was Gethibbaal: and Gethibbaal begat Githon.

41 And the sonnes of Githon were Dabiah and Githon, and Githon.

42 And Abie begat Jerah, and Jerah begat Aleneth, and Azmaureth, and Zimri, and Zimri begat Moza.

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Eleazah and his sonne Izel.

44 And Izel had six sonnes, whose names are these, Azrikam, Bocheru, e Zimael, and Sheariah, and Dabiah, and Hanan: these are the sonnes of Izel.

k Who was also called Icheab, Chap. 8. 36.

CHAP. X.

1 The battell of Saul against the Philistines, 4 In which hee dieth, 6 And the sonnes of Saul, 13 The cause of Sauls death.

Then the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell downe slaine.

1. Sam. 31. 1.

slain in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, & the Philistines smote Jonathan and Abinadab, and Balchithia the sonnes of Saul.

3 And the battell was sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee holowes therewith, lest these uncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword, and fell upon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise upon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley saw how they died, & that Saul and his sonnes were dead, they tooke their cities, and fledde away, and the Philistines came and dwell in them.

8 And on the morrow when the Philistines came to spoyle them that were slain, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stripped him, they tooke his head and his armour, and sent them into the land of the Philistines round about, to publish it unto their idoles, and to the people.

10 And they layde by his armour in the house of their god, and set by his head in the house of Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistines had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them under an oak in Iabesh, and fasted seven dayes.

13 So Saul died for his transgression, that he committed against the Lord, & even against the word of the Lord, which he kept not, and in that he sought and asked counsell of a familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome unto David the sonne of Israh.

CHAP. XI.

3 After the death of Saul is David anointed in Hebron. 5 The Iebusites rebel against David, from whom he taketh the towne of Zion. 6 Iosab is made capitaine.

10 How valiant men.

Then *all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bones, and thy flesh.

2 And in time past, when Saul was king, thou didstest Israel out and in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be capitaine over my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and David made a covenant with them in Hebron, before the Lord. And they anointed David king over Israel, according to the word of the Lord,

by the hand of Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus saide to David, Thou shalt not come in hither. Nevertheless David tooke the towne of Zion, which is the citie of David.

6 And David saith, Whosoever smiteth the Jebusites first, shall be the chiefe and capitaine. So Iosab the sonne of Jerushai went first up, and was capitaine.

7 And David dwelt in the towne: therefore they called it the citie of David.

8 And hee built the citie on every side, from Beila even round about: and Iosab repaired the rest of the citie.

9 And David prospered and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with David, and loyned their force with him in his kingdome with all Israel, to make him king over Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Ithobeam the sonne of Nachmoni, the chiefe among thier: hee left up his speare against three hundred, whom he slew at one time.

12 And after him was Eleazar the sonne of Dodo the Abiath, which was one of the three valiant men.

13 He was with David at Beth-dammim, and there the Philistines were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistines.

14 And hee stood in the midst of the flock, and saved it, and slew the Philistines: so the Lord gave a great victory.

15 ¶ And thier of the thierie captains went to a rocke to David into the cave of Adullam. And the armie of the Philistines camped in the valley of Rephaim.

16 And when David was in the hold, the Philistines garison was at Beth-lehem.

17 And David longed, and sayde, O Lord, thou shalt give me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these thierie brake thorow the host of the Philistines, and drew warr out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but poured it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of thierie men? for they have brought it with the trepachide of their lues: therefore hee would not drinke it: these things did these thierie mightie men.

20 ¶ And Abishai the brother of Joab, he was chiefe of the thierie, and hee left up his speare against three hundred, and slew him, and had the name among the thierie.

21 Among the thierie hee was more honorable then the two, and hee was their capitaine: but hee attained not unto the list thierie.

22 Benaiab the sonne of Abiola (the sonne

2 Sam. 5. 8.

2 Sam. 5. 9.

2 Sam. 23. 8.

b Meaning, the most excellent and best esteemed for his valiantesse: some read, the chiefs of the princes, || Or, his vials.

c This act is referred to Shammah, 2 Sam. 23. 11. Which Shammah was the chiefe of these.

d That is, Eleazar and his two companions. 2 Sam. 23. 15.

e That is, this water for the which they ventured their blood.

2 Sam. 23. 19.

¶ Or, lions.

sonne of a valiant man which hadde done many actes, and was of Rabzeel, hee slew two strong men of Moab: he went downe also and slew a lion in the mids of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, even six cubites long, and in the Egyptians hand was a spear like a weavers beame: and hee went downe to him with a staffe, and plucked the spear out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaláh the sonne of Achobada, and had the name among the three worthies.

25 Beholde, hee was honourable among thirty, but hee attained not unto the first thirty. And Dauid made him of his counsell.

26 These also were valiant men of war, Asahel the brother of Joab, Elhanan the son of Dodo of Beth Lehem,

27 Shammoth the Harodite, Heli the Pelonite,

28 Ira the sonne of Ikkeiah the Tekoite, Abiezer the Antothite,

29 Sibbecai the Husathite, Ithai the Abohithe,

30 Bazarai the Aetophathite, Hesei the sonne of Baanah the Aetophathite,

31 Ishai the sonne of Ribai of Gibeá, of the children of Benjamin, Benaláh the Pirathonite,

32 Hurai of the rulers of Gass, Abiel the Arbathite,

33 Ammoneh the Baharumite, Elshaba the Shaalbonite,

34 The sonnes of Vashem the Gizonite, Jonathan the sonne of Shageh the Parite,

35 Adiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,

36 Hopher the Berceathite, Abiah the Pelonite,

37 Hysro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Obabar the sonne of Haggeri,

39 Zelek the Ammonite, Nahai the Bercehite, the armour bearer of Joab the sonne of Zeruiah,

40 Ira the Iebite, Garib the Iebite,

41 Uriah the Hittite, Zabab the sonne of Abiah,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirty with him,

43 Hanan the sonne of Maachab, and Johaphat the Githnite,

44 Asahel the Ahetathite, Shama, and Isiel the sonnes of Dathan the Arochite,

45 Iedai the sonne of Shimri, and Joab his brother the Ghyte,

46 Eliel the Mahanite, and Jeribai, and Josabab the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaasiel the Ghibathite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 33 They that

came unto him unto Hebron out of every tribe to make him king.

These also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could die the right and the left hand with stones, and with arrowes, and with bowes, and were of Sauls brethren, even of Benjamin.

3 The chiefs were Abiezer, and Joash the sonnes of Shemaah a Gibeathite, and Jeziel and Peler the sons of Ammoneh, Berachab, and Jehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirty, and about the thirty, and Jerimiah, and Iehaziel, and Johanan, and Josabab the Gederathite,

5 Eluzai, and Jerimoth, and Brallah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishia, and Azariel, and Jerger, Jashobeam of Iakoechim,

7 And Joelab, and Zabadiab the sonnes of Jeroham of Issachar.

8 And of the Gadites there separated themselves some unto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse.

9 Of the chiefs, Obadiab the second, Elab the third,

10 Ishmanah the fourth, Jeremiah the fifth,

11 Ittai the first, Eliel the seventh,

12 Johanan the eight, Elzabab the ninth,

13 Jeremiah the tenth, Baccannai the eleventh,

14 These were the sonnes of Gad, Captaines of the host: on the least could resist an hundred, and the greatest a thousand.

15 These are they that went over Jordan in the first month when hee had filled out all his banks, and pur to flight all them of the battery, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the holde unto Dauid.

17 And Dauid went out to meete them, and answered, and saide unto them, If yee bee come peaceably unto mee, to helpe mee, mine heart shall be knit unto you. But if you come to betray mee to mine adversaries, seeing there is no wickednesse in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the Spirit came vpon Amasai, which was the chiefe of thirty, and hee saide, Thine are wee, Dauid, and with thee, O sonne of Ishai. Peace, peace bee unto thee, and peace bee unto thine helpers: for thy God helpeth thee. Then Dauid received them, and made them Captaines of the garrison.

a To take his part against Saul who persecuted him;

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Judges 20, 16.

¶ Or, Gedon.

¶ Or, buckler, c Meaning men and terrible.

¶ Or, Mesbunai.

d Which the brewes called Nisn or Abih, containing half March, and half April, when Jordan was wont to overflow his banks, reads Iosh. 3, 15.

e The spirit of boldnesse and courage moued him to speake thus.

19 And

They came onely to helpe Dauid and not to succour the Philistines, which were enemies to their country.

1 Sam. 29. 4.
 Or, as the keepers of our heads.

To wit, of the Amalekites, which had burned the citie Ziklag, 1 Sam. 30. 1. 9.

h Meaning, mighty or strong: for the Hebrews say a thing is of God, when it is excellent.

Or, better.

i Of the Levites which came by descent of Aaron.

k That is, the greatest numberooke Sauls part.

l Men of good experience, which knew at all times what was to be done.

Or, for themselves in array.

Or, better and wiser.

m So that his whole host were three hundred twenty and two thousand, twenty and two.

Or, fight in their array.

Or, with a good courage.

19 ¶ And of Benaiash some fell to Dauid, when he came into the Philistines against Gath to battell, but they helpe them not: for the princes of the Philistines by advertisement sent him away, saying, He will fall to his masters hand: for our heads.

20 As he went to Ziklag, there fell to him of Benaiash, Adnah, and Joabab, and Ishbair, and Ishbair, and Joabab, and Ishbair, and Ishbair, heads of the household that were of Benaiash.

21 And they helpe Dauid against a chariot band: for they were all valiant men, and were capitaines in the host.

22 For at that time day by day there came to Dauid to helpe him, until it was a great host, like the host of a Goliath.

23 And these are the numbers of the capitaines that were armed to battell, and came to Dauid to Hebron to turne the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear, were five thousand and eight hundred, armed to the warre.

25 Of the children of Simeon valiant men of warre, ten thousand each hundred.

26 Of the children of Levi four thousand and five hundred.

27 And Jehoiada was the chiefest of them of Aaron: and with him three thousand and seven hundred.

28 And Jachin a young man very valiant, and of his fathers household, came two and twenty capitaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them unto that time kept the word of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundred valiant men, and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighteen thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandment.

33 Of Zabulon that went out to battell, eight hundred, and in all instruments of warre, five thousand: which could see the battell in array: they were not of a double heart.

34 And of Naphtali a thousand capitaines, and with them with shield and spear seven and thirtie thousand.

35 And of Dan expert in battell, eight hundred, and twenty thousand and five hundred.

36 And of Asher that went out to the battell, and were furnished in the warre, four thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundred and twenty thousand.

38 ¶ All these men of warre that could lead an arme, came with Dauid to Hebron to

make Dauid King over all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for they had broken bread and prepared for them.

40 Moreover they that were nere them built Isbair, and Goliath, and Naphtali, brought bread upon asses, and on camels, and on mules, and on oxen, and on asses, figges, and raisins, and wine and oyle, and beeces, and sheeps abundantly: for there was joy in Israel.

CHAP. XIII.

¶ The Arke is brought againe from Kirjath-earim to Jerusalem. ¶ Vzza doth die: because he touched it.

As D. Dauid counselled with the capitaines of thousands and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, It is seeme good to you, and that is worthe of the Lord our God, we will send to and see how our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities and these suburbs) that they may assemble themselves unto vs.

3 And we will bring againe the Arke of our God to be: for we sought not unto it in the dayes of Saul.

4 And all the Congregation answered, Let us doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Kirjath-earim, even unto the cutting of Danai, to bring the Arke of God from Kirjath-earim.

6 And Dauid went up and all Israel to Bethleh, in Kirjath-earim, that was in Judah, to bring up from thence the Arke of God the Lord that dwelled between the Cherubims, where his name is called on.

7 And they carried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harpes, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came into the resting place of Chidon, Uzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because hee layd his hand upon the Arke: so hee died there before God.

11 And Dauid was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez: Uzza unto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid: but caused

Num. 4. 5. so that here all good intentions are condemned, except they be commanded by the word of God.

¶ The rest of the Israelites.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected.

1 Sam. 6. 2.

Or, Nisus.

b That is, from Gibeon, where the inhabitants of Kirjath-earim had placed it in the house of Abinadab, 1 Sam. 6. 3.

Or, Bealeys.

1 Sam. 6. 5.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all Sacraments both in the old and new Testament.

e Called also Nachon, 2 Sam. 6. 6.

f Before the Arke, for vnderstanding that which did not appertaine to his vocation: for this charge was giuen to the Priests.

Who was a Levite, and called Gittite, because he had dwelt at Gath.

It so turned into the house of Obed-Edom the Gittite. 14 So the Ark of God remained in the house of Obed-Edom, when in his house three months: and the Lord blessed the house of Obed-Edom, and all that he had.

CHAP. XIII.

1. Hymen sanctus viri et uxoribus in David. 2. The names of his children. 3. 14 By the counsel of God he got up against the Philistims, and overcame them. 15. And fighteth for him.

2 Sam 5, 11, 12.

Then sent David the king of Tyne messengers to David, and cedar trees, with masons and carpenters to build him an house.

2. Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdom was lifted up on high, because of his people Israel.

a Because of Gods promise made to the people of Israel.

3. Also David took more wives at Jerusalem, and David begate more sons and daughters.

4. And these are the names of the children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Solomon.

b Elpalet and Nogah are not mentioned, 2. Sam. 5, 14, 15. there are but eleven, and here thirteen. || Or, Elpalet.

5. And Ishai, and Elihu, and Elpalet, 6. And Shogab, and Berbeg, and Iaphia, 7. And Elipha, and Brelia, and Eliphalet.

8. But when the Philistims heard that David was appointed King over Israel, all the Philistims came up to seek David. And when David heard, he went out against them.

9. And the Philistims came and spread themselves in the valley of Rephaim.

10. Then David asked counsel at God, saying, Shall I go up against the Philistims, and will thou deliver them into mine hands? And the Lord said unto him, Go up: for I will deliver them into thine hands.

11. So they came up to Baal-perazim, and David smote them there: and David said, God hath divided mine enemies with mine hand as waters are divided: therefore they called the name of that place, Baal-perazim.

c That is, the valley of divisions, because the enemies were dispersed there like waters.

12. And there they had left their gods: and David said, Let them even be burnt with fire.

13. Again the Philistims came and spread themselves in the valley.

14. And when David asked again counsel at God, God said unto him, Thou shalt not go up after them, but turn away from them, that thou mayest come upon them over against the mulberry trees.

15. And when thou hearest the noise of one going in the tops of the mulberry trees, then go out to battle: for God is gone forth before thee, to smite the host of the Philistims.

16. So David did as God had commanded him, and they smote the host of the Philistims from Gebon even to Gether.

17. And the name of David went out into all lands, and the Lord brought the fear of him upon all nations.

CHAP. XIV.

1. David prepareth an house for the Ark. 2. The number and order of the Levites. 3. 6 The fingers are

the first and ending them. 34 The living against the Ark with joy. 39 David dancing before the Lord in his wife Michal.

And David made him houses in the city of David, and prepared a place for the Ark of God, and pitched for it a tent.

2. Then David said, None ought to carry the Ark of God but the Levites: for the Lord hath chosen them to bear the Ark of the Lord, and to minister unto him for ever.

3. And David gathered all Israel together to Jerusalem, to bring up the Ark of the Lord unto his place, which he had ordained for it.

4. And David assembled the sons of Aaron, and the Levites.

5. Of the sons of Kohath, Ariel the chief, and his brethren four score.

6. Of the sons of Merari, Asaph the chief, and his brethren two hundred and twenty.

7. Of the sons of Gershon, Joel the chief, and his brethren an hundred and thirty.

8. Of the sons of Elizaphan, Shemaiah the chief, and his brethren two hundred.

9. Of the sons of Itharon, Eliab the chief, and his brethren four score.

10. Of the sons of Izaiel, Aminadab the chief, and his brethren an hundred and twenty.

11. And David called Zadok the chief, the Priests, and of the Levites, Ariel, Asaph, and Joel, Shemaiah, and Eliel, and Aminadab:

12. And he said unto them, Ye are the chief fathers of the Levites: sanctify yourselves, and your brethren, and bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.

13. For because ye were not there at the first, the Lord our God made a breach among us: for we sought him not after due order.

14. So the Priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel.

15. And the sons of the Levites bare the Ark of God upon their shoulders with the bars, as Moses had commanded, according to the word of the Lord.

16. And David spake to the chief of the Levites, that they should appoint certain of their brethren to sing with instruments of musick, with viols and harpes, and cymbals, that they might make a sound, and lift up their voice with joy.

17. So the Levites appointed Heman the son of Joel, and of his brethren Asaph the son of Berechiah, and of the sons of Merari their brethren, Eliah the son of Kushiab.

18. And with them their brethren in the 42nd degree, Zerabiah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Elmel, and Eliah, and Heman, and Asaph, and Mattaniah, and Eliphalet, and Ghrineab, and Obed-Edom, and Joel the porters.

19. So Heman, Asaph, and Eliah were singers to make a sound with cymbals of brass.

20. And Zerabiah, and Jehiel, and Elmel, and Eliah,

The living against the Ark with joy. 39 David dancing before the Lord in his wife Michal.

That was in the place of the city called Zion. 2 Sam. 5, 7, 8. Numb. 4, 30.

From the house of Obed-Edom, 2 Sam. 6, 10, 11.

|| Or, Asaph.

c Who was the son of Vrsai, the fourth son of Kohath, Exod. 6, 18, 21, and numb. 3, 18.

d Thirteenth son of Kohath, Exod. 6, 18, 21.

e Prepare yourselves, and be pure, abstain from all things whereby ye might be polluted, and so not able to come to the Tabernacle. Chap. 13, 10.

f According as he hath appointed in the Law. Exod. 25, 14, 15.

g These instruments and other ceremonies, which they observed, were instructions of their infancy, which continued to the coming of Christ.

h Which were inferior in dignity.

¹ This was an instrument of musick, or a certain tune, whereunto they accustomed to sing Psalms.

² Which was the eighth tune, over the which he that was most excellent, had charge.

³ To wit, to appoint Psalms and songs to them that sung.

⁴ With Beredchiah and bilkanah, Verſe 23.

⁵ Sam. 6. 1. 2. That is, gaue them strength to execute their office.

⁶ Besides the bullocke and the ſea beaſt, which David offered at every fixt pace, 2 Sam. 6. 13.

⁷ It was ſo called becauſe it put the Iſraelites in remembrance of the Lords covenant made with them, 2 Sam. 9. 16.

2 Sam. 6. 17.

⁸ He called vpon the Name of God, deſiring him to proſper the people, and giue good ſucceſſe to their beginnings.

⁹ To wit, Gods benedictiſſions towards his people.

Eliah, and Baſſiah, and Beniaſah with blaſes: on Hamoth.

²¹ And Baruchiah, and Eliphel, and Bilkiah, and Obed EDOM, and Iſiel, and Azariah, with harpes vpon Sheminith ſeven ſtringed.

²² But Chenaniah the chiefe of the Levites had the charge, bearing the burden in the charge, ſo he was able to inſtruct.

²³ And Beredchiah and Elkanah were poſters for the Arke.

²⁴ And Shemanah, and Jehohaphar, and Athanael, and Amalia, and Zechariah, and Beniaſah, and Eliezer the Blaſters did blow with trumpets before the Arke of God, and Obed EDOM and Iſiah were poſters for the Arke.

²⁵ So David and the Elders of Iſrael and the captains of thouſands went to bring up the Arke of the covenant of the Lord from the houſe of Obed EDOM with joy.

²⁶ And becauſe that God helped the Levites that bare the Arke of the covenant of the Lord, they offered ſeven bullocks and ſeven rammers.

²⁷ And David had on him a linnen garment, as all the Levites that bare the Arke, and the ſingers, and Chenaniah that had the chiefe charge of the ſingers: and vpon David was a linnen Ephod.

²⁸ Thus all Iſrael brought up the Arke of the Lords Covenant with ſhoutings, and ſound of corynet, and with trumpets, and with cymbals, making a ſound with blaſes and with harpes.

²⁹ And when the Arke of the Covenant of the Lord came into the cite of David, Michal the daughter of Saul looked out at a window, and ſaw King David dancing and playing, and ſhe deſpiſed him in her heart.

CHAP. XVI.

¹ The Arke being placed, they offer ſacrifices. 4 David ordeſſeth Asaph and his brethren to miniſter before the Lord. 8 He appointeth notable Pſalms to be ſung in praife of the Lord.

⁹ They brought in the Arke of God, and ſet it in the miſes of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

² And when David had made an end of offering the burnt offering, and the peace offerings, hee blessed the people in the Name of the Lord.

³ And hee dealt to every one of Iſrael both man and woman, to eury one a cake of bread, and a piece of fiſh, and a bottell of wine.

⁴ And hee appointed certaine of the Levites to miniſter before the Arke of the Lord, and to recheaſe, and to ſing and praife the Lord God of Iſrael.

⁵ Aſaph the chiefe, and next unto him Zechariah, Iſiel, and Sheminamoth, and Jehiel, and Baſſiah, and Eliah, and Beniaſah, and Obed EDOM, euen Iſiel with instruments, viols and harpes, and Aſaph to make a ſound with cymbals.

⁶ And Beniaſah and Jahaziel Blaſters, with trumpets continually before the Arke

of the Covenant of God.

⁷ Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Aſaph and his brethren.

⁸ Praiſe the Lord, and call vpon his Name: Declare his works among the people.

⁹ Sing vnto him, ſing praife vnto him, and ſaith of all his wonderful works.

¹⁰ Reioyce in his holy Name: let the hearts of them that ſeeke the Lord, reioyce.

¹¹ Seek the Lords glorious ſtrength: ſeeke his face continually.

¹² Remember his marvellous works that hee hath done, his wonders, and the iudgements of his mouth.

¹³ O ſerue of Iſrael his ſervant, O the children of Iſaahab his choſen.

¹⁴ Ver is the Lord our God: his iudgements are throughout all the earth.

¹⁵ Remember his covenant for ever, and the word, which hee commanded to a thouſand generations.

¹⁶ Which hee made with Abraham, and his oath to Iſaahab.

¹⁷ And hath confirmed it to Iſaahab for a Law, and to Iſrael for an everlaſting Covenant.

¹⁸ Saying, To thee will I give the land of Canaan, the lot of your inheritance.

¹⁹ When ye were few in number, yet, a very few, and ſtrangers therein.

²⁰ And walked about from naſon to naſon, and from one kingdom to another people.

²¹ Wee ſuffered no man to doe them wrong: but rebuked kings for their lakes, ſaying,

²² Touch not mine anointed, and doe my Prophets no harme.

²³ Sing vnto the Lord all the earth: declare his ſalvation from day to day.

²⁴ Declare his glory among the nations, and his wonderful works among all people.

²⁵ For the Lord is great and much to be praized, and hee is to be feared above all gods.

²⁶ For all the gods of the people are idols, but the Lord made the heavens.

²⁷ Praiſe and glory are before him: power and beautie are in his place.

²⁸ Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

²⁹ Give vnto the Lord the glory of his Name: bring an offering and come before him, and worſhip the Lord in the glorious Sanctuary.

³⁰ Tremble ye before him, all the earth: ſurely the world ſhall bee ſtable and not moove.

³¹ Let the heavens reioyce, and let the earth bee glad, and let them ſay among the nations, The Lord reigneth.

³² Let the ſea roar, and all that therein is: let the field be ſoyfull and all that in it is.

³³ Let the trees of the wood then reioyce

David gaue them this Pſalm to praife the Lord, ſignifying that in all our enterpraiſes the Name of God ought to be praized and called vpon.

¹ Pſal. 105. 1.

² Pſal. 134. 2.

³ Whereof this is the chiefe, that he hath choſen himſelfe a Church to call vpon his Name.

⁴ Who of his wonderful providence hath choſen a few of the ſtcke of Abraham to be his children.

⁵ In our commending Pharaoh, which Iudeans were declared by Gods mouth to Moſes.

⁶ Meaning hereby that the promiſe of adoption onely apper- tained to the Church.

⁷ Gen. 22. 16. 17.

⁸ 18. Luke 1. 73.

⁹ 2 Ebr. word, whereby parcels of lands were meaſured.

¹⁰ Meaning, from the time that Abraham entered vnto the time that Iſaahab went into Egypt for famine.

¹¹ As Pharaoh and Abimelech.

¹² Mine elect people, and them whom I have ſanctified.

¹³ To whom God declared his word, and they declared it to their poſterity.

¹⁴ Pſal. 95. 1.

¹⁵ His ſtrong faith appeareth herein, that though all the

world would follow idols, yet he would cleave to the living God, who humbleth the ſelfe under the mightie hand of God, or hee exhorteth the dunc creatures to reioyce with him in conſidering the greatneſſe of the grace of God.

p To bestow all things to their estate.

q He esteemeth this to be the chiefest felicie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

f With Zadok and the rest of the Priests, t Declaring that after our duties to God we are chiefly bound to our owne house, for the which as for all other things we ought to pray unto God and instruct our families to praise his Name.

at the presence of the Lord: for he commeth to visit the earth.

24 Praise the Lord, for he is good, for his mercy endureth for ever.

25 And say ye, Hane vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may praise thy holy Name, and glory in thy praise.

26 Blessed be the Lord God of Israel for ever and ever: and let all people say, So be it, and praise the Lord.

27 ¶ Then he left there before the Arke of the Lords Covenant, and his brethren to minister continually before the Ark, that which was to be done every day.

28 And Obed Edom and his brethren these were eight: and Obed Edom the sonne of Jeduthun, and Ishai were porters.

29 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon.

30 To offer burnt offerings unto the Lord upon the burnt offering altar continually, in the morning and in the evening, according unto all that is written in the Law of the Lord, which he commanded Israel.

31 And with them were Heman and Jeduthun, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever.

32 Even with them were Heman and Jeduthun, to make a sound with the cymbals, and with theymbals, with excellent instruments of mulcke: and the sonnes of Jeduthun were at the gate.

33 And all the people departed, every man to his house: and David returned to bless his house.

CHAP. XVII.

3 David is forbidden to build an house unto the Lord, 18 Christ is promised under the figure of Solomon, 28 David giueth thanks, 33 and prayeth unto God.

3. Sam. 7. 2.

a Well built and faire, b That is, in tents covered with skinnes.

c As yet God had not revealed to Prophet, what he purposed concerning David, therefore seeing God favoured David, he sake what he thought, d After that Nathan had spoken to David.

e That is, in a tent which remoued to & fro, f Meaning, wherefoeuer his Ark was, which was a signe of his presence.

NOW afterward when David dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords Covenant remaineth vnder curtaines.

2 Then Nathan said to David, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Goe, and tel David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefore I haue walked with all Israel, I sake I one word to any of the Iudges of Israel (whom I commanded to feed my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus saith the Lord of hosts, I tooke thee from the sheep-

coate, and from following the sheepe, that thou shouldest bee a Prince ouer my people Israel.

8 And I haue bene with thee witherso- uer thou hast walked, and haue destroyed all thine enemies out of thy sight, and thou shalt haue a name, like the name of the great men that are in the earth.

9 Also I will appoint a place for my people Israel, and will plant, that they may dwell in their place, and moue no more: neither shall bee a wicked people, nor yet them any more, as at the beginning.

10 And since the time that I commanded Iudges ouer my people Israel, & I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled, to goe with thy father, then will I raise by thy seed after thee, which shall bee of thy sons, and will establish his kingdom.

12 The Lord will build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for ever, and his throne shall be established for ever.

15 According to all their words, and according to all this vision, So Nathan spake to David.

16 ¶ And David the King went in, and laye before the Lord, and said, Alas, O Lord God, and what is mine house, that thou hast brought mee hither?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David desire more of thee for the honour of thy seruants: for thou knowest thy servant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreover, what one nation in the earth is like thy people Israel, whose God went to redeem them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by calling out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to bee thine owne people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant and concerning his house, bee confirmed for ever, and doe as thou hast said.

24 And let thy Name bee stablished and magnified for ever, that it may bee sayde, The Lord of hosts, God of Israel, is the God

Of a shep- herd of Israel, I made thee a shepherd of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

¶ Ebr. semis inquit, f Make them sure that they shall not re- moue.

¶ Ebr. semis inquit, f Make them sure that they shall not re- moue, ¶ Ebr. semis inquit, f Make them sure that they shall not re- moue, ¶ Ebr. semis inquit, f Make them sure that they shall not re- moue.

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¶ Ebr. semis inquit, f Make them sure that they shall not re- moue, ¶ Ebr. semis inquit, f Make them sure that they shall not re- moue.

g That is, he
draweth himselfe
inward to bee
his God by
delivering them
from dangers,
and preserving
them.
h Thou hast de-
clared vnto me
by Nathan the
Prophet.
i *Or, hath said.*
j And canst not
breake promise.

God of Israel, and let the house of David
thy servant be established before thee.
25 For thou, O my God, hast reuenged
vnto the ears of thy seruants, that thou wilt
build him an house: therefore thy servant
hath bene bold to pray before thee.
26 Therefore now Lord, (for thou art
God, and hast spoken this good will vnto
thy servant.)
27 Now therefore it hath pleased thee to
bless the house of thy servant, that it may be
before thee for ever: for thou, O Lord, hast
blessed it, and it shall be blessed for ever.

CHAP. XVIII.

1 The battell of David against the Philistines, 2 and
against Moab, 3 Zebah, 4 Aram, 12 and E-
don.

And after this David smote the Philis-
tines, and subdued them, and tooke
Gath, and the villages thereof out of the
hand of the Philistines.

2 And hee smote Moab, and the Moa-
biters became Davids seruants, & he brought
gifts.

3 And David smote Haborayzer king
of Zobah, vnto Hamath, as hee went to es-
tablish his border by the river Euphrates.

4 And David tooke from him a thou-
sand chariots, and seven thousand horsemen,
and twenty thousand footmen, and destroied
all the chariots, but hee rescued of them an
hundred chariots.

5 Then came the Aramites of Damas-
cus to succour Haborayzer king of Zobah: but
David slew of the Aramites two and twen-
tie thousand.

6 And David put a garrison in Aram of
the Aramites, and the Aramites became
Davids seruants, and brought gifts: and
the Lord preserved David whithersoever he
went.

7 And David tooke the shields of gold
that were of the seruants of Haborayzer, and
brought them to Jerusalem.

8 And from Tibhath, and from Chon
(cities of Haborayzer) brought David exceed-
ing much brass, wherewith Salomon
made the brazen Sea, and the pillars, and
the vessels of brass.

9 Then King of Hamath heard
how David had smitten all the host of Ha-
borayzer king of Zobah:

10 Therefore hee sent 4 Hadoram his
sonne to king David to saluate him, and to
reioyce with him, because hee had fought
against Haborayzer, and beaten him (for
thou had warred with Haborayzer) who
brought all vessels of gold, and silver, and
brasse.

11 And King David did dedicate them
vnto the Lord, with the silver and gold that
hee brought from all the nations, from E-
don and from Moab, and from the children
of Ammon, and from the Philistines, and
from Amalek.

12 And Abishai the sonne of Ner
smote of Edom in the salt valley 18 thou-
sand.

13 And he put a garrison in Edom, and all

the Edomites became Davids seruants:
and the Lord preserved David whithersoever
he went.

14 So David reigned ouer all Israel,
and reigned indigmet and iustice to all
his people.

15 And Iosh the sonne of Zerubbab was
ouer the host, and Iehoshaphat the sonne of
Asiab Recorder.

16 And Zadok the sonne of Ahitub, and
Ahitub the sons of Abiathar were the
Priests, and Shaphan the Scribe.

17 And Benaiah the sonne of Iehoiada
was ouer the Cherethites and the Pele-
stites: and the sonnes of David were chiefe
about the king.

CHAP. XIX.

4 Hannu King of the children of Ammon death
great injuries to the seruants of David, 6 He pre-
pareth an arme against David, 15 and is overcom.

After this also Nabash the king of the
Achildren of Ammon died, and his sonne
reigned in his stead.

2 And David said, I will shew kindness
vnto Hannu the sonne of Nabash, because
his father shewed kindness vnto me. And
David sent messengers to comfort him for
his father. So the seruants of David came
into the land of the children of Ammon to
Hannu to comfort him.

3 And the princes of the children of Am-
mon said to Hannu, Thinkest thou that Da-
uid doth honour thy father, that hee hath sent
comforters vnto thee? Are not his seruants
come to thee to search, to seek, and to slay
out the land?

4 Wherefore Hannu took Davids ser-
uants, and slaued them, and cut off their
garments by the haire vnto the buttocks, and
sent them away.

5 And there went certaine and told Da-
uid concerning the men: and hee sent to meet
them (for the men were exceedingly shamed)
and the King said, Earle at Jericho
vntill your heads be grown wither returne
to home and

6 When the children of Ammon saw
that they slaued in the sight of David, then
sent Hannu and the children of Ammon a
thousand talents of silver to hire them cha-
riots and horsemen out of Aram Nabarath,
and out of Aram Maachab, and out of
Zobah.

7 And they hired them two and thirke
thousand chariots, and the king of Maachab
and his people which came and pitched be-
fore Hebeze: and the children of Ammon
gathered themselves together from their ci-
ties, and came to the battell.

8 And when David heard, he sent Jo-
ab and all the host of the valiant men.

9 And the children of Ammon came out,
and set their battell in aray at the gate of
the city. And the kingdome were come,
were by themselves in the field.

10 When Iosh saw that the front of the
battell was against him before and behind,
then hee chose out of all the chiefe of Iehoi-
adab and set himselfe in aray to smite the Ar-
mites.

|| *Or, Soriah.*
2 Sam. 17, 18.
Read 2 Sam.
18.

2 Sam. 10, 3.

a Because Na-
hash received
David and his
company, when
Saul persecuted
him, he would
now shew plea-
sure to his sonne
for the same.
b Thus the ma-
licious ear in-
terprets the pur-
pose of the god-
ly in the work
of sence.

c They shaued
off the halfe of
their beards,
2 Sam. 10, 4.
d To put them
to shame and
villenie, whereas
the ambassadors
ought to haue
bene honoured:
and because the
Iewes vsed to
weare side ga-
rments and
beards, they
thus disfigured
them, to make
them odious to
others.
|| *Or, had much
themselves to be
adversaries of Da-
uid.*
2 Sam. 10, 4, 9.
e Which were
suein all,
f Which was a
chiefe of the warre
of Reuben be-
yond Iordan.

11 And

a Which 1 Sam.
11, is called the
bride of bon-
dage, because it
was a strong
towne, and kept
the country
round about in
subjection,
|| *Or, said to him.*
|| *Or, Haborayzer.*
|| *Or, Euphrates.*
2 Sam. 8, 4.

|| *Or, Damasch.*
b That is, in all
things that he
overprised,

c Which 1 Sam.
18 are called
Beth and Be-
rothai.
1 King. 7, 23.
1 Sam. 31, 30.

d Called also To-
ram, 1 Sam. 8, 10.
e Because the E-
domites and the
Syrians ioyned
their power to-
gether, it is said,
2 Sam. 8, 13, that
the Aramites
were poyled.
f Which is vin-
dicted that
Iosh slew twelve
thousand, as is in
the title of the
60. Psalm, and
Abishai the rest.

11 And the rest of the people he delivered into the hand of Abisai his brother, and they put themselves in array against the children of Ammon.

12 And he said, If I am be too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee.

g He declareth that where the cause is eull, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the success to God.

13 Be strong, and let us shew our selves valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Joab & the people that was with him, came neere before the Ammonites unto the battell, and they fled before him.

15 And when the children of Ammon saw that the Ammonites fled, they fled also before Abisai his brother, and entered into the citie: so Joab came to Jerusalem.

16 ¶ And when the Ammonites saw that they were discomfited before Israel, they sent messengers & caused the Ammonites to come forth that were beyond the river: and Shophach the captain of the host of Hadadizzeb went before them.

h That is, Euphrates,

17 And when it was shewed David, hee gathered all Israel, and went over Jordan, and came unto them, and put himselfe in array against them: and when David had put himselfe in battell array to meet the Ammonites, they fought with him.

i For this place reade 2 Sam. 10. 22.

18 But the Ammonites fled before Israel, and David destroyed of the Ammonites seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the hoste.

19 And when the servants of Hadadizzeb saw that they fell before Israel, they made peace with David, and served him. And the Ammonites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed, 3 The Ammonites torned, 4 The Philistines are thrice overcome with their giants.

3 Sam. 11. 2.

¶ And when the yeere was expired, in the Autume that Kings goe out a warfare, Joab carried out the strength of the arme, and destroyed the country of the children of Ammon, and came and belleged Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah and destroyed it.

a Which was the chiefe citie of the Ammonites.

2 ¶ Then David tooke the crowne of their king from off his head, & found it the weight of a talent of gold, with precious stones in it: and it was set on Davids head, and hee brought away the spoyle of the citie exceeding much.

b Which mounteth about the value of seven thousand and seven hundred crowns, which is about three score pound weight.

3 And hee carried away the people that were in it, and cut them with sawes and with barres of iron, and with axes even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Jerusalem.

3 Sam. 21. 18. || Or, Gab. 2 Sam. 21. 18. || Or, Seph. || Or, Rephaim, or the giants.

4 ¶ And after this also, there arose warre at Gazer with the Philistines: then Abibechai the Gathathite slew I Shuppai of the children of || Gathaph, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Jai slew Rabbai, the brother of Gathath the Gittite, whose speare staffe was like a weavers beam.

c Read 2 Sam. 21. 19.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by 4 fers, even foure and turne, and was also the sonne of Gathaph.

d Meaning, that hee had like a piece on hands and foote.

7 And when hee reviled Israel, Achishai the sonne of Achishai Davids brother did slay him.

8 There were home unto Gathaph at Gath, and fell by the hand of David, and by the hands of his servants.

CHAP. XXI.

1 David causeth the people to be numbered, 14 And there die fourtie thousand men of the peple.

¶ And Satan stood up against Israel, and provoked David to number Israel.

a Hee tempted David in setting before his eyes his excellencie and glorie, his power and victories: read 2 Sam. 24. 1.

2 There fore David said to Joab, and to the rulers of the people, Goe, and number Israel from Beer sheba even to Dan, and bring it to me, that I may know the number of them.

b That is, from South to North.

3 And Joab answered, The Lord encrease his people an hundred times so many as they be. My lord the king: are they not all my lords servants? wherefore doeth my lord require this thing? why should he be a cause of trespass to Israel?

c It was a thing indifferent and vsual to number the people, because hee did it of an Ambitious minde, as though his strength stood in his people, God punish him,

4 Nevertheless the Kings word prevailed against Joab. And Joab departed and went throughout Israel, and returned to Jerusalem.

5 And Joab gave the number and summe of the people unto David: and all Israel were 4 seven hundred thousand men that drew sword: and Judah was 4 four hundred and seventy thousand men that drew sword.

d Iob partly for griefe, and partly through negligence gathered not the whole summe, as it is here declared.

6 But the Levites and Benjamin counted be not among them: for the Kings word was abominable to Joab.

e In Samuels mention of this tie thousand more: which was either by joyning to them some of the Beniamites, which were mixed with Judah, or as the Ebrewes write, heere the chiefe and princes are left out.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said unto God, I have sinned greatly, because I have done this thing: but now I beseech thee, remove the iniquitie of thy servants: for I have done very foolishly.

9 And the Lord spake unto Gad Davids seer, saying,

10 Goe and tell David, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it unto thee.

11 So Gad came to David, and said unto him. Thus saith the Lord, Take to thee

f Or, Prophe. || Or, fustie thou,

12 Either three yeeres famine, or three moneths to bee destroyed before thine adversaries, or the sword of thine enemies to take thee, or else the sword of the Lord, and pestilence in the lande thre dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel:

Israel: show therefore unto thee, what word I shall bring against you that thou shalt hear.

13 And David said unto God, I am in a wonderful fear: let me not fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 And God sent the Angel unto Jerusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the evil, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 And David lift up his eyes, and saw the Angel of the Lord stand between the earth and the heaven with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel, which were clothed in sack, fell upon their faces.

17 And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but these people, what have they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on the people for their destruction.

18 Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

19 So David went by according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his four sons that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground.

22 And David said to Ornan Since mee the place of thy threshing floor, that I may build an altar therein unto the Lord: give me for thyself clean money, that the plague may be stayed from the people.

23 Then Ornan said unto David, Take it to thee, and let my lord the king doer that which hath seemed him good: loe, I give thee buslocks for burnt offerings, and threshing instruments for wood, and wheate for meat offering, I give it all.

24 And king David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gave to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, & offered burnt offerings, & peace offerings, and called upon the Lord and he

answered him by fire from heaven upon the altar of burnt offerings.

27 And when the Lord had spoken to the Angel, he put up his sword against his sheath.

28 At that time, when David saw that the Lord had heard him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

29 But the tabernacle of the Lord which Balaam had made in the wilderness, and the altar of burnt offerings were at that season in the high place at Gibeon.

30 And David could not go before it to altar, because the Lord said: for he was afraid of the sword of the Angel of the Lord.

CHAPTER XXII.

1 David prepares things necessary for the building of the Temple. 2 He commandeth his sons & servants to build the Temple of the Lord, which thing he himself was forbidden to do. 3 Under the figure of Solomon Christ is promised.

AND David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and he let masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nails of the doors and of the gates, and for the joinings, and abundance of brass of passing weight.

4 And carpenters without number: for the Sidonians and the Tyrians brought much cedar wood to David.

5 And David said, Salomon my sonne is young and tender, and will build an house for the Lord, magnificent, excellent, and of great fame and dignity throughout all countries. I will therefore now prepare for him. So David prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed with my self to build an house to the name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest: for I will give him rest from all his enemies round about: for he shall be named Salomon, and I will by Gods command peace and quietness upon Israel in his days.

10 He shall build an house for my name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom upon Israel forever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

a God declared that he heard his request in that he sent downe fire from heaven: for else they might see no fire in sacrifice, but of which was reserved till upon the altar, Levit. 6. 13 and came downe from heaven: Levit. 9. 24. as appeared by the punishment of Nadab and Abihu, Levit. 10. 1.

a That is, the place where the house should be worshipped. b Meaning, cunning men of other nations which dwell among the Jews. c To wit, which weighed five shekels of gold. 2. Chron. 3. 9.

2. Sam. 7. 23. Chap. 28. 3. d This declareth how greatly God desireth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, as be it interpreted no warre, but by Gods commandment, and against his enemies. 2. Sam. 7. 1. 1. King. 5. 5. e He sheweth no prosperitie, but when the Lord is with us.

f These are onely the means where by kings govern their subjects a-right, and where by the realmes doe prosper and flourish.

g For David was poore in respect of Salomon.

|| Or, Mafni and carps 8 74.

h That is, goes about it quickly.

i The nations round about, k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

12 Only the Lord give thee wisdom, and understanding, and give thee charge over Israel, even to keep the law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to observe the Statutes and the Indgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my power, the house I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasse and of yron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover, thou hast workemen with thee enow, || betwix of stone, and workemen for timber, and all men expert in every worke.

16 Of gold, of silver, and of brasse, and of yron, there is no number: || therefore, and be doing, and the Lord will be with thee.

17 David also commanded all the princes of Israel to help Salomon his sonne, laying,

18 Is not the Lord your God with you, and hath given you rest on every side: for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let your hearts and your soules be to the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Ark of the Covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 David being old, ordeined Salomon King, 3 Hee causeth the Levites to be numbred, 4 and assigneth them to their offices, 13 Aaron and his sonnes are for the high Priest, 14 The sonnes of Moses.

1. King. 1. 30.

So when David was old, and full of dayes, he made Salomon his sonne King over Israel.

2 And he gathered together all the princes of Israel with the Princes and the Levites.

3 And the Levites were numbred from the age of thirtie yere and above, and their number according to their summe, was eight and thirtie thousand men.

4 Of these, foure and twentieth thousand were set || to advance the worke of the house of the Lord, and six thousand were overseers and Judges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which he gave to praise the Lord.

6 * So David divided offices unto them, to wit, to the sonnes of Levi, to * Gerson, Kohath, and Merari.

7 Of the Gersonites were || Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel and Zethan, and Iori, chiefe.

9 The sonnes of Shimei, Shelomith,

and Hazei, and Haraam these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Jahbad, Zina, and Jerubabab: these foure were the sonnes of Shimei.

11 And of the chiefe, and || Shizab the second, and Jerubabab had not many sonnes: therefore they were in the families of their father, counted but as one.

12 Of the sonnes of Kohath were Haraam, Ythar, Arion, and Hazei, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to * sanctifie the most holy place, hee and his sonnes for ever to burne incense before the Lord, to minister to him, and to bless in his Name for ever.

14 Moses also the man of God, and his children were named with the * tribe of Levi.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shubael the chiefe.

17 And the sonne of Eliezer was Rehabiab the * chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiab were very many.

18 The sonne of Ythar was Shelomith the chiefe.

19 The sonnes of Hazei were Jeriab the first, Amariah the second, Jahaziel the third, and Jeramiah the fourth.

20 The sonnes of Arion were Shizab the first, and Shizab the second.

21 Of the sonnes of Haraam were Hazei and Hazei. The sonnes of Hazei, Eleazar and Hazei.

22 And Eleazar died, and had no sonnes, but daughters, & their * brethren the sonnes of Hazei took them.

23 The sonnes of Shubael were Hazei and Hazei, and Jerubabab, chiefe.

24 These were the sonnes of Levi according to the house of their fathers, even the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the service of the house of the Lord from the age of thirtie yeres and above.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.

26 And also the Levites shall no more beare the Tabernacle and all the vessels for the service thereof.

27 Therefore according to the last words of David, the Levites were numbred from twenty yere and above.

28 And their office was under the hand of the sonnes of Aaron, for the service of the house of the Lord in the courts, and chambers, & in the * purifying of all holy things, and in the worke of the service of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the unleavened cakes, and for the freyed things, and for that which was cooked, and for all measures and sic.

30 And for to stand every morning, to give

|| Or, Zina.

Exod. 2. 3. and 6. 30. Hebr. 3. 4. 5.

a That is, to serve in the most holy place, and to consecrate the holy things, b They were but of the order of the Levites, and not of * Priests, as Aarons sons, Exod. 2. 3. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone, and there be none borne after, Math. 1. 25.

d Meaning their cousins.

e David did chuse the Levites twice, first at the age of thirty, as verse 3, and againe afterward at twenty, as the necessity of the office did require: at the beginning they had no charge in the Temple before they were five and twenty yere olde, and had none after fiftie, Numb. 4. 3. f In washing and cleansing all the holy vessels.

|| Or, have care over.

† Eby I made, meaning David, Chap. 6. 1. Exod. 6. 17. || Or, Libi, Chap. 6. 17.

give thanks and to praise the Lord, and likewise at even.

31 And to offer all burnt offerings unto the Lord, in the Sabbath, in the month, and at the appointed times, according to the number, and according to their custom continually before the Lord.

32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the // sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministry.

4 And there were found more of the sons of Eleazar by the // number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, twelve heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nathan the Scribe of the Levites, wrote them before the King and the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedaiab.

8 The third to Harim, the fourth to Seotim,

9 The fifth to Malchiah, the six to Meshaiam,

10 The seventh to Hakkoz, the eight to Abishai,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezer, the eighteenth to Happpizer,

16 The nineteenth to Perhahab, the twentieth to Jehezekel,

17 The one and twenty to Jakin, the two and twenty to Samuel,

18 The three and twenty to Delaiab, the four and twenty to Baaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the // hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jediah.

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Meshiah,

22 Of Meshiah, Shelomoth, of the sonnes of Shelomoth, Zabab,

23 And his sonnes, Jeriah, the first, Amariah the second, Jahaziel the third, and Jehamean the fourth.

24 The sonne of Uzziel was Meshach, the sonne of Meshach was Shamir,

25 The brother of Meshach, was Meshiah, the sonne of Meshiah, Zebadiah,

26 The sonnes of Merari were Bahlai, and Buhai, the son of Baaziah, was Beno.

27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Zaccur, and Ithai.

28 Of Bahlai came Eleazar, which had no sonnes.

29 Of Meshiah, the sonne of Meshiah was Jerahmeel.

30 And the sonnes of Buhai were Meshai, and Ezer, and Jerimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast // lots with their brethren the sonnes of Aaron, before King David, and Zadok, and Ahimelech, and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

C H A P. XXV.

The Singers are appointed, with their places, and lots.

David and the captaines of the army separated for the ministry the sonnes of Alaph, and Heman, and Jeduthun, who should sing prophetically with harpes, with violas, and with cymbals, and their number was even of the men for the office of their ministry, to wit,

2 Of the sonnes of Alaph, Zaccur, and Joseph, and Merbaniah, and Asarelah the sonnes of Alaph, were under the hand of Alaph, which sang prophetically by the // commission of the King.

3 Of Jeduthun the sonnes of Jeduthun, Gedaliah, and Seth, and Jesaiab, Abiab, and Mattithiah, // six, under the hand of Jeduthun sang prophetically with an harpe, soj to give thanks, and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Merbaniah, Uzziel, Shihur, and Jerimoth, Hananiah, Hanani, Eliezer, Gedaliah, and Romamti ezer, Joshebekiah, Mallorhi, Dohthi, and Shihaziel.

5 All these were the sonnes of Heman the Kings // were in the words of God to sit by the // borne: and God gave to Heman fourteen sonnes and three daughters.

6 All these were under the // hand of their father.

d By the dignity that God gave to Aaron.

e Which was the second sonne of Merari.

f That is, every one had that dignity, which fell unto him by lot.

a The fingers were divided into 24. courses, so that every course or order contained 12. and in all there were 288 as verse 7. // the hands.

b Whereof some is not here numbered: c Meaning, Psalms and songs to praise God.

// Or, Prophets // Or, power, meaning of the Kings // Or, governments.

Levit. 10. 4. 6. num. 3. 4. and 26 60. a Whiles their father yet lived.

// Or, power.

// Or, heads.

b This lot was ordained to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course, or lot of Abia, Luke 1. 5.

† Ebr. band.

father, singing in the house of the Lord with cymbals, viols, and harpes, for the service of the house of God, and Asaph, and Jeduthun, and Herman were at the Kings' commandment.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred fourscore and eight.

d Who should be in every company and course,

e Without respect to age or cunning,

f So that he served in the first turne, and the rest every one as his turne followed orderly,

|| Or, the Levites.

8 And they cast lots, a charge against charge, as well small as great, the cunning man as the scholler.

9 And the first lot fell to Joseph, which was of Asaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.

10 The third to Zaccur, hee, his sonnes, and his brethren, were twelue.

11 The fourth to Issi, hee, his sonnes, and his brethren twelue.

12 The fifth to Sechaniah, hee, his sonnes, and his brethren twelue.

13 The sixth to Bukkiah, hee, his sonnes, and his brethren twelue.

14 The seventh to Ietharelah, hee, his sonnes, and his brethren twelue.

15 The eighth to Iethaiab, hee, his sonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shumel, hee, his sonnes, and his brethren twelue.

18 The eleventh to Azarel, hee, his sonnes, and his brethren twelue.

19 The twelfth to Ashabiah, hee, his sonnes, and his brethren twelue.

20 The thirteenth to Shubari, hee, his sonnes, and his brethren twelue.

21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Jeimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.

24 The seventeenth to Joshebassaph, hee, his sonnes, and his brethren twelue.

25 The eighteenth to Hanani, hee, his sonnes, and his brethren twelue.

26 The nineteenth to Balthai, hee, his sonnes, and his brethren twelue.

27 The twentieth to Eliabab, hee, his sonnes, and his brethren twelue.

28 The one and twentieth to Horthi, hee, his sonnes, and his brethren twelue.

29 The two and twentieth to Gedaliah, hee, his sonnes, and his brethren twelue.

30 The three and twentieth to Zabazor, hee, his sonnes, and his brethren twelue.

31 The four and twentieth to Romamiezor, hee, his sonnes, and his brethren twelue.

CHAP. XXVI

a The porters of the Temple are ordained every man to the gate, which he should keep, 20 And over the treasure.

|| Or, courses, and turns,

a This Asaph was not the notable Musician, but another of that name called also Ebialaph, Chap. 6. 33, 37. and 9. 19. and also Isaph.

Concerning the divisions of the porters of the Royalties, Gheselomiah the sonne of Koz, of the sonnes of Asaph.

2 And the sonnes of Gheselomiah, Zechariah the eldest, Jedaiel the second, Zechariah the third, Jathniel the fourth,

3 Elam the fifth, Iehobanan the sixth, and Eliehoenai the seventh.

4 And of the sons of Obed Edom, Gheselomiah the eldest, Iehozabab the second, Joab the third, and Sacar the fourth, and Gheselomiah the fifth.

5 Ammel the sixth, Machar the seventh, Bencheat the eighth: for God had blessed him.

6 And to Gheselomiah his son, were sonnes borne that ruled in the house of their father: for they were men of might.

7 The sonnes of Gheselomiah were Othni, and Kephai, and Obed, Elzabad and his brethren, strong men: Elzai also, and Gheselomiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren, mighty and strong to serve, even thereunto and two of Obed Edom.

9 And of Gheselomiah sonnes and brethren, eightene mighty men.

10 And of Holab of the sonnes of Heman the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Hilkiab the second, Zechariah the third, and Zechariah the fourth: all the sonnes and the brethren of Holab were thirtene.

12 Of these were the divisions of the porters of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

13 And they cast lots both small & great for the house of their fathers, for every gate.

14 And the lot on the East side fell to Gheselomiah: then they cast lots for Zechariah his sonne, a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Asuppim:

16 To Shuppim, and to Holab Westward with the gate of Shallecheth by the pained street that goeth upward, ward over against ward.

17 Eastward were six Levites, and Northward four a day, and Southward four a day, and toward Asuppim, two and two.

18 In Parbat toward the West were four by the pained street, and two in Parbat.

19 These are the divisions of the porters of the sonnes of Koz, and of the sonnes of Heman.

20 And of the Levites Ashaiab was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunim and Icheli.

22 The sonnes of Icheli were Zethan and Joel his brother appointed over the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler over the treasures.

25 And of his brethren, which came of Elizer, was Rehabiah his sonne, and Ichaiab

3 Elam the fifth, Iehobanan the sixth, and Eliehoenai the seventh.

4 And of the sons of Obed Edom, Gheselomiah the eldest, Iehozabab the second, Joab the third, and Sacar the fourth, and Gheselomiah the fifth.

5 Ammel the sixth, Machar the seventh, Bencheat the eighth: for God had blessed him.

6 And to Gheselomiah his son, were sonnes borne that ruled in the house of their father: for they were men of might.

7 The sonnes of Gheselomiah were Othni, and Kephai, and Obed, Elzabad and his brethren, strong men: Elzai also, and Gheselomiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren, mighty and strong to serve, even thereunto and two of Obed Edom.

9 And of Gheselomiah sonnes and brethren, eightene mighty men.

10 And of Holab of the sonnes of Heman the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Hilkiab the second, Zechariah the third, and Zechariah the fourth: all the sonnes and the brethren of Holab were thirtene.

12 Of these were the divisions of the porters of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

13 And they cast lots both small & great for the house of their fathers, for every gate.

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15 To Obed Edom Southward, and to his sonnes the house of Asuppim:

16 To Shuppim, and to Holab Westward with the gate of Shallecheth by the pained street that goeth upward, ward over against ward.

17 Eastward were six Levites, and Northward four a day, and Southward four a day, and toward Asuppim, two and two.

18 In Parbat toward the West were four by the pained street, and two in Parbat.

19 These are the divisions of the porters of the sonnes of Koz, and of the sonnes of Heman.

20 And of the Levites Ashaiab was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunim and Icheli.

22 The sonnes of Icheli were Zethan and Joel his brother appointed over the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler over the treasures.

25 And of his brethren, which came of Elizer, was Rehabiah his sonne, and Ichaiab

b In giving him many children,

c Or, like their fathers house, meaning, worthy men and valiant.

|| Or, nephews,

d And meet to serve in the office of the porter ship.

|| Or, cousins,

e According to their turnes, as well the one as the other.

|| Or, consues,

f One expert and meet to keepe that gate.

g This was an house where they vied to resort to confute of things concerning the Temple, as a Convocation house.

h Whereas they vied to cast out the filth of the circle.

i Meaning two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple,

b. 7. dain

a V. 1. and in the morning

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

b. 7. dain

Israhiah his sonne, and Joaz his sonne, and Sichel his sonne, and Shelomich his sonne.

26 Which Shelomich and his brethren were over all the treasures of the dedicate things, which David the King, & the chiefe fathers, the capitaines over thousands, and hundreds, and the capitaines of the armie had dedicated.

27 (For of the battels and of the Hostes they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Neri, and Joab the sonne of Seruah, and whosoever had dedicate any thing, it was under the hand of Shelomich, and his brethren.

29 Of the Isharites was Chemaniab and his sonnes, for the bulwark without, over Israel for officers and for iudges.

30 Of the Hebzonites, Abiahah and his brethren, men of activitie, a thousand & seven hundred were officers for Israel beyond Jordan Westward, in all the businesse of the Lord, and for the service of the King.

31 Among the Hebzonites was Jediah the chiefe, even the Hebzonites, by his generations according to the families. And in the fortieth yeere of the reigne of David they were sought for: and there were found among them men of activitie at Jazer in Gilead.

32 And his brethren men of activitie, two thousand and seven hundred chiefe fathers, whom King David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manasse, for every matter, pertaining to God, and for the Kings businesse.

CHAP. XXVII.

Of the Princes and Rulers that ministered unto the King.

The children of Israel also after their number, even the chiefe fathers and capitaines of thousands and of hundreds, and their officers that served the king by divers courses, which came in and went out monthly by month, throughout all the moneths of the yeere: in every course were foure and twentie thousand.

2 Over the first course for the first moneth was Iakobeam the sonne of Zabdiel: and in his course were foure and twenty thousand.

3 Of the sonnes of Perry was the chiefe over all the princes of the armies for the first moneth.

4 And over the course of the second moneth was Dodai an Abohitte, and this was his course, and Bithiah was a capitaine, and in his course were foure & twenty thousand.

5 The capitaine of the third hoste for the third moneth was Benaiah the sonne of Jehoiada the chiefe Priest, & in his course were foure and twenty thousand.

6 This Benaiah was mightie among thirty about the thirty, and in his course

was Amshabab his sonne.

7 The fourth for the fourth moneth was Ahabel the brother of Joab, and Serbadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fifth for the fifth moneth was prince Shamburth the Syrianite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkei the Tekoite: and in his course foure and twenty thousand.

10 The seventh for the seventh moneth was Helez the Delonite, of the sonnes of Ephraim, and in his course foure and twenty thousand.

11 The eight for the eight moneth was Shiberai the Hushathite of the Zarhites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abiezer the Anetothite of the sons of Benjamin: and in his course foure and twenty thousand.

13 The tenth for the tenth moneth was Baharai the Netophathite of the Zarhites: and in his course foure and twenty thousand.

14 The eleventh for the eleventh moneth, was Benaiah the Baradonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelfth for the twelfth moneth was Hebalai the Netophathite, of Benjamin, and in his course foure and twenty thousand.

16 Of the rulers: the rulers over the tribes of Israel were these: over the Reubenites was ruler, Eliezer the sonne of Sichel: over the Gadites, Shaphaiab the sonne of Baachab:

17 Over the Levites, Baphabiah the son of Kemuel: over them of Aharon, and Zadok:

18 Over Judah, Eliah of the brethren of David: over Issachar, Omri the sonne of Michael:

19 Over Zabulon, Ishmaiah the sonne of Obadiah: over Naphtali, Jerimoth the son of Azriel:

20 Over the sonnes of Ephraim, Hothea the sonne of Azaziah: over the halfe tribe of Manasse, Joel the sonne of Jedabiah:

21 Over the other halfe of Manasse in Gilead, Jodo the sonne of Zechariah: over Benjamin, Jaakel the sonne of Abner:

22 Over Dan Azriel the sonne of Iroham, these are the Princes of the tribes of Israel.

23 But David tooke not the number of them from twenty yeere old and under, because the Lord had said that he would increase Israel like unto the starrs of the heavens.

24 And Joab the son of Seruah began to number: but hee finished it not, because there came warth for it against Israel, neither was the number put into the Chronicles of King David.

25 And over the Kings treasures was Azmaueh the sonne of Abiel: and over the treasures in the fieldes, in the Cities and in the villages, and in the townes was number of:

|| Or, Benjamin.

c Meaning, beside these twelue capitaines.

d Which is beyond Iorden, in respect of Iudah: also one capitaine was over the Reubenites, and the Gadites.

Chap. 21. 7.

e And the commandement of the King was abominable to Iosh. Chap. 21.

6.

f The Hebrews make both these books of Chronicles but one, and at this vers

of the books 22.

touching the number of:

Ido. veris.

m According as the Lord commanded, Num. 31. 28.

n Meaning, of things that were out of the cite.

o That is, for the kings house.

p To wit, the count of Iudiah.

q Both in spiri- tual and tempo- ral things.

f Eiv. divisions, or bands.

a Which ex- pected their change and office, which is meant by coming in and going out.

b That is, Do- dai's Lieutenant,

3. Sam. 13. 30. 23. 33.

Jehonathan the sonne of Uziah :

26 And over the workmen in the field that tilled the ground, was Ozri the sonne of Chelub :

27 And over them that dressed the vines, was Shime the Ramathite : and over that which appertaineth to the vines, and over the store of the wine was Shabbi the Shiphinite :

28 And over the olive trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite : and over the store of the oyle was Joash :

29 And over the oren that sed in Sharon was Sherrai the Sharonite : and over the oren in the valleys was Shaphat the sonne of Abiath :

30 And over the Camels was Obil the Ishmaelite : and over the asses was Jehoiada the Hieronothite :

31 And over the sheepe was Azis the Hagarite : all these were the rulers of the substance that was king Dauids.

32 And Jehonathan Dauids vnde a man of counsel and of understanding (for he was a scribe) and Jehiel the sonne of Wachmon was with the kings sounes.

33 And Ahitophel was the kings counsellor, and Husai the Archite the kings friend.

34 And after Ahitophel was Jehoiada the sonne of Benaiab, and Abiathar : and captaine of the kings armie was Joab.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, he writeth Salomon and the people to perform it, exhorting him to fears the Lord.

Now Dauid assembled all the princes of Israel : the princes of the tribes, and the captaines of the bands that served the king, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance & possession of the kings, and of his sounes, with the eunuches, and the mighty, and all the men of power, unto Jerusalem.

2 And king Dauid stood by upon his feet, and said, heare ye me, my brethren & my people : I purposed to haue built an house of rest for the Arke of the Couenant of the Lord, and for a footstool of our God, and haue made ready for the building.

3 But God laide vnto mee, Thou shalt not build an house for my name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudab would he chuse a prince, and of the house of Iudab is the house of my father, and among the sounes of my father he delighted in me to make mee king ouer all Israel)

5 So of all my sounes (for the Lord hath giuen mee many sounes) hee hath chun chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And hee saide vnto me, Salomon thy sonne he shall build mine house & my courts : for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if hee endeauour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, & leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, knowe thou the God of thy father, and serue him with a perfect heart, & with a willing minde : For the Lord searcheth all hearts, & understandeth all the imaginations of thoughts : if thou seeke him, hee will be found of thee : but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the sanctuary : be strong therefore and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch, and of the houses thereof, and of the cloisters thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Sacrificer,

12 And the paterne of all that hee had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courts of the Priests, and of the Levites, and for all the works for the seruice of the house of the Lord, and for all the vessels of the ministration of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner of vessels of all manner of seruice.

15 He wright also of gold for the candlesticks, and gold for their lampes, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of silver by the weight of the candlesticks, and the lampes thereof, according to the vse of euery candlestick.

16 And the weight of the gold for the tables of Shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and plates, and for ballins, gold in weight for euery basin, and for silver basins, by weight for euery basin,

18 And for the Altar of incense puer gold by weight, and gold for the paterne of the chariot, and the Cherubs that spread their felices, and covered the Arke of the couenant of the Lord :

19 All this he, by writing sent to mee by the hand of the Lord, which made mee understand all the workmanship of the paterne.

20 And Dauid saide to Salomon his sonne, Be strong & of a valiant courage, and doe it : feare not, nor be afraid : for the Lord God, even my God is with thee : hee will not leaue thee nor forsake thee, till thou hast finished all the works for the seruice of the house

c If he continue to keepe my law and depart not there from, he doeth his bett.

d To wit, of Canaan.

e He declarer that nothing can separate them from the com-

munion of this land both for themselves and their posterity, but their sinnes and iniquities.

f Meaning, for his Arke.

g Put it in execution.

h Ebr. that was in his spirit with him.

1. Sam. 16. 7. 2. Sam. 17. 10. and 17. 12.

Meaning, for his Arke.

g Put it in execution.

h Ebr. that was in his spirit with him.

1. Sam. 16. 7. 2. Sam. 17. 10. and 17. 12.

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Meaning, for his Arke.

g Put it in execution.

h Ebr. that was in his spirit with him.

1. Sam. 16. 7. 2. Sam. 17. 10. and 17. 12.

Meaning, for his Arke.

g Put it in execution.

h Ebr. that was in his spirit with him.

1. Sam. 16. 7. 2. Sam. 17. 10. and 17. 12.

Meaning, for his Arke.

g Put it in execution.

h Ebr. that was in his spirit with him.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers. i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. i. e. hoiaza was made counsellour.

h On chiefes servants,

a Where the Arke should remaine and remaine no more to and fro. Gen 37. 36. Psal. 99. 5. 2. Sam 7. 5. 13. chap. 2. 8.

b According to the prophetic of Iakob, Gen. 49. 8. 2. Sam. 7. 5. 13. chap. 2. 8.

h That is, the ten Candlesticks, 1. King. 7. 49.

h That is, the ten Candlesticks, 1. King. 7. 49.

h That is, the ten Candlesticks, 1. King. 7. 49.

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h That is, the ten Candlesticks, 1. King. 7. 49.

h That is, the ten Candlesticks, 1. King. 7. 49.

1 That is every one will be ready to help thee with such gifts that God hath given him.
† *Ebr.* at all thy words.

house of the Lord.

21 Behold also, the companies of the priests and the Levites for all the service of the house of God, whereby shall be with thee for the whole worke, with every free heart that is full in any manner of service. The princes also and all the people will be wholly at thy commandment.

CHAP. XXIX.

2 The offering of David and of the princes for the building of the Temple, 10 David much thanks to the Lord, 20 He exhorteth the people to do the same, 23 Salomon is crowned king, 28 David dieth, and Salomon his sonne reigneth in his stead.

Moreover, Davids the king said unto all the Congregation, God hath choise Salomon mine only son yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

And therefore thought to be excellent in all points.

2 Now I have prepared with all my power for the house of my God, golde for vessels of golde, and silver for vases of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and Carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.

b His great vowe toward the furthance of the Temple, made him to spare no expence, but to bestow his owne pecuniar treasure, c He sheweth what he had of his owne store for the Lords house, d He was not only liberrall himselfe, but provoked others to see forth the worke of God, || *Or.* as offer.

3 Moreover, because I have delight in the house of my God, I have of mine owne golde and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary.

4 Then three thousand talents of golde of the golde of Ephraim, and seven thousand talents of silver to overlay the wallies of the houses.

5 The golde for the chinkes of golde, and the silver, for things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day unto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the capitaines of thousands and of hundreds, with the rest of the Kings worke, offered willingly.

7 And they gave for the service of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

e Meaning, them that had any.

8 And they with whom precious stones were found, gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunite.

f That is, with a good courage, and without hypocisie, *Psal.* 122. 1. g Which didst reweave thy selfe to our father Iakob.

9 And the people rejoyced when they offered willingly: for they offered willingly unto the Lord with a perfect heart. And David the King also rejoyced with great joy.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of Israel our Father for ever and ever.

11 Thine, O Lord is greatness, and power, and glory, and victorie, and praise: for all that is in heaven and in earth is thine: thine

is the kingdome, O Lord, and thou exaltest us above all.

12 Both riches and honour come of thee, and thou reignest over all, and in thine hand is power & strength, and in thine hand it is to make great, and to give strength unto all.

13 Now therefore our God, wee thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort: for all things come of thee; and of thine own hand we have given thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow upon the earth, and there is none abiding.

16 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy name, is of thine hand, and all is thine.

17 I know also my God, that thou tryest the heart & hast pleasure in righteousness: I have offered willingly in the duty of mine heart all these things: now also have I sent thee people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Izaak and Israel our fathers, keep this for ever in the purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give unto Salomon my sonne a perfect heart to keepe thy commandments, thy testimonies and thy statutes, and to do all things, and to build the house which I have prepared.

20 C And David said to all the Congregation, Now bless the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the King.

21 And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt offerings unto the Lord, even a thousand pong bullockes, a thousand rammes, and a thousand sheepe, with their drink offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great joy, and they made Salomon the sonne of David King the second time, and anointed him prince before the Lord, and Zadok for the high priest.

23 So Salomon sat on the throne of the Lord as King in stead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the souldiers of King David submitted themselves under King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him so glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus David the sonne of Ithai reigned over all Israel.

27 And the space that hee reigned over Israel, was fourety yeres: thirtie yeres reigned hee in Ierusalem, and thirtie yeres reigned

h Wee gathere nothing of our owne, but that which we have received of thee for whether the gifts be corporal or spiritual, we receive them all of God, & therefore must give him the glory. i And therefore have this land but lent to vs for a time.

† *Ebr.* waiting for them to returne. 1. Sam. 1. 6, 7. chap. 28. 9. k Continue him in this good mind, that they may serve thee willingly.

l That is, did reverence to the king.

m Meaning, all kind of liquour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gave the chief government of all things.

† *Ebr.* saw the hand. 1. Kings 3. 11.

reigned in Jerusalem:

28 And he died in a good age full of daies, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Davids the king, first and last, behold they are written

in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 Which all his reigns & his power, and times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

o The booke of Nathan and Gad are thought to haue bene lost in the captiuitie, p Meaning the troubles and grieues,

The second booke of Chronicles.

THE ARGUMENT.

His second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more capiously then in the bookes of the Kings, and therefore serueth greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his Religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true Religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand five hundred threescore and eightheene yeres, and fixe monethes.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom: 11 Which he giueth him and more. 14 The number of his charres and horsemen, 15 and of his riches.



Then Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the capitaines of thousands, and of hundreds, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirjath-sea: when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Wherefore the hairen Altar that Bezalel the sonne of Uri, the sonne of Our had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the hairen Altar that was in the Tabernacle of the Congregation: seven thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and thus he saide vnto him, Alas what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for

thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and see in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shalt there bee the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charres and horsemen: and hee had a thousand and foure hundred charres, and twelue thousand horsemen, whome hee placed in the charret cities, and with the King at Ierusalem.

15 And the king gaue silver and gold at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had holies brought out of Egypt, and fine linnen: the Kings merchautes reined the fine linnen for a price.

17 They came vp also and brought out of Egypt holies, worth fixe hundred shekels of silver, that is, an holie for an hundred and fiftie: and thus they brought holies to all the kings of the Scythians, and to the kings of Aram by thine incantes.

f That I may gouerne this people, reade

1. Chron. 17. 1. and 1. King. 3. 9.

g That is, to be reuenged on thine enemies.

1. King. 10. 26.

h Which were cities appointed to keepe and maintain the charres,

i He caused so great plenty, that it was no more esteemed then stones,

1/a. 19. 9. 2/a. 27. 7. k Read 1. King. 10. 28.

† Ebr. hands.

CHAP.

|| Or, established and strong yeade

1. King. 3. 46.

a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Read 1. King.

3. 4.

c So called because that God thereby shewed certain signes to the Congregation of his presence.

d Which was for the burnt-offerings, 1. xx. 27. 1. Exod. 38. 1. 2.

2. King. 3. 4.

e Performethy promise vnto my father concerning me.

CHAP. II.

3 The number of Salomons workmen to build the Temple, 3 Salomon sends to Hiram the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the name of the Lord, and an house for his kingdom.

And Salomon told our seventy thousand that bare burdens, and fourscore thousand men to hew stones in the mountain, and three thousand and six hundred to oversee them.

And Salomon sent to Hiram the king of Tyre, saying, As thou hast done to David my father, and diddest send him cedar trees to build him an house to dwell in, so do to mee.

Behold, I build an house unto the name of the Lord my God, to sacrifice it unto him, and to burn incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and evening, on the Sabbath dayes, and in the new moneths, and in the solemn feasts of the Lord our God: this is a perpetual thing for Israel.

And the house which I build, is great: for great is our God above all gods.

Who is hee then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him? Who am I then that I should build him an house? but I doe it to burn incense before him.

Send me now therefore a cunning man that can worke in gold, in silver, in brasse, and in yron, and in purple, and in crimson, and blue like, & that can graue in grauen worke, with the cunning men that are with mee in Iudah and in Ierusalem, whom David my father hath prepared.

Send me also cedar trees, firre trees, and Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and behold my seruants shal be with thee.

That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

And beholde, I will giue to thy seruants the cutters and the beuers of timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand barchs of wine, and twenty thousand barchs of oyle.

Then Hiram king of Tyre answered in writing, which he sent to Salomon, Because the Lord hath shewed his people, hee hath made thee king over them.

Hiram sayd moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen unto David the King a wife like thee, that hath discretion, pudence, and understanding to build an house for the Lord, and a palace for his kingdom.

Now therefore I have sent a wise man, and of understanding of my father Hiram:

The sonne of a woman of the daughters of Dan: and his father was a man of Tyre, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue like, and in fine linen, and in crimson, and can graue in all grauen worke, and holder in all bodierd worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord David thy father.

Now therefore the wheat and the barley, the oyle & the wine which my lord hath spoken of, let him send unto his seruants.

And we will cut wood in Lebanon as much as thou shalt need, and will bring it thee in rafters by the sea to Joppo, so thou mayest carry them to Ierusalem.

And Salomon numbered all the strangers that were in the land of Israel, after the numbering that his father David had numbered them: and they were found an hundred and three and fifty thousand, and six hundred.

And hee set seventy thousand of them to hew stones, and fourscore thousand to hew stones in the mountain, and three thousand and six hundred overseeers to cause the people to worke.

CHAP. III.

The Temple of the Lord and the porch are builded, with other things thereto belonging.

Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had been declared unto David his father, in the place that David prepared in the threshing floore of Oman the Jebusite.

And hee began to build in the second moneth, and the second day in the fourth yere of his reigne.

And these are the measures wheron Salomon grounded to build the house of God: the length of cubits after the first measure was threescore cubits, and the breadth twenty cubits.

And the porch, that was before the length, in the front of the breadth was twenty cubits, and the height was an hundred and twenty, and he overlaid it within with pure gold.

And the greater house hee filled with firre tree which hee overlaid with good gold, and grained theron palmie trees and chalmes.

And he overlaid the house with precious stone for beauty: and the gold was gold of Paruahim.

The house, I say, the beames, posts, and walles thereof, and the doores thereof overlaid hee with gold, and grained Cherubims upon the walles.

He made also the house of the most holy place: the length thereof was fit the front of the breadth of the house, twenty cubits: and the breadth thereof twenty cubits: and he overlaid it with the best gold, of six hundred talents.

And the weight of the nailes was fifty shekels of gold, and he overlaid the chambers with gold.

It is also written that he was of the tribe of Naphtali, 1 Kin. 7. 14. which may be understood that by reason of the confusion of tribes, which then began to be, they married in diuer tribes, so that by her father she might be of Dan, and by her mother of Naphtali. Or, sup. Or, Iopp.

1 Kin. 6. 2. a Which is the mountain where Abraham thought to have sacrificed his sonne, Gen. 22. 2. 2 Sam. 24. 16, 31

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c Is contained as much as did the breadth of the Temple, 1 Kin. 6. 3. d From the foundation in the top: for in the books of Kings mention is made from the foundation to the first stage.

e Some think it is that place which is called Peru.

1. King 6. 34.

10 And in the house of the most holy place, hee made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubits, joining to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubits: they stood on their feet, and their faces were toward the house.

14 He made also the vail of blue silk, and purple, and crimson, and fine linen, and wrought Cherubims thereon.

15 And hee made before the house two pillars: of five and thirty cubits high: and the chapter that was upon the top of each of them, was five cubits.

16 Hee made also chains for the Diacle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chains.

17 And hee set up the pillars before the Temple, one on the right hand, & the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. III.

1 The altar of brass, 2 The molten sea, 3 The candlesticks, &c.

And hee made an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high.

2 And hee made a molten sea of ten cubits from bryn to bryn, round in compass, and five cubits high: and a line of thirty cubits did compass it about.

3 And under it was the fashion of open, which did compass it round about, tenne in a cubite compassing the sea about: two rows of open were cast when it was molten.

4 It stood upon twelve open: three looked toward the North, and three looked toward the South, & three looked toward the East, and the sea stood about upon them, and all their hinder parts were inward.

5 And the thicknes thereof was an hand breadth, and the bryn thereof was like the worke of the brynne of a cup, with flowes of lillies: it contained three thousand baths.

6 He made also ten candlesticks, and put five on the right hand, and five on the left to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the sea was for the Priests to wash in.

7 And he made tenne candlesticks of gold, according to their forme: and put them in the Temple, five on the right hand, and five on the left.

8 And hee made tenne tables, and put them in the Temple, five on the right hand,

and five on the left: and he made an hundred basins of gold.

9 And he made the court of the Priests, and the great Court, and doores for the Court, and overlaid the doores thereof with brass.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Hiram made poles and besoms, and basins, and Hiram finished the worke, that hee should make for king Salomon for the house of God.

12 To wit, two pillars, and the boteles, and the chapters on the top of the two pillars, & two grates, to cover the two bowles of the chapters, which were upon the top of the pillars.

13 And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowles of the chapters, that were upon the pillars.

14 He made also bales, and made calyxons upon the bales.

15 And a Sea, and twelve buls under it: 16 Pots also and besoms, and fleshhooks, and all these vessels made Hiram his father to king Salomon for the house of the Lord, of shining brass.

17 In the plaine of Jordan did the king call them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brass could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also, and the tables wherupon the shewbread stood.

20 And for the candlesticks with their lamps to burne them after the manner, before the Diacle of pure gold:

21 And the flowers, and the lampes, and the shuffers of gold, which was fine gold:

22 And the hooks, and the basins, and the spoones, and the aspsans of pure gold: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple, were of gold.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Ark is brought into the Temple, 10 What was within it. 12 They sing praise to the Lord.

So was all the worke finished that Salomon made for the house of the Lord: and Salomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel, unto Jerusalem, to bring up the Ark of the Covenant of the Lord from the citie of David, which is Zion:

3 And all the men of Israel assembled unto the King at the feast: it was in the fourth

Called also the porch of Salomon, 2 Sam. 8. 11. It is also called for the Temple where Christ preached, Matt. 21. 23. Or, caldron.

Whom Salomon reuerenced for the gifts that God had giuen him: as a father he had the same name also the Hiram the king of Ty: us had his mother was a Jewess, and his father a Tyrian. Some read, for his father the author of his worke, hee in Ebrewe the bread of the faces, because they were set before the Arke when the Lord shewed his presence. Or, instruments of sacrifice. That is, covered with plates of gold.

1. King 7. 53. and 8. 1.

a Reade 2 Sam. 6. 12.

b When the things were dedicated & brought into the Temple.

f Which separated the Temple from the most holy place.

g Every one was eightene cubits long, but the half cubit could not be seene: for it was hid in the roundness of the chapter, & therefore hee giueth to every one but seenteene and an half.

h For every pillar an hundred, reade 1. King. 7. 26.

a A great vessel of brass, so called because of the great quantity of water which it contained, 1. King. 7. 23.

b Meaning, vnder of the brynne of the vessel, as 1. King. 7. 24.

c In the length of every cubite were ten heads or knobs which in all are 300. Or, four circles, d In the first booke of Kings, chap 7. 26 mention is only made of two thousand but the number was taken there, and here according as the measures proved afterward, is declared.

e Euen as they should be made.

Called in a brew Stanham, containing part of September, & part of October, 1 King. 8. 2. which month the Jews called the first month, because they lay their world was created in that month, and after they came from Egypt, they began at March, but because this opinion is uncertain, we make March our the first as both writers doe.

Or without the Oracle, d For Aarons rod and Manna were taken thence before it was brought to this place.

Were prepared to serve the Lord.

They agreed all in one tune.

This was the effect of their songs, as Psal. 118. 1. and Psal. 136. 1.

And all the Elders of Israel came, and the Levites stood up the Ark.

And they carried by the Ark, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, took into the Pillars and Levites being up.

And King Salomon and all the Congregation of Israel that were assembled unto him; were before the Ark, offering sheep and bullocks, which could not be sold nor muzzled for multitude.

So the Priests brought the Ark of the Covenant of the Lord unto his place, into the Oracle of the house, into the most Holy place, even under the wings of the Cherubims.

For the Cherubims stretched out their wings over the place of the Ark, and the Cherubims covered the Ark, & the barriers thereof above.

And they came out the barriers, that the ends of the barriers might be seen out of the Ark before the Oracle, but they were not seen without: and there they were unto this day.

Nothing was in the Ark, save the two Tables, which Moses gave at Horeb, where the Lord made a Covenant with the children of Israel, when they came out of Egypt.

And when the Pillars were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not want by court.)

And the Levites the fingers of all sorts, as of Sapph, of Herman, of Jeonathan, and of their sons and their brethren, being clad in fine linen, stood with cymbals, and with viols and harpes at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets.

And they were as one blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift up their voice with trumpets, and with cymbals, and with instruments of musick, and when they played the Lord, singing, for he is good, because his mercy lasteth for ever: then the house, even the house of the Lord was filled with a cloud.

So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

Salomon blest the people, & the praise the Lord, & the prayer unto God for these that shall pray in the Temple.

Then Salomon said: The Lord hath said, that he would dwell in the dark clouds.

And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

And the King turned his face, and blessed the Congregation of Israel, (for all the Congregation of Israel stood there.)

And he said, Blessed be the Lord God of Israel, who speaketh with his mouth unto

Dauid my father, and hath with his hand fulfilled it, saying,

Said the Lord that I should bring my people out of the land of Egypt, I shall not cite of all the benefits of Israel to build an house, that my name might be there, neither shall I say man to be a ruler over my people Israel.

But I have chosen Jerusalem, that my name might be there, and have chosen Dauid to be over my people Israel.

And it was in the heart of Dauid my father to build an house unto the name of the Lord God of Israel.

But the Lord said to Dauid my father, Whereas it was in thine heart to build an house unto my name, thou didst well that thou wast in mind.

For thou standest upon what thou shalt build the house, but the Son to which shall come out of thy loynes, he shall build an house unto my name.

And the Lord hath performed his word that he spake: & I am risen up in the rooms of Dauid my father, and am set on the throne of Israel, as the Lord hath said, and have built an house to the name of the Lord God of Israel.

And I have let the Ark there, wherein is the Covenant of the Lord, that he made with the children of Israel.

And the King stood before the altar of the Lord in the presence of all the Congregation of Israel, and stretched out his hands.

For Salomon had made a brazen scaffold, and set it in the mids of the court, of five cubits long, and five cubits broad, and three cubits of height, and upon it he stood, and knelt down upon his knees before all the Congregation of Israel, and stretched out his hands toward heaven.

And said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keepeth covenant, and mercy unto thy servants, that walke before thee with all their heart.

Thou that hast kept with thy servant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeared this day.

Therefore now Lord God of Israel, keep with thy servant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit upon the throne of Israel: so that thy sonnes shall be to thy waies, to walke in my Law, as thou hast walked before mee.

And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant Dauid.

For it is true indeed that God will dwell with man on earth: Bedols, the heavens, and the heavens of heavens are not able to contain thee: how much more unable is this house, which I have built.

But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the cry and prayer which

Or, power.

And said T. a miracle of thy power.

Or, Temple. And said T. a miracle of thy power.

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Or, Temple. And said T. a miracle of thy power.

That thou mayest declare in effect, that thou hast a continual care over this place.

1. King 8. 38. f By retaining any thing from him, or els by denying that which he hath left him to keep, or doe him any wrong. g Ebr. ehe. g Meaning to give him that which he hath defructed. || Or, praye.

|| Or, toward this place.

Chap. 20. 9. || Ebr. on the land of their gates.

h He declareth that the prayers of hypocrites can no be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance. i He sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteoussesse, is accepted, AGs. 10. 35.

20 That thy eyes may be open toward this house, and toward the place whither thou hast said, that thou wilt hearken vnto the prayer which thy seruants praye in this place.

21 Heare thou thy people for the supplication of thy seruants, who praye in this place, and heare thou in the place of thine habitation, in heauen, and when thou hearest, be mercifull.

22 When a man shall sinne against his neighbour, and he lay vpon him an oath to canie him to doe soe, and the owerer shall come before thee far in this house.

23 When heare thou in heauen, and doe, and iudge thy seruants in recompensing the wicked doings: his way vpon his head, and in iudging the righteous: to giue him according to his righteousness.

24 And when the people Israel shall be overthromen before the enemy, because they haue sinned against thee, and turned againe, and confessed thy name, and praye, and make supplication before thee in this house:

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest to them, and to their fathers.

26 When heauen shall be shut up, and there shall be no rain, because they haue sinned against thee, and shall pray in this place, and confessed thy name, and turned from their sinne when thou dost afflict them.

27 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way where in they may walke) and giue raine vpon the land which thou hast giuen vnto thy people for an inheritance.

28 And when there shall be famine in the land, when there shall be pestilence, blaines, or mildew, when there shall bee grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness.

29 Then shall prayer and supplication be made for them, and thou shalt heare their cry, and shalt send forth thy hand, and shalt deliuer them.

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euerie man according vnto all his wayes, as thou dost know his heart (for thou knowest the hearts of all the children of men).

31 That they may feare thee, and walke in thy wayes as long as they liue in the land, which thou gauest vnto our fathers.

32 And when a stranger shall come out of a farre country, for thy great name sake, and thy mighty hand, and they stretched out armes when they shall come, and pray in this house.

33 Heare thou in heauen, thy dwelling place, and doe according to all that thy ser-

ger calleth for vnto thee, that all the people of the earth may know that thy name is called vpon in this house which I haue build.

34 And when thy people shall goe out to battell against their enemies by the way that thou shalt send them, and they way to thee, in the way toward this cite, which thou hast chosen, even toward the house to which I haue build to thy name.

35 Then heare thou in heauen their prayer, and their supplication, and iudge their cause.

36 If they sinne against thee (for there is no man that sinneeth not) and thou be angry with them, and deliuer them into the hands of their enemies, and they take them, and carry them away captiues vnto a land farre off, where thou shalt not know where they are.

37 If thy people shall againe to thine heart in the land whither they bee carried in captiues, and turne and pray vnto thee in the land of their captiues, saying, O Lord our Lord, we haue sinned, and haue bene wicked.

38 If they turne againe vnto thee, and shall say, O Lord our Lord, we haue sinned, and haue bene wicked, and thou shalt heare their prayer, and shalt send forth thy hand, and shalt deliuer them.

39 When heare thou in heauen, in the place of thine habitation, their prayer, and their supplication, and iudge their cause, and be mercifull vnto the people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 Now therefore arise, O Lord God, to come into thy rest, thou art the Lord God, let the priests be clothed with salvation, and let thy Saints reioyce in goodness.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to David thy seruant.

1 The first consumeth the sacrifice. 2 The glory of thy Lord fulfill the Temple. 3 He heareth his prayer. 4 And promitteth to exalt him and his throne.

When Salomon had made an ende of praying, he came downe from heauen, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.

So that the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house.

And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped, and praised the Lord, saying, For he is good, because his mercies are for euer.

Then speaking, all the people offered sacrifice.

8 In battle. 9 In the wood. 10 In the temple.

k Meaning, that none ought to enter into the temple, but as the Lords commandement, that is, which is lawfull by his word.

Or, according to the manner of this cite. 1. King 8. 46. 2. Chron. 7. 3. 4. John 1. 8.

Or, present.

Or, plaineth their right.

Psal. 132. 8. 1 That is, into thy Temple. m Let them be preferred by thy power and most vertuous & holy. n Heare my prayer, which thine anointed king.

2. Mac. 2. 10. a Here by God. declareth that he was pleased with Salomons prayer.

1. King 8. 63. 65

Sacrifices before the Lord.

1 And king Salomon offered a sacrifice of peace and plenty, of man and bullock, and of burnt offering, and plenty of sheep, for the king and all the people dedicated the house of God.

6 And the priests waited on their offices, and the Levites with the instruments of musicke of the Lord, which king David had made to praise the Lord. Because his mercy lasted for ever: when David played God 7. by them, the priests also blest amongst over against them: and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the heaven altar which Salomon had made, was not able to receive the burnt offering and the meat offering and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemn assembly: for they had made the dedication of the Altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David, and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and hee prospered in his house.

12 ¶ And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe, to be an house of sacrifice.

13 If I shut the heaven that there bee no rain, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people among whom my Name is called upon, doe humble themselves, and pray: and seek my presence, and turne from their wicked wayes, then will I heare in heaven, and be mercifull to their sinne, and will heale their land:

15 ¶ Then mine eyes shall be open, and mine ears attend unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my Statutes, and my Judgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my Statutes and my commandments which I

have commanded you, and shall not and leave your gods, and worship them,

20 Then will I plucke them out of my land, which I have given them, and this house which I have sanctified by my Name will I cast out of my sight, and will make it to be a plover and a common place among all people.

21 And this house which is most high, shall bring about to every one that passeth by it, so that hee shall say, Altho' hath the Lord done thus to this land, and to this house:

22 And they shall answer, Because they forsooke the Lord God of their Fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributaries unto him. 22 His sacrifice. 27 His journey to Ophir.

1 And after twenty yeere, when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and overcame it.

4 And hee built Tadmoz in the wilderness, and repaired all the cities of store which hee built in Hamath.

5 And hee built Beerozon the upper, and Beerozon the nether, cities fenced with walles, gates, and barres:

6 Also Baalath, and all the cities of Asie that Salomon had, and all the chariot cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries untill this day.

9 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaynes of his charres, and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, even two hundred, and thirte that bare rule over the people.

11 ¶ Then Salomon brought up the daughter of Pharaoh out of the cite of David, into the house that hee had built for her: for hee said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came unto it.

12 ¶ Then Salomon offered burnt offerings

Which thing declarer that God had more respect to their salvation, then to the advancement of his owne glory: and whereas men abuse those things, which God hath appointed to let forth his praise, he doth withdraw his graces thence.

1. King. 9. 10. a Signifying that hee was twenty yeere in building them. b That is, which Hiram gave again to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filch, 1. King. 9. 13. c Meaning of munitions and treasures for the warre. d That is, hee repaired and fortified them: for they were built long before by Sheraia, a noble woman of the tribe of Ephraim, 1. Chro. 6. 68 and 7. 34. e Reade 1. King. 7. 3. f Ebr. he came up to tribute.

f For in all there were 7300. but here hee meaneth of them that had the principall charge reade 1. King 9. 33.

a I will cause the pestilence to cease, & destroy the beast that hurteth the fruits of the earth, and send raine in due season.

Chap. 4.

Ezek. 29. 39.

¶ Or, after the manner of every day.
g. Reads Lessit.
33.

1. Chron. 24. 1.

h. Both for the matter, and also for the workmanship.

i. Meaning the red sea.
k. Which summe is thought to mount to three millions and sixe hundred thousand crownes: for here is mention made of thirty mee, then are spoken of.
1. King. 9. 28.

1. King. 10. 1.

matth. 12. 42.

Luke 11. 31.

a. To know whether his wisdom were so great as thereport was

b. There was no question for hard that he did not solve.

¶ Or, galleries where by he went up.

† Or, there was no more thirst in her.

¶ Or, after.

unto the Lord, in the altar of the Lord which he had built before the porch.

13 And offer according to the commandment of Moses every day in the sacrifices, and in the new moones, and in the solemn feastes, three times in the yeere, that is, in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their officers, according to the order of David his father, and the Levites in their watchs, for to praise and minister before the Priests every day, and the porters by their courses, at every gate: for so was the commandment of David the man of God.

15 And they declined not from the commandment of the King, concerning the Priests and the Levites, touching all things and touching the treasures.

16 ¶ Now Salomon had made provision for all the worke, from the day of the foundation of the house of the Lord, untill it was finished: to the house of the Lord was perfite.

17 Then went Salomon to Ezyon-geber, and to Elath by the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea: and they went with the servants of Salomon to Ophir, and brought thence four hundred and fiftie talents of gold, and brought them to King Salomon.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reigne. 31 His death.

And when the Queene of Sheba heard of the fame of Salomon, she came to prove Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much golde, and precious stones: and when she came to Salomon, he communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which she declared not unto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that he had built.

4 And the meate of his table, and the sitting of his servants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his sweet offerings, which he offered in the house of the Lord, and she was greatly allieced.

5 And she said to the King, It was a true word which I heard in mine owne land of thy sayings and of thy wisdom:

6 Howbeit I believed not their report, untill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not tolde mee: for thou exceedest the same that I heard.

7 Happie are thy men, and happie are these thy servants which stand before thee alway and hear thy wisdom.

8 Blessed be the Lord thy God, which hath thee, so for thy wisdom, as thou art King, in the eyes of the Lord thy God: because thy God wisely taught thee, to establish thee for this: therefore hath he made thee King over them, to execute judgement and justice.

9 Then she gave the King twelve talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours since, as the Queene of Sheba gave unto King Salomon.

10 And the servants also of Huram, and the servants of Salomon which brought gold from Ophir, brought Agammim wood and precious stones.

11 And the king made of the Agammim wood staires in the house of the Lord, and in the Kings house, and harpes and muses for singers, and there was no such staires before in the land of Iudah.

12 And King Salomon gave to the Queene of Sheba, every pleasant thing that she asked, besides that which she had brought unto the King: so she returned and went to her owne country, both she and her servants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was six hundred threecore and fixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and silver to Salomon.

15 And King Salomon made two hundred targets of beaten gold, and six hundred shekels of beaten golde went to one target.

16 And three hundred shekels of beaten gold: three hundred shekels of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the king made a great throne of ivory, and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of gold fastened to the throne, and stapes on either side on the place of the feet, and two Lyons standing by the sides.

19 And twelve Lyons stood there on the six steps on either side: there was not the like made in any kingdom.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the servants of Huram, every three yeere once came the ships of Tarshish, and brought golde, and silver, and ivory, and apes and peacocks.

22 So King Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Salomon, to hear his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules from yeere to yeere.

25 And

c. Meaning, that the Ifracines were Gods peculiar people, and that kings are the lieutenants of God, which ought to graunt unto him the superiority, and minister justice to all.

d. Reads Chap. 28, and 1. King 10. 11.

e. Or, pillars: meaning, the garnishing and trimming of the staires of pillars.

f. That is, which the king gave her for recompence of that treasure which she brought.

g. which summe mounteth to 2400 crownes of the sunne.

h. Or pounds called minas, whereof every one seemed to make an hundred shekels. i. That is, the steps and the footstool were fastened to the throne.

k. Upon the pomps, or knops.

l. Which country of the best writers, is thought to be Cilicia, reads 1. King. 10. 22.

m That is, tenne
horses in every
stable, which in
all monies for
the husband, as
1. King. 4. 35.
|| Or, *carriages*.

n The abun-
dance of these
temporal crea-
tures in Salo-
mons kingdome,
is a figure of the
spiritual crea-
tures, which the
eldh I. Enioy
in the bewens
vnder the true
Salomon Christ.
|| Or, *Idols*.
o That is, which
propheied a-
gainst him.
1. King. 11. 43.
|| Or, *Idols*.

1. King. 12. 7.
a After the death
of Salomon.

b That is, hand-
led varidely.
It steech that
God hardened
their hearts, so
that they thus
murmured with-
out cause: which
declareth also
the inconstancie
of the people.

c Or, that stood
by him, that is,
which were of
his counsell and
secret.

d Or, like finger,
meaning, that he
was of far great-
er power than
was his father,

25 And Salomon had foure thousand
horses and chariots, and twelue
thousand horsemen, whom he bestowed in
the chariot cities, and with the king at Je-
rusalem.

26 And hee reigned ouer all the Kings
from the // River euen vnto the land of the
Philistines, and to the border of Egypt.

27 And the King gaue siluer in Jerusa-
lem, as stones, and gaue cedar trees as the
widde figge trees that are abundant in the
plaine.

28 And they brought vnto Salomon hol-
ies out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Sa-
lomon first and last, are they not written in
the booke of Nathan the Propheet, and in
the prophetic of A. I. Iahiah the Shilonite, and in
the visions of // Ieroboam the seer, against Je-
roboam the sonne of Nebat?

30 And Salomon reigned in Jerusalem
ouer all Israel forty yeeres.

31 And Salomon slept with his fathers,
and they buried him in the city of Dauid his
father: and Rehoboam his sonne reigned in
his stead.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 His follow-
ers leaue counsell. 16 The people rebell.

Then Rehoboam went to Shechem:
for to Shechem came all Israel to make
him king.

2 And when Ieroboam the sonne of Ne-
bat heard it, (which was in Egypt, whither
hee had fled from the presence of Salomon
the king) he returned out of Egypt.

3 And they sent and called him: so came
Ieroboam and all Israel, and communed
with Rehoboam, saying,

4 Thy father made our yoke grievous:
now therefore make thou the grievous serui-
tude of thy father, and his sore yoke that hee
put vpon vs, lighter, and we will serue thee.

5 And hee layd to them, Depart yet three
dayes, then come againe vnto mee. And the
people departed.

6 And King Rehoboam tooke counsell
with the old men that had stood before
Salomon his father, while hee yet liued, saying,
What counsell giue yee that I may answere
this people?

7 And they spake vnto him, saying, If
thou be kind to this people, and please them,
and speake louing words to them, they will
be thy seruants for euer.

8 But hee left the counsell of the ancient
men that hee had giuen him, and tooke
counsell of the yong men that were brought
vp with him, and waited on him.

9 And hee said vnto them, What counsell
giue yee, that wee may answere this people,
which haue spoken to me, saying, Make the
yoke which thy father ad put vpon vs, lighter?

10 And the yong men that were brought
vp with him, spake vnto him, saying, Thus
shalt thou answere the people that spake to
thee, saying, Thy father made our yoke hea-
uy, but make thou it lighter for vs: thus shalt
thou say vnto them, My father part shall bee

bigger then my fathers yoke.

11 Now whereas my father did burthen
you with a grievous yoke, I will yet in-
crease your yoke: my father hath chastised
you with rodde, but I will correct you with
// scourges.

12 Then Ieroboam and all the people
came to Rehoboam the third day as the king
had appointed, saying, Come againe to me
the third day.

13 And the king answered them sharply:
and king Rehoboam left the counsell of the
ancient men,

14 And spake to them after the counsell of
the yong men, saying, My father made your
yoke grievous, but I will increase it: my fa-
ther chastised you with rods, but I will cor-
rect you with scourges.

15 So the king hearkened not vnto the
people: for it was the ordinance of God,
that the Lord might performe his saying,
which hee had spoken by // A. I. Iahiah the Shi-
lonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king
would not heare them, the people answered
the king, saying, What portion haue we in
Dauid? for wee haue no inheritance in the
sonne of Ithai. O Israel, every man to your
rents: now see to thine owne house, Dauid.
So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the
children of Israel, that dwelt in the cities of
Iudah.

18 Then king Rehoboam sent Baazaiam
that was // ouer the tribute, and the chil-
dren of Israel stoned him with stones, that
he died: then king Rehoboam made speeche
to get him vp to his chariot, to flee to Jerusa-
lem.

19 And Israel rebelled against the house
of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ierobo-
am. 5 Cities which hee built. 21 Hee hath eigh-
teen wives, and therefore concubines, and by them
eight and twentie sonnes, and threescore daughters.

And when Rehoboam was come to Je-
rusalem, hee gathered of the house of Ju-
dah and Benjamin nine score thousand cho-
sen men of warre to fight against Israel,
and to bring the kingdome againe to Rebo-
bam.

2 But the worde of the Lord came to
Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of
Salomon king of Iudah, and to all Israel,
that are in Iudah and Benjamin, say-
ing,

4 Thus saith the Lord, Ye shall not goe
vp, nor fight against your brethren: returne
every man to his house: for this thing is done
of me. They obeyed therefore the word of the
Lord, and returned from going against Je-
roboam.

5 And Rehoboam dwelt in Jerusalem,
and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam,
and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,
8 And

* Gods will im-
posed such a ne-
cessitie to the se-
cond causes, that
nothing can bee
done but accord-
ing to the same,
and yet mans will
worketh as of it
selfe, so that it
cannot be excu-
sed in doing euill
by alledging that
it is Gods ordi-
nance,
† Ebr. by the hand
of.
1. King. 12. 16.
|| Or, *recciner*.
† Ebr. strengthened
himselfe.

1. King. 12. 20.
21.
a That is, the
halfe tribe of
Benjamin: for
the other halfe
was gone after
Ieroboam,
b Meaning the
ten tribes which
rebelled.

c Or, repaired
them, and made
them strong, to
be more able to
resist Ieroboam.

8 And Gath, and Maroth, and Beth, and
9 And Beersai, and Lachish, and Achah,
10 And Zebah, and Alalon, and Bezon,
which were in Judah and Benjamin, strong
cities.

¶ Or, strengthened.

11 And he repaired the strong holds and
put captains in them, and store of victuall,
and oyle and wine.

12 And in all cities hee put officers and
speares, and made them exceeding strong:
to Judah and Benjamin were his.

† Elr, stood.

13 And the Priests and the Levites
that were in all Israel, rejoiced vnto him
out of all their coasts.

Chap. 13. 9.

14 For the Levites left their suburbs,
and their possession, and came to Judah and
to Jerusalem: for Rehoboam and his sonnes
had call them out from ministering in the
Priests office vnto the Lord.

1. King. 12. 31.
d Meaning,
idolers, reade
Isai. 44. 15.

15 And hee appointed him Priests for the
high places, and for the devils, and for the
calues which he had made.

e Which were
zealous of true
religion, and
feared God.

16 And after the Levites there came to
Jerusalem of all the tribes of Israel, such as
set their hearts to seeke the Lord God of
Israel, to offer vnto the Lord God of their
fathers.

f Lo long as
they feared God
and set forth his
word, they prof-
pered.

17 So they strengthened the kingdome
of Judah, and made Rehoboam the sonne of
Salomon mighty, three yere long: for three
yere they walked in the way of Dauid and
Salomon.

18 And Rehoboam tooke him Basha-
lah the daughter of Jerimoth the sonne of
Dauid to wife, and Abihah the daughter of
Eliab the sonne of Israh.

19 Which bare him sonnes, Ierem, and
Schemariah, and Sabam.

20 And after hee tooke Baakah the
daughter of Abisalom, which bare him Abi-
iah, and Achah, and Iya, and Shalomith.

21 And Rehoboam loued Baakah the
daughter of Abisalom above all his wiues
and his concubines: for hee tooke eightene
wiues, and therefore concubines, and begat
eight and twentie sonnes, and cheelooke
daughters.

g Called also
Abijam, who
reigned three
yere, 1. King,
15. 2.

22 And Rehoboam made Abiah the
sonne of Baakah the chiefe ruler among his
brethren: for he thought to make him king.

h He gaue him-
selfe to haue ma-
ny wiues,

23 And hee taught him, and dispersed all
his sonnes throughout all the countreyes of
Judah and Benjamin vnto every strong ci-
tie: and he gaue them abundance of victuall,
and desired many wiues.

CHAP. XII.

1 Rehoboam forsake the Lord, and is punished
by Shishak. 3 Schemariah reprooueth him. 6 Hee
humbleth himselfe. 7 God sendeth him succour.
9 Shishak taketh his treasures. 13 He reigne and
died. 16 Abijah his sonne succedeth him.

¶ Or, when the
Lord had establi-
shed Rehoboams
kingdome.

And when Rehoboam had established
the kingdome and made it strong, hee
forgotte the Law of the Lord, and all Is-
rael with him.

a For such is
the inconstancie
of the people,
that for the
most part they follow
the vices of their gouernours,

2 Therefore in the sixth yere of king Re-
hoboam, Shishak the king of Egypt came
up against Jerusalem (because they had
transgressed against the Lord.)

3 Which twelue hundred chariots, and
the thousand footmen, and the people
were without number: that came with him
from Egypt, euen the Libyans, and the
Ethiopians.

4 And hee tooke the strong cities which
were of Judah, and came vnto Jerusalem.

5 Then came Schemariah the Prophet
to Rehoboam, and to the princes of Judah,
that were gathered together in Jerusalem,
because of Shishak, and sayd vnto them,
Thus saith the Lord, Ye haue forsaken mee,
therefore haue I also left you in the hands
of Shishak.

6 Then the princes of Israel, and the
king humbled themselves, and sayd, The
Lord is iust.

7 And when the Lord saw that they hum-
bled themselves, the word of the Lord came
to Schemariah, saying, They haue humbled
themselves, therefore I will not destroy them,
but I will lend them deliuerance shortly,
and my wrath shal not be powred out vpon
Jerusalem by the hand of Shishak.

8 Neuertheless they shalbe his seruants:
to shal they know my seruice, and the ser-
uice of the kingdomes of the earth.

9 Then Shishak king of Egypt came
up against Jerusalem, and tooke the trea-
sures of the house of the Lord, and the trea-
sures of the kings house: hee tooke euen all,
and hee carryed away the shieldes of golde,
which Salomon had made.

10 In stead whereof King Rehoboam
made shieldes of brasse, and committed them
to the hands of the chiefe of the guard, that
waited at the doore of the kings house.

11 And when the king entered into the
house of the Lord, the guard came and bare
them, & brought them againe vnto the guard
chamber.

12 And because he humbled himselfe, the
wrath of the Lord turned from him, that hee
would not destroy all together. And also in
Judah the things prospered.

13 So king Rehoboam was strong in
Jerusalem, and reigned: for Rehoboam was
one and fortie yere olde, when hee began to
reigne, and reigned seuentene yeres in Je-
rusalem, the cite which the Lord had chosen
out of all the tribes of Israel to put his
name there. And his mothers name was
Naamah an Ammonitess.

14 And hee did euill: for he prepared not
his heart to seeke the Lord.

15 The actes also of Rehoboam first and
last, are they not written in the booke of
Schemariah the Prophet, and Ido the So-
er, in rehearsing the genealogie: and there
was warre alway betwene Rehoboam and
Ieroboam.

16 And Rehoboam slept with his fathers,
and was buried in the cite of Dauid, and
Abiah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He
showeth the occasion. 12 Hee trusteth in the Lord,
and ouercometh Ieroboam. 21 Of his wiues and
children.

b Which was a
people in Africa
called the Tiro-
glodites, because
they dwell in
holes.

¶ Or, black
Maury.

c Signifying that
no calamity can
come vnto vs ex-
cept we forsake
God, and thus he
never leaues vs,
till we haue call-
ed him off.

d And therefore
dooth iustly pa-
nish you for
your sinnes.

† Heb. drop down.

e Hee sheweth
that Gods pu-
nishments are
not to destroy
his vnto, but to
chastise them,
to bring them to
the knowledge
themselves, and
to know how
much better it
is to serue God
then tyrants.

Chap. 9. 15.

f Which decla-
reth that God
seeketh not the
death of a sinner,
but his conuer-
sion, Ezek. 18. 31.
and 33. 11.
1. King. 14. 31.
g That is, twelue
yeres after that
he had beene ou-
ercome by Shi-
shak, verse 1.

† Heb. sayings.

¶ Or, Abijam.

a He meaneth
Israhel and Ben-
jamin.

b Or, Manasse.

c King. 15. 31.

d Called also
Abdabom.

e Jeroboam was
his grandfather.

f King. 15. 31.

g Which was one
of the sons of

Joseph Ephraim.

h And therefore
whosoever doth

violate it, forsake it
from the flocke.

i Transferring the
ordinance of the

Lord such like
an hypocrite he

alleged word
of God for his

advantage.

j Thats, perpe-
trating the thing
which is

forbidden.

k And from corrup-
tion he meaneth
also that it was

made solemnely,
and confirmed
by offering of sac-
rifices, whereas
they said, ac-
cording as was
ordained, Num.
18. 19.

l King. 11. 26.

m This word in
the Chaldee
tongue is Racha,

which our Sau-
our vlieth, Matz.
5. 13.

n Or, children of
Israhel.

o Meaning, in
heart & courage.

p Or, faint hearted.

q Amos. 9. 31.

r Chap. 1. 1. 4.

s Or, fill his hand.

t He sheweth the
nature of idola-
try which take

no trial of the
vocation, life, &
doctrine of their
mothers, but I
think the most
vill & greatest
beasts sufficient
to serve their
time.

k. Aske was appointed in the Law, Exod. 19. 39. I. Because their
cause was good, and approved by the Lord, they doubted not of the
success and victory. m. Concerning the good counsel which
came of the Spirit of God, he thought to have overcome by deceit.

13 the thirtieth year of king Jeroboam,
began Abiah to reign over Judah.

14 The reign of these years in Jerusalem:
(his mothers name also was Abiah) the
daughter of: (trial of Gibe) and there was
warre betweene Abiah and Jeroboam.

15 And Abiah set the battell in array with
the army of vallant men of warre, even foure
hundred thousand chosen men. Jeroboam
also set the battell in array against him with
eight hundred thousand chosen men which
were strong and vallant.

16 And Abiah stood up upon mount Se-
meraim, which is in mount Ephraim, & said,
O Jeroboam, and all Israel, heare you me.

17 Dight you not to know that the Lord
God of Israel hath given the kingdom over
Israel to: David for ever, even to him and
to his sonnes by a covenant for ever?

18 And Jeroboam the sonne of Nebat the
servant of Salomon the sonne of David is
risen up, & hath rebelled against his lord.

19 And there are gathered to him valie
men and wicked, & made themselves strong
against Jeroboam the sonne of Salomon:
for Jeroboam was a base childe, and a ten-
der hearted, and could not resist them.

20 Now therefore ye thinke that ye be able
to resist against the kingdom of the Lord
which is in the hands of the sonnes of David,
and yet be great multitude, and the golden
calves are with you which Jeroboam made
you for gods.

21 I have yet not dislaine away the Priests
of the Lord the sonnes of Aaron, and the Le-
uites, and have made you priests like the peo-
ple of other countries: whosoever cometh
to consecrate with a young bullocke and
seven lammes, the same may bee a priest of
them that are no gods.

22 But we went unto the Lord our
God, and have not forsaken him, and the
Priests the sonnes of Aaron minister unto the
Lord, and the Leuites in their office.

23 And they burne unto the Lord every
morning, & every evening: burnt offerings
and sweet incense, and the bread is set in or-
der upon the pure table, and the candlestick
of golde with the lampes thereof, to burne
every evening: for we keepe the watch of
the Lord our God: but yet haue forsaken
him.

24 And behold, this God with vs as a
captaine, and his Priests with the sounding
trumpets, to cry an alarme against you. O
ye children of Israel, fight not against the
Lord God of your Fathers: for ye shall not
prosper.

25 But Jeroboam called an ambush-
ment to compass, & came behinde them,
when they were before Judah, and the am-
bushment behinde them.

26 Then Judah looked, and behold, the
battell was before and behinde them, and they
cried unto the Lord, and the Priests blew
with the trumpets,

15 And the men of Judah gave a shout:
and even as the men of Judah shouted, God
smote Jeroboam and all Israel before A-
biah and Judah.

16 And the children of Israel fled before Ju-
dah, & God delivered them into their hands.

17 And Abiah & his people slew a great
slaugther of them, so that three fell before
wounded of Israel five hundred thousand
chosen men.

18 So the children of Israel were brought
under at that time: and the children of Ju-
dah prospered, because they stayed upon the
Lord God of their Fathers.

19 And Abiah pursued after Jeroboam,
and took cities from him, even Beth-el, and
the villages thereof, and Jericho with
her villages, and Ephron with her villages.

20 And Jeroboam recovered no strength
again in the dayes of Abiah, but the Lord
plagued him and he died.

21 So Abiah waxed mighty, and mar-
ried fourteen wives, and begate two and
twenty sones, and threene daughters.

22 The rest of the acts of Abiah, and his
manners, and his sayings are written in the
bookes of the Prophet Ido.

CHAP. XIII.

1. Afs. of propheth idoliary, and commandeth his
people to serve the true God. 11. His prayer unto
God when he should goe to fight. 12. He obtaineth
the victory.

1. Abiah slept with his fathers, and they
buried him in the cite of David, and A-
biah his sonne reigned in his stead in whole daies
the land was quiet ten yerres.

2. And Afs. did that was good and right
in the eyes of the Lord his God.

3. For hee tooke away the altars of the
strange gods, and the high places, and brake
downe the images, & cut downe the groves.

4. And commanded Judah to seek the
Lord God of their fathers, and to be ac-
cording to the Law and the Commandment.

5. And hee tooke away out of all the cities
of Judah the high places, & the images: there-
fore the kingdom was quiet before him.

6. Hee built also strong cities in Judah,
because the land was in rest, and he had no
warre in those yerres: for the Lord had given
him rest.

7. Therefore hee layd to Judah, Let vs
build these cities & make walles about, and
towers, gates, and darters, within the land
is before vs: because we have fought the
Lord our God, we have fought him and hee
hath given vs rest on every side: so they built
and prospered.

8. And Afs. had an armie of Judah that
bare shields and speares, three hundred thou-
sand, and of Benjamin that bare bows and
darts, two hundred & a foure score thou-
sand: all these were vallant men.

9. And there came out against them
Zerah of Ethiopia with an host of ten hun-
dred thousand, and three hundred charres,
and came unto Gerahar.

10. Then Afs. went out before him, and
they set the battell in array, in the battie of Je-
pharhad before Gath-he.

11. And Afs. tised unto the Lord his God,
and

a He sheweth
that the stay of
all kingdoms is
and assurance of
victories depend
upon our trust
and confidence in
the Lord.

b Or, daughters.

c King. 15. 31.

d King. 15. 31.

e King. 15. 31.

f King. 15. 31.

g King. 15. 31.

h King. 15. 31.

i King. 15. 31.

j King. 15. 31.

k King. 15. 31.

l King. 15. 31.

m King. 15. 31.

n King. 15. 31.

o King. 15. 31.

p King. 15. 31.

q King. 15. 31.

r King. 15. 31.

s King. 15. 31.

t King. 15. 31.

u King. 15. 31.

v King. 15. 31.

w King. 15. 31.

x King. 15. 31.

y King. 15. 31.

z King. 15. 31.

aa King. 15. 31.

ab King. 15. 31.

ac King. 15. 31.

ad King. 15. 31.

ae King. 15. 31.

af King. 15. 31.

ag King. 15. 31.

ah King. 15. 31.

ai King. 15. 31.

aj King. 15. 31.

ak King. 15. 31.

al King. 15. 31.

am King. 15. 31.

an King. 15. 31.

ao King. 15. 31.

ap King. 15. 31.

aq King. 15. 31.

ar King. 15. 31.

as King. 15. 31.

at King. 15. 31.

au King. 15. 31.

1 Sam. 14, 6.

|| Or, against many without power.

f Thus the children of God neither trust in their own power or pollicie, neither feare the strength and subtiltie of their enemies, but consider the easie & fee whether their enterprizes tend to Gods glory, and thereupon assure themselves of the victory by him, which is only almighty, and can turn all flesh into dust & the breath of his mouth. g The Lord had smitten them with feare,

and said, Lord, it is nothing with thee to helpe I with many, or with no power helpe us. O Lord our God: for we rest on thee, and in thy name are we come against this multitude: O Lord, thou art our God, let not man revellale against thee.

12 So the Lord smote the Ethiopians before Ala, and before Judah, and the Ethiopians fled.

13 And Ala and the people that was with him, pursued them unto Gerar. And the Ethiopians host was overthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his hoste: and they carped away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came upon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Then, and they smote the tents of cattel, and carped away plenty of sheep and camels, and returned to Jerusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 A purgeth his country of idolatry. 11 He sacrificeth with the people. 14 They feare together to serve the Lord. 16 He doth with his mother for idolatry.

a Who was called Obed as his father was, ver. 8. b For the space of twelve yeeres vnder Rehobam, and three yeeres vnder Abiiah, religion was neglected, and idolatry planted. c He sheweth that notwithstanding y wickednes of tyrants and their rage, yet God hath his whom hee beareth in their tribulation, as hee delivered his from Zerah king of Ethiopia. Chap. 14, 9, 12. and out of all other dangers, when they called upon the Lord. d Your confidence and trust in God shall not be frustrate.

e Called Shivan, concealing part of May, and part of Iune,

Then the Spirit of God came upon Azariah the sonne of Obed.

2 And he went out to meet Ala, and said unto him, O Ala, and all Judah, and Benjamin, heare ye mee. The Lord is with you, to this yeere hee with him: and if ye forsake him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without hee true God, and without spirit to reach, and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, hee was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all adversitie.

7 Be ye strong therefore, and let not your hands be weak: for your work shall haue a reward.

8 And when Ala heard these wordes, and the prophete of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which hee had raken of mount Ephraim, and he renewed the Altar of the Lord, that was before the porch of the Lord.

9 And he gathered al Judah and Benjamin, and the strangers with them out of Ephraim, and Manasse, and out of Simeon: for there sel many to him out of Israel, when they saw that the Lord his God was in him.

10 So they attempted to Jerusalem in the third moneth, in the thirtieth yeere of the reigne of Ala.

11 And they offered unto the Lord the same time of the people, which they had brought, seven hundred bullocks, and seven thousand sheepe.

12 And they made a covenant to seke the Lord God of their fathers, with all their heart and with all their soule.

13 And whosoever will not seke the Lord God of Israel, shall be slaine, whether he were small or great man or woman.

14 And they sware unto the Lord with a loud voice, and with shouting and with trumpets and with cornets.

15 And al Judah rejoiced at the oath: for they had sworn unto the Lord with all their heart, and sought him with a whole desire, and he was found of them. And the Lord gave them rest round about.

16 And king Ala depose^d his mother from her regencie, because shee had sworne in a gowne: And Ala brake downe her idols, and stamped it, and burnt it at the doore Kidon.

17 But the high places were not taken away out of Israel: yet the heart of Ala was^d p^ritise all his dayes.

18 Also hee brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and golde, and vessels.

19 And there was no warre unto the first and thirtieth yeere of the reigne of Ala.

Law. k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iakob: therefore Israel is sometimes taken for Judah, because Judah was his chiefs people. m In respect of his predecessors.

CHAP. XVI.

3 Ala for feare of Baasba king of Israel, maketh a covenant with Benhadad king of Aram. 9 Hee is reproved by the Prophet. 10 whom hee putteth in prison. 12 He putteth his trust in the Physician. 13 His death.

12 The first and thirtieth yeere of the reigne of Ala came. Baasba king of Israel vs against Judah, and built Ramah, to let none passe out, or goe into Ala king of Judah.

2 Then Ala brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betweene me and thee, and betwene my father, and thy father: behold, I haue sent thee silver and gold: come, breake thy league with Baasba king of Israel, that hee may depart from mee.

4 And Benhadad bearkened unto king Ala, and sent the captains of his armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abelmain, and all the strong cities of Naphtali.

5 And when Baasba heard it, hee left building of Ramah, and let his work cease.

6 Then Ala the king tooke all Judah, and carped away the stones of Ramah, and

f Which they had taken of the Ethiopians.

g Their wealth, the word of their covenant, which commanded al idolaters to be put to death, according to the Law of God.

Deu. 13, 5, 9, 16.

h So long as they served him aright, so long did hee preferre & prosper them.

i King 15, 11. Or, grandmoother: and herein he shewed that he lacked zeale, for shee ought to haue died, both by the covenant, as verse 13: and by the Law of God: but hee gave place to foolishie, and would also seeme short to satisfie.

a Who reigned after Nadab the sonne of Ierobom.

1 King 15, 17. b He fortified it with walles and ditches: it was a cite in Benjamin neere to Gibzon, || Or, Damascus. c He thought hee repulse his adversary by a valiant full meane, that is, by seeking helpe of his friends, as they that seek the Turkes aid, thinking thereby to make themselves more strong.

and the timber thereof, wherewith Baasha did build, and her built therewith Orba and Hophab.

7 And at that same time Hanani the seer came to Afsa king of Iudah, and said unto him, Because thou hast rested upon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 The Ethiopians, and the Lubims, were they a great host with charers, and horsemen exceeding many; yet because thou didst rest upon the Lord, he delivered them into thine hand.

9 For the eyes of the Lord behold all the earth to shew himself strong with them that are of perfect heart toward him: thou hast then done foolishly in this; therefore from henceforth thou shalt have warres.

10 Then Afsa was wroth with the seer, and put him into a prison: for he was displeased with him, because of this thing. And Afsa oppressed certain of the people at the same time.

11 And behold, the actes of Afsa first and last, lo, they are written in the booke of the kings of Iudah and Israel.

12 And Afsa in the nine and thirtieth yeere of his reigne was diseased in his feet, and his disease was extreme: yet he sought not the Lord in his disease, but to the Physicians.

13 So Afsa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of David, and layd him in the bed, which they had filled with sweet odours and divers kinds of spices made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatry, 7 and causeth the people to be taught. 11 He receiveth tribute of strangers, 13 He maintaineth, and men of warre,

And Iehoshaphat his sonne reigned in his stead, and perished against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Afsa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the first wayes of his father David, and sought not Baalam.

4 But sought the Lord God of his father, and walked in his commandments, and not after the trade of Israel.

5 Therefore the Lord established the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee left up his heart unto the wayes of the Lord, and heeooke away

moreover the high places and the groues out of Iudah.

7 And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiab, and Zechariah, and Bethamel, and Hichabab, that they should teach in the cities of Iudah.

8 And with them Leuites, Shemaiab, and Azariah, and Zebadiah, and Adabel, and Shemiramoth, and Iehonathan, and Adoniasab, and Tobiah, and Tob-adonias, Leuites, and with them Elisama and Iehozabab Dauides.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell upon all the kingdoms of the lands that were round about Iudah, and they sought not against Iehoshaphat.

11 Also some of the Philistines brought Iehoshaphat gifts, and tribute silver, and the Arabians brought him flockes, seven thousand and seven hundred cammers, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grew up on high: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and meret of warre, and balliant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaine of thousandes, Adnah the captaine, and with him of balliant men three hundred thousand.

15 And at his hand Iehozabab a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichai, which willingly offered himselfe unto the Lord, and with him two hundred thousand balliant men.

17 And of Beniamin, Elisada a balliant man, and with him armed men with bowe and sheld two hundred thousand.

18 And at his hand Iehozabab, and with him an hundred and fourescore thousand armen to be warre.

19 These waited on the King, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVII.

1 Iehoshaphat maketh assuery with Ahab, 10 Four hundred prophets counsel Ahab to go to warre, 16 Michajah is against them, 23 Zedekiah smiteth him, 25 The King putteth him in prison, 29 The effect of his prophesie.

And Iehoshaphat had riches and honour in abundance, but he was Ioyed in Affinity with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab slew sheep and oxen for him in great number, and for the people that he had with him, and enticed him to go up unto Ramoth Gilead.

3 And Ahab King of Israel said unto Iehoshaphat king of Iudah, wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

d He knowe is was in vaine profess religion, excepte such were appointed which could instruct the people in the same, & had authority to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeks his glory & keepeth their enemies in feare that they cannot be able to execute their rage against them,

f Eze in his hand.

g Or next to him,

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinary guard.

10r, Prophet. Chap. 14. 9. 2d. 12. 3. 5. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a That is, his virtues: meaning, before he had committed with Bath-sheba and against Uriah. b Sought not helpe at strange gods. c He gave him selfe wholly to serve the Lord.

d Heare the ad-
uice of some pro-
phet, to knowe
whether it bee
Gods will.

e Which were
the prophets of
Baal, signifying
that the wicked
escheme of none
but flatterers and
such as will beare
with their inordi-
nate affections.

f Yet the true mi-
nisters of God
ought not to
ceale to do their
duty, though
the wicked ma-
gistrates cannot
abide them to
speake the truth.

g Meaning, that
he ought not to
refuse to heare
any that was
of God.

h That is, in
their maiesty and
royall apparell.
I Readc i. King.
33. 11.

k Thinking that
whereas foure
hundred pro-
phets had agreed
in one thing, that
he being but one
man, and in least
estimation, durst
not gaine say it.
l He speaketh
by derision of
the false pro-
phets, as if king
well perceived.

m He prophesi-
eth how the peo-
ple should be
dispersed, and
Ahab slaine.

n Meaning, his
Angels.
|| Or, deceiue,

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Alas the counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of prophets foure hundred men, and said vnto them, Shall we go to Ramoth Gilead to battell, or shall I cease? And they said, Go vp: for God shall deliuer it into the Kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord, that wee might enquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I hate him: for hee doeth not prophesie good vnto me, but alway euill: it is Michaiab the son of Imila. Then Iehoshaphat said, Let not the king say so.

8 And the King of Israel called an Eumuch, and said, Call quickly Michaiab the sonne of Imila.

9 And the King of Israel, and Iehoshaphat king of Iudah satte either of them on his hyorne clothed in their apparell: they late euery in the thriseing floore, at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him hornes of yron, and said, Thus sayeth the Lord, Which these shalt thou push the Aramites, untill thou hast consumed them.

11 And all the prophets prophesied so, saying, Go vp to Ramoth Gilead, a prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger, that went to call Michaiab, spake to him, saying, Behold, the words of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiab said, As the Lord liueth, whatsoever my God saith, that will I speake.

14 So hee came to the King, and the King said vnto him, Michaiab, shall we go to Ramoth Gilead to battell, or shall I leaue off? And hee said, Go ye vp, and prosper, and they shall be deliuered into your hand.

15 And the king said to him, How oft shal I charge thee, that thou tell me nothing but the truth in the name of the Lord?

16 Then he said, I saw all Israel scattered in the mountains, as sheepe that haue no shepheard: And the Lord said, These haue no matter: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Alas shall I persewade Ahab King of Israel, that hee may

goe vp and fall at Ramoth Gilead: And one spake and said thus, and another said thus.

20 Then there came forth a spirit, and stood before the Lord, and said, I will persewade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his prophets. And he said, Thou shalt persewade, & shalt also persuade: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiab vpon the cheeke, and said, By what way went the Spirit of the Lord from me to speake with thee?

24 And Michaiab said, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to bide thee.

25 And the King of Israel sayd, Take ye Michaiab, and carie him to Amon the gouernour of the cite, and to Iosiah the Kings sonne.

26 And say, Thus saith the King, But this man in the prison house, and feede him with bread of affliction, and with water of affliction, untill I returne in peace.

27 And Michaiab said, If thou returne in peace, the Lord hath not spoken by mee. And he said, I heare all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the Captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the Captaines of the charrets saw Iehoshaphat, they said, He is the King of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him, and mooned them to depart from him.

32 For when the captains of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man diew a bowe mightily, and smote the King of Israel betwene the ioynts: || of his biggandine: therefore he said to his charret man, Turne thine hand, and cary me out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his charret against the Aramites untill euening, and died at the time of the Sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was reuiued by the Prophet, he called againe the people to the honouring of the Lord, 5 He appointed iudges and ministers, 9 and exhorteth them to feare God.

o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies.

q By this cruelty his ambition and hypocrite was discovered: that the hypocrites boall of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Kepe him straitly in prison, and let him feele hunger & thirst.

|| Or, Michaiab, I Thus the wicked think by their owne subtilty to escape Gods iudgements which he threatneth by his word.

He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

|| Ebr. in his simplicity, or ignorantly. || Or, betwene the haburgine.

u He dissembled his hurt, that his souldiers might fight more courageously.

† *Ely, in peace,*
a He declarerh
that the wrath
and iudgement
of God is ouer
al such that support
the wicked,
and rather shew
not iudged that they
are enemies to
al such as hate
the Lord.

† *Ely, wrath from*
the Lord.
b He visited all
his country, and
brought his peo-
ples from idolatry
to knowledge
of the true God.
c He to be for-
saken you, if you
do iustly, or to
punish you, if you
do the contrary.
d He will declare
by the sharpnes
of the punish-
ment, that he
hath all iniquity.

Dom. 10. 17. iob.
34. 19. iud. 10.
34. rom. 2. 1. gal.
3. 6. phil. 6. 9.
ek. 3. 5. 1. pet.
1. 17.
e The Priests and
Leuites which
should iudge
matters accord-
ing to the word
of the Lord.
f That is, to try
whether or no
that was done
at vniuerses, or
else on set purpose.
Num. 35. 1. 1.
dom. 4. 1.

g Meaning, that
God would pun-
ish them most
thoroughly, if they
would not exe-
cute iustice aright.
h Shall be chiefe
ouerseer of the
publice af-
faires of the realm.
i They shal haue
the handling of
inferiour
causes.
k God will assist
them that doe
iustice.

AND Iehoshaphat the king of Iudah re-
 turned safe to his house in Ierusalem.
 2 And Iehu the sonne of Wanani the
 Serer went out to meet him, and said to king
 Iehoshaphat, I shouldst thou help the wick-
 ed, and loue them that hate the Lord: there-
 fore for this thing the wrath of the Lord
 is vpon thee.

3 Iustice the selfe, good things are found
 in thee, because thou hast taken away the
 groues out of the land, & hast prepared thine
 heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusa-
 lem, and returned, and went to shew the
 people from Beer sheba to mount Ephraim,
 and brought them again vnto the Lord God
 of their fathers.

5 And he set Iudges in the land throughout
 all the strong cities of Iudah, city by
 city.

6 And said to the Iudges, Take heede
 what yee doe: for yee execute not the iudge-
 ments of man, but of the Lord, and hee will
 be with you in the cause and iudgement.

7 After this now let the fear of the Lord
 be vpon you: take heed, and doe it: for there
 is no iniquity with the Lord our God, nei-
 ther respect of persons, nor receiving of re-
 ward.

8 Moreover, in Ierusalem did Iehosha-
 phat set of the Leuites, and of the Priests,
 and of the chiefe of the families of Israel, for
 the iudgement and cause of the Lord: and
 they returned to Ierusalem.

9 And hee charged them, saying, Thus
 shall yee doe in the feare of the Lord faith-
 fully, and with a perfis heart.

10 And in euery cause that shall come to
 you of your brethren that dwell in their ci-
 ties, betwene blood and blood, betwene
 law and precept, statutes and iudgements,
 yee shall iudge them, and admonish them that
 they trespass not against the Lord, that
 his wrath come not vpon you and vpon your
 brethren. Thus shall yee doe and trespass
 not.

11 And behold Amariah the Priest shal be
 the chiefe ouer you in all matters of the Lord,
 and Zebadiah the son of Ishmael, a ruler of
 the house of Iudah, shal be for all the kings
 affaires, and the Leuites shal be officers be-
 fore you. Be of courage, and doe it, and the
 Lord shall be with the good.

h Shall be chiefe ouerseer of the publice af-
 faires of the realm.
 i They shal haue the handling of inferiour
 causes.
 k God will assist them that doe iustice.

CHAP. XX.

1 Iehoshaphat and the people pray vnto the Lord.
 2 The marvellous victory that the Lord gaue him
 against his enemies: 30 His reigne and acts.

AFTER this also came the children of Mo-
 ab and the children of Ammon, a with
 them of the Ammonites against Iehosha-
 phat to battell.

2 Then there came that tolde Iehosha-
 phat, saying, Behold, cometh a great multi-
 tude against thee from beyond the sea, out
 of Aram: and behold, they be in Dazson
 Tamar, which is in Ceneb.

3 And Iehoshaphat feared, and set him-
 selfe to seeke the Lord, and proclaimed a
 fast throughout all Iudah.

4 And Iudah gathered themselves toge-
 ther to alke counsell of the Lord: they came
 euery one out of all the cities of Iudah to inquire
 of the Lord.

5 And Iehoshaphat stood in the congre-
 gation of Iudah and Ierusalem in the house
 of the Lord before the new court.

6 And said, O Lord God of our fathers,
 art not thou God in heauen? and righteous
 not thou on all the kingdomes of the hea-
 then? and in thine hand is power & might,
 and none is able to withstand thee.

7 Diddest not thou, our God, call out
 the inhabitants of this land before thy peo-
 ple Israel, and gauest it to the seed of Abrah-
 am thy friend for euer?

8 And they dwelt therein, and haue built
 thee a Sanctuary therein for thy name,
 saying,

9 If euill come vpon vs, as the sword
 of iudgement, or pestilence, or famine, wee
 will stand before this house, and in thy pre-
 sence, (for thy name is in this house) and
 will cry vnto thee in our tribulation, & thou
 wilt heare and helpe.

10 And now behold, the children of Am-
 mon and Moab, and mount Seir, by whom
 thou wouldest not let Israel go, when they
 came out of the land of Egypt: but they tur-
 ned aside from them, and destroyed them
 not:

11 Behold, I say, they reward vs, in com-
 ming to call vs out of thine inheritance,
 which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them?
 for there is no strength in vs to stand before
 this great multitude: that cometh against
 vs, neither doe wee know what to doe: but
 our eyes are toward thee.

13 And all Iudah stood before the Lord
 with their yong ones, their wiues, and their
 children.

14 And Zebadiah the sonne of Zechariah
 the sonne of Benaiab, the sonne of Ieriel,
 the sonne of Baranaiab, a Leuite of the sonnes
 of Asaph was there, vpon whom came the
 Spirit of the Lord, in the midst of the Con-
 gregation.

15 And hee said, Hearken yee, all Iudah,
 and yee inhabitants of Ierusalem, and thou,
 king Iehoshaphat: thus saith the Lord vnto
 you, Feare you not, neither bee afraid for
 this great multitude: for the battell is not
 yours, but Gods.

16 To morrow goe yee downe against
 them: behold, they come by the cleft
 of the hill, and yee shall finde them at the
 ende of the brookes before the wilderness of Ier-
 uel.

17 Ye shal not need to fight in this battel:
 stand still, moue not, and behold the slaui-
 nation of the Lord toward you: O Iudah
 and Ierusalem, feare yee not, neither bee afraid:
 to morrow goe out against them, and the
 Lord will be with you.

b Called dead
 sea, where God
 destroyed the five
 cities for sinne.
 c This declarerh
 what the feare
 of the godly is,
 which is as a
 pricke to stirre
 them to prayer,
 and to depend
 on the Lord,
 whereas it moou-
 eth the wicked
 either to seeke
 after worldly
 meanes and po-
 licies, or else to
 fall into despair,
 d He groundeth
 his praye vpon
 Gods power,
 whereby he is
 able to helpe,
 and alke on his
 mercy, which he
 will continue toward
 his, in as much
 as he hath once
 chosen them and
 begun to shew
 his graces to
 ward them.
 e. Reg. 8. 37.
 chap. 6. 18.

Meaning, war,
 which cometh
 by Gods iust
 iudgements for
 our sinnes.
 f That is, it is
 here called vpon,
 and thou decla-
 rest thy presence
 and fauour.
 Dom. 2. 9.
 mch. 1. 3. 1.
 g We ouerly put
 our trust in mee,
 and wait for our
 deliuerance from
 heauen.
 h That is, before
 the Arke of the
 couenant.
 i Which was
 moued by the
 Spirit of God to
 prophesie.
 k They fight a-
 gainst God, not
 against you:
 therefore he will
 fight for you.

Exod. 14. 13. 14.
 140. Job. 1. 11.

1 Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

18 ¶ When Iehoshaphat ¹between downe with his father to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, ²whispering the Lord.

19 And the euntes of the children of the Kobabites, and of the children of the Kobabites stood up to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: hearken his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed fingers unto the Lord, and them that should passe him that is in the beautifull Sanctuary, in going forth before the men of armes, and saying, ¹Praise ye the Lord, for his mercy lacketh for ever.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped ²to destroy another.

24 And when Iudah came toward Geshay in the wilderness, they looked unto the multitude: and behold, the carkeles were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious Jewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachab: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachab unto this day.

27 Then every man of Iudah and Ierusalem, returned with Iehoshaphat their head, to goe againe to Ierusalem with joy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, even unto the house of the Lord.

29 And the fear of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on every side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was five and thirtie yere olde, when he began to reigne: and reigned five and twentie yere in Ierusalem, and his mothers name was Azubah the daughter of Shishhi.

32 And he walked in the way of Asa his father, and departed not therefrom: doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first & last, behold, they are written in the booke of Ieha the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah loyne himselfe with Ahasiah king of Israel, who was given to doe euill.

36 And he loyned with him to make things to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodanah of Ahasiah prophesied against Iehoshaphat, saying, Because thou hast loyned thy selfe with Ahasiah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

sed? 1. King. 16. 1. 1. King. 22. 48, 49. u Thus haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth, 3 Iehoram succeedeth him, 4 which killeth his brethren, 6 Hae was brought to idolatry, 11 and succeedeth the people, 16 He is oppressed of the Philistines, 18 His miserable end.

Iehoshaphat then slept with his father, and was buried with his fathers in the city of Dauton: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Ahel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue her to Iehoram: for hee was the eldest.

4 ¶ And Iehoram rose up vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yere old when hee began to reigne, and hee reigned eight yere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauton, because of the covenant that hee had made with Dauton, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his chariots with him: and hee

Meaning, in his vertues and those wayes wherein he followed God.

1 If the great care and diligence of this good thing was not able vnto to abolish all iniquity and idolatry out of this people, but that they would still retain their filth and idolatry, how much less are they able to reforme euill, which either haue little taste, or not such as he had, though herein he was not so to be excused.

God would not have his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth, 3 Iehoram succeedeth him, 4 which killeth his brethren, 6 Hae was brought to idolatry, 11 and succeedeth the people, 16 He is oppressed of the Philistines, 18 His miserable end.

Iehoshaphat then slept with his father, and was buried with his fathers in the city of Dauton: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Ahel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue her to Iehoram: for hee was the eldest.

4 ¶ And Iehoram rose up vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yere old when hee began to reigne, and hee reigned eight yere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauton, because of the covenant that hee had made with Dauton, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his chariots with him: and hee

m Give credit to their words and doctrine.

n This was a Palme of thanksgiving which they vied commonly to sing when they prayed the Lord for his benefice, and was made by David, Psal. 136.

o Meaning, the Idumeans, which dwelt in Mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when hee delivered his by causing his enemies to kill one another.

q To giue thanks to the Lord for the victory, and therefore the valley was called Berachab, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Joel 3. 2. 1. because the Lord iudged the enemies according to Iehoshaphats prayer.

r Hee declareth hereby, that the workes of God bring euer comfort or deliverance to his, and feare of destruction to his enemies.

s King. 22. 42.

a Read chap. 17, how by him is meant Iudah.

b King. 8. 16, b Because the wicked here are in feare, and also are ambitious, they become cruell, and spare not to murder them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked and false God.

e Sam. 7. 12, 14, 1 King. 2. 4, and 9. 5. 2 King. 8. 14 chap. 6. 16.

Reads 2. King.

2. 33.

f Meaning, idola-

try, because

that the idolater

breaketh pro-

mise with God,

as do h the adul-

teresse to her

husband.

g Some think

that this was Eli-

shaf called, be-

cause he had the

spirit in abun-

dance, as had

Elijah,

h We see this

example daily

practised upon

them that fall

away from God,

and become ido-

lators, and mur-

derers of their

brethren.

i There were o-

ther Arabians in

Africa South-

ward toward

Egypt.

k Called also A-

haziah, as Chap.

21. 1. or Azariah,

ver. 8. following.

l That is, as some

write, he was not

regarded, but de-

poted for his

wickedness and

idolatry: so that

his son reigned

21. years (his fa-

ther yet living)

without honour,

and after his fa-

thers death, he

was confirmed to

reign still, as

Chap. 12. 2.

rose up by night, and smote EDOM, which had compassed him in, and the captains of the chariots.

10 But EDOM rebelled from under the hand of Judah unto this day. Then did Ahab rebel at the same time from under his hand, because hee had forsaken the Lord God of his fathers.

11 E Hophorah, he made high places in the mountaines of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Elishah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa King of Judah:

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to goe a whooring, as the house of Ahab went a whooring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord visite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, untill thy bowels fall out for the disease day by day.

16 So the Lord stirred up against Jehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

17 And they came by into Judah, and brake into it, and carried away all the substance that was found in the Kings house, and his finnes also, and his wives, so that there was not a sonne left him, save Jechonahaz the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in process of time, euen after the end of two yeeres, his guts fell out with his disease: so hee died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reign, he was two and thirtie yeere old, and reigned in Jerusalem eight yeere, and liued without being desired: yet they buried him in the cite of David, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Ithoram. 2 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings issue. 12 Iosiah escapeth.

AND the inhabitants of Jerusalem made Ahabaz his youngest sonne king in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Jehoram king of Judah reigned.

2 Two and fourtie yeere old was Ahaziah when hee began to reign, and hee reigned four yeere in Jerusalem: and his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Therefore hee dyed in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Jehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Jehoram.

6 And he returned to be healed in Israel, because of the wounds wherewith they had wounded him at Ramoth, when hee fought with Hazael king of Aram. Now Azariah the sonne of Jehoram king of Judah went downe to see Jehoram the sonne of Ahab at Israel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Jezrahel: for when he was come, he went forth with Jehoram against Iehu the sonne of Shimeah, whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Judah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, said they, hee is the sonne of a Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the kinges seed of the house of Judah.

11 But Jehoshabeath the daughter of the king, tooke Iosiah the sonne of Ahaziah, and stole him from among the Kings sonnes, that should bee slaine, and put him and his nurse in the bed-chamber: so Jehoshabeath the daughter of king Jehoram the wife of Jehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so hee slew him not.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned over the land.

CHAP. XXIII.

1 Iosiah the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 19 Jehoiada appointeth ministers in the Temple.

AND in the seventh yeere Jehoiadae was bold, and tooke the captains of hundredes, to wit, Azariah the sonne of Jehoram, and Azariah the sonne of Obadiah, and Asahab the sonne of Ahasah, and Elisaphat the sonne of Zichi in covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chiefe fathers of Israel: and they came to Jerusalem.

3 And all the Congregation made a covenant with the king in the house of God:

Hee sheweth that it must need follow that the rulers as such as their counsellors be, and that there cannot bee a good king that suffereth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore hee causeth all meane to serue to his will.

2. King. 9. 7. || Or, took his vengeance.

g This was the iust plague of God, because hee joynd himselfe with Gods enemies: yet God to declare the worthinesse of Jehoshaphat his grandfather, moved them to giue him the honour of buriall.

2. King. 11. 1. h To the intent that there should be none to make title to the crowne, and so the might vnrue the government.

i Meaning, in the chamber, where the Priests & Levites slept, which kept their courses weekly in the Temple.

k To wit, of Judah.

2. King. 11. 4. l A Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Judah and Benjamin: read why they are called Israel, Chap. 1. 5.

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Ioash anointed King.

I I. Chron.

Taxes proclaimed. The

2. Sam. 7. 12, 16.
2. King. 2. 4.
chap. 21. 7.

and he said unto them, Behold, the Kings sonne must reigne, as the Lord hath said of the sonnes of David.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests and the Levites, shall bee porters of the doores.

5 And another third part toward the Kings house, and another third part at the gate of the foundation, and all the people shall bee in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests and the Levites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Levites shall compasse the King round about, and every man with his weapon in his hand, and he that encreth into the house shall bee slaine, and he you with the King, when he cometh in, and when he goeth out.

8 ¶ So the Levites and all Judah did according to all things that Jehoiada the Priest had commanded, and rooke every man his men that came on the Sabbath: wch them that went out on the Sabbath: for Jehoiada the Priest did not discharge the courses.

9 And Jehoiada the Priest delivered to the captaines of hundredes, speares, and shields, and bucklers which had bene King Davids, and were in the house of God.

10 And hee caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the Altar & by the house round about the King.

11 Then they brought out the kings son, and put upon him the crowne, and gave him the Testament, and made him King. And Jehoiada & his sonnes anointed him, and said, God save the King.

12 ¶ But when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And when she looked, behold, the King stood by the pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land rejoyced, and blew the trumpets, and the singers were with instruments of musike. and they that could sing praise: then Athaliah rent her clothes, and said, Treason, treason.

14 Then Jehoiada the Priest brought out the captaines of hundredes that were gouvornours of the host, and said unto them, Have her forth of the ranges, and he that followeth her, let him bee by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entering of the doore-gate by the Kings house, they slew her there.

16 ¶ And Jehoiada made a covenant betweene him, and all the people, and the King, that they would bee the Lords people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and cleve Mattan

the pitest of Baal before the altars.

18 And Jehoiada appointed officers for the house of the Lord, under the hands of the Priests and Levites, whom David had distributed for the house of the Lord, to offer burnt offerings unto the Lord, as it is written in the Law of Moses, with rejoycing and singing by the appointment of David.

19 And he set porters by the gates of the house of the Lord, that none that was unclean in anything, should enter in.

20 And hee tooke the captaines of hundredes, and the noble men, and the gouvornours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through the high gate of the Kings house, and set the king upon the throne of the kingdom.

21 Then all the people of the land rejoyced, and the cite was quiet, after that they had slaine Athaliah with the sword.

CHAP. XXIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Jehoiada his father he doeth: 21 He slayeth to death Zachariah the Prophet. 25 Ioash is killed of his owne servants. 27 After him reigneth Amaziah.

1 Dauid was seven yeere olde, when hee began to reigne, and he reigned sonne yeere in Jerusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did brightlie in the sight of the Lord, all the dayes of Jehoiada the Priest.

3 And Jehoiada tooke him two wives, and he begate sonnes and daughters.

4 And afterward it came into Ioashs minde to reueto the house of the Lord.

5 And hee assembled the Priests and the Levites, and said to them, Come out vnto the cities of Judah, and gather of all Israel money to repara the house of your God, from yeere to yeere, and baste the chime: but the Levites halted not.

6 Therefore the King called Jehoiada the chiefe, and said vnto him, Why hast thou not required of the Levites to bring in out of Judah and Jerusalem the tax of Moses the servant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testament?

7 For wicked Athaliah, and her children brake by the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Judah and Jerusalem, to bring vnto the Lord the tax of Moses the servant of God, layd vpon Israel in the wilderness.

10 And all the princes and all the people rejoyced, and brought in, and cast into the chest, untill they had finished.

11 And when it was time, they brought the chest vnto the Kings officer by the hand of the Levites: and when they saw had appointed that there was much silver, then the

Or, charge.

Num. 13. 3.

n Which was the principall gate, that the King might see of all the people.

o For where a tyrant and an idolater reigned, there can be no quietnes: for the plagues of God are cast among such people.

2. King. 12. 1.

a Who was a faithful counsellor, and gouerned him by the word of God.

b Hee meant not the tenne tribes, but only the two tribes of Iudah and Benjamin.

c For he was the high Priest.

Exod. 30. 13.

d The Scripture doeth terme her thus, because he was a cruel murderer, and a blasphemous idolater.

2. King. 12. 9.

Exod. 30. 13.

e Such as were faithful men, whom the king had appointed for that matter.

d Meaning, to make any tumult, or to hinder their enter, enter, priile.

e Which had finished their course on the Sabbath, and so the other part entered to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

h Or, saw the king standing.

i Declaring her vile impudencie, which hauing vnjustly and by murder vsurped the crowne, would still haue defeated the true possessor, and therefore called true obedience treason.

j To ioyne with her party and to maintaine her authority.

k That they would only serue him, & renounce all idolatry.

l According to their covenant made to y Lord.

m As the Lord commanded in his law, both for the person and also the cite.

Deut. 13. 9. & 15.

kings Scribe (and one appointed by the king) came and emptied the chest, and took it, and carried it to his place again: thus they did day by day, and gathered silver in abundance.

12 And the king and Jehoiada gave it to such as did the labour and work in the house of the Lord. & hired masons and carpenters to repair the house of the Lord: they gave it also to workers of silver & brass, to repair the house of the Lord.

13 So the workmen wrought, and the work was amended through their hands: and they repaired the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king, and Jehoiada, and he made thereof vessels for the house of the Lord, even vessels to minister, both molten and incense cups, and vessels of gold and of silver: and they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days, and died. An hundred and thirty yeere old was he when he died.

16 And they buried him in the city of David with the kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Jehoiada, came the princes of Judah, and did reverence to the king, and the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe unto the Lord: and they made provocation among them, but they would not heare.

20 And the Spirit of God came upon Zechariah the sonne of Jehoiada the Priest, which stood before the people, and said unto them, Thus saith God, Why transgresse ye the commandments of the Lord? I desire ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 ¶ Thus Ioash the king remembered not the kindness which Jehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord ^{will} look upon it and requite it.

23 ¶ And when the yeere was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

24 ¶ And when the yeere was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

24 ¶ Though the army of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers, and they gave sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed, and he died, and they buried him in the city of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimeath an Ammonitess, and Jehoyadab the sonne of Shimeath a Moabitess.

27 But his sonnes, and the summe of the tape gathered by him, and the foundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

1 Amaziah putteth them to death which slew his father. 10 He studieth backe them of Israel. 11 He overcometh the Edomites. 14 He fulfilleth idolatry. 17 And Ioash king of Israel overcometh Amaziah. 27 He is slaine by a conspiracy.

Amaziah was nine and twenty yeere old, when he began to reigne, and he reigned nine and twenty yeere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established unto him, he slew his servants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 ¶ And Amaziah assembled Judah, and made them captaines over thousands, and captaines over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty yeere olde and above, and found among them three hundred thousand chosim men to go forth to the warre, and to handle speare and shield.

6 He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, King, let not the army of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If not, go thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall we doe then for the hundred talents, which I have given to the hoste

o That is, reprooved and checked him, and handled him rigorously.
p Meaning Zechariah, which was one of lehoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.
r That is, cheruption.

a Kings 1. 41.
b Meaning, in respect of his predecessors, albeit hee had his imperfections.

Deut. 24. 16.
king. 1. 4. 6. serv. 3. 1

30. Eccl. 18. 20.
b That is, for that fault wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the ten tribes, which had separated themselves before, both from God and their reuelling.

e And therefore to thinke to haue helpe of them whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not give credit to my words,

Amaziah ouercometh the Edornites, II. Chron. and is ouercome of Iosiah. Vzziah;

He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shal be necessary, if we obey his word.

h For the duties whome Dauid had brought to rebellion, rebelled vnder Iehoram Iehothaphats sonne.

i In the 2. Kings 14. 9. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benedict and great victory, hee fell from God, and did most vilely dishonour him.

m He proueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God, but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault: that hee conuinceth, mocketh and threatneth him that

warneth him: yea imprisoneth him, and putteth him to death.

16. 10. & 18. 26. and 24. 31.

p That is, let vs trie the matter hand to hand: for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

2. Kin. 14. 9. q Thus God oft times plague: h by those meanes wherein men mis trust, to teach them to haue their recourse only to him, and to shewe his iudgements, mooueth their hearts to follow that which shall be their destruction.

of Israel? When the man of God answered, The Lord is able to glue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their way was hindered greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and ledde forth his people, and went to the salt valley, and smote of the children of Edom ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and carried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to batell, fell vpon the cities of Iudah, from Samaria vnto Beth-bozon, and smote thre thousand of them, and tooke much spoyle.

14 Now after that Amaziah had come from the slaughter of the Edornites, hee brought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as hee talked with him, he said vnto him, Vvane they made thee the Kings Counsellour? craie thou: why should they smite thee? And the Prophet craied, but sayd, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Iosiah the sonne of Iehobab, the sonne of Iehu King of Israel, saying, Come, let vs see one another in the face.

18 But Iosiah king of Israel sent to Amaziah king of Iudah, saying, Thee thinke that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilder beast that was in Lebanon, went and trode downe thee thisle.

19 Thou thinkest: for, thou hast smitten Edom, and thine heart lifted thee up to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldest sal and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Iosiah the king of Israel went by:

and he, and Amaziah king of Iudah saw one another in the face at Bethbemech, which is in Iudah.

22 And Iudab was put to the worse before Israel, and they slew euery man to his tents.

23 But Iosiah the King of Israel tooke Amaziah king of Iudah, the sonne of Iosiah, the sonne of Iehobab in Bethbemech, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And hee tooke all the gold and the silver, and all the vessels: that were found in the house of God with Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Iosiah king of Iudah liued after the death of Iosiah sonne of Iehobab King of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the Booke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, he wrought treason against him in Ierusalem: and when he was sick to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprises. 16 Hee waxeth proude and vsurpeth the Priestes office. 19 The Lord plagueth him. 20 The Priestes drive him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his succession.

Then all the people of Iudah tooke Vzziah, which was fiftene yeere olde, and made him king in the stead of his father Amaziah.

2 Hee built Cloth, and restored it to Iudab, after that the king slept with his fathers.

3 Sixtene yeere olde was Vzziah when he began to reigne, and he reigned two and fiftene yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah (which understood the visions of God) and when as he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name spread to the entering in of Egypt: for hee did most valiantly.

9 Hope.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. Kings 14. 13.

3. King 14. 11.

a Called alio

Amaziah.

b He fortified

it, and made it

strong: this citie

was also called

Elath and Flamon

neere to the red Sea.

2. Kings 15. 2.

c This was not

that Zechariah

which was the

sonne of Iehoiada,

but some o-

ther Prophet of

that name.

d For God neuer

for sake any

that seeketh vnto

him, and therefore

man is the cause

of his owne destruction.

e That is, they

payed tribute in

signe of subjection.

Nab. 3. 19, 24.
f Whereas the wall or tower

cornish,
|| Or, mu.
g That is, in mount Carmel,

or as the word signified, in the fruitful field : it is also taken for a green ear of corn, when it is full, as Leu. 2. 14.

h Of the chiefs officers of the Kings house, or of the captains and lieutenants for warre.

i Thus prosperitie causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their own perdition, Num. 18. 7.

k Though his zeal be good, and also his intention, yet because they were not governed by the word of God, he did wickedly, and was therefore both justly refused and also punished.

l According to the commandment of the Lord, Leuit. 13. 46.

9 Moreover, Azziah built towers in Jerusalem at the corner gate, and at the bulwark, and at the turning, and made them strong.

10 And hee built towres in the wilderness, and digged many cisternes : for hee had much cattell both in the valleys and plaines, plowmen and dyers of vines in the mountains, and in Carmel : for he loved husbandry.

11 Azziah had also an hoste of fighting men, that went out to war by bands, according to the count of their number under the hand of Azekel the scribe, and Opaalchab the ruler, and under the hand of Hananiah, one of the kings captains.

12 The whole number of the chiefs of the families of the ballant men were two thousand and five hundred.

13 And under their hand was the armie for war, three hundred and seven thousand, and five hundred that fought ballantly to helpe the king against the enemy.

14 And Azziah prepared them thorowout all the botts, shields, and speares, and helmets, and brigandines, and bows, and stones to sling.

15 He made also very artificiall engines in Jerusalem, to be upon the towres and upon the corners, to shoot arrows and great stones : and his name spread farre abroad, because God did helpe him marvellously, till he was mighty.

16 ¶ But when he was strong, his heart was lifted up to his destruction : for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense upon the altar of the incense.

17 And Azariah the Priest went in after him, and with him fourscore Priests of the Lord, ballant men.

18 And they withstood Azziah the king, and sayd unto him, * It percerieth not to thee, Azziah, to burne incense unto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense : go forth of the Sanctuary : for thou hast transgressed, and thou shalt haue none labour of the Lord God.

19 Then Azziah was wroth, and had incense in his hand to burne it : and while hee was wroth with the Priests, the leprosie rose up in his forehead before the Priests in the house of the Lord beside the incense Altar.

20 And when Azariah the chief Priest with all the Priests looked upon him, behold hee was leproious in his forehead, and they caused him hastily to depart thence : and he was euen compelled to goe out, because the Lord had smitten him.

21 ¶ And Azziah the King was a leper unto the day of his death, and dwelt as a leper in an house apart, because hee was cut off from the house of the Lord : and Iotham his sonne ruled ouer the kings house, & iudged the people of the land.

22 Concerning the rest of the acts of Azziah, first and last, did Azziah the Prophet the sonne of Amos write.

23 So Azziah slept with his fathers, and

they buried him with his fathers in the field of the buriall, which pertained to the kings : for they said, He is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigned, and overcame the Ammonites. 8 His rage and death. 9 Abaz, his sonne reigned in his stead.

Iotham was six and twenty yeere olde when he began to reigne, and reigned sixteene yeere in Jerusalem, and his mothers name was Jerubab the daughter of Zadok.

2 And he did wisely in the sight of the Lord, according to all that his father Azziah did, save that hee entered not into the Temple of the Lord, and the people did yet corrupt their wayes.

3 Hee built the high gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreover, hee built cities in the mountaynes of Iudah, and in the forests hee built palaces and towres.

5 And hee fought with the king of the children of Ammon, and persecuted against them. And the children of Ammon gaue him the same yeere an hundred talens of silver, and ten thousand measures of wheate, and ten thousand bushels of barley : this did the children of Ammon giue him both in the second yeere and the third.

6 So Iotham became mighty, because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe they are written in the booke of the kings of Israel and Iudah.

8 Hee was six and twenty yeere olde when he began to reigne, and reigned sixteene yeere in Jerusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of David : and Abaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Abaz, an idolater is giuen into the hands of the Syrians and the king of Israel. 9 The Prophet reprooeth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Abaz, increaseth his idolatry. 26 His death and successor.

Abaz was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Jerusalem, and did not wisely in the sight of the Lord, like Dauid his father.

2 But hee walked in the wayes of the kings of Israel, and made euen molten images for Baalim.

3 Moreover, hee burnt incense in the bulwark of Ben-hinnom, and hee burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on hills, and under every greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and took of his

m And therefore was buried apart in the same field, but not in the same sepulchre with his predecessors.

2. King. 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the condemnation of Iotham.

b They were not cleane purged from idolatry.

c Which was fixelore cubites high, and was for the height called Ophel : it was at the East gate, and mention is made of it, Chap. 3. 4.

† Jer. Coram. || Or, severely.

d Hee wroth that all prosperitie cometh of God, who neuer faileth when we put our trust in him.

2. King. 16. 3. || Or, predecessor.

e He was an idolater like them.

f As the idolaters haue certain chief idols, who are as patrons (as were these Baalim) so haue they others, which are inferior, and doe represent the great idols.

|| Or, made them pass to the fire, as chap. 33. 6.

Leuit. 18. 21.

† *Ebr. a great captivity.*

e Who was king of Israel.
† *Ebr. son of strength.*
|| *Or, great.*

d Thus by the iust judgement of God, Israel destroyed Iudah.

e For they thought they had overcome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him, f May not God a swel punish you for your finnes, as hee hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authority, h God will not suffer this sinne, which we commit against him, to be unpunished.

i Wholenames were reheared before, verse 12.

k Either for their wounds or weariness, l To them of the tribe of Iudah,

m To Tilgath Pileaser, and those kings that were vnder his dominion, a. King. 16. 7.

his, † many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For Iehakim the sonne of Remaliah slew in Iudah threescore thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Iehoiashim mightie man of Ephraim slew Iehakim the kings son, and Ashtan the gouernor of the house, and Ekanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, a two hundred thousand of women, sonnes and daughters, and carried away much spoile of them, & brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, whose name was Obed, and he went out before the hoste that came to Samaria, and layd vnto them, Beholde, because the Lord God of your fathers is with you, Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vnto heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem as seruants, and bandmaides vnto you: but are not you such, as are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 ¶ After this certaine of the chiefe of the children of Ephraim, Asariah the sonne of Iehobanan, Berechiah the sonne of Iehiel, and Iehizkiah the son of Shallum, and Amasa the sonne of Iadai, stood vp against them that came from the warre,

13 And layd vnto them, Why not in the captiues hither: for this shalbe a sinne vpon vs against the Lord: ye intend to adde moze to our finnes and to our trespasses, though our trespasses be great and the fierce wrath of God is against Israel.

14 So they away led the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shodde them, and gave them meat and gave them drinke, and a noised them, and carried all that were feeble of them vpon asses, and brought them to Iericho the city of palm-trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the kings of Asshur to helpe him.

17 ¶ For the Edomites came moreover, and slew of Iudah a carried away captiues,

18 The Philistines also invaded the cities in the low country, and toward the South of Iudah, and tooke Beeth-shean, and Aalon, and Gerozoth, & Socho, with the villages therof, and Timnah, with her villages, and Gath with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, be-

cause of Ahaz king of Israel: for he had brought vengeance vpon Iudah, and had grievously transgressed against the Lord, 20 And Tiglath Pileaser king of Asshur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord, and out of the kings house and of the princes, and gave vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is king Ahaz.)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and hee sayd, Because the gods of the kings of Asshur helpe them, I will sacrifice vnto them, & they will helpe me: yet they were his ruine, and of all // Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in every corner of Ierusalem.

25 And in every cite of Iudah hee made his places to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the cite // of Ierusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5. Hezekiah repaired the Temple, and aduersified the Lunties of the corruption of religion. 12 The Lunties prepare the Temple, 20 The king and his princes sacrifice in the Temple, 25 The Lunties sing praises, 31 The oblation of the people.

¶ Hezekiah began to reigne, when he was 18 yeeres old, and he reigned nine and twentie yeeres in Ierusalem: and his mothers name was // Abiah the daughter of Iechabiah.

2 And hee did uprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yeere, & in the first moneth of his reigne, and repaired them.

4 And he brought in the Priestesses and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me, ye Leuites, sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carry forth the filthines out of the sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue not burnt incense, nor offered burnt

In He meaneth Iudah, because Ahaz forsooke the Lord, & sought helpe of the idols: 1. 2. 16. rael taken for Iudah, chap. 15. 27. † *Ebr. dauidic.* 2. King. 16. 8. 2. As hee falsely supposed,

p Thus the wicked measure Gods fauour by prosperity and aduersity: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oftentimes whom hee loutheth, and giueth his enemies good successe for a time, whom afterwards hee will destroy.

|| *Or, Iudah and Benjamin.*

|| *Or, in Ierusalem.* q They buried him not in the city of Dauid where were the sepulchres of the Kings.

a. King. 18. 1.

|| *Or, Abi.*

a Which Ahaz had shut vp,

Chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and served aright.

c Meaning, all the idols, altars, groves, & whatsoeuer was occupied in their service, and where with the Temple was polluted,

d He sheweth
that the con-
tempt of religion
is the cause of all
Gods plagues.

10r, a wedding of
the head and mar-
riage.

11r, it is in mine
heart.

e He prooveth
by the judge-
ments of God
upon those that
have contemned

his word, that
there is no way
to avoid his
plagues, but by
conforming
themselves to
his will.

20m, 18, 6.

11r, it is in mine
heart.

e He prooveth
by the judge-
ments of God
upon those that
have contemned

his word, that
there is no way
to avoid his
plagues, but by
conforming
themselves to
his will.

20m, 18, 6.

11r, it is in mine
heart.

e He prooveth
by the judge-
ments of God
upon those that
have contemned

his word, that
there is no way
to avoid his
plagues, but by
conforming
themselves to
his will.

20m, 18, 6.

11r, it is in mine
heart.

e He prooveth
by the judge-
ments of God
upon those that
have contemned

his word, that
there is no way
to avoid his
plagues, but by
conforming
themselves to
his will.

20m, 18, 6.

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20m, 18, 6.

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upon those that
have contemned

his word, that
there is no way
to avoid his
plagues, but by
conforming
themselves to
his will.

20m, 18, 6.

burnt offerings in the Sanctuary unto the
God of Israel.

8 ¶ Therefore the wrath of the Lord hath
been on Judah and Jerusalem: and he hath
made them a scurrilous, a desolation, and
an hissing, as you see with your eyes.

9 For loe, our fathers are fallen by the
sword, and our sonnes, and our daughters,
and our wives are in captivity for the same
cause.

10 Now I purpose to make a covenant
with the Lord God of Israel, that he may
turn away his fierce wrath from us.

11 Now my sonnes, be not deceived: for
the Lord hath chosen you to stand before
him, to serve him, and to be his ministers,
and to burn incense.

12 ¶ Then the Levites arose, Biahah
the sonne of Amasai, and Joel the sonne of
Azariah the sonnes of the Kobathites;
and of the sonnes of Merari, Kish the sonne
of Abdi, and Azariah the sonne of Jedelei;
and of the Gerishonites, Joah the sonne of
Zimnah, and Eden the sonne of Joab:

13 And of the sons of Elizaphan, Shime-
i, and Jehiel: and of the sonnes of Alaph,
Serchariah, and Bactanah:

14 And of the sonnes of Geman, Jehiel,
and Shimei: and of the sonnes of Jedu-
thun, Shemalah, and Uzziel.

15 And they gathered their brethren, and
sanctified themselves, and came according
to the commandment of the King, and by
the words of the Lord, for to cleanse the house
of the Lord.

16 And the Priests went into the inner
parts of the house of the Lord, to cleanse it,
and brought out all the uncleanness that
they found in the Temple of the Lord, into
the court of the house of the Lord: and the
Levites took it, to carrie it out unto the
brooke Kidron.

17 They began the first day of the first
moneth to sanctifie it, and the eight day of
the moneth, came they to the porch of the
Lord: so they sanctified the house of the
Lord in eight days, and in the sixteenth day
of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the
king, and said, We have cleansed all the
house of the Lord, and the altar of burnt of-
fering, with all the vessels thereof, and the
shewbread table, with all the vessels there-
of:

19 And all the vessels which king Aha-
z had cast aside when he reigned, and trans-
gressed, have we prepared and sanctified:
and behold, they are before the altar of the
Lord.

20 ¶ And Hezekiah the King rose early
and gathered the Princes of the citie, and
went up to the house of the Lord.

21 And they brought seven bullocks, and
seven rammes, and seven lambs, and seven
he goats, for a flame offering for the king-
dome, and for the Sanctuary, and for Ju-
dah. And he commanded the Priests the
sonnes of Aaron, to offer them on the altar of
the Lord.

22 So they slew the bullocks, and the
Priests received the blood, and sprinkled

it upon the altar: they slew also the rammes,
and sprinkled the blood upon the altar, and
they slew the lambs, and they sprinkled the
blood upon the altar.

23 ¶ Then they brought the hee goats for
the flame offering before the King and the
Congregation, and they layd their hands
upon them,

24 And the Priests slew them, and with
the blood of them they cleaned the altar to
reconcile all Israel: for the King had com-
manded for all Israel the burnt offering and
the flame offering.

25 ¶ He appointed also the Levites in the
house of the Lord with cymbals, with vi-
ols, and with harpes, according to the
commandment of David, and Gad the
Kings Seer, and Nathan the Prophet:

for the commandment was by the hand of
the Lord, and by the hand of his Pro-
phets.

26 And the Levites stood with the instru-
ments of David, and the Priests with the
trumpets.

27 And Hezekiah commanded to offer
the burnt offering upon the Altar: and
when the burnt offering began, the song
of the Lord began with the trumpets,
and the instruments of David King of Is-
rael.

28 And all the Congregation worship-
ped, singing a song, and they blew the trum-
pets: all this continued untill the burnt of-
fering was finished.

29 And when they had made an end of of-
fering, the King and all that were present
with him, bowed themselves and worship-
ped.

30 ¶ Then Hezekiah the King and the
Princes commanded the Levites to praise
the Lord with the words of David, and of
Asaph the Seer: so they played with joy,
and they bowed themselves and worship-
ped.

31 And Hezekiah spake, and said, Now
ye have consecrated your selves to the
Lord: come neere and bring the sacrifices
and offerings of praise into the house of the
Lord. And the Congregation brought sac-
rifices, and offerings of prayles, and every
man that was willing in heart, offered burnt
offerings.

32 And the number of the burnt offerings,
which the Congregation brought, was se-
ven bullocks, an hundred rams, and two
hundred lambs: all these were for a burnt
offering to the Lord:

33 And for a sanctification five hundred
bullocks, and three thousand sheeps.

34 But the Priests were too few, and
were not able to slay all the burnt offerings,
therefore their brethren the Levites did help
them, till they had ended the works, and un-
till other Priests were sanctified: for the Le-
vites were a more wise heart to sanc-
tifie themselves, then the Priests.

35 And also the burnt offerings were ma-
ny with the fat of the peace offerings, and
the drink offerings for the burnt offering:
so the service of the house of the Lord was set
in order.

k That is, the
King and the Pri-
ests, as Levit. 4.

l For they that
offered a flame
offering must lay
their hands upon

it, to signifye that
they had defer-
red their death,
and also that
they did conse-
crate it to God
to be thereby
sanctified, 2 Cor.

29, 10.

1 Chron. 16, 4.

l This thing was
not appointed of
man, but it was
the commande-
ment of God.

m The Psalmes
which David had
appointed to be
sung for thank-
sgiving.

n Which David
had appointed
to praise the
Lord.

o With that
Psalmes, whereof
mention is made,
1 Chron. 16, 8.

1 Elr. filld your
hands.

p That is, for the
holly offerings.

q Meaning, were
more zealous to
set forward the
religion.

Levit. 3, 3, 3.

1 He sheweth
that religion can
not proceed, ex-
cept God touch
the heart of the
people.

46 Then Hezekiah rejoiced, and all the
people, that God had made the people so
ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passover by the Kings
commandment. 6 His exhortation Israel to return to
the Lord. 18 He prayeth for the people. 24 Hu-
miliation and the princes. 27 The Levites bless the people.

a Meaning, all
Israel whom Sil-
vian Pinner
had not taken a-
way into the
captivity, 1. Kin,
15:29.

b Though they
ought to have
done it in his
month, as Exo.
12:18. Num. 9,
3 yet if any were
not clean, or else
had a lo- gour-
ney, they might
defer it unto
the second mo-
neth, as Num.
9, 10, 11.

c From one end
of the land to
the other, North
and South.

d In such sort
as God had ap-
pointed.

e He will have
compassion on
them, and pre-
serve them.

f Submit your
lives to the
Lord, and rebell
no more.

g God will not
only preserve
you, but through
your repentance
restore your bre-
thren, which for
their times he
gave into the
hands of the e-
nemies.

h Though the
wicked mocke at
the servants of
God, by whom
he calleth them
to repentance, as
Gen. 19 14 yet
the word cleaveth
not to fruitless
in the hearts of
God's elect.

i He sheweth the
cause why some
obey and some
mocke at Gods calling, to wit, because his Spirit is with the one
fort, and moveth their heart, and the other are left to themselves.

And Hezekiah sent to all Israel, and Ju-
dah, & also wrote letters to Ephraim
and Manasseh, that they should come to the
house of the Lord at Jerusalem, to keep the
Passover unto the Lord God of Israel.

2 And the king and his princes, and all
the Congregation had taken counsel in Je-
rusalem to keep the Passover in the se-
cond month.

3 For they could not keep it at this time,
because there were not priests enough sancti-
fied, neither was the people gathered to Je-
rusalem.

4 And the thing pleased the King, and
all the Congregation.

5 And they decreed to make proclama-
tion throughout all Israel from Beer-sheba
even to Dan, that they should come to keep
the Passover unto the Lord God of Israel
at Jerusalem: for they had not done it of a
great time, as it was written.

6 So the posts went with letters by
the commission of the king and his princes,
throughout all Israel and Judah, and with
the commandment of the king, saying, Pre-
cious children of Israel, turne againe unto the
Lord God of Abraham, Isaac, and Israel,
and he will returne to the remnant that are
escaped of you out of the hands of the kings
of Assur.

7 And be not ye like your fathers, and
like your brethren, which trespassed against
the Lord God of their fathers: and therefore
he made them desolate as ye see.

8 Be not ye now stiffnecked like your
fathers, but give the hand to the Lord, and
come into his Sanctuary, which he hath
sanctified for ever, and serve the Lord your
God, and the fierceness of his wrath shall
turne away from you.

9 For if ye returne unto the Lord, your
brethren and your children shall finde mercy
before them that led them captives, and they
shall returne unto this land: for the Lord
your God is gracious and merciful, and will
not turne away his face from you, if ye con-
vert unto him.

10 So the posts went from city to city
through the land of Ephraim & Manasseh,
even unto Zabulon: but they laughed them
to scorn, and mocked them.

11 However, Shiloh, Shimeon, and
Manasseh, and Zabulon submitted them-
selves, and came to Jerusalem.

12 And the hand of God was in Judah,
so that he gave them one heart to doe the
commandment of the King, and of the ru-
lers, according to the word of the Lord.

13 And there assembled to Jerusalem
much people, to keep the feast of the unlea-
ven bread in the second month, a very
great assembly.

14 And they arose, and took away the
altars that were in Jerusalem: & all those
for incense took they away, and cast them
into the brooke Kidron.

15 Afterward they slew the Passover
the fourteenth day of the second month:
and the priests and Levites were asham-
ed, and sanctified themselves, and brought
the burnt offerings into the house of the
Lord.

16 And they stood in their place after
their manner, according to the Law of Mo-
ses the man of God: and the priests spink-
ed with blood, received of the hands of the
Levites.

17 Because there were many in the Con-
gregation that were not sanctified, therefore
the Levites had the charge of the killing of
the Passover for all that were not clean, to
sanctify it to the Lord.

18 For a multitude of the people, even a
multitude of Ephraim, and Manasseh, Is-
sachar and Zabulon had not cleansed them-
selves, yet did eat the Passover, but not as
it was written: wherefore Hezekiah prayed
for them, saying, The good Lord be merci-
full toward him.

19 That prepareth his whole heart to
seek the Lord God, the God of his fathers,
though hee be not cleansed, according to the
purification of the Sanctuary.

20 And the Lord heard Hezekiah, and
healed the people.

21 And the children of Israel that were
present at Jerusalem, kept the feast of the un-
leavened bread seven days with great joy,
and the Levites and the priests praised the
Lord day by day, singing with loud instru-
ments unto the Lord.

22 And Hezekiah spake comfortably
unto all the Levites that had good know-
ledge to sing unto the Lord: and they did eat
in that feast seven days, and offered peace
offerings, and praised the Lord God of their
fathers.

23 And the whole assembly took counsel
to keep it other seven dayes. So they kept
it seven dayes with joy.

24 For Hezekiah King of Judah had gi-
ven to the Congregation a thousand bul-
locks, and seven thousand sheepe. And the
princes had given to the Congregation a
thousand bullocks, and ten thousand sheepe:
and many priests were sanctified.

25 And all the Congregation of Judah
rejoiced with the priests and the Levites,
and all the Congregation that came out of
Israel, and the strangers that came out of
the land of Israel, and that dwelt in Judah.

26 So there was great joy in Jerusalem:
for since the time of Solomon the sonne of
David King of Israel, there was not the like
thing in Jerusalem.

27 Then the priests and the Levites a-
rose, and blessed the people, and their voice
was heard, and their prayer came up unto
heaven to his holy habitation.

k Which decla-
reth that we
must put away
those things
wherein God
is offended, be-
fore we can see
him aright.

l Sing their
own negligence
(who should
have been most
prompt) and the
readiness of the
people, Chap.
29. 36.

m To wit, of the
Passover,

n He knew that
faith and sinceri-
tie of heart was
more agreeable
to God, then the
observation of
these ceremonies,
and therefore he
prayed unto God
to pardon this
fault unto the
people, which
did not offend of
malice, but of
ignorance.

o That is, did
accept them as
purified.

p Eze. speak to
the heart,

q This great li-
beralitie decla-
reth how kings
princes, and all
they to whom
God hath given
wherewith, ought
to be most ready
to bestow it in
seeking forth of
Gods glory.

r According to
that which is
written, Num. 6,
23. when they
should dismiss
the people,

CHAP. XXXI.

1 The people destroyed idolatry. 2 Hezekiah appointed Priests and Levites, 4 and provided for their living. 13 Hee ordaineth ourfelfe to distribute to euery one his portion.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the Images, and cut downe the groves, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim also and Danialah, untill they had made an end: afterward all the children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites, by which turnes euery man according to his office, both Priests and Levites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praye in the gates of the cities of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbathes, and for the new moones, and for the solemne feastes, as it is written in the Law of the Lord.)

4 Hee commaunded also the people that dwelt in Ierusalem, to giue a part to the Priests, and Levites, that they might bee encouraged in the Law of the Lord.

5 And when the commaundment was fulfilled, the children of Israel brought abundance of first frutes of come, wine, and oyle, and honey, and of all the increase of the field, and the riches of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate unto the Lord their God, and laid them on many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 And when Hezekiah and the Princes came and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, wee haue eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them.

12 And caried in the first frutes, and the tithes, and the dedicate things faithfully, and ouer them was Sonaniah the Levite, the chiefe, and Shimi his brother the second.

13 And Iehiel, and Azariah, and Pa-

hab, and Iehiel, and Jerimoth, and Jezabab, and Eliel, and Shimechiah, and Zabab, and Benaiab were ouersers for the appointment of Sonaniah, and Shimi his brother, and by the commaundment of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Koz the sonne of Imnah the Levite, porter toward the East, was ouer the things that were offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Shilamin, and Iehua, and Shemaiah, Amariah, and Sebachiah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small.

16 Their daylie portion: besidetheir generation being males from three yeere old and about, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites, from twentie yeere old and about, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters, throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests which were in the fields and inburds of their cities, in euery cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Iudah, and did well and prosper, and truly before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the Commandments, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib imadeth Iudah. 3 Hezekiah prepared for the waies. 7 Hezekiah rebueth the people to put their trust in the Lord. 30 Saneherib blasphemeth God. 30 Hezekiah prayeth. 31 The Angel destroyeth the Assyrians, and the King is slaine. 35 Hezekiah is not thankfull toward the Lord. 33 His death.

AFTER these things faithfully described, Saneherib King of Assur came and entered into Iudah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah saw that Saneherib was come and that his purpose was to fight against Ierusalem.

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the cite: and they did helpe him.

4 So many of the people assembled themselves, and stopp all the fountaines, and the

† Ebr. by the hand,

k Who had also a Portion and allowance in the distribution,

l Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieved, because the Levites were faithfull in their office, and so depended on them,

2 King. 18. 13. 14. 30. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† Ebr. breaketh them up.

† Ebr. face.

a According to the commaundment of the Lord, Deut. 7. 25. iosh. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c That is, in the Temple where they assembled as in a tent.

Yer. 18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d That their minds might not be entangled with provision of worldly things, but that they might wholly & cheerfully serue the Lord.

Or, paidly, 1 Which they had dedicate to the Lord by a vow.

g For the reliefe of the Priests, Levites, widows, pupils, fatherles, strangers, and such as were in needfull.

h They prayed for the Lord, and prayed for all prosperitie to his people.

i He sheweth that this plentiful liberallitie is expedient for the maintenance of the ministers, & that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

† Ebr. he was
strengthened.
a He made a
double wall.

b Reade 2, Sam.
3, 9.

c Some reade,
I words of dag-
gers.

† Ebr. he spake to
their heart.

2. King. 6, 16.

d That is, the
power of man.

e This declareth
that Hezekiah
did ever put his
trust in God, and
yet made him-
selfe strong, and
vied lawfull
meanes, lest he
should seeme to
tempt God.

2, Reg. 18, 17.

f While he be-
sieged Lachish.

g Thus the wicked
put no differ-
ence betweene
true religion and
false, God and
idols, for Heze-
kiah onely de-
stroyed idolatry,
and placed true
religion: thus the
Papists follow
the seruants of
God: for when
they destroy ido-
latry, they say
that they abolish
religion.

h This is his
blasphemie, that
he will compare
the liuing God
to vile idols.

i When man
hath prosperitie,
hee twelleth in
pride, and thin-
keth himselfe a-
ble to resist and
ouercome euery
God himselfe.

k Herein wee see
that when the
wicked speake
euill of the ser-
uants of God,

they care not to
blaspheme God
himselfe: for if
they feared God,
they would loue
his seruants.

l Their words
are written,
2, King. 18, 19.

the river that ranne through the midst
of the country, saying, Why should the
Kings of Asshur come, and finde much
water?

5 And he rooke courage, and buile all
the broken wall, and made vp the towres,
and another wall without, and repaired
the bulwark in the citie of Dauid, and made
many darts and shields.

6 And he set captaynes of warre ouer the
people, and assembled them to him in the
broad place of the gate of the city, & spake
comfortably vnto them, saying,

7 Be strong and courageous: feare not,
neither bee afraide for the King of Asshur,
neither for all the multitude that is with
him: for there be more with vs, then is with
him.

8 With him is an arme of flesh, but with
vs is the Lord our God for to helpe vs, and
to fight our battels. Then the people were
confirmed by the wordes of Hezekiah king
of Iudah.

9 After this did Saneherib king of As-
sur send his seruants to Ierusalem (while
he was against Lachish, and all his domi-
nion with him) vnto Hezekiah king of Ju-
dah, and vnto all Iudah that were at Jeru-
salem, saying,

10 Thus saith Saneherib the King of
Asshur, Wherein doe ye trust, that ye will
remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entice you to giue
ouer your selues vnto death by famine and
by thirst, saying, The Lord our God shall
deliuer vs out of the hand of the king of As-
sur?

12 Hath not the same Hezekiah taken a-
way his high places & his altars, and com-
manded Iudah and Ierusalem, saying, Pee
shall worship before one altar, and burne in-
cense vpon it?

13 Know ye not what I and my fathers
haue done vnto all the people of other coun-
treys? Where the gods of the nations of o-
ther lands are able to deliuer their land out of
mine hand?

14 Altho is hee of all the gods of those
nations (that my fathers haue destroyed)
that could deliuer his people out of mine
hand, that your hand should bee able to deli-
uer you out of mine hand?

15 Now therefore let not Hezekiah de-
ceive you, nor seduce you after this sort, nei-
ther beleue ye him: for none of all the gods
of any nation or kingdome was able to de-
liuer his people out of mine hand, and
out of the hand of my fathers: how much
lesse shall your gods deliuer you out of mine
hand?

16 And his seruants spake yet more a-
gainst the Lord God, and against his ser-
uant Hezekiah.

17 Hee wrote also letters, blaspheming
the Lord God of Israel, and speaking a-
gainst him, saying, As the gods of the na-
tions of other countreys could not deliuer
their people out of mine hand, so shall not
the God of Hezekiah deliuer his people out
of mine hand.

18 Then they cryed with a loud voyce

in the Iewes speech vnto the people of Je-
rusalem that were on the wall, to feare them
and to altonth them, that they might take
the citie.

19 Thus they spake against the God of
Ierusalem, as against the gods of the peo-
ple of the earth: euen the works of mans
hands.

20 But Hezekiah the king, and the Pro-
phet Isaiah the sonne of Amoz, prayed a-
gainst this, and cried to heauen,

21 And the Lord sent an Angel which de-
stroyed all the valiant men, and the princes
and captaynes of the hoste of the King of
Asshur: so hee returned with shame to his
owne land. And when hee was come into
the house of his god, they that came forth of
his owne bowels, slew him there with the
sword.

22 So the Lord saved Hezekiah and the
inhabitantes of Ierusalem from the hand of
Saneherib King of Asshur, and from the
hand of all other, and maintained them on
euery side.

23 And many brought offerings vnto
the Lord to Ierusalem, and presents to He-
zekiah king of Iudah, so that hee was ma-
gnified in the sight of all nations from thence
forth.

24 In those dayes Hezekiah was sicke
vnto the death, and prayed vnto the Lord
who spake vnto him, and gaue him a
signe.

25 But Hezekiah did not render accor-
ding to the reward bellowed vpon him:
for his heart was lifted vp, and wrath came
vpon him, and vpon Iudah and Ierusa-
lem.

26 Notwithstanding Hezekiah humbled
himselfe (after that his heart was lifted vp)
hee and the inhabitantes of Ierusalem, and
the wrath of the Lord came not vpon them
in the dayes of Hezekiah.

27 Hezekiah also had exceeding much ri-
ches and honour, and hee gaue him treasures
of silver & of gold, and of precious stones,
and of sweet odours, and of spices, and of
all pleasant bests:

28 And of storehouses for the increase of
wheate and wine, and oyle, and stables for
all beasts, and for rows for the stables.

29 And hee made him cities, and had pos-
session of sheepe and oxen in abundance:
for God had giuen him substance exceeding
much.

30 This same Hezekiah also stopped the
hyper water springs of Gihon, and ledde
them straight vnderneath toward the citie
of Dauid Eastward. So Hezekiah prospered
in all his workes.

31 But because of the ambassadors of
the princes of Babel, which sent vnto him to
enquire of the wonder that was done in the
land, God left him to try him, and to know
all that was in his heart.

32 Concerning the rest of the actes of
Hezekiah, and his goodnesse, behold, they
are written in the vision of Isaiah the

God who suffereth them not to be overcome by tentations, but in
their weaknesse minisheth strength.

m Which were
invented, made,
and authorized
by man.

n This sheweth
what is the best
refuge in all trou-
bles & dangers.

o To the number
of four hundred
and fiftie thousand.

p Meaning, A-
dramelech, and
Sharezer his
sonnes.

q Or, generall.

r Thus after
trouble God in-
dubt comfort to
all them that pa-
tiently waite on
him, & constan-
tly put their trust
in his mercie.

2, Reg. 10, 1.

2, Reg. 18, 1.

2, Reg. 18, 1.

2, Reg. 18, 1.

2, Reg. 18, 1.

2, Reg. 18, 1.

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2, Reg. 18, 1.

2, Reg. 18, 1.

Prophet the sonne of Amos, in the booke of the kings of Iudah and Israel.

23 So Jerzekiah slepe with his fathers, and they buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honor at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater, 9 Hee causeth Iudah to erre, 11 He is led away prisoner into Babylon, 12 He prayeth to the Lord and is delivered, 14 He abolisheth idolatry, 16 and setteth up true religion, 20 He dieth, and Amon his sonne succedeth, 24 whom his owne servants slay.

1. King. 21. 1.

2. Sam. 18. 9.

1. King. 18. 4.

Isa. 34. 34.

1. King. 17. 10.

1. King. 21. 4.

a Read 1. Kings 26. 7.

1. King. 8. 9. and 9. 3. 1. King. 21. 7. and 23. 27. a. Sam. 7. 10.

b By the charge given to Moses.

c Meaning, by his prophets, but their hearts were not touched to believe and repent, without the which the preaching of the word taketh no place.

Manasseh was twelve yeere old, when he beganne to reigne, and hee reigned five and sixtie yeere in Ierusalem:

2 And he did euill in the sight of the Lord like the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and builde the high places, which Jerzekiah his father had broken downe: and he set up altars for Baalim, and made groves, and worshipped all the hoste of the heauen, and serued them.

4 Also he builde altars in the house of the Lord, whereof the Lord had said, "In Ierusalem shall my name be for euer."

5 And hee builde Altars for all the hoste of the heauen, in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to worldecraft, and to charming, and to soothsaying, and hee bled them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 He put also the carved images, which he had made, in the house of God, whereof God had said to David, and to Salomon his son, "In this house, and in Ierusalem which I haue chosen before all the tribes of Israel, will I put my name for euer."

8 Neither will I make the foot of Israel to remove any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Lawe and statutes, and ingements by the hand of Moyses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was mercifull vnto him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this, he builde a wall without the cite of David, on the East side of Sion in the valley,auen at the entry of the fish gate, and compassed about Dylael, and railed it very high, & put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods, and the image out of the house of the Lord, and all the Altars that hee had builde in the mounes of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also hee prepared the Altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israel.

17 Heeretherselfe, the people did sacrifice still in the high places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, & his prayer vnto his God, and the words of the Seers, that spake to him in the name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer, and how God was mercifull vnto him, and all his sin, and his trespass, and the places wherein hee builde high places, and set groves and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slepe with his fathers, and they buried him in his own house, and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twenty yeere old when he began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon, and the people of the land made Josiah his sonne king in his stead.

CHAP. XXXIII.

1 Josiah destroyeth the idoles, 8 and restoreth the Temple, 14 The booke of the Law is found, 21 He sendeth to Huldah the Prophetesse for counsell, 27 God heareth him praye, 31 He maketh accompanie with God.

Josiah was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did uprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne Lord.

d Thus affliction giueh vnderstanding: for hee that hateth God in his prosperitie, now in his miserie hee feeleth vnto him. e Reade Chap. 33. 30. f Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise, then he hath appointed.

i Which albeit that it is not contained in the Hebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in this ende of the booke.

k Or, Hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

1. King. 21. 23.

2. King. 22. 7.

a He followed David in all points that he followed the Lord.

(When

b When he was but sixtyene yere old, he shewed himselfe zealous of Gods glory, and at twenty yere old he abolished idolatry, and restored the true religion. c Which sheweth that hee would see the reformation with his owne eyes, d Read 2. king. 23. 16.

e This great zeale of this godly king, the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requir-eth of them, 2. King. 23. 3.

¶ Or, they returned to Ierusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they received, 2. Kings 23. 7, 9.

h Reade 2. King. 23. 8.

(when he was yet a child) he beganne to seeke after the God of David his father, and in the twelfth yere he began to purge Iudah and Ierusalem from the high places and the grones, and the carved images and molten images.

4 And they brake downe in his sight the altars of Baalim, and hee caused to cut downe the images that were on high upon them: he brake also the grones, and the carved images, and the molten images, and stamp'them to powder, and strowed it upon the graves of them that had sacrificed unto them.

5 Also he burnt the bones of the priests upon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasse, and Ephraim, and Simcon, even unto Naphtali, with their maules they brake all found about.

7 And when he had destroyed the altars and the grones, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yere of his reigne when he had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Baasabab the Governour of the citie, and Ioshah the sonne of Iohaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Ithikiah the high Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doore had gathered at the hand of Manasseh and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gave it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Even to the workmen and to the builders gave they it, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the overscers of them were Iahaz and Zababab the Levites, of the children of Bezari, and Zerahiah, and Gedullam, of the children of the Kohathites to set it forward: and of the Levites, all that could kill of instruments of musick.

13 And they were over the bearers of burdens, & them that set forward all the workmen in every worke, and of the Levites were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Ithikiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Ithikiah answered, and said to Shaphan the chancelour, I have found the Booke of the Lawe in the house of the

Lord: and Ithikiah gave the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word again, saying, All that is committed to the hand of thy servants, that doe they.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overscers, and to the hands of the workmen.

18 Also Shaphan the chancelor declared to the king, saying, Ithikiah the Priest hath given mee a booke: and Shaphan read it before the king.

19 And when the King had heard the words of the Law, he tare his clothy.

20 And the King commaunded Ithikiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Nibad, and Shaphan the chancelour, and Asaiab the Kings servant, saying,

21 Go and enquire of the Lord for me, and for the people of Israel and Iudah, concerning the word of this booke that is found: for great is the wrath of the Lord that is fallen upon vs, because our fathers have not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Ithikiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the son of Ithobab, the sonne of Ithakab keeper of the wardrobe (and she dwelt in Ierusalem within the college) and they commaunded her of with her.

23 And he answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill upon this place, and upon the inhabitants thereof, even all the curses that are written in the booke which they have read before the king of Iudah:

25 Because they have forsaken mee, and burnt incense unto other gods, to anger mee with all the workes of their hands, therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words which thou hast heard shal come to passe.

27 Because thine heart was not true, and thou didst humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and rarest thy clothes, and wepest before mee, I have also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be as one of the dead in peace, and thine eyes shall not see all the euill which I will bring upon this place, and upon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went up into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the

i For the king was commaunded to have continually a copie of this booke, and to reside therein day and night, Deut. 17. 18.

k For sorrow, that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors have offended God.

¶ Or, Tirkah, ¶ Or, Haras, m Meaning, either the Priests apparel, or of the kings. n Reade herof, 2. King. 22. 15. o That is, the king.

p This the speaker in contempt of the idolaters, who contrary to reason and nature make that a god, which they have made and framed with their owne hands.

q This declaration that is the end of Gods threatening, to call him to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that a very few were touched with true repentance, seeing that God spared them for a time, only for the Kings sake.

Priests

f Forasmuch as
neither young nor
old could be ex-
empted from the
curses contained
therein, if they did
transgress, hee
knew: apper-
tained to all, & was
his duty to see it
read to all foetes,
that every one
might learne to
avoid those pun-
ishments by ser-
ving God aright:
because he had
charge over al, &
must answer for
every one: y^e per-
ceive, he thought
it his duty to see
that all should
make profession
to receive the
word of God.

Priests and the Levites, and all the people
from the greatest to the smallest, and hee
read in their eares all the words of the booke
of the covenant that was found in the house
of the Lord.

21 And the King stood by his pillar, and
made a covenant before the Lord, to walke
after the Lord, and to keepe his command-
ments, and his testimonies, & his statutes,
with all his heart, and with all his soule, and
that hee would accomplish the words of the
covenant written in the same booke.

32 And hee caused all that were found in
Jerusalem and Benjamin to stand to it: and
the inhabitants of Jerusalem did according
to the covenant of God, even y^e God of their
fathers.

33 So Iosiah tooke away all the abomi-
nations out of all the countries that pertai-
ned to the children of Israel, and compiled
all that were found in Israel, to serve the
Lord their God: so all his daies they turned
not backe from the Lord God of their fa-
thers.

CHAP. XXXV.

1 Iosiah keepeth the Passover. 2 He setteth forth
Gods service. 30 He fighteth against the king of Egypt,
and dieth. 24 The people beare aile him.

Moreover, Iosiah kept a Passover un-
to the Lord in Jerusalem, and they flew
the Passover in the fourteenth day of the
first month.

2 And he appointed the Priests to their
charge, and encouraged them to the service
of the house of the Lord.

3 And hee sayde unto the Levites that
taught all Israel, and were sanctified un-
to the Lord. But the holy Ark in the house
which Salomon the sonne of David king
of Israel did build: it shalbe no more: bur-
den upon your shoulders: serve now the
Lord your God, and his people Israel.

4 And prepare your selves by the houses
of your fathers according to your courses, as
David the King of Israel hath written,
and according to the writing of Salomon
his sonne.

5 And stand in the Sanctuary according
to the division of the families of your bre-
thren: & the children of the people, and after
the division of the family of the Levites:

6 So kill the Passover, and sanctifie your
selves, and prepare your brethren, that they
may doe according to the word of the Lord
by the hand of Moses.

7 Iosiah also gave to the people sheepe,
lambs, and kids, all for the Passover, even
to all that were present, to the number of
thirty thousand, and three thousand bul-
locks: these were of the kings substance.

8 And his Princes offered willingly un-
to the people, to the Priests, and to the Le-
vites: Wilkiah, and Zechariah, and Jehiel,
rulers of the house of God, gave unto the
Priests for the Passover, even two thou-
sand and five hundred sheepe, and three hun-
dred bullocks.

9 Conaniah also and Shemaiah, and

Jerahmeel his brethren, and Pashabab and
Jehiel, and Joazabab, chiefes of the Levites
gave unto the Levites for the Passover,
five thousand sheepe, and five hundred bul-
locks.

10 Thus the service was prepared, and
the Priests stood in their places, also the Le-
vites in their orders, according to the kings
commandment:

11 And they flew the Passover, and the
Priests sprinkled the blood with their
hands, and the Levites slayed them.

12 And they tooke away from the burnt
offering to give it according to the divisions
of the families of the children of the people,
to offer unto the Lord, as it is written in the
booke of Moses, and so of the bullocks.

13 And they roasted the Passover with
fire, according to the custome, but the sanc-
tified things they sod in pots, pannes, and cal-
drons, and distributed them quickly to all
the people.

14 Afterward also they prepared for them-
selves, and for the Priests: for the Priests
the sonnes of Aaron were occupied in offer-
ing of burnt offerings, and the fat untill
night: therefore the Levites prepared for
themselves, and for the Priests the sonnes of
Aaron.

15 And the Singers the sonnes of Asaph
stood in their standing: according to the
commandment of David, and Asaph, and
Heman, and Jeduthun the Kings Ser-
vants: and y^e porters at every gate, who might not
depart from their service: their brethren
the Levites prepared for them.

16 So all the service of the Lord was pre-
pared the same day to keepe the Passover,
and to offer burnt offerings upon the altar of
the Lord, according to the commandment
of King Iosiah.

17 And the children of Israel that were
present, kept the Passover the same time,
and the feast of the unleavened bread seven
daies.

18 And there was no Passover kept like
that in Israel, from the daies of Samu-
el the Prophet: neither did all the kings of Israel
keepe such a Passover as Iosiah kept, and
the Priests and the Levites, and all Judah
and Israel that were present, and the in-
habitants of Jerusalem.

19 This Passover was kept in the eigh-
teenth yeere of the reigne of Iosiah.

20 After all this, when Iosiah had
prepared the Temple, Necho king of Egypt
came by to fight against Carchemish by
Berach, and Iosiah went out against him.

21 But he sent messengers to him, saying,
What have I to doe with thee, thou king of
Judah? I come not against thee this day, but
against the house of mine enemy, and God
commanded me to make haste: leave off to
come against God, which is with me, lest he
destroy thee.

22 But Iosiah would not turne his face
from him, but changed his apparel to
fight with him, and hearkened not unto the
words of Archo, which were of the mouth
of God, but came to fight in the valley of
Megiddo.

f Meaning of
the lambe which
was called the
Passover: for
only the Priests
might sprinkle
and in neces-
sity the Levites
might kill the
sacrifice.
g They refused
for the people
that which was
not expedient to
be offered, that
every man might
offer peace offer-
ings, and so
have his por-
tion.

Exod. 12. 8.
1 Chron. 25. 1.
h Meaning here-
by his prophet,
because he ap-
pointed the
Plalmes and pro-
phesies which
were to be sung.

† Ebr. found.
i The fix was in
the six and
twentieth yeere
of his age.
2. King. 23. 39.
k Which was a
citie of the Asy-
rians, and Iosiah
feeling left hee
passing thorow
Judah, would
have taken his
kingdome, made
war against him,
& consulted not
with the Lord.
l Or, Emphates.
m I was in my battell.
n I was in, armed
himself, or dis-
guised himself
because he might
not be knowne.

1. King. 23. 31.
a The Scripture
is in sundry
places to call the
Iosiah the Pass-
over, which was
but the figure of
the Passover,
because in all sa-
crifices the
signes have the
names of the
things which
are signified.
b He that the Le-
vites charge was
not only to mi-
nister in the
Temple, but also
to instruct the
people in the
word of God.
c As it was be-
fore the Temple
was built: there-
fore your office
only is now to
teach the people,
and to praise
God.
d 1. Cor. 13. 1, 2, 3.
e 1. Cor. 13. 1, 2, 3.
f Or, the people.
g Exhort one y^e
one to examine
themselves that
they be not vn-
worthy to eate of
the Passover.
h Ebr. I found
the bones.

i So that every one, and of all sorts, gave of that they had, a libe-
rall portion to the service of God.

m The people so much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a proverb, read Zech. 12. 11. n Which some thinke Ieremy made, wherein he lamenteth the state of the Church after this kings death,

23 And the shooters shot at the king Iosiah: then the king saide to his servants, Carry me away, for I am very sicke.

24 So his servantsooke him out of that charret, & put him in the second charret which hee had, and when they had brought him to Jerusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Jerusalem mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in the Lamentations.

26 Concerning the rest of the acts of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah reigneth Ichoahaz. 4 After Ichoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were carried away to Babel for attuning the admonitions of the Prophets, 22 and were restored againe the seventeenth yeere after by king Cyrus.

2. King. 33. 30.

Then the people of the land tooke Ichoahaz the sonne of Iosiah, and made him king in his fathers stead in Jerusalem.

2 Ichoahaz was thre and twentie yeere old when he began to reigne, and he reigned thre moneths in Jerusalem.

a For three months after the death of Iosiah, came Necho to Jerusalem, and so the plagues began which Huldah and the Prophets forewarned should come upon Ierusalem.

3 And the king of Egypt came Necho to Jerusalem, and so the plagues began which Huldah and the Prophets forewarned should come upon Ierusalem.

b To pay this as a yearly tribute, c Because he and the people turned not to God by his first plague, hee brought a new upon him, and at length rooted them out.

4 And the king of Egypt made Eliakim his brother king over Iudah and Jerusalem, and turned his name to Iehoiakim: and Necho tooke Ichoahaz his brother, and carried him to Egypt.

d. King. 24. 3. d He meant superstitious marks, which were found upon his body when he was dead:

5 Iehoiakim was fine and twenty yeere old when he began to reigne, and he reigned eleven yeere in Jerusalem, and did euill in the sight of the Lord his God.

e Which thing declared how deeply idolatry was rooted in his heart, seeing hee bore the marks in his flesh.

6 Against him came up Nebuchad-nezzar king of Babel, and bound him with chaines, to carry him to Babel.

7 Nebuchad-nezzar also carried the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

f That is, he began his reigne at eight yeere old, and reigned ten yeeres when his father was alive, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three months and ten dayes.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and that which was found upon him, behold, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 Iehoiachin was eight yeere old when he began to reigne, and he reigned three months and ten dayes in Jerusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar first and brought him to Babel, with the precious vessels of the house

of the Lord, and he made Zedekiah his brother king over Iudah and Jerusalem.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleven yeeres in Jerusalem.

12 And he did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandment of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to swear by God: and he hardened his necke, and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefs of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Jerusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and mistold his Prophets, vntill the word of the Lord arose against his people, and till there was no remedy.

17 For hee brought vpon them the King of the Caldeans, who slew their young men with the sword in the house of their Sanctuary, and spared neither young man nor virgin, ancient nor aged: God gaue all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these carried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Jerusalem, burnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him: and to his sonnes, vntill the kingdome of the Persians had rule.

21 To fulfill the word of the Lord by the mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that shee lay desolate, she kept Sabbath, to fulfill seventy yeeres.

22 ¶ But in the first yeere of Cyrus King of Persia, (when y word of the Lord spoken by the mouth of Ieremiah, was fulfilled) the Lord stirred by the spirit of Cyrus king of Persia, and he made a Proclamation to shew all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to build him an house in Jerusalem that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe up.

24. 1. God had so forewarned by his Prophet about an hundred yeres before Cyrus was borne, that Ierusalem and the Temple should bee buile againe by Cyrus his anointed: so called because God vied his seruice for a time to deliver his Church.

¶ Or, vnde.

2. King. 24. 17, 19, 20, 21, 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38.

The prayer of Manasseh, king of the Iewes.

This prayer is not
in the Hebrew, but
is translated out of
the Greek.



O Lord Almighty, God of our fathers Abraham, Iſhak, and Jacob, and of these righteous seed, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious flame, whom all doe feare, and reuerence before thy power: for the might of thy power cannot be borne, and thine anger threatening toward sinners is importable, but thy mercifull promise is unmeasurable & vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised repentance and forgiveness to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners, that they may bee saued. Thou therefore O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not sinned against thee, but thou hast appointed repentance vnto me, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens, for the multitude of mine vniustice. I am bound downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set by abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by refusing euill for me, neither condemne mee into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt saue me that am vniust, according to thy great mercy: therefore I will praise thee for ever all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for ever and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.
b He speaketh this in comparison of himselfe, and those holy Fathers which haue their commendation in the Scriptures, to that in respect of him selfe he collecteth their finnes nothing, but attributeth vnto them righteousness.

Ezra.

THE ARGUMENT.

As the Lord is mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and bee exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes, and kept them now in bondage fcutie yeeres in a strange country, among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a Deliuerer, and moued both the heart of the chiefe ruler to pittie them, and also by him punished such which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. He returned to Ierusalem the six yeere of Darius, who succeeded Cyrus, that is, about fcutie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth against the people that was in captiuitie, & restoreth them their holy vessels.

Now in the first yere of Cyrus King of Persia (that the word of the Lord, spoken by the mouth of Ieremias, might be accomplished) the Lord stirred up the spirit of Cyrus King of Persia, and hee made a proclamation throughout all his kingdomes, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me all

the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is: let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And eueryone that remaineth in any place (where hee so louerneth) let the men of his place relieve him with silver and with golde, and with habdasher, and with cagell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

e If any through poverty werenot able to returne, the Kings commission was that he should be furnished with necessities, f Which they themselves should send toward the reparacion of the Temple.

6 And

Chap. 1. 6. 23.
Ezra. 1. 1. 23.
After that hee
Darius had
Babylon.
Who promised
deliuerance
that fcutie
yeeres past,
1. 1. 11.
that is, moued
and gaue him heart.
d For he was chiefe Monarch, and had
nations vnder his dominion, which this heauen king com-
manded haue receiued of the liuing God.

g The Babylonians and Caldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre up the heart of the very infidels to help them.
 2. King. 25. 13.
 3. Chron. 36. 7.
 4. 1. 2.
 h So the Caldeans called Zerubbabel, who was the chiefe governour, so that the preeminence still remained in the house of David.

i Which served to kill the beastes that were offered in sacrifice.
 k With the Lewes that had bene kept captives in Babylon.

CHAP. II.

The number of them that returned from the captivity.

Nehem 7. 6.

1. *scilicet* 5. 7. a Meaning Judea, which was a province, that is, a country, which was infestation. b Zerubbabel was chiefe captain, and leshua the high Priest: but Nehemiah a man of great authority, went not now, but came after 64. yeeres. c This was not that Mordecai which was Esther's kinsman. d Meaning of the common people. *Or, of the Duke of Moab.*

e Which were of the posterie of Hezekiah.

6 And all they that were about them, strengthened their hands with vessels of silver, with gold, with substance, and with cattle, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Sarchabaz-nezzar had taken out of Jerusalem, and had put them in the house of his gods:

8 Even them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them unto Sarchabaz the prince of Judah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of silver, nine and twentie kettles,

10 Thirtie bowles of gold, and of silver bowles of the second sort, foure hundred and ten, and of other vessels a thousand.

11 All the vessels of gold and silver were foure thousand and foure hundredeth. Sarchabaz brought up all with them of the captivity that came up from Babel to Jerusalem.

12 Which served to kill the beastes that were offered in sacrifice.

13 With the Lewes that had bene kept captives in Babylon.

These also are the sons of the province that went up out of the captivity (whom Sarchabaz-nezzar king of Babel had caried away unto Babel) and returned to Jerusalem, and to Judah, every one unto his cite,

14 Which came with Zerubbabel, to wit, Jeshua, Sarchabaz, Seraiab, Reiaiab, Mordecai, Bilshan, Mispar, Bignai, Rehum, Baanab. The number of the men of the people of Israel was,

15 The sonnes of Paroth, two thousand, an hundred seuentie and two:

16 The sonnes of Shephatiah, three hundred seuentie and two:

17 The sonnes of Arab, seuen hundredeth and seuentie and five:

18 The sonnes of Jishua and Joab, two thousand, eight hundred and twelue:

19 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

20 The sonnes of Zattu, nine hundred and foure and fiftie:

21 The sonnes of Jaerai, seuen hundred and threescore:

22 The sonnes of Bani, fixe hundred and two and thre:

23 The sonnes of Bebai, fixe hundred and three and twentie:

24 The sonnes of Azgad, a thousand, two hundred and two and twentie:

25 The sons of Adonikam, fixe hundred threescore and fixe:

26 The sonnes of Bigvai, two thousand, and fixe and fiftie:

27 The sonnes of Abin, foure hundred and foure and fiftie:

28 The sonnes of Atrof-Bizthiab, nine and eight:

29 The sonnes of Bezai, three hundred

and three and twentie:

30 The sonnes of Jopah, an hundred and thre:

31 The sonnes of Nethum, two hundred and three and twentie:

32 The sonnes of Elibar, ninetie & fixe:

33 The sonnes of Berch-lem, an hundred and three and twentie:

34 The men of Atropah, fixe and fiftie:

35 The men of Anathoth, an hundred and eight and twentie:

36 The sonnes of Azmareth, two and fiftie:

37 The sonnes of Kirath-arim, of Chobribah, and Beroth, seuen hundred & three and fiftie:

38 The sonnes of Haramah, and Gaba, fixe hundred and one and twentie:

39 The sons of Wichmas, an hundred and two and twentie:

40 The sonnes of Berch-el, and Ai, two hundred and three and twentie:

41 The sonnes of Zeba, two and fiftie:

42 The sonnes of Bagdis, an hundred and fixe and fiftie:

43 The sonnes of the other Elam, a thousand, and two hundred, and foure and fiftie:

44 The sonnes of Harim, three hundred and twenty:

45 The sonnes of Lod-hadid, and Ono, seuen hundred and fixe and twentie:

46 The sonnes of Jericho, three hundred and fixe and fiftie:

47 The sonnes of Sarnaah, three thousand fixe hundred and thre:

48 The rest of the sonnes of Judah, of the house of Josaphat, nine hundred seuentie and thre:

49 The sonnes of Immer, a thousand and two and fiftie:

50 The sons of Pasfur, a thousand two hundred and seuen and fiftie:

51 The sonnes of Parim, a thousand and seuentene.

52 The Levites: the sonnes of Jeshua, and Kadmiel, of the sonnes of Hodaviah, seuentie and foure.

53 The singers: the sonnes of Asaph, an hundred and eight and twentie.

54 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Ahub, the sonnes of Hatita, the sonnes of Shobab, all were an hundred and nine and thre:

55 The Benjaminites: the sonnes of Ziba, the sonnes of Ahupha, the sonnes of Labbaath,

56 The sonnes of Keros, the sonnes of Shaba, the sonnes of Badon,

57 The sonnes of Lebanaah, the sonnes of Hagabah, the sonnes of Akub,

58 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

59 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiaiah,

60 The sonnes of Rey, the sonnes of Arkobah, the sonnes of Azbam,

61 The sonnes of Azza, the sonnes of Palesah, the sonnes of Beiaf,

62 The sonnes of Anah, the sonnes of Neumim

f That is, inhabitants: for so this word (sam) signifies when it is ioyned with the names of places.

g Before, he had declared the tribes of Issachar and Benjamin, and now cometh to them of Levi, and Benjamin, which were the Priests.

† The Levites.

† The singers.

† The Porters.

h So called, because they were given to the Temple, to cut wood and burn water, for the use of the sacrifices, and I came out of Gibeon, which were appointed to this use by Josaphat, 2. Chron. 23. 3.

Menin, the sonnes of Sephusin,
51 The sonnes of Bakbuk, the sonnes of
Nakpa, the sonnes of Barhur,
52 The sonnes of Bazuth, the sonnes of
Shebda, the sonnes of Barba,
53 The sonnes of Barcos, the sonnes of
Silara, the sonnes of Tamarah,
54 The sonnes of Barzil, the sonnes of
Batipha,
55 The sonnes of Salomons servants:
the sonnes of Sotai, the sonnes of Sophe-
rerh, the sonnes of Peruba,
56 The sonnes of Jaalab, the sonnes of
Darkon, the sonnes of Siddei,
57 The sonnes of Shephatiah, the sonnes of
Hattil, the sonnes of Bochereth Hazzib-
baim, the sonnes of Ami.

58 All the Serbinims, and the sonnes of
Salomons servants were three hundred
nineteen and two.

59 And they went up from Telmelah,
and from Telbarsha, Gerub, Addan, and
Jimmer, but they could not discern their fa-
thers house, and their seed, whether they
were of Israel.

60 The sonnes of Delatah, the sonnes of
Tobiah, the sonnes of Bekoda, five hundred
and two and sixtie.

61 And of the sonnes of the Priestes, the
sonnes of Abasiah, the sonnes of Coz, the
sonnes of Baryllal: which tooke of the
daughters of Baryllal the Gileadite to
wife, and was called after their name.

62 These sought their writing of the ge-
nealogies, but they were not found: there-
fore were they put from the Priesthood.

63 And ¹ Elisabha said unto them, that
they should not eate of the most holy thing,
till there rose up a Priest with ² Arim and
Thummin.

64 The whole Congregation together
was two and fourtie thousand, three hundred
and threescore.

65 Besides their servants & their maydes:
of whom were seven thousand, three hundred
and seven and thirtie: and among them
were two hundred singing men and singing
women.

66 Their horses were seven hundred and
fifty and thirtie: their mules two hundred
and fiftie and fourtie:

67 Their camels four hundred and fiftie
and thirtie: their asses, five thousand seven
hundred and twenty.

68 And certaine of the chiefe fathers,
when they came to the house of the Lorde,
which was in Jerusalem, they offered wil-
lingly for the house of God, to set it up upon
his foundation.

69 They gaue after their abilitie unto
the treasure of the worke, even one and three-
score thousand ^a diammes of golde, and five
thousand ^a pieces of silver, and an hundred
Priests garments.

70 So the Priestes and the Levites, and
a certaine of the people, and the singers, and
the porters, and the Serbinims dwelt in
their cities, and all Israel in their cities.

to the Lords. 7 They prepare for the Temple, 11
And sing unto the Lord.

And ¹ when the ² twentieth month was
come, and the children of Israel were in
their cities, the people ascribed themselves
as one man unto Jerusalem.

2 Then stood up Iehua the sonne of
Jozadak, and his brethren the Priestes, and
Zerubbabel the sonne of Shealtiel, and his
brethren, and builded the Altar of the God
of Israel, to offer burnt offerings thereon,
as it is written in the Lawe of Moyses, the
man of God.

3 And they set the Altar upon ³ his bases
(for feare was among them, because of the
people of those countreys) therefore they of-
fered burnt offerings thereon unto the Lord,
even burnt offerings in the morning, and at
even.

4 They kept also the feast of the Taber-
nacles, as it is written, and the burnt offe-
ring ⁴ daily, by number according to the cus-
tome day by day,

5 And afterward ⁵ the continuall burnt
offering, both in the new monthes and in all
the feast dayes that were consecrate unto the
Lord, and in all the oblations willingly of-
fered unto the Lord.

6 From the first day of the twentieth mo-
neth began they to offer burnt offerings un-
to the Lord: but the foundation of the Tem-
ple of the Lord was not layd.

7 They gaue money also unto the ma-
sons, and to the workemen, and meate and
drinke and oyle unto them of Shilon and of
Tyus to bring them Cedar wood from Le-
banon to the sea vnto Japho, according to
the graunt that they had of Cyrus King of
Persia.

8 And in the second yeeare of their com-
ming unto the house of God in Jerusalem in
the second month began Zerubbabel the
sonne of Shealtiel, and Iehua the sonne of
Jozadak, and the remnant of their brethren
the Priestes and the Levites, and all they
that were come out of the captivity vnto Je-
rusalem, and appointed the Levites from
twenty yere olde and above, to set forward
the worke of the house of the Lord.

9 And Iehua ⁶ stood with his sonnes,
and his brethren, and Rabinel with his
sonnes, and the sonnes of Judah together to
set forward the workemen in y⁷ house of God,
and the sonnes of Benadab with their sons,
and their brethren the Levites.

10 And when the builders layd the foun-
dation of the Temple of the Lord, they ap-
pointed the Priestes in their apparell with
trumpets, and the Levites the sonnes of
Alaph with Cymbals, to praye the Lord,
after the ordinance of David King of Is-
rael.

11 Thus they sang when they gaue praise,
and when they gaue thanks unto the Lord,
For hee is good, for his mercy endureth for-
euer toward Israel. And all the people shou-
ted with a great shout, when they prayd
the Lord, because the foundation of the house
of the Lord was layd.

12 Many also of the Priestes and the Le-
uites and the chiefe of the fathers, ancient
men,

i Which came
of them that Sa-
lomon had ap-
pointed for the
worke of the
Temple.

k Of him is
made mention,
1 Sam. 17. 27,
and 19. 13. & be-
cause the Priests
office was had in
contemp, these
would haue
changed their
esse by their
name, and so by
Gods iust iudge-
ment lost both
the estimation of
the world, and
the dignitie of
their office.

l This is a Chal-
deisme, and sig-
nifieth him that
hath authoritie
ouer others.

m Reade Exod.,
28. 30.

n Which mount
to our money
348. 6. li. 1. 3. sh.
4. d. referring y^e
French crowne
22. 6. shil. 4. d. for
the dramme is
the eight part of
an ounce, & the
ounce, the eight
part of a marke.

o Which are
called mina, and
containe a piece
two markes: fo
5000. mina
make 500000.
frankes, which
mount to our
money 69666. li.
13. shil. 4. d. fo
that the whole
summe was
94493. li. 6. shil.
8. d.

1. 6. sh. 5. 47.
a Called Tishri,
which answereth
to our September,
and part
of October.
b Meaning ne-
phew: for he
was the sonne of
Pedaiash, reade
1. Chron. 3. 19.
c In the place
where Salomon
had placed it.

Exod. 23. 16.

d That is, after
the feast of Ta-
bernacles.

|| Or, Ioppo.

e Which mo-
neth contene
part of April and
part of May: for
in the meane
season they had
provided for
things necessary
for the worke,
f They gaue
them exhortati-
ons, and encour-
aged every man
forward in the
worke.

1 Chron. 16. 7. 8.

CHAP. III.

1 They builde the Altar of God, 6 They offer

The building hindered.

Ezra.

Rehums accusation.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautiful than the first: meaning the spirituall Temple, which are the members of Christes body.

men which had seene the first house, (when the foundation of this house was layd before their eyes) & wept with a loud voice, and many shouted aloud for joy,

13 So that the people could not discern the sound of the shout for joy, from the noise of the weeping of the people: for the people shouted with a loud cry, and the people was heard afarre off.

CHAP. IIIII.

2 The building of the Temple was hindered, and how.
11 Letters to Artaxerxes, and the answers.

11 **U**NTO the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said unto them, Wee will build with you: for wee seeke the Lord your God, as ye doe, and wee have sacrificed unto him, since the time of Aharabaddon King of Assur, which brought vs by hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel, layd unto them, It is not for you, but for vs to builde the house unto our God: for wee our selves together will build it unto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Therefore the people of the land & discouraged the people of Judah, and troubled them in building,

5 And they hired counsellors against them, to hinder their deuter, all the dayes of Cyrus king of Persia, even untill the reigne of Darius King of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of Artabastate, Mithredath, Tabeel, & the rest of their companions wrote when it was peace, unto Artabastate King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehums the chanceller, and Shimshai the Scribe wrote a letter against Jerusalem to Artabastate the King, in this sort.

9 Then wrote Rehums the chanceller, and Shimshai the Scribe, and their companions, Dinaith, and Appharabate, Tarpasait, Appharait, Archate, Babelait, Shushanchate, Debaire, Elimate,

10 And the rest of the people whome the great and noble Ahasuerus brought over and set in the cities of Samaria, and other that are beyond the River and Cheeneth.

11 This is the copie of the letter that they sent unto King Artabastate, THE SERVANTS the men beyond the River and Cheeneth, salute thee.

g Some think it was Saneherib, but rather Salmassar, h To wit, Euphrates, & he meant in respect of Babel, i They dwelt beyond it, i Which were a certain people & envied the Jewes.

12 Be it knowne unto the King, that the Jewes which came up from thee to vs, are come unto Jerusalem (a citie rebellious and wicked) and build, and lay the foundations of the wallles, and have toryed the foundations.

13 Be it knowne now unto the king, that if this citie be built, and the foundations of the wallles layd, they will not give tolle, tribute, nor custome: so shalt thou hinder the Kings tribute.

14 Now therefore because we have bin brought up in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause have wee sent and certified the King,

15 That one may search in the booke of the Chyonicles of thy fathers, and thou shalt finde in the booke of the Chyonicles, and percieve that this citie is rebellious and noysome unto Kings and provinces, and that they have moved sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie bee builded, and the foundation of the wallles layd, by this means the portion beyond the River shall not be thine.

17 The King sent an answer unto Rehums the Chanceller, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the River, Shelam, and Chereb.

18 The letter which yee sent unto vs, hath bene openly read before me,

19 And I have commanded and they have searched, and founde, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 These have bene mighty Kings also over Jerusalem, which have ruled over all beyond the River, and tolle, tribute, and custome was given unto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I have given another commandement.

22 Take heed now that ye faile not to do this: why should damage grow to hurt the King?

23 When the copie of King Artabastates letter was read before Rehums & Shimshai the Scribe, and their companions, they went up in all the haste to Jerusalem unto the Jewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Jerusalem, and did stay unto the second yeere of Darius King of Persia.

CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tattai. 6 H letters to Darius.

1 **T**HEN Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied unto the Jewes that were in Judah, and Jerusalem, in the name of the God of Israel, even unto them.

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose,

k Meaning, the gifts that are went to beginn to Kings when they passe by any country.

† Ebr. in the Chalde, We have eaten the salt of the Palace,

l Some read for Shelam, salutation or greeting. m Called also Cheeneth, as verſe 10.

n Not altogether: for the Prophets exhorted them to continue, but they vied lesse diligence because of the troubles.

† Or, Haggum. Hagg. i. r. s. d. r. b. i.

a Which encouraged them to go forward, and accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as verse 10.
c His favour and the spirit of strength,

arose, and began to build the house of God at Jerusalem; & with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the river, and Serberboznai and their companions, and sayde thus unto them, Altho hath given you commandement to build this house, and to lay the foundations of these wals?

4 ¶ Then sayd wee unto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was upon the Elders of the Jewes, that they could not cause them to cease, till the matter came to Darius; and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the River, and Serberboznai and his companions, Apharhache, (which were beyond the River) sent unto king Darius.

7 They sent a letter unto him wherein it was written thus, VNTO DARIUS the king, all peace.

8 We it knowen unto the king, that wee went into the Prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layde in the wals, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and said unto them thus, Altho hath given you commandement to build this house, and to lay the foundation of these wals?

10 Wee asked their names also, that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and sayde, Wee are the seruants of the God of heauen and earth, and builde the house that was built of old and many yeeres agoe, which a great king of Israel builded, and founded it.

12 But after that our fathers had prouoked the God of heauen unto wrath, he gaue them ouer into the hand of Nebuchadnezar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue unto Babel.

13 But in the first yeece of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezar tooke out of the Temple that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them unto one Shefthazzar by his name, whom he had made captaine.

15 And he sayd vnto him, Take these vessels & go thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Shefthazzar, and layde the foundation of the house of God, which is in Jerusalem, and since that time euen until now, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the king, let there bee search made in the house of the kings treasures, which is therein Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Jerusalem, and let the king send his intnde concerning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of unleavened bread.

Then king Darius gaue commandement, and they made search in the library of the treasures, which were there layd up in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yeece of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem, Let the house be built, euen the place where they offered sacrifices, and let the wals thereof be ioyned together: let the height thereof be threescor cubites, and the breadth thereof threescor cubites.

4 There be orders of great stones, and one order of timber, and let the expenles bee giuen of the Kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let him goe into the Temple that is in Jerusalem to his place, & put them in the house of God.

6 Therefore Tatnai captaine beyond the river, and Serberboznai, (and their companions Apharhache, which are beyond the river) be ye farre from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Jewes and the Elders of the Jewes may build this house of God in his place.

8 For I haue giuen a commandement what yeshall do to the Elders of these Jewes for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the river, there bee continually expenles giuen vnto these men that they cease not.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee young bullockes, or rammes, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Jerusalem, that there bee no fault.

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoener shall alter this sentence, the wood shall bee pulled downe from his house, and shall bee set vp, and hee shall bee hanged thereon.

¶ A 2 and

g Meaning, in the library, or places where lay the registers, or records of times.

1. Esdr 6, 21.
† Ebr house of books.

a Wherein were the aces of the kings of Medes and Persians.

Or, yewis, or sinnes.
Or, marble.

b Meaning, Zerubbabel, to whom he giueth charge.

c Meddle not with them, neither hinder them

d For lacke of money.

Or, marble,

d To wit Salomon.

1. King. 6, 3.
2. Chron. 3, 2.
3. King. 24 12.
and 35, 9.

e Reade Chap. 1, 3.

f Read Chap. 1, 8.

and his houſe ſhall bee made a dunghill for this.

a Who hath appointed that place to have his name called vpon there,
a. Eſdr. 7. 1.

12 And the God that hath cauſed his Name to dwell there, deſtroy all kings and people that put to their hands to alter, and to deſtroy this houſe of God, which is in Ieruſalem. If Darius haue made a decreet, let it be done with ſpeede.

13 ¶ Then Artaſtaſtes the captaine beyond the riuer, & ſerthar Bozant and their companions, according to that which Darius had ſent, ſo they did ſpedily.

f Whom God ſtirred vp to aſſure them that he would giue their worke good ſucceſſe.

14 So the Elders of the Iewes builded, & they proſpered by the prophelying of Hagai the Propher, and Sacharab the ſonne of Ido, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commandement of Cyrus and Darius, and Artabhaſte king of Perſia.

g That is the twelfth moneth, and containeth part of February, & part of March.
h And the two and fourtieth after the fiſt returne.

15 And this houſe was finiſhed the thirde day of the moneth Aſar, which was the fiſt yeere of the reigne of king Darius.

16 ¶ And the children of Iſrael, & prieſts, and the Leuites, and the reſidue of the children of the captiuitie, kept the dedication of this houſe of God with ioy.

17 And offered at the dedication of this houſe of God an hundred bullockes, two hundred rammes, foure hundred lambes, and twelue goates, for the ſlme of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Prieſts in their order, and the Leuites in their conſeſ, ouer the ſeruice of God in Ieruſalem, as it is written in the booke of Moſes.

Num. 3. 6. and 8. 9.

19 And the children of the captiuitie kept the paſſeouer on the fourteenth day of the fiſt moneth.

20 ¶ For the Prieſts and the Leuites were purged all together, and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

i Which were of the heathen, and forſaked their idolatrie to worſhip the true God.
k Meaning, Darius, who was king of the Medes, Perſians, and Affyrians.
l Eſdr. 10. ſeruenten ſeven bands.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had ſeparated themſelues vnto them, from the ſitthins of the heathen of the land, to ſerke the Lord God of Iſrael, diſcete.

22 And they kept the feaſt of vnleauened bread ſeven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of Affyr vnto them, to ſe encourage them in the worke of the houſe of God, euen the God of Iſrael.

CHAP. VII.

1 By the command. ment of the king, Ezra and his companions come to Ieruſalem. 27 His giueth ſhankeſte to God.

a The Hebrewes write that diuers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Emperors of Rome.

N Owe after theſe things in the reigne of Artabhaſte king of Perſia, was Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Iſakab,

2 The ſonne of Shaſſum, the ſonne of Zabol, the ſonne of Abitub,

3 The ſonne of Amarta, the ſonne of Azariah, the ſonne of Seratorb,

4 The ſonne of Zerahab, the ſonne of Azab, the ſonne of Bukki,

5 The ſonne of Abiſhna, the ſonne of

Bithrebas, the ſonne of Eleazar, the ſonne of Aaron, the chiefe Prieſt.

6 ¶ This Ezra came vp from Babel, and was a ſcribe prompt in the lawe of Moſes, which the Lord God of Iſrael had giuen, and the king gaue him all his requiſt according to the hande of the Lord his God, which was vpon him,

b Ezra deduced his kintred, till he came to Aaron, to proue that he came of him.
c Hee ſheweth herewhat a ſcribe he was, who had charge to write the Law, and to expoſund it: whom Marke calleth a ſcribe, Marke 1. 28. Matthew and Luke call him a Lawyer, or Doctor of the Lawe, Matth. 23. 35. Luke 10. 35.

7 And there went by certeine of the children of Iſrael, and of the Prieſts, and the Leuites, and the ſingers, and the poſters, and the Artithims vnto Ieruſalem, in the ſeuenth yeere of king Artabhaſte.

8 And hee came to Ieruſalem in the fiſt moneth, which was in the ſeuenth yeere of the king.

9 For vpon the fiſt day of the fiſt moneth began hee to goe vp from Babel, and on the fiſt day of the fiſt moneth came hee to Ieruſalem, according to the good hande of his God that was vpon him.

10 For Ezra had prepared his heart to ſerke the Lawe of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artabhaſte gaue vnto Ezra the Prieſt and ſcribe, euen a writer of the wordes of the commandements of the Lord, and of his ſtatutes ouer Iſrael.

d That contained part of Iuly and part of Auguſt.
e Of king Darius.

12 ARTHASHASTE king of kings to Ezra the Prieſt and perfect ſcribe of the Lawe of the God of heauen, and to Chemerth.

13 I haue giuen commandement, that euerie one that is willing in my kingdome of the people of Iſrael, and of the Prieſts, and Leuites, to goe to Ieruſalem with thee, ſhall goe.

f Some take him for the name of a people, ſome for time or conuenance, meaning that the king willed him long life.

14 Therefore art thou ſent of the king and his ſeru counſellers, to inquire in Iudab and Ieruſalem, according to the Lawe of thy God, which is in thine hand,

g Which remained as yet in Babylon. & had not returned with Zerubbabel.

15 And to carie the ſiluer and the golde, which the king and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Ieruſalem)

h To examine who liued according to the Law.
i Whereof thou art expert,

16 And all the ſiluer and golde that thou canſt finde in all the Province of Babel, with the free offering of the people, and that which the Prieſts offer willingly to the houſe of their God which is in Ieruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offerings: and thou ſhalt offer them vpon the altar of the houſe of your God, which is in Ieruſalem.

18 And whatſoener it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer and golde, doe yet according to the will of your God.

k As ye know beſt mayeſt thou to Gods glory,

19 And the beſtells that are giuen thee for the ſeruice of the houſe of thy God, thoſe deliver thou before God in Ieruſalem.

20 And the reſidue that ſhalbe needefull for the houſe of thy God, which ſhall be meet for thee to beſtow, thou ſhalt beſtow it out of the kings treaſure houſe,

21 And I king Artabhaſtes haue giuen

com.

1 Which was the river Euphrates, and they were beyond it in respect of Babylon.

† *Ezr. i. 1.*
m *Reade i. Kin. 7. 16 and 3. Chron. 3. 10.*

n This declarereth that the fear of Gods judgements caused him to vfe this liberaltie, and not the love that hee bare to Gods glory, or affection to his people.

o He gave Ezra full authoritie to reduce all things according to the word of God, and to punish them that refused and would not obey.

p Thus Ezra gave God thanks for that hee gave him to good success in his affairs by reason of the king.

commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heaven shall require of you, that it be done incontinently.

22 Unto an hundredth talents of silver, unto an hundredth measures of wheat, and unto an hundredth baths of wine, and unto an hundredth baths of oyle, and salt without stinting.

23 Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should hee bee wroth against the Realme of the king and his children.

24 And we certifie you, that upon any of the Priests, Levites, singers, porters, Scribes, or ministers in this house of God, there shall no countour lay upon them toll, tribute nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) let Judges and arbiters, which may iudge all the people that is beyond the River, even all that know the Law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the kings law, let him have iudgement without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which looeth pur in the kings heart, to beautifie the house of the Lord that is in Jerusalem.

28 And hath inclined mercy toward mee, before the king and his counsellors, and before all the kings mightie Princes, and I was comforted by the hand of the Lord my God, which was upon mee, and I gathered the chiefs of Israel to goe up with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duties. 31 What they did when they came to Ierusalem.

These are now the chiefe fathers of them and the genealogie of them that came up with mee from Babel, in the reign of king Artaxerxes.

2 Of the sonnes of Binehas, Serthou: of the sonnes of Ichamar, Daniel: of the sonnes of Daudi, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth and fiftie.

4 Of the sonnes of Bhabath Boab, Eliehoai, the sonne of Zerabiah, and with him two hundredth males.

5 Of the sonnes of Shechaniah, the sonne of Zabziel, and with him, three hundredth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonatham, and with him fiftie males.

7 And of the sonnes of Elam, Jeshalah, the sonne of Athaliah, and with him twenty males.

8 And of the sonnes of Shryphath, Ze-

badiah the sonne of Michael, and with him fourty male.

9 Of the sonnes of Joab, Obadiab the sonne of Jehiel, and with him two hundredth and eightene males.

10 And of the sonnes of Shelemiah the sonne of Josaphab, and with him an hundredth and thiercyte males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Toganan the sonne of Hakkanan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eliphelet, Jehiel and Sheumath, and with them thiercyte males.

14 And of the sonnes of Bigvai, Uthai, and Zabbud, and with them twenty males.

15 And I gathered them to the River that goeth toward Ahava, and there abode wee three dayes: then I blessed the people, and the Priests, and found there none of the sonnes of Lem.

16 Therefore sent I to Elizer, to Arid, to Shemariah, and to Elnathan, and to Jarib, and to Elnathan, and to Sarban, and to Zechariah, and to Meshullam the chiefe and to Zechariah, and to Elnathan, men of understanding,

17 And I gave them commandment, to Iddo the chiefe at the place of Galphila, and I told them the wordes that they should speake to Iddo, and to his brethren the Serthims at the place of Galphila, that they should cause the ministers of the house of our God to come unto us.

18 So by the good hand of our God, which was upon us, they brought us a man of understanding of the sonnes of Zabai the sonne of Luit the sonne of Israel, and Sherebia with his sonnes and his brethren, even eightene.

19 Also Vashabiah, and with him Jeshalah of the sonnes of Serai, with his brethren and their sonnes twenty.

20 And of the Serthims, whom Daudi had let, and the Princes for the service of the Levites, two hundredth and twentie of the Serthims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that wee might humble our selves before our God, and seeke of him a right way for us, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe us against the enemy in the way, because wee had spoken to the king, saying, The hand of our God is upon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of us.

24 Then I separated twentie of the chiefs of the Priests, Sherebiah, and Vashabiah, and ten of their brethren with them.

25 And weighed them silver and the gold, and the vessels, even the offering of the

b That came to goe with Ezra.

c To that place of Euphrates, where Ahava the River entrencheth into it, looks 1. *Ezra. 8. 41.*

d He was the chiefe that taught there the Law of God unto the Levites. *† Ezr. put words in their mouth.*

e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to

humble the body to the spirit, which must proceed of the heart lively touched, or else is but hypocrisie. g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to give an occasion to others to thinke that he did doubt of Gods power.

14. *Ar. 8. 39.*

a Reade Chap. 7. 1.

h Or, captains of Mesh.

The Leuites charge.

Ezra,

Ezras confession and prayer.

h Reade 1. Kings
9. 14.

i Reade Chap.
2. 69.

k This declared
that their jour-
ney was full of
danger, and yet
God deliuered
them according
to their prayer.

l This was a to-
ken of a good
conscience, and
of his integritie,
that he would
haue witness
of his fidelitie.

Ezra 8. 57.

a From the time
they came home
vnder Zerubba-
bel untill y^e com-
ming of Ezra,
they had degene-
rate contrary to
the Law of God,
& married where
it was not law-
full, Deut. 7. 3.

the house of our God, which the king and his
counsellors, and his princes, and all Israel
that were present had offered.

26 And I weighed vnto their hand six
hundred and thirtie talents of silver, and in
silver vessel, an hundred talents, and in gold
an hundred talents :

27 And twenty basins of gold, of a thou-
sand pannes, and two vessels of shining
brasse very good, and precious as gold.

28 ¶ And I said vnto them, Ye are con-
secrate vnto the Lord, and the vessels are con-
secrate, and the gold and the silver are seer-
ly offered vnto the Lord God of your fa-
thers.

29 Watch yee, and keepe them untill yee
weigh them before the chiefe Priests, and
the Leuites, and the chiefe fathers of Israel
in Jerusalem in the chambers of the house of
the Lord.

30 So the Priests and the Leuites recei-
ued the weight of the silver and of the golde,
and of the vessels to bring them to Jerusalem,
vnto the house of our God.

31 ¶ Then we departed from the River
of Ahava on the twelfth day of the first mo-
neth, to go vnto Jerusalem, and the hand of
our God was vpon vs, and deliuered vs
from the hand of the enemy, and of such as
layd^e wait by the way.

32 And we came to Jerusalem, and abode
there three dayes.

33 And on the fourth day was the silver
weighed, and the golde and the vessels in the
house of our God by the hand of Merimoth
the sonne of Uriah the Priest, and with him
was Eleazar the sonne of Phinehas, and
with them was Iobabab the sonne of Iehusha,
and Moabiah the sonne of Binui the Le-
uites.

34 By number and by weight of every
one, and all the weight was written at the
same time.

35 Also the children of the captiuitie,
which were come out of captiuitie, offered
burnt offerings vnto the God of Israel,
twelue bullockes for all Israel, ninetie and
six rammes, twenty and seven lambes, and
twelue hee goats for sinne: all was a burnt
offering of the Lord.

36 And they deliuered the kings commi-
ssion vnto the kings officers, and to the cap-
taines beyond the River: and they promoted
the people, and the house of God.

CHAP. IX.

¶ Ezra complaineth on the people that had turned
themselves from God, and married with the Gentiles.
5 He prayeth vnto God.

W^Hen^e as these things were done, the
rulers came to mee, saying, The peo-
ple of Israel, and the Priests and the Le-
uites are not separated from the people of
the lands (as touching their abominations)
to wit, of the Canaanites, the Hittites, the
Perizzites, the Jebusites, the Ammonites,
the Moabites, the Egyptians, and the A-
moorites.

2 For they haue taken their daughters
to themselves, and to their sonnes, and they

haue mixed the holy seed with the people of
the lands, and the hand of the^e princes and
rulers haue bene chiefe in this trespass.

3 But when I heard this saying, I rent
my clothes and my garment, and I plucked off
the haire of mine head, and of my beard, and
late downe^e astonished.

4 And there assembled vnto mee all that
feared the words of the God of Israel, be-
cause of the transgression of them of the cap-
tiuitie. And I late downe astonished until the
evening sacrifice.

5 And at the evening sacrifice I arose vp
from mine heavinesse, and when I had rent
my clothes and my garment, I fell vpon my
knees, and I spread our mine hands vnto the
Lord my God,

6 And said, O my God, I am confoun-
ded and ashamed to lift vp mine eyes vnto
thee, my God: for our iniquities are increa-
sed ouer^e our head, and our trespass is grow-
en vp vnto^e the heauen.

7 From the dayes of our fathers haue
we bene in a great trespass vnto this day,
and for our iniquities haue wee, our kings,
and our priests bene deliuered into the hand
of the kings of the lands, vnto the sword, in-
to captiuitie, into a yoke, and into confusion
of face, as appeareth this day.

8 And now for a little space, grace hath
bene shewed from the Lord our God, in cau-
ting a remnant to escape, and in giuing vs a
passe in his holy place, that our God may
light our eyes, and giue vs a little restuing
in our Ierusalem.

9 For though wee were bondmen, yet our
God hath not forsaken vs in our bondage,
but hath inclined mercy vnto vs in the sight
of the kings of Persia, to giue vs life, and to
erect the house of our God, and to redresse the
desolate places thereof, and to giue vs a wall
in Iudah and in Jerusalem.

10 And now, our God, what shall wee say
after this? for wee haue forsaken thy Com-
mandements,

11 Which thou hast commanded by thy
seruants the Prophets, saying, The^e land
whereunto ye goe to possesse it, is an vncleane
land, because of the filthinesse of the people
of the lands, which by their abominations,
and by their uncleannesse haue filled it from
corner to corner.

12 Now therefore shall yee not giue your
daughters vnto their sonnes, neither shall yee
take their daughters vnto your sonnes, nor
seeke their peace: as I was for ever, that ye
may be strong and eat the goodnesse of the
land, and leaue it for an inheritance to your
sonnes for ever.

13 And after all that is come vpon vs for
our enill deeds, and for our great trespasses,
(seeing that thou our God hast staied vs from
being beneath^e for our iniquities, and hast
giuen vs such deliurance.)

14 Should we returne to breake thy com-
mandements, and to yne in assistance with the
people of such abominations? wouldst not
thou be angry towards vs till thou hadst con-
sumed vs, so that there should bee no remnant
nor any escaping?

15 O Lord God of Israel, thou art iust, for
we.

b That is, the
gouernours and
the chiefe begin-
ners hereof.

c As one doubt-
ing whether
God would con-
tinue his bene-
fits towards vs,
or else destroy
this which he
had begun.
Exod. 29. 19.
num. 28. 34.

d That is, we
are drowned in
sinne.

e They fo extend
that they cannot
growe greater.
f In giuing vs a
restuing place, it
is a similitude
of them that
remaine still in
place, which
imite nailes to
hang things vpon,
Ila. 22. 1.

Exod. 23. 35.
and 34. 12, 15.
16. deui. 7. 23.

Deut. 23. 6.

g Hast not ve-
terely cast vs
downe, and do-
stroyed vs for
our sinnet, Deu.
28. 13.

^a He sheweth that God is just in punishing his people, and yet mercifull in referring a residue to whom he sheweth favour.

we have been^a referred to escape, as appeareth this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

C H A P. X.

^a The people repent and turne, and put away their fringe wines.

^a Esdr. 8. 90. ^a He confessed his finnes and the finnes of the people.

Wiles^a Ezra prayed thus, and^a confessed himselfe weeping, and falling downe before the house of God, there assembled unto him of Israel a very great Congregation of men and women, and children: for the people wept with a great lamentation.

^b Meaning, that God would receive them to mercy.

2 Then Shebaniab the sonne of Iehiel one of the sonnes of Elam, answered, and saide to Ezra, We have trespassed against our God, and have taken strange wines of the people of the land, yet now there is^b hope in Israel concerning this.

^c Which are strangers & married contrary to the law of God.

3 Now therefore let vs make a covenant with our God, to put away^c all the wines, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandments of our God, and let it be done according to the Law.

^d Because God hath given thee authority, and learning to persuade the people hither, and to command them,

4 Arise: for the matter^d is longerth unto thee: we also will be with thee: bee of comfort, and doe it.

^e Esdr. 9. 1.

5 Then arose Ezra, and caused the chiefe Priests, the Levites, and all Israel to swear, that they would doe according to this word. So they sware.

6 And Ezra rose up from before^e the house of God, and went into the chamber of Jobanan the sonne of Elashib: hee went thither, but hee did eat neither bread, nor drinke water: for hee mourned because of the transgression of them of the captivitie.

^f Iste, sonnes of the captivitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, unto^f all them of the captivitie, that they should assemble themselves unto Ierusalem.

^g Or, condemned.

8 And whosoever would not come with-in these dayes according to the counsell of the Princes and Elders, all his substance should bee^g forfeit, and hee should bee separate from the Congregation of them of the captivitie.

^h Which continued part of November and part of December.

9 Then all the men of Iudah & Benjamin assembled themselves unto Ierusalem within three dayes, which was the twentieth day of the ninth month, and all the people late in the street of the house of God, trembling for this matter, and for the^h raine.

ⁱ For the season was given to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

10 And Ezra the Priest stood up and said unto them, We have transgressed, and have taken strange wines, to increase the trespass of Israel.

^j Ye have laid one sinne vpon another.

11 Now therefore^j give praye unto the Lord God of your fathers, and doe his will, and separate your selves from the people of the land, and from the strange wines.

^k Reads Iosha. 7. 14.

12 And all the Congregation answered, and said with a loud voyce, So will we doe according to thy words unto vs.

13 But the people are many, and it is a

rairie weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that have offended in this thing.

14 Let our rulers stand thereforeⁱ before all the Congregation, and let all them which have taken strange wines in our cities, come at the time appointed, and with them the Elders of every citie, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Jonathan the sonne of Abih-el, and Jahaziah the sonne of Tiknah over this matter, and Bethullam, and Sabberthai the Levites helped them.

16 And they of the captivitie did so, and departed, even Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, and late downe in the first day of the tenth month to examine the matter.

17 And untill the first day of the first month they were finishing the businesse with all the men that had taken strange wines.

18 And of the sonnes of the Priests there were men found, that had taken strange wines: to wit, of the sonnes of Iesua, the sonne of Iozabad, and of his brethren, Maasiah, Alishzer, and Jarib, and Gedaliah.

19 And they gave^k their hands that they would put away their wines, and they that had trespassed, gave a examine for their trespass.

20 And of the sonnes of Immer, Donan, and Jehadiah.

21 And of the sonnes of Harim, Maasiah, and Eliab, and Shemaiab, and Iehiel, and Azizab.

22 And of the sonnes of Bashaer, Elionai, Maasiah, Ithmael, Aithaniel, Iozabad, and Elashab.

23 And of the Levites, Iozabad, & Shimeel, and Kelalah (which is Keliah) Perabiah, Judah, and Elizer.

24 And of the singers, Elashib. And of the porters, Shalum, and Talem, and Uri.

25 And of^l Israel of the sonnes of Baruch, Ramtah, and Iestiah, and Balchiah, and Hamin, and Eleazar, and Balchiah, and Benaiab.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Eliab.

27 And of the sonnes of Zattu, Elionai, Elashib, Mattaniah, and Jeremoth, and Zabad, and Aiza.

28 And of the sonnes of Bebai, Iehobanan, Hananiah, Zabbai, Aithai.

29 And of the sonnes of Bani, Meshulam, Baluch, and Adajah, Iahub, and Sheel, Jeremoth.

30 And of the sonnes of^m Pahath Moab, Adna, and Chelab, Bmaiah, Baasiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Elizer, Ithiah, Balchiah, Shemaiab, Shimon, and Beniamin, Baluch, Shamariah.

32 Of the sonnes of Bashaer, Mattaniah, Mattataab, Zabad, Eliphelet, Jeremai, Manasseh, Shemei.

^k They went to the chiefe cities, to sit on this matter, which was three months in finishing.

^l As a token that they would keepe promise and do it.

^m Meaning of the common people: for before he spake of the Priests and Levites.

ⁿ Or, the captaine of Moab.

34 Of the sonnes of Bani, Gabael, Amram, and Eli.
35 Banaiab, Bediab, Cheslubb,
36 Laniab, Berinorab, Eliashib,
37 Marthanah, Marthanah, and Taaan,
38 And Baniab, and Benui, Shmet,
39 And Shlemiah, and Nathan, and Abalah,
40 Bathanadabai, Shaphai, Sharai,

41 Azareel, and Shlemiah, Shema-
riah,
42 Shallum, Amariab, Ioseph.
43 Of the sonnes of Zerbo, Iziel, Bar-
tebiab, Zabad, Sebina, Jadau, and Iori, Be-
naiab,
44 All these had taken strange wives :
and among them were women that had
children.

n Which also were made illegitimate, because the marriage was unlawful.

Nehemiah.

THE ARGUMENT.

God doth in all ages and at all times set up worthy persons for the commoditie and profit of his Church, as now within the compasse of leuentic yeeres he raised up diuers excellent men for the preferuation of his people, after the returne from Babylon : as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion : and the third builded up the wals, deliuered the people from oppression, and provided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem,
5 Hee confesse the finnes of the people, and prayeth God for them.

He wordes of Nehemiah, the sonne of Hachaniab. In the month of Chislen, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani one of my brethren, hee and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they saide vnto mee, The residue that are left of the captiuitie thre in the province, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

5 And said, O Lord God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obserue his Commandements,

6 I pray thee, let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruantes, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, we haue not kept the commandements, nor the statutes, nor the iudgements which thou commandest thy seruant Moses.

8 I beseech thee remember the word that thou commandest thy seruant Moses, saying, Be thou diligent, and thou shalt prosper, and thou shalt prosper, and thou shalt prosper.

9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the uttermost part

of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the wals.

Now in the month of Nissan, the twentieth yeere of King Artaxerxes, the wine flood befell him, and I tooke by the wine, and gaue it vnto the King. Now I was not before time sad in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but sorrowe of heart. Then was I sad againe,

3 And I saide to the King, God saue the King for ever: why should not my countenance bee sad, when the city and boult of the sepulchres of my fathers lieth wast, and the gates thereof are deuoured with fire?

4 And the King saide vnto me, For what thing dost thou requite? Then I prayed to the God of heauen,

5 And saide vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the king laide vnto me, The queen also sitting by him, How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and hee sent mee, and I let him a time.

7 After, I saide vnto the king, If it please the king, let them giue me letters to the captaynes beyond the River, that they may conuey me ouer, till I come into Iudah.

8 And

a Which containeth part of November, and part of December, and was their ninth month.
b A few as I was,

c Meaning, in Iudea.

Dan. 9. 4.

† Eze. corrupted.

Dan. 10. 11, 12.

Dan. 10. 4.

d That is, to worship thee.
e To wit, the King Artaxerxes.

a Which was the first month of the yeere, and containeth part of March, and part of April.
b Who is also called Darius: reade Ezra 7. 1, and was the sonne of Hystaspis.

c I desired God in mine heart to prosper mine enterprise.

|| Or, Expulsion.

Or, peradist.

As God moved me to alke, and as he gaue me good successe therein.

These were great enemies to the Iewes, & laboured alwayes both by force and subtiltie to overcome them, and Tobiah, because his wife was a Jewesse,

had aduertised me of their assize, and so wrought them great trouble.

Or, conduct.

That is, con-temned of other Nations, as though God had forsaken vs.

They were encouraged, and gaue themselves to doe well, and to trauell in this worthy enter-prise.

These were chiefes gouernours vnder the King of Persia, beyond Euphrates.

That the wicked when they will burden the children of God, ouer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

Neither are ye of the number of the children of God: to whom he hath appointed this Crie only: neither did any of your predecessors euer loue God.

8 And letters vnto Alaph the keeper of the Kings || parkes that hee may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the City, and for the house that I shall enter into. And the King gaue mee according to the good hand of my God vpon me.

9 Then came I to the capitaines beyond the Riuer, and gaue them the Kings letters. And the King lent them captaines of the army and hoisemen with me.

10 But Sanballat the Hozonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I arose in the night, & a few men with mee: for I told no man what God had put in my heart to doe at Ierusalem, and there was not a beast with me, save the beast whercon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the pores thereof dismoured with the fire.

14 Then I went forth vnto the gate of the fountaine, vnto the Kings fishpools, and there was no roume for the beast that was vnder me, to passe.

15 Then went I vp in the night by the hooke, and viewed the wall, and turned backe, and coming backe, I entered by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noblemen, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, See see the misery that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God (which was good ouer mee) and also of the Kings words, that hee had spoken vnto mee. And they saide, Let vs rise, and build. So they strengthenedes their hands to good.

19 But when Sanballat the Hozonite, and Tobiah the seruant an Ammonite, and Gersien the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and wee his seruantes will rise vp and build: but as for you, ye haue no portion nor right, nor memorie in Ierusalem.

CHAP. III.

The number of them that build the walles.

Then arose Eliashib the high Priest with his brethren the Priests, and they built.

the sheppegate: they repaired it, and set vp the doores thereof: euen vnto the towne of Beah repaired they it, and vnto the towne of Hananeel.

2 And next vnto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fishpote did the sonnes of Senaah build, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Beremoth, the sonne of Arisab, the sonne of Wakkoz: and next vnto them fortified Beshullam, the sonne of Berechiah, the sonne of Beshetzababel: and next vnto them fortified Zadok the sonne of Baana:

5 And next vnto them fortified the Theroites: but the great men of them put not their neckes to the worke of their hands.

6 And the gate of the old fishpools fortified Ieholadab the sonne of Paltai; and Beshullam the sonne of Besholadab: they layde the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Geronothite, men of Gibeon, and of Mishab, vnto the chaine of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Azriel the sonne of Harobaiab || of the goldsmiths: next vnto him also fortified Hananiah, the sonne of || Warakkehaim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Iur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiab the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Iacub, the sonne of Iahabaiab.

12 Balchiah the sonne of Harin, and Iahub the sonne of Iahabab Boab, fortified the second || portion, and the towne of the fornares.

13 Next vnto him also fortified Shallum the sonne of Hallosch, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Jannah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Balchiah, the sonne of Rechab, the ruler of the fourth part of Beth-bacaram: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-bozeh, the ruler of the fourth part of Mishab: hee builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpools of || Bethab by the Kings garden, and vnto the steps that goe downe from the Cite of Danto.

16 After him fortified Beremiah, the sonne of Iahub, the ruler of the halfe part of Beth-sur vntill the other side ouer against the

a In Ebrew, they sanctified it, that is, they sanctified it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b Therich and mighty would not obey them, which were appointed Officers in this worke, neither would they helpe therewith.

|| 2. 2. 1. 1.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

|| Or, of Zerephim. || Or, of the Apothecaries.

|| Or, massafers.

|| Or, Silah.

the sepulchres of David, and to the fishpoole that was repaired, and unto the house of the mighty.

17 After him fortified the Levites, Rehinn the sonne of Baui, and next unto him fortified Zababiah the ruler of the halfe part of Bethlah in his quarter.

18 After him fortified their brethren Banat the sonne of Benadad the ruler of the halfe part of Bethlah :

19 And next unto him fortified Ezer, the sonne of Jeshua the ruler of Gizzab, the other portion ouer against the going up to the corner of the armoury.

20 After him was earnest Baruch the sonne of Zaccab, and fortified another portion from the corner unto the doore of the house of Eliashib the high Priest.

21 After him fortified Serimoth, the sonne of Uziel, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Zabub ouer against their house : after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binui, the sonne of Benadab another portion, from the house of Azariah unto the turning and unto the corner.

25 Bala, the sonne of Uziel, from ouer against the corner, and the high tower that lieth out from the Kings house, which is beside the court of the prison. After him Gedaliah, the sonne of Baruch.

26 And the Sathians they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower, that lieth out, euen vnto the wall of the fortresse.

28 From about the horsegate south fortified the Priests, euerie one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house : and after him fortified Shemaiah, the sonne of Shechemiah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Selaiah, the first, another portion : after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

31 After him fortified Balchiah the goldsmiths sonne, vntill the house of the Sathians, and of the merchants ouer against the gate : ^h Meshkiah, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

CHAP. III.

⁷ The building of Jerusalem is hindered, ¹⁵ But God breaketh their enterprise, ¹⁷ The Levites build with one hand, and hold their weapons in the other.

But when Sanballat heard that we build the wall, then was he wroth and foregriued, and mocked the Jewes,

2 And said before his brethren and the arme of Samaria, thus he said, What doe these breake Jewes : will they fortifie themselves : will they sacrifice : will they finish it in a day : will they make the stones whole as a game out of the heapes of dust, seeing they are burnt :

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a force goe up, he shall euen breake downe their stony wall.

4 Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a praye in the land of their captivity,

5 And couer not their iniquitie, neither let their sinne be put out in thy presence : for they haue provoked vs before the builders.

6 So we built the wall, and all the wall was layned vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walles of Jerusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired altogether to come and to fight against Jerusalem, and to hinder them.

9 Then wee prayed vnto our God, and set watchmen by them day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much eare, so that wee are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till wee come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Jewes (which dwelt beside them) came and tolde vs ten times, from all places whence yet shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swords, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Bee not afraid of them : remember the great Lord and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euerie one vnto his worke,

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeins : and the rulers stood behind all the house of Iudah.

17 They that builded on the wall, & they that

a Of his companions that dwelt in Samaria.

b Thus the wicked that considered not : Gods power is euer in a readines for the defence of his,

c mocke them as though they were weak & feeble.

c This is the remedy that the children of God haue against the derision and chreatings of their enemies, to flee to God by prayer,

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world, that they see themselves against thee,

and against thy Church thus he prayeth, only he using respect to Gods glory, and not for any private affection or grudge,

f Or, halfe bright, f. E. r. make to flye, meaning the people.

f That is, offences.

g They which brought the tidings, said thus, When you leave your worke, and goe either to ease or to rest, your enemies will assaile you.

h Who is our at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, & for the preservation of their owne and of theirs, he encourageth them to play the valiant men.

i To ouercome them, and to encourage them to their worke,

d Where the weapons and armour of the Citie lay.

e Which dwelt in the plaine country by Iorden and Jericho.

f Reade Ezra, Chap 2. 43.

g Meaning, the sixe of his sonnes,

h Which was the place of iudgement, or execution.

that bare burdens, and they that labored, did the worke with one hand, and with the other held the sword.

18 For every one of the builders had his sword girt on his loynes, and so builded: and he that blew the trumpet was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, & rest ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, save euery one put them off for washing.

CHAP. V.

1 The people are oppressed and in necessity. 6 Nehemiah remembreth vs. 14 Hee took not the portion of others that had ruled before, & if he should graue the people.

Now there was a great cry of the people and of their wiues against their brethren the Jewes.

2 For there were that said, Wee our sons and our daughters are many, therefore wee take vp corn, that we may eat and liue.

3 And there were that said, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, Wee haue borrowed money for the kings tribute vpon our lands and our vineyards.

5 And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes and lor, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power in our handes: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and their words.

7 And I thought in my minde, and I re- buked the Princes, and the rulers, and sayde vnto them, You say burdens euery one vpon his brethren: and I set a great assembly against them.

8 And I said vnto them, Wee (according to our ability) haue redeemed our brethren the Jewes, which were solde vnto the heathen: and will you sell your brethren againe, as shall they be solde vnto vs? Then helde they their peace, and could not answer.

Against the rich which oppressed them, b This is the complaint of the people, shewing to what extremities they were brought vnto. c To pay our tribute to the King of the Persians, which was exacted yearly of vs, d By nature the rich is no better than the poore, e We are not able to redeeme them, but for powerie are constrained to hire them to others, f You presse them with vsury, and seeke how to bring all things into your handes, g Both because they should be moued with pittie seeing how many were by them oppressed, and also because the iudgement of others, which should be as it were witnesses of their dealing toward their brethren. h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaves?

9 I (saide also, That which yee doe, is not good. Might ye not to walke in the feare of our God, for the reproch of the heathen our enemies?

10 For euery I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this burden.

11 Restore, I pray you, vnto them this day their landes, & their vineyards, their oliues and their houses, and reuie the hundredth part of the siluer and of the corne, of the wine, and of the oyle that yee exact of them.

12 Then said they, Wee will restore it, and will not require it of them: we will doe as thou hast sayde. Then I called the Princes, and caused them to sweare, that they should doe according to this promise.

13 So Iooke my lappe, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee taken out and emptied. And all the Congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to bee gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahastate, that is, twelue yeere, I, and my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, beside fouerty shekels of siluer: yea, and their seruants bare rule over the people, but to did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover, there were at my table an hundred and fiftie of the Jewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe and fise chosen sheepe, and birds were prepared for me, and within ten dayes wine for all in abundance. Yet, for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom and zeale to his adversary. 11 Hee was not discouraged by the false prophets.

As when Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had build the wall, and that there were no more breaches therein, (though at that time I had not set vp the doores vpon the gates.)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meeete together in the villages in the plaine of:

i Meaning, Nehemiah, k Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs, || Or, vsury.

l Which yet taketh of them for the lone.

m I receiued wor- that portion and diet, which the gouernours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commo- dities.

|| Or, once in ten- days. n Whereas at other times they had by measure, as by time they had most liberally.

a That is, that they were ioy- ned together, as Chap. 4. 6.

of Ono: and they thought to doe me enill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: ^b Why should the worke cease, whiles I leave it, and come downe to you.

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand.

6 Wherein was written, It is reported among the heathen, and || Sathum hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bre the king according to these wordes.

7 And thou hast also ordeined ^d the Prophets to preach of thee at Ierusalem, saying, There is a king in Iudah: and now according to these wordes it shall come to y kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou sainest them of thine owne heart.

9 For all they afayed vs, saying, Their hands shall be weakened from the worke, and it shall not bee done: now therefore I encourage thou me.

10 ¶ And I came to the house of Shearnias, the sonne of Delaiab the sonne of Shebubab, and her was ^e shut up, and hee sat. Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea in the night will they come to kill thee.

11 Then I said, ^f Should such a man as I, flee? Who to her, being as I am, that would goe into the Temple to liue? I will not get in.

12 And for, I precluded, that God had not sent him, but that he: pronounced this prophete against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report that they might reioyce in.

14 ¶ By God, remember thou Tobiah and Sanballat according vnto these their wordes, and Gadiah the Prophetesse also, and the rest of the prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fife and twentieth day of ^g Chelal, in two and ^h fiftie dayes.

16 And when all our enemies heard thereof, even all the heathen that were about vs, they were afraide, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose ^k letters went vnto Tobiah, and whose of Tobiah came vnto them.

18 For there were many in Iudah, that were ioynt vnto him: for he was the sonne in law of Shebaniab, the sonne of Arab: and his sonne Iedenuhan had the daughter of Shebaniab the sonne of Berechiah.

19 ¶ For, they spake in his place before me, and told him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After this wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

Now ^a when the wall was builded, and I had set vp the doores, and the porters and the singers and the Levites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God about many.)

3 And I said vnto them, Let not the gates of Ierusalem bee opened, untill the heat of the Sunne: and while ^a they stand by, let them shut the doores, and I make them fast: and I appointed wardes of the inhabitants of Ierusalem, every one in his ward, and every one ouer against his house.

4 Now the cite was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogies of them, ^b which came vp at the first, and found written therein.

6 These are the ^b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah every one vnto his cite.

7 They which came with Zerubbabel, Jeshua, Sereniah, ^c Azariah, Raamiah, Nabai, Godechiah, Bilshan, Githereh, Bignat, Rehum, Baanab. This is the number of the men of the people of Israel.

8 The sonnes of Paroth, two thousand, an hundred twenty and two.

9 The sonnes of Shephatiah, three hundred twenty and two.

10 The sonnes of Arab, five hundred fifty and two.

11 The sonnes of || Pahath Boab of the sonnes of Iehua, and Ioad, two thousand fifty hundred and eightene.

12 The sonnes of Elam, a thousand two hundred fiftie and foure.

13 The sonnes of Sattu, eight hundred and fife and foure.

14 The sonnes of Zacciah, seven hundred and threescore.

15 The sonnes of Binui, five hundred and eight and fourety.

16 The sonnes of Bebai, five hundred and eight

^k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward, & professed enemy.

^l Eccles. 49. 13.

^a To wit, they that are mentioned, verse 2. ^b I.e. hid them, meaning, till the gates were put in.

^c Ezra 2. 3.

^b That is, the inhabitants of Iudah.

^c Azariah in Ezra is called Sereniah: and Rami-ah, Reeliah, Chap. 3. 2.

^l Or, the captain of Iudah.

^b Meaning, that if he should obey their request, the work which God had appointed, should cease: shewing hereby that we should not commit our felues to the hands of the wicked. ^c Or, Geselem. ^d As the same goeth.

^e Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subditi-on, which you owe vnto him. ^f I.e. strengthen thou mine hand.

^g As though he would bee secret, to the intent that he might pray vnto God with greater liber-ty, & receive some reuelation, which in him was but hypo-crisie.

^h He doubted not but God was able to pre-serue him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his reprobates, though they seeme to haue neuer so great probability.

ⁱ Very grieue caused him to pray against such which vnder the pretence obeying the ministers of God, were aduersaries to his glory, and went about to overthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings. ^j Which was the sixt moneth, and contained part of August, and part of September. ^k After that I had sent Sanballat his answer.

eight and twenty.

17 The sonnes of Agad, two thousand three hundred and two and twenty.

18 The sonnes of Adonikam, six hundred three score and seven.

19 The sonnes of Bignai, two thousand three score and seven.

20 The sonnes of Adin, six hundred and five and fiftie.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Bafum, three hundred and eight and twenty.

23 The sonnes of Bezai, three hundred and four and twenty.

24 The sonnes of Hariph, an hundred and two.

25 The ^d sonnes of Gibeon, ninety and five.

26 The men of Beth-lehem and Beth-phaz, an hundred four score and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-asmaneth, two and forty.

29 The men of Kiriah-seaim, Chephirah and Beroth, seven hundred, and three and fourtie.

30 The men of Ramah and Gaba, six hundred and one and twenty.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

33 The men of the other Rebo, two and fiftie.

34 The sonnes of the other Elam, a thousand two hundred and four and fiftie.

35 The sonnes of Harim, three hundred and twenty.

36 The sonnes of Jericho, three hundred and five and forty.

37 The sonnes of Lod-habai and Ono, seven hundred and one and twenty.

38 The sonnes of Senaah, three thousand nine hundred and thirtie.

39 The Priests: the sonnes of Jedaiab of the house of Ieshua, nine hundred sevenie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Bafur, a thousand two hundred and seven and forty.

42 The sonnes of Harim, a thousand and sevenie.

43 The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hoduiab, seventy and four.

44 The singers: the children of Alaph, an hundred and eight and forty.

45 The porters: the sonnes of Shalum, the sonnes of Ater, the sonnes of Salmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobab, an hundred and eight and thirtie.

46 The Perethims: the sonnes of Ziba, the sonnes of Bahupha, the sonnes of Gabath.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Badon,

48 The sonnes of Lebana, the sonnes of

Bagaba, the sonnes of Shalmal,

49 The sonnes of Panan, the sonnes of Shidel, the sonnes of Gabar,

50 The sonnes of Reiah, the sonnes of Rizin, the sonnes of Akoda,

51 The sonnes of Bazam, the sonnes of Uzza, the sonnes of Baiah,

52 The sonnes of Belai, the sonnes of Weim, the sonnes of Rephishim,

53 The sonnes of Bakkub, the sonnes of Bacupha, the sonnes of Harhur,

54 The sonnes of Basith, the sonnes of Aethba, the sonnes of Bartha,

55 The sonnes of Barkos, the sonnes of Sillera, the sonnes of Amab,

56 The sonnes of Aziah, the sonnes of Haripha,

57 The sonnes of Salomons seruants, the sonnes of Sorai, the sonnes of Sophereth, the sonnes of Beriba,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Shidel,

59 The sonnes of Shephatiah, the sonnes of Harith, the sonnes of Porchereth of Zibaim, the sonnes of Anon.

60 All the Perethims, and the sonnes of Salomons seruants were three hundred ninety and two.

61 And these came by from Tel-melah, Tel-haretha, Cherub, Adon, and Immer: but they could not shew their fathers house, nor their kinde, or if they were of Israel.

62 The sonnes of Delaiab: the sonnes of Tobiah, the sonnes of Akoda, six hundred and two and forty.

63 And of the Priests: the sonnes of Bahabab, the sonnes of Bakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing in the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Leuitarchs layd vnto them, that they should not eate of the most holy till there arose by a Priest with Urim and Thummim.

66 All the Congregation together was two and fortiethousand three hundred and threescore.

67 Besides their seruants & their maids, which were seven thousand, three hundred and seven and thirtie: and they had two hundred and five and forty singing men and singing women.

68 Their horses were seven hundred and five and thirtie, and their mules two hundred and five and forty.

69 The camels four hundred and five and thirtie, and six thousand seven hundred and twenty asses.

70 And certaine of the chief fathers gave vnto the worke, The Leuitarchs gave to the treasure, a thousand & diammes of gold, fiftie

basins, five hundred and thirtie Priests garments,

71 And some of the chief fathers gave vnto the treasure of the worke, twenty thousand diammes of gold, and two thousand and two hundred & fiftie asses of silver,

72 And

d That is, the inhabitants of Gibeon,

e For there were twocities of this name,

f Or, Hodesab,

g Reade Ezra 2.43.

g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler.

Ezra. 2. 30.

h Reade Ezra 2. 69.

i Or, women.

72 And the rest of the people gave twenty thousand beams of gold, and two thousand pieces of silver, and chalice and seven Diadems garments.

73 And the Priests and Levites, and the porters and the singers, and the rest of the people, and the Archbishops, and all Israel dwelt in their cities: and when the seventh month came, the children of Israel were in their cities.

CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They rejoice in Israel for the knowledge of the word of God. 15 They keep the feast of Tabernacles or booths.

And all the people assembled themselves together, in the street that was before the water gate, and they spake unto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could hear and understand it, in the first day of the seventh month.

3 And he read therein in the street that was before the water gate (from the morning untill the midday) before men and women, and them that understood it, and the eares of all the people hearkened unto the booke of the Law.

4 And Ezra the Scribe stood upon a pulpit of wood, which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Uriah, and Mattathiah, and Baasiah on his right hand, and on his left hand Jeshua, and Nehemiah, and Zebadiah, and Shabbethai, and Hodiah, and Maasiah, and Banaiah, and Zebadiah, and Shabbethai, and Hodiah, and Maasiah, and Banaiah.

5 And Ezra opened the booke before all the people: for he was above all the people: and when he opened it, all the people stood up.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, Amen, with lifting up their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maasiah, Kelita, Azariah, Jozabab, Hanan, Delaiah, and the Levites caused the people to understand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Esdras) and Ezra the Priest and Scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto the Lord your God: mourn not, neither weep: for all the people wept, when they heard the words of the Law.

10 He said also unto them, Go and eat of the fat, and drinke the sweet, and send part unto them, for whom none is prepared: for this day is holy unto our Lord: be ye not sorrowful therefore: for the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Hold ye your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, & to make great joy, because they had understood the words that they had taught them.

13 And on the second day, the chief fathers of all the people, the Priests and the Levites were gathered unto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in booths in the feast of the seventh month.

15 And that they should cause to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth unto the mount, and bring olive branches, and pine branches, and branches of hyssop, & palm branches, & branches of thick trees, to make booths, as it is written.

16 So the people went forth and brought them and made them booths, every one upon the roof of his house, & in their courts, and in the courts of the house of God, and in the street by the water gate, & in the street of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captivity, made booths, and late under the booths: for since the time of Joshua the sonne of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And he read in the booke of the Law of God every day, from the first day unto the last day. And they kept the feast seven days, and on the eighth day a solemn assembly, according unto the manner.

CHAP. IX.

1 The people repent, and forsake their strange wives. 5 The Levites exhort them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

1 In the four & twentieth day of this month, the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2 (And they that were of the seed of Israel were separated from all the strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood up in their place and read in the booke of the Law of the Lord their God fourtimes on the day, and they confessed and worshipped the Lord their God fourtimes.

4 Then stood upon the stairs of the Levites, Jeshua, and Bani, Radmiel, Sherebiah, Bunni, Sherebiah, Bani and Chenani, and cried with a loud voice unto the Lord their God.

5 And the Levites said, even Jeshua and Radmiel, Bani, Qadhban, Sherebiah, Hodiah, Sherebiah and Jerchabiah, stand up, and praye the Lord your God for

i Which conceived part of September, and part of October.

† Ezra, as one man.

a Reade Ezra 7.6

b Which had age and discretion to understand

c This declareth the great zeale that the people had to heare the word of God.

d To the intent that his voice might be better heard.

e In considering their offences against the Law. Therefore the Levites do not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will give you strength

Leuit. 23. 34.

|| Or, goodly branches, as Leuit. 23. 40.

h For their houses were made flat above, reade Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning the seventh.

1. Esdr. 9. 4.

† Ezra, among children.

b They made confession of their sinnes and vowed prayers.

for euer and euer, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, and thou preservest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of Ur in Chaldea, * and madest his name Abraham,

8 And foundest his heart fakhfull before thee, * and madest a covenant with him, to giue vnto his seede the lande of the Canaanites, Isteites, Amoitites, and Perizites, and Iebusites, and Gergasites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruantes, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake vp the sea before them, and they went thorow the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances, and good commaundements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaue themselves proudly, & hardened their necke, so that they hearkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marvellous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and saie, This is thy God that brought thee vp out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies for-

lookest them not in the wilderness: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should go.

20 Thou gauest also thy good Spirit to instruct them, & withheldst not thy MA N from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them forty yeeres in the wilderness: they lacked nothing: * their clothes waxed not olde, and their feet * swelled not.

22 And thou gauest them kingdomes and people, and * scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of vsbbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children like the starres of the heauen, broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduidst before them the inhabitants of the land, euen the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure though thy great goodness.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behinde their backs, and slew thy Prophets (which * protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that bered them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them saviours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hande of their enemies, so that they had the dominion ouer them, yet when they conuerter, and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protested among them that thou mightest bring them againe vnto thy lawe: but they heaued themselves proudly, and hearkened not vnto thy commaundements, but sinned against thy iudgements (* which a man should do and sine in them) and * pulled away the shoulder, & were stiff-necked, and would not ^h heare.

30 Yet thou * diddest not forsake them many yeeres, and protestedst among them by

h When thou didst admonish them by thy Prophets, * they shewd

diu'st prolong vpon them many yeeres.

Exod. 13. 27.
Leuit. 14. 14.
1. cor. 10. 1.

Deut. 8. 4.

c Though the way was tedious and long.
d Meaning, the heathen whom he dronew out.
Num. 21. 26.

e Taking heauen and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24. 19.

f Hee declared how Gods mercies euer contended with the wickedness of the people, whoeuer in their prosperitie forgate God.

Leuit. 18. 5. 22. 20. 11. 22. 10. 5. gal. 3. 12. g Which is a similitude taken of oxen, that shrink at the yoke or burthen, as Zech. 7. 12.

the

Gen. 11. 31.

Gen. 17. 5.

Gen. 15. 12.

Exod. 3. 7. and

14. 10.

Exod. 14. 22.

Exod. 13. 21.

Exod. 19. 18. 10.

and 20. 1.

Exod. 16. 15.

Exod. 17. 6.

Deut. 1. 8.

the treasure house.

39 For the children of Israel, & the children of Levi shall bring up the offerings of the corn, of the wine, and of the oyle, unto the chambers: and there shall be the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwell in Ierusalem after it was builded,

21 And who in the cities of Iudah,

And the rulers of the people dwell in Ierusalem: the other people also cast lots, to bring one out of ten, to dwell in Ierusalem the holy cite, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefs of the province, that dwell in Ierusalem, but in the cities of Iudah, every one dwell in his owne possession in their cities of Israel, the priests and the Levites and the Archpriests, and the sonnes of Salomons servants.

4 And in Ierusalem dwell certaine of the children of Iudah, & of the children of Benjamin. Of the sonnes of Iudah, Arbach, the sonne of Asijah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephaniah, the sonne of Zababel of the sonnes of Perez.

5 And Banaiab the sonne of Barnet, the sonne of Col Poroth, the sonne of Hazaiab, the sonne of Abaiab, the sonne of Iohab, the sonne of Zichariah, the sonne of Shilon.

6 All the sonnes of Perez that dwell at Ierusalem, were foure hundred threescore and eight balsam men.

7 These also are the sonnes of Benjamin Shallu the sonne of Geshullam, the sonne of Joab, the sonne of Gedaliah, the sonne of Iohab, the sonne of Shephaniah, the sonne of Iachiel, the sonne of Iehabab.

8 And after him Gabai, Balsai, nine hundred and twenty and eight.

9 And Joel the sonne of Zichai was gouernour ouer them: and Iudah the sonne of Semuah was the second ouer the cite.

10 Of the priests, Gedaliah, the sonne of Ioichib, Iachin.

11 Seraiah the sonne of Helkiah, the sonne of Geshullam, the sonne of Zadok, the sonne of Beraioth, the sonne of Ahinub was chefe of the house of God.

12 And their brethren that did the work in the Temple, were eight hundred threentie and two: and Abaiab the sonne of Ieroham, the sonne of Gedaliah, the sonne of Ami, the sonne of Zechariah, the sonne of Pasbur, the sonne of Ghalchiah.

13 And his brethren, chiefs of the fathers two hundred and two and fourtie: and Amasiah, the sonne of Azazel, the sonne of Abazai, the sonne of Beshilemoth, the sonne of Ammer.

14 And their brethren, balsam men, an hundred & eight and twenty: and their ouer-see was Ziddiel the sonne of Jhagedothin.

15 And of the Levites, Semaiab the

sonne of Pasbur, the sonne of Azrikam, the sonne of Ghalchiah, the sonne of Dimni.

16 And Shabbethai, and Josabab of the chiefs of the Levites were ouer the works of the house of God without.

17 And Mattaniah the sonne of Micah, the sonne of Sabdi, the son of Iahab was the chefe so to begin the thanksgiving and prayer: and Babbukiah the second of his brethren and Abda the sonne of Shephumia, the sonne of Salai, the sonne of Jerubhim.

18 All the Levites in the holy cite were two hundred threescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the gates, were an hundred twenty and two.

20 And the residue of Israel of the priests, and of the Levites dwell in all the cities of Iudah, every one in his inheritance.

21 And the Archpriests dwell in the fortress, and Siba, and Gijah was ouer the Archpriests.

22 And the ouersee of the Levites in Ierusalem was Uzzi the sonne of Bani, the son of Abiab, the sonne of Beraioth, the son of Michah of the sonnes of Asaph singers were ouer the works of the house of God.

23 For it was the kings commandement concerning them, that faithfull promise should be for the singers every day.

24 And Shabbathai the sonne of Ghezeab, chief of the sonnes of Zerab, the sonne of Iudab was at the kings hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Iudah dwell in Kiriat-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,

26 And in Ieshua, and in Boladab, and in Beth-pater,

27 And in Vazer-hual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Bechonah, and in the villages thereof,

29 And in En-timon, and in Satah, and in Iarmuth,

30 Semoah, Adullam, & in their villages, in Lachish, & in the fields thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba vnto the valley of Winnom.

31 And the sonnes of Benjamin from Geba, in Michmah, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Githaim,

34 Hadid, Zeboim, Azbatai,

35 Lod, & vnto in the Carpeters valley.

36 And of the Levites were diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Levites which came with Zerubbabel vnto Ierusalem, are numbered, 27 And the wall is dedicated.

These also are the priests & the Levites that went up with Zerubbabel, the son of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

2 Amariah, Paschur, Barmoth,

3 Shecaniah, Rehum, Berrimoth,

B b

4 Iodo,

e That is, he began the Temple, and was the Chaunter.

f Meaning, of the Temple.
g Of them which dwell not in Ierusalem,
|| Or, Ophel.

h Was chief about the King for all his affairs.

k We will not leave it defective of that, that shall be necessary for us.

a Because their enemies dwell round about them, they provided that it might be replenished with men, and vied this policy, because there were few that offered themselves willingly.

b Which came of them the sonne of Iudab.

|| Or, a Shilonite.

c That is, was the high Priest.
d That served and ministered in the Temple.

|| Or, of one of the great men.

a From Baby-lon to Ierusalem.

b Next in dignity to the high Priests, & which were of the stock of Aaron,
c Had charge of them that sang the Psalms,
d They kept their wards and watches according to their tunes, as 1 Chron. 23.6

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah,

f Whereof was Zachary, John Baptists father.

g That is, one after another, and every one in his course.

† Ebr. *sonnes of the fingers*.

h Which were a certaine family, and had their possessions in the fields, 1 Chron. 2.54.

4 Judo, Sinnerho, Abiath,
5 Phamias, Shadiah, Bilgah,
6 Shemalah, and Ioiarib, Jedajah,
7 Shallu, Amok, Hikkiah, Jedajah: these were the chiefes of the Priests, and of their brethren in the dayes of Iehua.

8 And the Levites, Iehua, Binnui, Radmuel, Sherebiath, Judah, Mattaniah, were over the thanksgivings, harp, and his brethren.

9 And Bakkubiah, and Ami, and their brethren were about them in the watches.

10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Joiada.

11 And Joiada begat Jonathan, and Jonathan begate Jaddua.

12 And in the dayes of Ioiakim were these, the chiefes fathers of the Priests: Under Seraiah, was Seratah, under Jeremiah Hananiah,

13 Under Ezra, Shephullam, under Amariah, Ichobanan,

14 Under Shiloh, Jonathan, under Sherebiath, Iozeph,

15 Under Barum, Adna, under Seratah, Belkai,

16 Under Judo, Sechariah, under Sinnerho, Shephullam,

17 Under Abiath, Zichai, under Shiloh, and under Shadiah, Bilgai,

18 Under Bilgah, Shamunah, under Shemalah, Ichonathan,

19 Under Ioiarib, Mattaniah, under Jedajah, Gizi,

20 Under Shallai, Kallai, under Amok, Eber,

21 Under Hikkiah, Habbabiah, under Jedajah, Serbanai,

22 In the dayes of Eliashib, Joiada, and Johanan, & Jaddua were the chiefes fathers of the Levites written, and the Priests in the reignes of Darius the Persian.

23 The sonnes of Levi the chiefes fathers were written in the booke of the Chronicles even unto the dayes of Johanan the sonne of Eliashib.

24 And the chiefes of the Levites were Shabbabiah, Sherebiath, and Iehua the sonne of Radmuel, and their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward over against ward.

25 Mattaniah and Bakkubiah, Shadiah, Shephullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Iehua, the sonne of Josadak, and in the dayes of Nehemiah the captain, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to keep the dedication and gladness, both with shanksgivings and with songs, cymbals, viols, and with harpes.

28 Then the fingers gathered themselves together both from the plaine country about Jerusalem, and from the villages of Artophathy,

29 And from the house of Gilgal, and out of the countreyes of Geba, & Azmaveth: for the fingers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I brought up the princes of Judah upon the wall, and appoynted two great companies to give thanks, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshabab, and halfe of the princes of Judah,

33 And Azariah, Ezra, and Shephullam,

34 Judah, Benjamin, and Shemalah, and Jeremiah,

35 And of the Priests sonnes with trumpets, Sechariah the sonne of Jonathan, the sonne of Shemalah, the sonne of Mattaniah, the sonne of Hikkiah, the sonne of Zaccur,

36 And his brethren, Shemalah, and Azareel, Shephallai, Gilgal, Gash, Serbanai, and Judah, Hanani, with the musical instruments of David the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountain, even over against them went they up by the stairs of the cite of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the towre of the fountaines even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fish gate, and the tower of Hananeel, and the cower of Sheah, even unto the sheepe gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliahim, Bakkiah, Miniamin, Hikkiah, Elitornai, Sechariah, Hananiah, with trumpets,

42 And Shabbabiah, and Shemalah, and Eleazar, and Gizi, and Ichobanan, and Hikkiah, and Elam, and Ezer, and the fingers: sang loud, having Itabiah which was the ourfetter.

43 And the same day they offered great sacrifices and rejoyced: for God had given them great joy, so that both the women and the children were joyfull: and the joy of Jerusalem was heard far off.

44 Also at the same time were men appointed over the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fieldes of the cities the portions of the Law, for the Priests and the Levites: for Judah rejoyced for the Priests and for the Levites, that served.

45 And both the fingers and the porters kept the ward of their God, and the ward of the purification, according to the commandement of David, and Salomon his sonne.

46 For in the dayes of David, & Ahab,

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which ward going up to the mount Zion, which is called the cite of David.

† Ebr. *canfiss bore*.

m Which were chambers appointed by Nehemiah to put in the tithes, and such things,

n Chron. 31.11, and now were repaired againe for the same use.

1 Chron. 15.16, of

of old were chiefe fingers, and songs of praise and thanksgiving unto God.

47 And in the dayes of Zerubbabel, and in the dayes of Sathiniah did all Israel give portions unto the fingers and powers, euen y day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

CHAP. XLIIII.

1 The Lawe is read, 3 They separate from them all strangers. 15 Nehemiah reprehendeth them that breake the Sabbath. 30 An ordinance to serue God.

And on that day did they reade in the booke of Moyses, in the audience of the people, and it was found written therein, that the Ammonite and the Moabite should not enter into the Congregation of God.

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Lawe, they separated from Israel: all those that were mixed.

4 And before this had the Priest Eliashib the oversight of the chamber of the house of our God, being kinsman to Tobiah:

5 And he had made him a great chamber, and there had they sometime laid the offerings, the incense, and the vessels, and the riches of coine, of wine, and of oyle (appointed for the Leuites, and the fingers, and the powers) and the offerings of the Priestis.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yere of Artaxabazter king of Babel, came I vnto the king, and I after certaine dayes I obtained of the king.

7 And when I was come to Jerusalem, I understood the: euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God.

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meat offering and the incense.

10 And I perceived that the portions of the Leuites had bene giuen, and that euery one was fiedde to his land, euen the Leuites and fingers that executed the worke.

11 Then reprimoued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudab the riches of coine, and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shethniar the Priest, and Zadok the Scribe, and of the Leuites, Bedalah, and vnder their hand I gave the sonne of Zachur the sonne of Baranah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my kindness that I haue shewed on the house of my God, and on the

offices thereof.

15 In those dayes saw I in Iudab, them that rode winepresses on the Sabbath, and that brought in sheares, and which labored also with wine, grapes and figges, and all buttens, and brought them into Jerusalem vpon the Sabbath day: and I protested to them in the day that they sold victuals.

16 There dwelt men of Tyris also therein, which brought fish and all waters, and sold on the Sabbath vnto the children of Iudab euen in Jerusalem.

17 Then reprimoued I the Rulers of Iudab, and layd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, & vpon this citie: yet ye increase the wrath vpon Israel, in breakeing the Sabbath.

19 And when the gates of Jerusalem began to be dark before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants stood at the gates, & there should no burthen be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twice all night without Jerusalem.

21 And I protested among them and said vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 And I saide vnto the Leuites that they should cleanse themselves, and that they should come and keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

23 In those dayes also I saw Iewes that married wines of Ahdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Ahdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reprimoued them, and cursed them, and smote certain of them, and pulled off their haire, and tooke an othe of them by God, I shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selves.

26 Did not Salomon the king of Israel Anne by these things: yet among many nations was there no king like him: for he was beloved of his God, and God had made him king ouer Israel: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marry strange wines?

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in lawe of Sanballat the Mozoniter: but I chased him from mee.

29 Remember them, O my God, & deale with them according to their

I declared vnto them, that God would not suffer such transgressors of his law to be unpunished.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater. i About the time that the Sunne went downe for the Sabbath lasted from the sun going downe of the one day, to the sunne setting of the other.

k Meaning, of the Temple, that none that was vnclane should enter. l Which was a city of the Philistines, and they had married wives thereof, and so had corrupted their speech and religion.

m That is, I did excommunicate them, and driue them out of the Congregation.

1 Kin. 3. 7, 13.

2. Sa. 12. 13, 35. 1. King. 11. 1, 34. ecd. 47. 19, 20.

n Punish them according to their fault & euill example which they haue giuen to the rest of thy people contrary to their vocation

n That is, the sixth part, of the cities.

Num. 13. 3.

Num. 23. 5, 6.

a That is, all such which had joyned in vnlawfull marriage, and also those with whom God had forbidden them to haue society. b That the separation was made c He was joynd in affinity with Tobiah the Ammonite and enemies of the Iewes. d Called also Durus, Ezr. 7. 1. 10. at the yeeres end.

e Thus we see to what inconueniencies the people fall into, when they are destitute of one that hath the feare of God, lining that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities as appeareth also Ezod. 32. 1. f He protesteth that he did his duty with a good conscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his own goodnes sake, verse 32 and 34.

the Driftwood, and the Covenant of the Driftwood and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Drifts

and of the Leuites, carry out in his office.

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodness.

o That is, to shew mercy vnto me.

Esther.

THE ARGUMENT.

Because of the diuersitie of names, whereby they vied to name their kings, and the suppuration of Byears wherein the Ebrewes and the Grecians doe varie, diuers authours write diuersly as touching this Ahasuerus, but it seemeth, Dam. 6. 1. & 9. 1. that hee was Darius king of the Medes, and sonne of Astyages, called also Ahasuerus, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stretcheth vp some by whom he lendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at the height: and how God preferreth and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahasuerus maketh a royall feast, 13 Whereinto the Queen Vashti will not come. 19 For which cause she is dined. 20 The Kings decree touching the prebeminence of men.

In the dayes of Ahasuerus (this is Ahasuerus that reigned from India euen vnto Ethiopia, ouer an hundred and seven and twentie prouinces)

2 In those dayes when the king Ahasuerus sat on his throne, which was in the palace of Shulhan,

3 In the third yeere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glorie of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourscore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shulhan, both vnto the great and small, seven dayes, in the court of the garden of the Kings palace.

6 Vnder an hanging of white, Greene, and blew clothes, fastened with cords of fine linnen and purple, in siluer rings and pillars of marble: the beds were of gold, and of siluer vpon a pavement of Porphyre, and marble, and alabastrer, and blew colour.

7 And they gave them drinke in vessels of gold, and changed vessel after vessel, and to all wine in abundance according to the power of the king.

8 And the drinke was by an order, none might compell: for to the king had appointed vnto all the officers of his house, that they should do according to every mans pleasure.

9 The Queene Vashti made a feast also for the women in the royall house of king Ahasuerus.

10 Vpon the seventh day, when the king was merry with wine, hee commanded Bebigman, Bigtha, Barbona, Bigtha, and Abagth, Zerhar, and Carcas, the seven Eunuchs, (that serued in the presence of King Ahasuerus)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, which hee had giuen in charge to the Eunuchs: therefore the king was very angry, and his wrath kindled in him.

13 Then the king saide to the wise men, that knew the times (for so was the kings manner toward all that knew the lawe and the iudgement):

14 And the next vnto him was Carshena, Shetar, Admartha, Tarshish, Meres, Harfena and Benecan the seven princes of Persia and Media, which sawe the Kings face, and sat the first in the kingdome)

15 What shall we doe vnto the Queene Vashti, according to the lawe, because she hath not according to the word of the king Ahasuerus by the commission of the Eunuchs?

16 Then Benecan answered before the king and the princes, The Queene Vashti hath not onely done euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahasuerus.

17 For the act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahasuerus hath commanded Vashti the Queene to be brought in before him, but she came not.

18 So that the princes of Persia and Media this day lay vnto all the kings princes, when they heare of the act of the queene: thus shall there be much despitefullnesse and wrath.

19 If it please the king, let a royall decree proceed from him, & let it be written among the statutes of Persia and Media (and let it not be transgressed) that Vashti come no more before king Ahasuerus: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdome (though it be great) all the women shall giue their husbands honour both great and small.

21 And this saying pleased the king and the

† Est, which was in the hand of the Eunuchs,

h That had experience of things as they had learned by diligent marking in continuance of time. i Which were his chiefe counselors, that might haue alwayes access vnto him.

k By her disobedience shee had giuen an example to all women to doe the like, to their husbands. l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance do the same. n Let her be divorced, and another made queene.

o For he had ordered him an hundred twenty and seven counsellors.

a Called also Darius, who was now the four- raigh Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke he was Darius Hy- staspis some, called also Artaxerxes.

b Daniel chap. 6. maketh mention but of fixe score, leauing out the number that is vsperfic, as the Scripture in diuers places vseth c That is, bad, rest and quiernesic. Nehem. 1. 1.

d Which they vied in those countreys in stead of tables.

e As was becom- ming for some- nificall a king. f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as vses.

the princes, and the king did according to the word of Mordecai.

p That is, that the wife should be subject to the husband, and at his commandment.

22 For he sent letters into all the provinces of the king, into every province according to the writing thereof, and to every people, after their language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

1 After the Queene is put away, certaine young maids are brought to the King. 17 Ester pleases the King, and is made Queene. 22 Mordecai discloseth unto the King that she would betray him.

a That is, he called the matter againe into communication. b By the seven wise men of his counsell.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Castri, and what hee had done, and what was decreed against her.

2 And the Kings servants that ministered unto him, said, Let them seek for the king beautifull young virgins.

c The abuse of these countrys was so great,

3 And let the King appoint officers through all the provinces of his kingdom, and let them gather all the beautifull young virgins unto the palace of Shushan, into the house of the women, under the hand of Wege the kings Eunuch: keeper of the women, to give them their things for purification.

d That they intended many means to serve the lusts of Princes, and therefore, as they obtained wicked laws, that the King might have whole daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

4 And the mayde that shall please the King, let her reigne in the stead of Castri. And this pleased the King, and hee did so.

e In the city of Shushan, there was a certaine Jew,

5 ¶ In the city of Shushan, there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish, a man of Benjamin.

f Which had bene caried away from Jerusalem with the captiuitie that was caried away with Zedekiah King of Iudah (whom Nabuchad-nazzar King of Babel had caried away)

6 Which had bene caried away from Jerusalem with the captiuitie that was caried away with Zedekiah King of Iudah (whom Nabuchad-nazzar King of Babel had caried away)

g And hee nourished Hadassah, that is Ester, his vnckles daughter: for hee had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

7 And hee nourished Hadassah, that is Ester, his vnckles daughter: for hee had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

h And when the Kings commandment and his decree was published, and many mindes were brought together to the palace of Shushan under the hand of Wege, Ester was brought also unto the Kings house under the hand of Wege the keeper of the womē.

8 And when the Kings commandment and his decree was published, and many mindes were brought together to the palace of Shushan under the hand of Wege, Ester was brought also unto the Kings house under the hand of Wege the keeper of the womē.

i Hee what this purification was, verse 12. j King 24. 15.

9 And the mayde pleased him, and hee found fauour in his sight: therefore hee caused her things for purification to bee giuen her secretly, and her state, and seven comely maydes to bee giuen her out of the Kings house, and hee gaue charge to her and to her maydes of the best in the house of the women.

k For though she was taken away by a cruel law, yet he ceased not to have a fatherly care over her, and therefore did resort oftentimes to house of her.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

l And Mordecai walked every day before the court of the womens house to know if Ester did well, and what should bee done with her.

11 And Mordecai walked every day before the court of the womens house to know if Ester did well, and what should bee done with her.

m And when the course of every mayde came, to goe in to King Ahasuerus, after that shee had bene twelve moneths according

12 And when the course of every mayde came, to goe in to King Ahasuerus, after that shee had bene twelve moneths according

to the manner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours, and in the purifying of the women)

13 And thus went the maydes unto the King) whatsoever shee required, was giuen her, to go with her out of the womans house into the Kings house.

f What apparel she asked of the eunuch, that was he bound to giue her.

14 In the evening shee went, and on the morrow shee returned into the second house of the women, under the hand of Sheathgah, the Kings Eunuch, which kept the concubines: shee came into the king no more, except hee pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the King, shee desired nothing, but what ¶ Wege the kings Eunuch the keeper of the women said, and Ester found fauour in the sight of all them that looked vpon her.

g Or, Hegai, g Wherein her modestie appeared, because she sought not apparel to commend her beautie, but stood to the eunuchs appointment.

16 ¶ So Ester was taken into King Ahasuerus into his house royal in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

h Which continued part of December, and part of Ianuary.

17 And the King loued Ester about all the women and shee found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdom vpon her head, and made her Queene in stead of Castri.

18 Then the king made a great feast vnto all his princes, and his seruantes, which was the feast of Ester, and gaue rest vnto the provinces, and gaue gifts according to the power of a king.

i That is made for her sake. k Hee released their tribute.

19 And when the virgins were gathered the second time, then Mordecai came in the Kings gate.

l That is, great and magnificall

20 Ester had not yet shewed her kindred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when hee was nourished with him.

m That is, at the marriage of Ester, which was the second marriage of the king.

21 ¶ In those dayes when Mordecai sat in the Kings gate, two of the Kings Eunuchs, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahasuerus.

n Meaning, to kill him.

22 And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were hanged on a tree: and it was written in the booke of the Chronicles before the king.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman after hee was exalted, obtained of the King that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat above all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed themselves, and

a The Persians
manner was to
kneele downe
and reverence
their kings and
such as he ap-
pointed in chiefe
authority, which
Mordecai would
not doo to this
ambitious and
proud man.
b Thus we see
that there is
none so wicked,
but they have
their flatterers
to accuse the
godly.

f *Ebr. despised in
his eyes.*

c Which answereth
to part of
March and part
of April.

d To know
what month
and day should
be good to en-
terpris this
thing, that it
might haue good
successe: but God
disappointed
their lott and
expectation.

e Conteyning
part of February
and part of
March.
f These be the
two arguments
which common-
ly the world-
lings and the
wicked vse to-
ward princes
against the god-
ly, that is, the
contempt of
their lawes, and
diminishing of
their profite,
without respect
how God is ei-
ther pleased or
displeased.

† *Ebr. wigh.*
|| *Or, secretaries.*
† *Ebr. she hands
of pish.*

reuerenced Haman : for the king had so com-
manded concerning him : but Mordecai
* bowed not the knee, neither did reverence.

3 When the kings seruants which were
at the kings gate, layd vnto Mordecai,
Why tranfgrest thou the kings comman-
dement ?

4 And albeit they spake dayly vnto him,
yet he would not heare them : therefore they
told Haman, that they might see how Mo-
rdecai would stand : for he had told them
that he was a Jew.

5 And when Haman saw that Mordecai
bowed not the knee vnto him, nor did reue-
rence vnto him, then Haman was full of
wrath.

6 Now hee thought it too little to lay
hands on Mordecai : and because they
had shewed him the people of Mordecai,
Haman sought to destroy all the Jewes, that
were throughout the whole kingdome of A-
bassuerod, euen the people of Mordecai.

7 In the first moneth (that is the moneth
of Nissan) in the twelfth yere of King Ahas-
uerus, they call Pur (that is a lot) before
Haman from day to day, and from moneth
to moneth, vnto the twelfth moneth, that is
the moneth of Adar.

8 Then Haman said vnto King Ahas-
uerus, There is a people scattered and dis-
persed among the people in all the prouinces
of thy kingdome, and their lawes are diuers
from all people, and they doe not obserue the
kings lawes : therefore it is not the kings
profite to suffer them.

9 If it please the king, let it bee written
that they may be destroyed, and I will pay
ten thousand talents of siluer by the hands
of them that haue the charge of this busines
to bring it into the kings treasury.

10 Then the King tooke his ring from
his hand, and gaue it vnto Haman the sonne
of Hammedatha the Agagite, the Jewes ad-
uerysary.

11 And the King layd vnto Haman Let
the siluer be thine, and the people to do with
them as it pleased thee.

12 Then were the Kings || Scribes called
on the thirteenth day of the first moneth,
and there was written (according to all that
Haman commanded) vnto the kings offi-
cers, and to the Captaines that were ouer
euery prouince, and to the rulers of euery
people, and to euery prouince, according to the
writing thereof, and to euery people accord-
ing to their language : in the name of King
Ahasuerus was it written, and sealed with
the Kings ring.

13 And the letters were sent by † postes,
into all the Kings prouinces, to root out,
to kill and to destroy all the Jewes, both yong
and old, children and women, in one day vpon
the thirteenth day of the twelfth moneth
(which is the moneth Adar) and to spoile
them as a pray.

14 The contents of the writing was, that
there should bee giuen a commandement in
all prouinces, and published vnto all people,
that they should bee ready against the same
day.

15 And the postes compelled by the kings

commandement went forth, and the com-
mandement was giuen in † palace at Shu-
shan : and the King and Haman late dym-
ing, but the title of Shushan was in per-
petuete.

CHAP. II.

5 Mordecai giueth the Queen knowledge of the
cruell decrees of the King against the Jewes, 16 She
willeth that they pray for her.

NOW when Mordecai perceived all that
was done, Mordecai rent his clothes
and put on sackcloth and ashes, and went out
into the middes of the cite, and cried with a
great cry, and a bitter.

2 And hee came euen before the Kings
gate, but hee might not enter within the
kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, wher
the Kings charge and his Commission
came, there was great sorrow among the
Jewes, and fasting, and weeping, and mourn-
ing, and many lay in sackcloth, & in ashes.

4 ¶ Then Ester made, & her eunuches
came and told it her : therefore the Quene
was very heavy, & shee sent raiment to clothe
Mordecai, and to take away his sackcloth
from him, but hee received it not.

5 Then called Ester Vatach, one of the
kings Eunuches, whom hee had appointed
to serue her, and gaue him a commandement
vnto Mordecai, to know what it was, and
why it was.

6 So Vatach went forth to Mordecai,
vnto the streete of the city which was before
the kings gate.

7 And Mordecai tolde him of all that
which had come vnto him, and of the summe
of the siluer that Haman had promised to
pay vnto the kings treasures, because of the
Jewes for to destroy them.

8 Also hee gaue him the copy of the writ-
ing & commission that was giuen at Shu-
shan to destroy them, that hee might shew it
vnto Ester, and declare it vnto her, and to
charge her, that shee should goe in to the king
and make petition and supplication before
him for her people.

9 ¶ So when Vatach came, he tolde E-
ster the words of Mordecai.

10 Then Ester layd vnto Vatach, and
commanded him to say vnto Mordecai.

11 All the kings seruants and the people
of the kings prouinces doe know, that who-
soever, man or woman, that cometh to the
king into the inner court, which is not cal-
led, there is a law of this, that hee shall die, ex-
cept him to whom the king holdeth out the
golden rod, that hee may liue. Now I haue
not bene called to come vnto the king these
thirty dayes.

12 And they certified Mordecai of Esters
words.

13 And Mordecai said, that they should
answer Ester thus, I thinke not with thy
selfe, that thou shalt escape in the Kings
house, more then all the Jewes.

14 For if thou holdest thy peace at this
time, † comfort and deliuerance shall ap-
peare to the Jewes out of another place,
but thou and thy fathers house shall perish :

g To wit, the
Jewes that were
in Shushan,

a Because hee
would advertise
Ester of this cru-
el proclamation.

† *Ebr. sackcloth,
and of this were
spread for many.*

† *Ebr. had caused
to stand before
her.*

† *Ebr. declaration.*

|| *Or, comma.*

† *Ebr. breaking.*
b Thus Morde-
cai spake in the
confidence of
that faith, which
all Gods children
ought to haue,
which is, that
God will deliue
them, though
all worldly
meanes fail,

and

^a For to deliver Gods Church out of these present dangers.

^d I will put my life in danger, and therefore I will be successful to God, seeing it is for his glory, and the deliverance of his Church.

and who knoweth whether thou wilt come to the kingdome for such a time?

15 Then Ester commaunded to answer Mordecai.

16 And, and assemble all the Iewes that are found in Shushan, and fast ye for mee, and eat not, nor drinke in three dayes, day nor night. I also and my mayden will fast likewise, and so will goe in to the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

¹ Ester eneth in to the king, and biddeth him and Haman to a feast. ¹⁴ Haman prepareth a gallies for Mordecai.

AND on the third day Ester put on her royall apparell, and stood in the coute of the Kings palace within, out against the Kings house: and the King fate upon his royall throne in the Kings palace over against the gate of the house.

2 And when the King sawe Ester the Quene standing in the court, shee found favour in his sight: and the King^b helde out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then saide the King vnto her, What wilt thou Quene Ester? and what is thy request? it shall bee euen given^c thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the king and Haman come this day vnto the banke: that I haue prepared for him.

5 And the King saide, Cause Haman to make halfe that hee may doe as Ester hath said. So the King and Haman came to the banke, that Ester had prepared.

6 And the King saide vnto Ester, at the banke of wine, What is thy petition, that it may bee giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue found favour in the sight of the King, and if it please the King to giue mee my petition, and to performe my request, let the king and Haman come to the banke that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 Then went Haman forth the same day joyfull and with a glad heart. But when Haman sawe Mordecai in the Kings gate, that hee stood by, not moued for him, then was Haman full of indignation at Mordecai.

10 Wherefore Haman restrained himselfe: and when hee came home, hee sent and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had let him above the princes and seruants of the king.

12 Haman said moreover, Pea, Ester the Quene did let no man come in with the

king to the banke that hee had prepared, saue mee: and to morrow am I bidden vnto her also with the King.

13 But all this notwithstanding answere me, as long as I see Mordecai the Iew sitting at the Kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubits high, and to morrow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe joyfully with the King vnto the banke. And the thing pleased Haman, and hee caused to make the tree.

CHAP. VI.

¹ The King turneth over the Chronicles, and findeth the fidelitie of Mordecai. ¹⁰ And commaundeth Haman to cause Mordecai to be had in honour.

THE SAME NIGHT the king slept not, and hee commanded to bring the booke of the Records and the Chronicles: and they were read before the King.

2 Then it was found writtten that Mordecai had tolde of Bigtana, and Teresh, two of the Kings Cunniches, keepers of the doore, who sought to lay hands on the king Ahasuerus.

3 Then the king saide, What honour and dignitie hath bene giuen to Mordecai: for this? And the kings seruants that ministered vnto him, saide, There is nothing done for him.

4 And the king saide, Who is in the court? (Howe Haman was come into the inner court of the Kings house, that hee might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants saide vnto him, Behold, Haman standeth in the court. And the king saide, Let him come in.

6 And when Haman came in, the King saide vnto him, What shall bee done vnto the man, whome the King will honour? Then Haman thought in his heart, To whome would the king doe honour more than to me?

7 And Haman answered the King, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horse that the king rideth vpon, & that the crowne royall may be set vpon his head.

9 And let the rayment and the horse be deliuered by the hand of one of the Kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse thorow the streete of the cite, and proclaim before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king saide to Haman, Make halfe, take the rayment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman toke the rayment and the horse, and arrayed Mordecai, and brought him on horsebacke thorow the streete of the cite, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

^g Meaning, the highest that could be found

[†] For the Kings slepe departed.

Chap. 2. 32.

^a For he thought it vnworthy his estate to receive a benefice, and not reward it.

^b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

^c Meaning, hereby that the king should make him next vnto himselfe, as Joseph hereby was knowen to be next to Pharaoh, Gen. 41. 43.

^a To wit, after that the Iewes had begun to fast.

^b Which was a signe that her coming was agreeable vnto him, as Chap. 4. 11.

^c Meaning hereby, that whatsoeuer she asked, should be granted: as Marke 6. 13.

^d Because they vied to drinke excoessively in their bankers, they called the banke by the name of that which wast most in use or esteemed.

^e I will declare what thing I demand,

^f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull and cruel.

Haman hanged.

Ester.

Esters request for the Jewes.

CHAP. VIII.

1 After the death of Haman, was Mordecai exalted. 14 Comfortable letters are sent unto the Jewes.

The same day did King Abasuerus give the house of Haman the adversary of the Jewes unto the Queene Ester. And Mordecai came before the King: for Ester told what he was ^b unto her.

2 And the Kingooke off his ring, which he had taken from Haman, and gave it unto Mordecai: and Ester let Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete werping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Jewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Jewes, that are in all the Kings prouinces.

6 For how can I suffer and see the enill, that shall come vnto my people? or how can I suffer and see the destruction of my kindred?

7 And the King Abasuerus said vnto the Queene Ester, & to Mordecai the Jew, Behold, I haue given Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Jewes.

8 Write yee also for the Jewes, as it liketh yon in the kings name, and seale it with the Kings ring (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Jewes, and to the princes, and capitaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto every prouince, according to the writing thereof, and to every people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Abasuerus name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beaſts of pice, as promedaries, and of colts of mares.

11 Wherein the king granted the Jewes (in what cities soeuer they were) to gather themselves together, and to stand for their life, and to reuer out, to day, and to destroy all the power of the people and of the prouince that wered them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of King Abasuerus, euen in the thirteenth day,

12 And Mordecai came againe to the kings gate, but Haman had home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wisemen, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, whose whom thou hast begun to fall, thou shalt not perswade against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and hasted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and hee is hanged on the gallies which he had prepared for Mordecai.

5 The King and Haman came to banquet with the Queene Ester.

2 And the King saide againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall bee euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen mee at my petition, and my people at my request.

4 For wee are sold, I, and my people to be destroyed, to be slaine and to perish: but if wee were sold for seruants, and for hand-maydes, I would haue held my tongue: although the aduersary could not recompense the Kings losse.

5 Then King Abasuerus answered and saide vnto the Queene Ester, What is hee said where is he that presumeth to doe thus?

6 And Ester saide, The aduersary and enemy is this wicked Haman. Then Haman was afrayde before the King and the Queene.

7 And the King arose from the banquet of wine in his wrath, and went into the palace garden: But Haman stood up to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester lay: therefore the King laid, Will hee force the Queene also before me in the house? as the word went out of the Kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuches said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fittie cubites high, which Haman had prepared for Mordecai, that spake good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the Kings wrath pacified.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 3. 6.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, of the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feet or couch whereupon the late, and made request for his life.

e This was the manner of the Persians, when one was out of the kings fauour.

f Which discovered the conspiracie against the King Chap. 3. 21. 22.

a That is, was received into the kings fauour and presence.

b That he was her vncke, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jewes.

d Reade Chap. 5. 2.

Or, vnto death, say the Iewes.

e This was the law of the Jews and Peſians, Dan. 6. 1. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which containeth part of May, and part of Iune.

g That is, in such letters and language, as was vsual in every prouince.

h Or, multitude.

i That is, to defend themselves against all that would assault them.

i Which hath part of February, and part of March.

k The King gave them liberty to kill all that did oppress them.

l He sheweth by these words that follow, what this light was.

m Conformed themselves to the Jewes religion.

day of the twelfth moneth, which is the moneth Adar.

13 The copy of the writing was, howe there should bee a commandment giuen in all and euery prouince, published among all the people, and that the Jewes should be ready against that day to auenge themselves on their enemies.

14 So the posts rode vpon beastes of price and of merchandise, and went forth with speed, to recure the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the City of Shushan reioyced and was glad.

16 And vnto the Jewes was come light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery city and place where the Kings commandement and his decree came, there was ioy and gladnesse to the Jewes, a feast and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

At the commandment of the King the Jewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Jewes keepe a feast in remembrance of their deliuerance.

IN the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree were to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them, (but it turned contrary: for the Jewes had rule ouer them that hated them.)

2 The Jewes gathered themselves together into their cities, throughout all the prouinces of the King Ahasuerus, to lay hands on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the Princes and the Captaines, and the Officers of the King, called the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went thorow all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Jewes and destroyed a hunderd men.

7 And Parthandatha, and Dalphon, and Abatha.

8 And Bophtas, and Adaisa, and Ardantha.

9 And Parmashta, and Arisai, and Aridai, and Vathatha.

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Jewes slew them: but they layd not their hands on the spoile.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the King.

12 And the King saide vnto the Queene Ester, The Jewes haue slaine in Shushan the palace, and destroyed five hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreover, that it may be bestowed?

13 Then saide Ester, If it please the King, let it bee granted also to morrow to the Jewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree, Hamans tenne sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Jewes that were in Shushan assembled themselves vpon the fourteenth day of the moneth Adar, and slew three hundred men in Shushan, but on the spoile they layd not their hand.

16 And the rest of the Jewes that were in the Kings prouinces, assembled themselves and stood for their liues, and had rest from their enemies, and slew of them that hated them, seventy and five thousand: but they layd not their hand on the spoile.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Jewes of the bislages that dwelt in the walled cities, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Jewes that were thorough all the prouinces of the King Ahasuerus, both nere and farr,

21 Inuoynting them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeer,

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth, which was turned vnto them from sorrow vnto ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to doe as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Jewes aduersary, had imagined against the Jewes, to destroy them, and had cast out (that is, a lot) to consume and destroy them.

f This she requieth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places, being in Shushan.

k As the Jewes doe euen to this day, calling it in the Persians language, Purim, that is, the day of lots.

l The Jewes gather hereof, that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and the reliefe of the poore.

n Reade Chap.

Iobs vprightnesse.

Iob.

His children and riches.

o That is, Ester.

p These are the words of the Kings commandement to disannull Hamans wicked enterprife.

¶ Or, transgress. Meaning, the fourteenth and the fiftenth day of the month Adar.

¶ Or, strength, or, efficacie.

25 And when she came before the king, hee commanded by letters, Let this wicked devicē (which hee imagined against the Jewes) turne upon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these daies Purim, by the name of Pur, and because of all the worses of this letter, and of that which they had sene belides this, and of that which had come vnto them.

27 The Jewes also ordeined and promised for them and for their seed, and for all that ioyned vnto them, that they would not fall to obserue those two daies every yeere, according to their writing, and according to their season,

28 And that these daies should bee remembred and kepe throughout every generation, and every family, and every prouince, and every citie: euen these daies of Purim should not fall as among the Jewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Jew, wrote with all authority (to confirme this letter of Purim the second time)

30 And hee sent letters vnto all the Jewes to the hundred and seuen and twentie prouinces of the kingdom of Abasurooth, with

words of peace and truth,

31 To confirme these daies of Purim, according to their seasons, as Mordecai the Jew and Ester the Queene had appointed them, and as they had promised for themselves, and for their seed with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

sitting and earnest prayer, which in Ebrew is signified by this word (their cry)

CHAP. X.

The estimation and authority of Mordecai.

And the King Abasurooth layde a tribute vpon the land, and vpon the Iles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jew was the second vnto King Abasurooth, and great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

r Which were letters declaring vnto them quietnesse, and allurance, and putting them out of doubt, and fear. ¶ Ebr. sakes. That they would obserue this feast with

a These three points are here set forth as commendable, and necessary for him that is in authority: to haue the fauor of the people, to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things, and in his body, but also in his minde and conscience, by the sharpe tentations of his wife and chiefe friends: which by their vehement words and subtil disputations, brought him almost to despair: for they set loorth God as a seuerer Iudge, and mortall enemy vnto him which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his afflictions. Notwithstanding he did constantly resist them, and at length had good successe. In this history we haue to marke that Iob maintaineth a good cause, but handleth it euil: againe, his aduersaries haue an euil matter, but they defend it craftily. For Iob held that God did not a way punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but hee should be conuicted. Moreouer, he was assured that God had not reiected him, yet though his great torments and affliction he burste h loorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee doeth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods prouidence, his iustice, and mans sinnes: yet their intention is euill: for they labour to bring Iob into despair, and so they maintaine an euil cause. Ezekiel commendeth Iob as a iust man, Exek. 1. 4. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holmess, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his sustenance, and his children. 20 His faith and patience.

¶ There was a man in the lande of Uz, called Iob, and this man was an vpright & iust man, & one

that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters,

3 His substance also was seuen thousand sheepe, and thre thousand camels, and five hundred yoke of oxen, and five hundred asses, and his family was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banqueted in their houses, every one his day, and sent and called their three sisters to eate and to drinke with them.

5 And when the daies of their banqueting were

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d His children and riches are declared, to commend his vertue in his prosperity, and his patience and constancy, when God had raken them from him.

¶ Ebr. children. Meaning, the Attendants, Children, deans, Iobans, etc.

a That is, of the country of Idumea, as Lamen. 4. 1. or bordering thereupon: for the land was called by the name of Uz the sonne of Dishan the sonne of Seir, Gene. 36. 28. b Forasmuch as he was a Gentile and not a Jew, and yet is pronounced vpright, and without hypocrisy, it declareth, that among the heathen God hath his.

c Hereby is declared what is meant by an vpright and iust man.

i As destitute of all other helpe and meanes and wonderfully afflicted with the sorrow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though he werethine enemy?

This is the most grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perwade them, that they trull in God in vaine.

m For death was appointed to the blasphemers, and so hee meant that he should be soone rid out of his paine. n That is, to be patient in aduersity, as we reioyce when hee sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. o He lo briddled his affections, that his tongue thorow impatience did not murmur against God. p Which were men of authority, wise and learned, and as the Septuagint write, kings, and came to comfort him, but when they law how he was visited, they conceived an euill opinion of him as though he had bin but an hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremony which they vsed in those countries, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth, 2 He desireth to die, as though death were the ende of all mans misery.

a These ten dayes ended. Chap. 1. 3. b Here Iob beginneth to feele his great imperfection in this battell betwene the spirit and the flesh, Rom 7. 18. and after a manner yeeldeth, yett in the end he getteth victory, though he was in the meane time greatly wounded.

c Men ought not to be weary of their life, and curseth, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it bee put out of the number of dayes, and let it not haue the light of the sinne to separate it from the night. e That is, most obscure darkenes, which maketh them afraid of death that are in it.

from the sole of his foote vnto his crowne. 8 And hee tooke a postheard to scape him, and hee laye downe among the ashes.

9 Then said his wife vnto him, Dost thou continue yett in thine vspergithnesse? m Blaspheeme God, and die.

10 But hee laid vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his lips.

11 Nowe when Iob's three friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shubite, and Sophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farr off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled dust vpon their heads toward the heauen.

13 So they sat by him vpon the ground thre dayes, and seuen nightes, and none spake a word vnto him: for they law that the griefe was very great.

A fterward Iob opened his mouth, and 2 And Iob cuffed out, and said,

3 Let the day perish wherein I was borne, & the night when it was said, There is a man child conceived.

4 Let that day be darknesse, let not God regard it from aboue, neither let the light shine vpon it.

5 But let darknesse & the shadow of death shine it: let it be the cloud remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possess that night, let it not be layned vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Pea, desolate be that night, and let no toy be in it.

8 Let them that curse the day bring it againe to mine ear, that I may curse it.

9 Let the stars of that twilight be dimme through darknesse of it: let it looke for light, but haue none: neither let it see the dawning of the day.

10 Because it shut not vp the wombe of my mothers wombe: nor hid sorrow from mine eyes.

11 Why did I not in the birth? or why did not I die when I came out of the wombe?

12 Why did the knees peruent mee? and why did I sucke the breasts?

13 For so should I now haue a lier and bene quiet, I should haue slepe then, and bene at rest.

14 Why did the kings and counsellors of the earth, which haue builded themselves a desolate place?

15 Why did the princes that had gold, and haue filled their houses with siluer.

16 Why was I not bidden as an vntimely birch, either as an infant, which haue not scene the light?

17 The wicked haue there ceased from their tyrannie, and there they that labour'd valiantly, are at rest.

18 The prisoners rest together, and heare not the voyce of the oppressor.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and life vnto them that haue heavy hearts?

21 Which long for death, and if it come not, they would enen search it more then treasures.

22 Which loy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is hidde, and whom God hath yegged in?

24 For my sighing cometh before I eare, and my tearings are powred out like the water.

25 For the thing I feared is come vnto me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, yet trouble is come.

names immortal. 1 That is, by death the cruelty of the tyrant haue ceased. m All they that sustaine any kinde of calamitie misery in this world: which hee speaketh after the iudgement of the flesh. n He sheweth that the benefices of God are not common except the heart be ioyfull, and the conscience quieted. o The seeth not how to come out of his miseries, because hee dependeth on Gods providence. p In my prosperitie I ever looked forth as is now come to passe. q The feare of troubles that should haue caused my prosperitie to seeme to mee as nothing, and yett am not exempted from trouble.

CHAP. IIII.

1 Iob is reprehended of impietie, 7 and enuies, 17 and of the presumption of his owne righteousness.

Then Eliphaz the Temanite answered, And hee said,

2 If we allay to commune with thee, wilt thou bee grieved? but who can withholde himselfe from speaking?

3 Behold, thou hast taught many, and hast

f Which curseth the day of thine birth, let them lay the curse vpon this night.

g Let it be all wayes night, and neuer see day.

h This is the cryall of the morning.

i This and that which followeth declareth that when man giueth place to his passions, he is not able to stay nor keepe himselfe, but is thrust backe long into all euill, except God call him backe.

j The vehemency of his affections made him to venter these words, as though death were the ende of all miseries, & as if there were no life after this, which hee speaketh not, though it were so, but the infirmities of his heart caused him to brast out into this error of the wicked.

k He nombrs ambition of them, which in their pleasures it were change the order of nature, and build most barren places, because they would hereby make their

names immortal.

l That is, by death the cruelty of the tyrant haue ceased.

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aa The feare of troubles that should haue caused my prosperitie to seeme to mee as nothing, and yett am not exempted from trouble.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.
c This he concludeth that Iob was not an hypocrite, and had no conscience, nor faith in God.
d He concludeth that Iob was reproved, seeing that God had rebuked him for his impiety, which is the argument that he shall make against the children of God.
e That that doe will cannot but receive still, & Iob sheweth that God needeth no great punishment to deterre his enemies, for he can dole with the death of his mouth.
f Though men according to their office doe not punish, yet Iob sheweth that their cruelty hee commeth to him, and their children to their children, yet God beareth it, able, and his justice will punish them.
g Asking that I have not before was declared unto mee by vision, that is, that whosoever thinketh himselfe iust, shall be found a sinner, when he cometh before God.
h In these visions which God sheweth to his creatures, there is ever a certaine feare ioyned, that the authoritie thereof might be had in greater reverence. k When all things were quiet, or when the voice was some what silenced, as God appeared to Eliash, 1. king 19. 12.
l The promise that if God did punish the innocent, the creature should be more iust than the Creatour, which were a blasphemie, m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when he would iustifie himselfe against God? n That is, in this mortal body subiect to corruption, 1. Cor. 3. 1. o They see death continually before their eyes, and daily approaching toward them. p No man for all this doeth consider it. q That is, because that any of them were so wise as to thinke on death.

1. Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.
2. This he concludeth that Iob was not an hypocrite, and had no conscience, nor faith in God.
3. He concludeth that Iob was reproved, seeing that God had rebuked him for his impiety, which is the argument that he shall make against the children of God.
4. That that doe will cannot but receive still, & Iob sheweth that God needeth no great punishment to deterre his enemies, for he can dole with the death of his mouth.
5. Though men according to their office doe not punish, yet Iob sheweth that their cruelty hee commeth to him, and their children to their children, yet God beareth it, able, and his justice will punish them.
6. Asking that I have not before was declared unto mee by vision, that is, that whosoever thinketh himselfe iust, shall be found a sinner, when he cometh before God.
7. In these visions which God sheweth to his creatures, there is ever a certaine feare ioyned, that the authoritie thereof might be had in greater reverence. k When all things were quiet, or when the voice was some what silenced, as God appeared to Eliash, 1. king 19. 12.
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CHAP. V.

1. 3. Eliphaz sheweth the difference betweene the children of God and the wicked. 3. The fall of the wicked. 9. Gods power, who deliveth the wicked, and deliveth him.

1. All now, if any wilt answer thee, and to which of the saints wilt thou turne?
2. Doubtlesse anger killith the foolish, and may slayeth the idiot.
3. I have seene the foolish well rooted, and suddenly I cursed his habitation, saying,
4. His children shall be farre from salvation, and they shall be destroyed in the gate, and none shall deliver them.
5. The hungry shall eate up his harvest: yea, they shall take it from among his thorns, and the childe shall drinke by their substance.
6. For misery commeth not forth of the dust, neither doth affliction spring out of the earth.
7. But man is borne unto trouble, as the sparkes fly upward.
8. But I would enquire at God, & turne my talke unto God:
9. Which I doth great things and unsearchable, and marvellous things without number.
10. He giveth raine upon the earth, and powereth water upon the streets,
11. And setteth up on high them that bee low, that the sorrowfull may be exalted to salvation.
12. He scattereth the drosses of the crafty: so that their handes cannot accomplish that which they doe enterprise.
13. He taketh the wise in their craftines, & the counsell of the wicked is made foolish.
14. They meete with darkenes in the day time, and grope at noone day, as in the night.
15. But hee saucth the poore from the sword, from their mouth, and from the hand of the violent man.
16. So that the poore hath his hope, but iniquity shall stop his mouth.
17. Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.
18. For hee maketh the wound, and bindeth it up: hee smiteth, and his hands make whole.
19. He shall deliver thee in fire troubles, and in the furnace the rull shall not touch thee.
20. In famine hee shall deliver thee from death: and in battell from the power of the sword.
21. Thou shalt be hid from the scourge of

1. He willett Iob to consider the example of all them that have lived or doe live godly whether any of them be like unto him if raging against God as he doeth.
2. Murmuring against God in afflictions, encrease the paine, and vengeeth mans follie.
3. That is, the sinner that hath not the feare of God.
4. I was not moved with his prosperitie, but knew that God had cursed him and his.
5. Though God sometime suffer the fathers to passe in this world, yet his iudgements will light upon their wicked children.
6. Hypocritique judgement: they shall be condemned, and none shall pitee them.
7. Though there be but two or three eares left in the hedges, yet these shall betray them from him.
8. That is, the earth is not the cause of barrennes, and mans misery, but his owne sinne.
9. Which deliveth that sinne is ever in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffered as thou dost, I would seeke unto God. l He counselleth Iob to humble himselfe to God, to whom all creature are subiect, and whose works declare that man is inexcusable, except hee glorifie God in all his workes. m He sheweth by particular examples what the works of God are, 1. Cor. 3. 19. n In things plaine and evident they shew themselves fooles in stead of wise men. o This declareth that God punisheth the worldly wise, as he threatened, Deut. 28. 29. p That he that humbleth himselfe before God, q He compareth the slander of the wicked to sharpe swords. r If the wicked be compassed at Gods workes to stop their mouthes, much more they that professe God. t Hee will send trouble after trouble, that his children may not for once time, be in a goodly trust in him, that they shall have a continuall remembrance of his power, which is here askeable for ever.

The godly rewarded. Job

Whereas the wicked lament in their troubles, thou shalt have occasion to reioyce.

When we are in Gods favour, all creatures shall serve vs.

God shall blesse thee, that thou shalt have occasion to reioyce in all things, and not to be offended.

Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their advantage. We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, cometh for his owne sinne.

the tongue, and thou shalt not bee afraid of destruction when it cometh.

But thou shalt laugh at destruction and death, and shalt not be afraid of the beast of the earth.

For the stones of the field shall bee in league with thee, and the beasts of the field shall be at peace with thee.

And thou shalt know that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and shalt not sinne.

Thou shalt perceive also, that thy seed shall be great, and thy posteritie as the grasse of the earth.

Thou shalt goe to thy graue in a full age, as a rick of come cometh in due season into the barn.

For, thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

CHAP. VI.

Job answereth, that his paine is more grievous then his fault. He wisheth death. Hee complaineth of his friends.

Job answered, and said, O that my griefe were well weighed, and my miseries were laide together in the balance!

For it would bee now heavier then the sand of the sea: or therfore my words are swallowed up.

For the arrows of the Almighty are in me, the venime whereof doeth drinke up my spirit, and the terrors of God fight against mee.

Doeth the wilde asse bray when he hath grasse? or lowereth he ore when he hath fodder?

That which is vnflauour, shall he eate without salt? or is there any taste in the white of an egge?

Such things as my soule refused to touch, as were sorrowes, are my meate.

O that I might haue my desire, and that God would graunt me the thing that I long for!

For that is, that God would bestow mee: that he would let his hand goe, and cut mee off.

Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denied the words of the holy One.

What power haue I that I should endure? or what is mine end, if I should prolong my life?

Is my strength the strength of stones?

To know whether I complain without iust cause.

My griefe is so great that I lack words to express it.

Which declareth that he was not only afflicted in body, but wounded in conscience, which is the greatest battle that the faithfull can haue.

Think you that I cry without cause, seeing the bruite beasts doe not complain when they haue what they would?

Can a mans taste delight in that that hath no flavour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnflauoris to the mouth.

Herein he sinneth double, both in withing thorough impatience to die, and also in desiring of God a thing which was not agreeable to his will. That is, let me die at once before I come to distrust in Gods promise through mine impatience. He saith, he should be brought to inconveniences, if his sorrowes should continue.

Job

or is my flesh of brasse?

Is it not so, there is in me no helper, and that strength is taken from mee?

What is it in misery ought to bee comforted of his neighbour: but men haue forsaken the feare of the Almighty.

Why brethren haue deceiued mee as a brooke, and as the rising of the rivers they passe away.

Which are blackish with ice, and when in the snow is bin.

But in time they are dyed vp with heat, and are consumed: and when it is hot, they faile out of their places.

Or they depart from their way and course, yea, they vanish and perish.

They that goe to Senna, considered them, and they that goe to Sheba, waited for them.

But they were confounded: when they hoped, they came thither and were ashamed.

Surely now are yee like vnto it: yee haue seene my fearfull plague, and are afraid.

Was it because I sayde, Bring comfort mee: or giue a reward to mee of your substance?

And deliuer me from the enemies hand, or ransom me out of the hand of tyrant?

Teach me, I will hold my tongue: and causeth me to understand wherein I haue erred.

How steadfast are the words of righteousness: and what can any of you iustly reprove?

Do ye imagine to reprove a word, that the talke of the afflicted should be as the wind?

Yee make your wrath to fall vpon the fatherlesse, and dig a pit for your friends.

How therefore be content to looke vpon me: for I will not lie before your face.

Turne, I pray you, let there bee none iniquitie: returne, I say, and yee shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorrowes?

Shew me wherein I haue erred, and I will correct my fault. Hee hath a good conscience, doeth not sinne at the sharpe words or reasonings of others, except they be shew perillable by reason. Q Doe you censure at my words, because I should be thought to speake foolishly, which am now in misery? Consider whether I speake as one that is driuen to this impatience through very sorrow, or as an hypocrite as you condemn me.

CHAP. VII.

Job bewaileth the shortnes and misery of mans life. Is there not an appointed time to man by the dayes, as are his dayes as the dayes of an beeling?

As a seruant longeth for the shadow, and as a beeling looketh for the ende of his worke,

So haue I had as an inheritance the monethes of vanitie, and painefull nightes haue bene appointed vnto me.

If I layd mee downe, I say, when from moneth to moneth, and I haue looked for hope in vain, shall

Have I not sought to helpe my selfe as much as was possible? Or yea, or no.

Hee compares thos friends which comfort vs not in misery, to a brooke which in summer is dried, and in winter is hard frozen, and in time of storme when we need no need, cometh with water.

They that goe thereby to get into the house, contrary to Arabias thinking find water there to quench their thirst, but they are deceived. That is, like to this brooke which deceiveth them that come to have water there in need, as I have for consolation at your hands.

Herein he bewaileth the worldling which for necessity will part of their goods, and more they will which will give him comfort.

Hee hath a good conscience, doeth not sinne at the sharpe words or reasonings of others, except they be shew perillable by reason. Q Doe you censure at my words, because I should be thought to speake foolishly, which am now in misery? Consider whether I speake as one that is driuen to this impatience through very sorrow, or as an hypocrite as you condemn me.

Hath not hired I some some rest & then in duty continual labourment I am when an hireling? My seruants hath comforted me.

c This signifieth that his dispute was rare and most horrible.

d Thus he speaketh in respect of the brevitye of mans life, which passeth without hope of returninge in consideration whereof, he desireth God to have compassion on him.

e I thus beholde mee in mine angrie, I shall not be able to stand in thy presence.

f I shall no more stay this mortall life.

g Thus I can by myne own comfort my life, I will desire my griefe by words, and thus he speaketh in myne owne comfort.

h Thus I can by myne owne comfort my life, I will desire my griefe by words, and thus he speaketh in myne owne comfort.

i Thus I can by myne owne comfort my life, I will desire my griefe by words, and thus he speaketh in myne owne comfort.

j Thus I can by myne owne comfort my life, I will desire my griefe by words, and thus he speaketh in myne owne comfort.

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z Thus I can by myne owne comfort my life, I will desire my griefe by words, and thus he speaketh in myne owne comfort.

shall I aske: and measuring the evening, I am curren full with rolling to and fro unto the dawning of the day.

5 My flesh is clothed with thornes and prickles of the dust, my skinned is rent, and become horrible.

6 My dayes are swifter then a weaners spittle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are upon mee, and I shall be no longer.

9 As the cloud vanishes and goeth away, so hee that goeth downe to the grave shall come up no more.

10 Wee shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my minde.

12 Am I a sea? or a whale fish, that thou keepst me in ward?

13 When I say, my couch shall relieve me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule chuseth rather to bee strangled: and to bee, then to bee in my bones.

16 I abhorre it, I shall not live alway: spare me then, for my dayes are but vanity.

17 What is man that thou dost magnifie him, and that thou settest thine heart upon him?

18 And dost visite him every morning, and reuelst him every moment?

19 How long wilt thou be? yet thou depart from mee: thou wilt not let me alone to please I may swallow my spittle.

20 I have sinned, what shall I doe unto thee? thou predestiner of men, why hast thou set mee as a make against thee, so that I am a burden unto my selfe?

21 And why dost thou put parson my treasure? and take away mine iniquity: for now shall I sleepe in the dust, and if thou feelest me in the morning, I shall not be found.

and he hath sent them into the place of their iniquitie.

5 Yet if thou wilt early seeke unto God, and pray to the Almighty,

6 If thou be pure and byright, then surely hee will awake up unto thee, and hee will make the habitation of thy righteousness prosperous.

7 And though thy beginninge be small, yet thy latter end shall greatly increase.

8 Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 For we are but of yesterday, and are ignorant: for our dayes upon earth are but a shadow.

10 Shall not they teach thee, and tell thee, and utter the words of their heart?

11 Can a rush grow without mire? or can the grass grow without water?

12 Though it were in greenes and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 Hee shall lean upon his house, but it shall not stand: hee shall hold him fast by it, yet shall it not endure.

16 The tree is green before the sunne, and the branches spread over the garden thereof.

17 The roots thereof are wrapped about the fountain, and are folded about the house of stones.

18 If any plucke it from his place, and it deny, saying, I have not sene thee,

19 Behold, it will rejoyce by this meanes, that it may grow in another mold.

20 Behold, it will not call away an byright man, neither will hee take the wicked by the hand,

21 Till hee have filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

h Which is to day and to morrow swept away.

i He compareth the iust to a tree, which although it be removed out of one place unto another, yet flourisheth: so the affliction of the godly runneth to their profit.

k That is, so that there remaine nothinge there to prove whether the tree had growen there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou bee godly hee will give thee occasion to rejoyce, and if not, thine affliction shall increase.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne beime, whiles God calleth thee to repentance.

d Though the beginninge be not to pleasure as thou wouldest desire, yet in the end thou shalt have sufficient occasion to comfort thy selfe.

e He willeth Iob to examine all antiquity, and he shall finde it true which he here saith.

f Meaning, that it is not enough to have the experience of our selves, but to be confirmed by the examples of them that went before us.

g As a rush cannot grow without moisture, so cannot the hypocrite become iust.

h He hath not faith which is moynted with Gods Spirit.

CHAP. VIII.

1 Eldad sheweth that Iob is a sinner, because God purgeth the wicked, and preferreth the good.

I then answered Eldad the Shubite, and sayd,

2 How long wilt thou talke of these things: and how long shall the words of thy mouth be as a mighty wind?

3 Dost God pervert iudgement? dost thou the Almighty subvert iustice?

4 If thy comen have sinned against him,

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousness is nothing.

I then Iob answered and sayd,

2 I knowe surely that it is so: for how should man be righteous before God?

3 For he hath heard me, and now he will heare me: for he will see that I am righteous, and he will see that I am not.

4 For he hath heard me, and now he will heare me: for he will see that I am righteous, and he will see that I am not.

5 For he hath heard me, and now he will heare me: for he will see that I am righteous, and he will see that I am not.

6 For he hath heard me, and now he will heare me: for he will see that I am righteous, and he will see that I am not.

a Iob here answereth to that which he said in the last chapter.

b Iob here answereth to that which he said in the last chapter.

c Iob here answereth to that which he said in the last chapter.

d Iob here answereth to that which he said in the last chapter.

e Iob here answereth to that which he said in the last chapter.

f Iob here answereth to that which he said in the last chapter.

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hard prospered?

5 Hee remooueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 Hee remooueth the earth out of her place, that the pillars thereof doe shake.

7 Hee commandeth the flume, and it is dried: he closeth up the fountaines as vnder a figuer.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 Hee maketh the fountaines: Arcturus, Orion, and Pleiades, and the clymares of the South.

10 Hee doeth great things and vnsearchable: yea, marvellous things without number.

11 Lo, when he goeth by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a prey, I who can make him to reioyce: hee who shall say vnto him, what doest thou?

13 God will not withdraw his anger, and the most mighty helpe: doe thoue vnder him?

14 How much lesse shall I answer him: or how should I finde out my wordes with him?

15 For though I were iust, yet could I not answer, but I would make supplication to my Iudge.

16 If I cry, and hee answer mee, yet would I not believe that he heard my voice.

17 For he destroyed mee with a tempest, and wounded me without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitterness.

19 If we speake of strength, behold, he is strong: if we speake of iudgement, who shall bring me in to plead.

20 If I would iustifie my selfe, mine own mouth shall condemne me: if I would be perfect, he shall iudge me wicked.

21 Though I were perfect, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I say, He destroyeth the perfect and the wicked.

23 If the scourge should suddenly I say, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee couereth the faces of the Iudges thereof: if not, where is hee? or who is hee?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift ships, and as the Eagle that flieth to the prey.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort mee.

28 Then I am afraid of all my foretellers, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wrong my selfe with shew water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine stone will clothes thee with filth.

32 For hee is not a man as I am, that I should answer thee, if we come together to iudgement.

33 Neither is there anyumpire: that might lay his hand vpon be both.

34 Let him take his rod away from mee, and let not his feare awaken me.

35 Then will I speake, and cease him not: but because I am not so, I hold me still.

1 That they can not see to doe iustice.

2 That can they the contrary? u I thinke not to fall into these sections, but my sorrows bring me to these manifold infirmities, and my conscience condemne me.

3 Why doth not God destroy me at once? thus he speaketh according to the minde of the fish y. Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

4 Whomoeuer I would visit, my sinnes which shall close up mine eyes, will make me more a Which might make an accord betwene God and me, speaking of impatience, and yet confessing God to be iust in punishing him, b Signifying that Gods iudgements keepe him in awe.

5 Iob is weary of his life, and finisheth out his fragility before God, do He desireth him to lay his hand.

6 A description of death.

7 Iob is weary of his life, and finisheth out his fragility before God, do He desireth him to lay his hand.

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38 A description of death.

39 Iob is weary of his life, and finisheth out his fragility before God, do He desireth him to lay his hand.

friends, that: albeit they were eloquent in talke, yet they felt not in heart that which they spake, k Meaning in his own opinion: signifying that man will sometimes flatter himselfe to bee righteous, which before God is abomination. l While I am in my pangs, I cannot but burle forth into many inconueniences, although I know still that God is iust, m I am not able to feele my finnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnes, and to iustifie God, n After he hath accused his owne weakness, he continueth to iustifie God and his power. o If I would stand in mine owne defences, yet God hath iust cause to condemne me, if he examine mine heart and conscience, p If God punish according to his iustice, he will destroy all them that are counted perfect, as them that are wicked, q To wit, the wicked, r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked, as Chapi. 5. 3. why should he suffer the innocents to be so long tormented by them?

MY soule is cut off: though I live: I will cleane my complaint vpon my selfe, and will speake in the bitterness of my soule. **2** I will say vnto God, Condemne mee not: shew mee wherefore thou contendest with me. **3** I thinke thou art good to oppresse mee, and to cast off the labour of thine hands, and to fauour the counsell of the wicked? **4** Hast thou carnall eyes? or doest thou see as man seeth? **5** Art thy dayes as mans dayes? or thy yeeres as the time of man. **6** That thou inquitest of mine iniquitie and searchest out my sinne? **7** Thou knowest that I cannot do wickedly: for none can deliuer mee out of thine hand. **8** Thine hands haue made mee, and fashioned mee wholly round about, and wilt thou be without compassion? **9** Wilt thou be without compassion? **10** Doe thou inconstant & changeable, as the times, to day thou art my enemy? **11** By affliction thou keepest me as in a net, and restrainest me from doing euill, neither can any yet meauentie. **12** In these eight verses following he describeth the manner of Gods wonderfull creation of man: and thereon groweth that God should not shew himselfe rigorous against him. **13** Thou

1 As bridle as a
pot of clay.

m That is, reason
and vnder-
standing; & many
other gifts
wherby man ex-
celleth all earthly
creatures.

n That is, thy
fatherly care and
providence,
wherby thou
preseruest me,

and without the
which I should
perish straight-
way.

o Though I be
not fully able
to comprehend
these things, yet I
must needs con-
fesse that it is so,

p I will alway
walke in feare &
humility, know-
ing that none is
wile before thee.

q Job being sore
afflicted in this
dilemma betwene
the flesh and the
spirit brast out
into these af-
fections, wishing
either there daies
thou long paine.

r That is, diuer-
sities of diseases,
& in great abun-
dance, shewing
that God hath in
finite meanes to
punish man.

s He wiseth that
God would leaue
off his affliction
considering his
great miserie and
the breuities of
his life.

t He speaketh
thus in the per-
son of a sinner,
that is overcome
with passions and
with the feeling
of Gods iudgements,
and therefore can
not apprehend in
that state the mer-
cy of God and
comfort of the
resurrection.

u No distinction
between light and
darkenes, but
where all is very
darkenesse it selfe.

thou destroy mee?

9 Remember I pray thee, that thou hast
made me as the clay, and wilt thou bryng
me into dust againe?

10 Wilt thou not powred me out as milke?
and turned me to cruels like cheefe?

11 Thou hast clothed me with skinne and
flesh, and toped me together with bones
and liues.

12 Thou hast giuen me life and grace;
and thy visitation hath preferred my spirit.

13 Though thou hast hid these things
in thine heart, yet I knowe that it is so with
thee.

14 If I haue sinned, then thou wilt
straitly looke vnto me, and wilt not holde
me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto
me; if I haue done righteously, I will not
reife vnto mine head, being full of confusion,
because I see mine affliction.

16 But let it increase, hurt thou me as a
lion: returne and lyeke thy selfe a marci-
lous vpon me.

17 Thou renewest thy plagues against me,
and thou increasest thy wrath against mee:
changes and armies of sorowes are against
me.

18 Wherefore then hast thou brought me
out of the wombe? Or that I had perished
and that none eye had seene me,

19 And that I were as I had not bene,
but brought from the wombe to the graue:

20 Are not my dayes few? let him cease,
and leaue off from me, that I may take a
little comfort.

21 Before I goe and shall not returne,
even to the land of darkenesse, and shadow of
death:

22 Vnto a land, I say, darke as darknesse it
selfe, and into the shadow of death, where is
none order, but the light is there as darknesse.

That God hath infinite meanes to punish man. f He wiseth that God would leaue off his affliction considering his great miserie and the breuities of his life. g He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore can not apprehend in that state the mercy of God and comfort of the resurrection. h No distinction between light and darkenes, but where all is very darkenesse it selfe.

CHAP. XI.

1 Job is vniuersally reprehended of Zophar. 7 God
is incomprehensible. 2 He is mercifull to the
repentant. 3 His assurance that liue godly.

Then answered Zophar the Naamathite,
and sayd,

2 Should not the multitude of wordes
be answered? or should a great talker bee
justified?

3 Should men holde their peace at thy
likes? and when thou mockest others, shall
none make thee ashamed?

4 For thou hast said, My doctrine is
pure, and I am cleane in thine eyes.

5 But oh, that God would speake and
open his lips against thee!

6 That he might shew thee the secrets

of wisdom, how hast thou deserved double,
according to right know therefore that God
hath forgotten thee for thine iniquity.

7 Canst thou by searching find out God?
canst thou finde out the Almighty by thy per-
fection?

8 The heauens are his, which canst thou
see? it is deeper then the bell, how canst
thou know it?

9 The measure thereof is longer then
the earth, and it is broader then the sea.

10 If he cut off & shut vp, or gather
together, who can turne him backe?

11 For her knoweth vaine men, and seeth
iniquitie, and hym that vnderstandeth no-
thing.

12 Yet vaine man would be wile, though
man new borne is like a wild asse colic.

13 If thou prepare thine heart, and
stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it
farre away, and let no wickednesse dwell in
thy tabernacle.

15 Then surely shalt thou lift up thy face
without spot, and shalt bee stable, and shalt
not feare.

16 But thou shalt forget thy misery, and
remember it as waters that are past.

17 Thine age also shall appeare more
cleare then the noone day: thou shalt shine
and be as the morning.

18 And thou shalt bee holde, because there
is hope: and thou shalt dig pits, and shalt lie
downe safely.

19 For when thou takest thy rest, none
shall make thee afraid: yea, many shall make
sure vnto thee.

20 But the eyes of the wicked shall faile,
and their refuge shall perish, and their hope
shall be sorrow of minde.

not God, ouer whom thou hast charge. i He declareth what quiet-
nesse of conscience and successe in all things such shall haue,
which turne to God by true repentance. *Lam. 3. 6, 7, 8.* k Hee sheweth
that contrary things shall come vnto them that do not repent.

CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He
declareth the might and power of God, 17 and how he
changeeth the course of things.

Then Job answered and sayd,

2 In verbe because that yet are the
people onely, wisdom must die with you.

3 But I haue vnderstanding as well as
you, and am not inferior vnto you: yea, who
knoweth not such things?

4 I am as one mocked of his neigh-
bour, who calleth vpon God, and he heareth
him: the lust and the vpright is laughed to
scorne.

5 Dee that is ready to fall, is as a lampe
despised in the opinion of the rich.

Pro. 14. 3. b He reproveth these his friends of two faults: the one,
that they thought they had better knowledge then indeed they had
and, the other, that in stead of true consolation, they did deride and
despise their friend in his aduersitie. c The which might beeing
a mocker, and a scoffer, thinketh that he might in Gods fa-
uour beeing better than all things that he doeth. d As the
rich esteeme more his wealth then his friends, so hee despiseth
that fallen.

d That is, this
perfection of
God: and if man
bee not able to
comprehend the
height of the
heaven, the depth
of hell, the length
of the earth, the
breadth of the sea,
which are but
creatures: how
can he attaine to
the perfection of
the Creator?

e If God should
turne the state of
things, and esta-
blish a new order
in nature, who
could controll him?

f That is, with-
out vnderstand-
ing so that what-
soever gifts he
hath afterward,
come of God, &
not of nature.

g I shew repen-
t, pray vnto him.
h Renounce
thine owne euill
works, and see
that they offend
not God, ouer whom thou hast charge.

i He declareth what quiet-
nesse of conscience and successe in all things such shall haue,
which turne to God by true repentance. *Lam. 3. 6, 7, 8.* k Hee sheweth
that contrary things shall come vnto them that do not repent.

l Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

m Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

n Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

o Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

p Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

q Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

r Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

s Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

t Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

u Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

v Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

w Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

x Hee sheweth
that contrary things
shall come vnto
them that do not
repent.

† Ebr. to whom
God hath brought
in with his hand.

e He declarerh
to them that d
dispute against
him, that their
wisdom is com-
mon to all, and
such as the very
brute beasts doe
daily reach.

h Or, flesh.
f He exhorterh
them to be wise
in judging, and
as welso know
the right view why
God hath given
them eares, as
hee hath done a
mouth.

g Though men
by age and con-
tinuance of time
attaine to wise-
dome, yet it is
not comparable
to Gods wise-
dome, nor able
to comprehend
his iudgements,

wherein he an-
swereth to that,
which was alleg-
ed, Chap. 3. 8.
h He sheweth
that there is no-
thing don in this
world without
Gods wil and or-
dinance: for else
he should not be
almightie.

i He taketh wise-
dome from them
k He abaterh
the honour of
Princes and bring-
erh them into
the subjection
of others.

l He causeth that
their words have no
credit, which is, when
he will punish
him. m In this dis-
course of Gods won-
derfull works, Job
sheweth that what-
soever is done in this
world both in the or-
der, and change of
things, is by Gods
will and appointment:
wherein he de-
clarerh that he thinketh
well of God, and is as
able to set forth his
power in words, as
they that reason
against, were.

6 The tabernacles of robbers doe prosper, and they are in safety, that provoke God, † whom God hath enriched with his hand.

7 And he now the beasts, and they shall teach thee, and the fowles of the heaven, and they shall tell thee:

8 O, speake to the earth and it shall teach thee: of the fishes of the sea, and they shall declare unto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every living thing, and the breath of all mankind.

11 Doth not the eares discern words, and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and in the length of dayes is understanding.

13 With him is wisdom and strength, he hath counsell and understanding.

14 Behold, he will breake downe, and it cannot be built: he will smite a man yve, and hee cannot be looked.

15 Behold, he withholerh the waters, and they die yve: but when hee senderh them out, they destroy the earth.

16 With him is strength and wisdom, he that is deceived, and that deceiveth are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the iudges fooles.

18 Hee looserh the collar of kings, and giveth their loynes with a girdle.

19 Hee leaderh away the princes, as a pray and overthwerth the mighty.

20 Hee taketh away the speech from the faithfull counsellors, and taketh away the iudgement of the ancient.

21 Hee powerth contempt upon princes, & maketh the strength of the mighty weak.

22 Hee discovereth the deepe places from their darknes, and bringeth forth the shadow of death to light.

23 Hee increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe our the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

¶ He causeth that their words have no credit, which is, when he will punish him. m In this discourse of Gods wonderfull works, Job sheweth that whatsoever is done in this world both in the order, and change of things, is by Gods will and appointment: wherein he declarerh that he thinketh well of God, and is as able to set forth his power in words, as they that reasoned against, were.

CHAP. XIII.

¶ Job comparerh his knowledge with the experience of his friends. 16 The penitent shalbe saved, and the hypocrite condemned. 20 He prayeth unto God, that he would not handle him rigorously.

¶ De, mine eye hath scene all this: mine eare hath heard and understood it.

2 I knoweth as much as you know: I am not inferior unto you.

3 But I will reverence the Almighty:

and I desire to dispute with God.

4 For indeed ye say lies, and all you are physicians of no value.

5 O, that you would hold your tongue, that it might bee imputed to you for wisdom.

6 Now heare my disputation, and give eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lieth for a man?

10 We will surely reprove you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid: and his feare fall upon you?

12 Your memories may bee compared unto ashes, and your bodies to bodys of clay.

13 Holde your tongues in my presence, that I may speake, and let come upon what will.

14 Wherefore do I take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my salvation also: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and make me talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be justified.

19 Who is he that will pleade with me? so I will holde my tongue I die.

20 But do not these two things unto me; then will I not hide my selfe from thee:

21 I will shew thee mine hand from me, and let thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and I will answer thee.

23 How many are mine iniquities, and sinnes: how mee my rebellion, and my iniquities.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Will thou breake a lease of suert to and fro: and wilt thou pursue the dyce stubble?

26 For thou wilt bid bitter things against me, and makest mee to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly unto all my pathes, and makest the print thereof in the beams of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth-eaten.

¶ I defend not my cause, every man will condemne me. k Hee sheweth what these two things are.

l His pangs thus move him to reason with God, not denying that he had sinned, but desiring to understand what were his sinnes, that had deserved such rigour, wherein he offended, that would know a cause of God why hee did punish him.

m Thou punishst mee now for the faults that I committed in my youth. n Thou makest me thy prisoner, & dost so presse me that I cannot stirre hand nor foot. † Ebr. posses.

a For although he knows that God had a iustice which was manifest in his ordinary working, another in his secret counsell, yet would hee yetter his affliction to God, because he was not able to understand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c Hee condemneth their zeal which had no knowledge, neither regarded they to comfort him, but way grated on Gods iustice, although it was not evidently scene in Job, except they had undertaken the probation thereof.

d Your faith shall come to nothing.

e Is not this manifest signe of mine affliction, and that I doe not complain without cause, seeing that I am thus tormented as though I should tear mine owne flesh, and put my life in danger?

f Whereby hee declarerh that he is not a hypocrite, as they charged him.

g That is, cleared, and not offered for my fault, as you reason.

h To prove that God doth not punish me for my sinnes.

i If I defend not my cause, every man will condemne me.

k Hee sheweth what these two things are.

l His pangs thus move him to reason with God, not denying that he had sinned, but desiring to understand what were his sinnes, that had deserved such rigour, wherein he offended, that would know a cause of God why hee did punish him.

m Thou punishst mee now for the faults that I committed in my youth.

n Thou makest me thy prisoner, & dost so presse me that I cannot stirre hand nor foot. † Ebr. posses.

C H A P. XIII.

1 Job describes the shortness and misery of the life of man. 2. 4 Hope sustains the godly. 3 The condition of man lijs.

a Taking occasion of his adversaries words, he describeth the flane of mans life from his birth to his death.

Chap. 3. 9.

Psal. 144. 4.

b The meaning

is, saying that

man is so frail a creature, God

should not han-

dle him so ex-

cessively: wherein

Iob beweth: the

wickednes of the

flsh, when it is

not subiect to

the Spirit.

Psal. 51. 57.

c Until the time

that thou hast

appointed for

him to die, which

he desireth as the

hirding waiteth

for the end of his

labor to receive

his wages.

d He speaketh

not here, as

though he had

not hope of the

immortality, but

as a man in ex-

cessive paine,

when reason is

overcome by af-

fections and tor-

ments.

e Hereby he de-

clareth that the

fiend of Gods

indgements was

the cause why he

desired to die.

f That is, to relea-

se my paine, and

take me to mer-

cy.

g Meaning vnto

the day of the re-

demption when

he shall be

changed and re-

med.

h Though I be

afflicted in this

life, yet in the re-

demption I shall

see thy mercies,

and answere when

thou shalt call

me. *Proverbs 5. 21.*

i Thou layest them

all out of my sinnes

vponididit, k He murmureth through the im-

Man that is borne of a woman, is of short continuance, and full of trouble.

2 Hee shooteth forth as a flower, and is cut downe: hee vanissheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such a one, and callest me to enter into iudgement with thee.

4 Why canst thou bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his monthes is with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, as an hircing.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waer old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is like, and dieth, and man perissheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man slepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Wh that thou wouldest hide me in the grave, and keepe me secret, vntill thy wrath were past, and wouldest giue mee trespasse, and I remember me:

14 If a man die, shall hee liue againe? All the daies of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call me, and I shall answer thee: thou louest the worke of thine owne hands,

16 But now thou countest my steps, and dost not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commonly to nought, and the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the bush of the earth: so thou destroyest the hope of man.

20 Thou menailest alway against him, for that he passeth away: hee changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honourable, neither shall hee vnderstand concerning them, whether they shall bee of low degree,

22 But while his flesh is vpon him, hee shall bee sorrowfull, and while his soule is in him, it shall mourne.

C H A P. XV.

1 Eliphaz reprehendeth Iob, because hee ascribeth wisdom and purpasse to himselfe. 16 He describeth the curse that falleth on the wicked, reckning Iob to bee one of the number.

Thou answeredst Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the wind, and fill his belly with the East wind?

3 Shall he dispute with words not comely? or will hee talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declarerh thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemnerh thee, and not I, and thy lips reuile against thee.

7 Art thou the first man that was borne? and wilt thou make before the billes?

8 Hast thou heard the secret counsell of God, and dost thou restraine wisdom to thyselfe?

9 What knowest thou that we know not, and understandest that is not in vs?

10 Which vs are both ancient and verie aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why dost thou chide heart? take thee away, and let the eyes see meane.

13 What thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be iust?

15 Behold, hee found no stedfastnesse in his laintes: yea the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which hath iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wilt men haue tolde, as they haue heard of their fathers, and haue not kept it secret.

19 To whom alone the land was giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that rauallith of child, and the number of his yeeres is hid from the tyrant.

21 A loud of feare is in his cares, and in his prosperitie the destroyer shall come vpon him.

22 Hee willingly not to requite out of darkness: for he seeth the sword before him.

23 Hee wandereth to and fro for byrd as he that is thirstie to drinke. I When by their wisdom in gouerned, that no stranger inuaded them, and for the land seemed to be giuen to them alone. In the cruel man is euer in danger of death, and is neuer quiet in conscience. O Out of the misery of the wicked he once falleth. O God doeth not natally impoverish the wicked oftentimes: but when in their prosperitie he punisheth them with a greedinesse euer more to gather: which is a curse.

1 Yet while hee liueth, he shall be in paine and miserie.

a That is, vaine words, and without consolation.

b Meaning, with matters that are of none importance, which are forgotten as soon as they are vttered, as the East wind drieth vp the moisture al-

soone as it is felleth.

c He chargeth Iob as though his talke caused men to call off the feare of God and prayer.

d I how speakest as doe the mockers & contemptners of God.

e That is, the most ancient and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.

h Why dost thou stand in thine owne conceit?

i For in thy words, I his purpose is to prove that Iob as an vnjust man and an hypocrite is punished for his finnes, like as he did before, Chap. 4. 18.

k What hee had desired to finne,

p He sheweth what weapons God vieth against the wicked which lieth vp themselves against him, to wit, terror of conscience, and outward afflictions.

q That is, he was so puffed up with great prosperity and abundance of all things that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shal bring all to nought, & turne his great prosperitie into extreme misery.

f Meaning that his sumptuous buildings should neuer come to perfection.

g He leaneth so in his owne conceit, that he will giue no place to good counsel therefore his owne pride shal bring him to destruction

u As one that gathereth grapes before they be ripe. x Which were built or maintained by pawning and bribery y And therefore all their vaine deuices shall turne to their owne destruction.

a Which serueth for vain ostentation, and for no true comfort.

b For Eliphaz did reply against Iobs answer.

c I would you felt that which I doe.

d That is, knocke at your miserie, as you doe at mine.

e Which were in my power yet would comfort you, and now doe as yet doe to mee.

f If they would say, why doe thou not then comfort thy selfe the answereth that the miserie of God are more heauie, then hee is able to as-

g Meaning God. h That is,

where hee may: hee knoweth that the day of darkenes is prepared at hand.

24 Affliction and p anguish shall make him afraid: they shall pynnele against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, even vpon his necke, and against the most thicke part of his shield.

27 Because he hath covered his face with his farnesse, and hath collops in his flanke.

28 Though hee dwell in desolate cities and in houses which no man inhabiteth, but are become heapes.

29 Hee shall not bee rich, neither shall his substance continue, neither shall hee possesse the perfection thereof in the earth.

30 Ioe shall neuer depart out of darkenes: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee shall neuer depart out of darkenes: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

32 His branch shall not be green, but shall be cut off before his day.

33 God shall destroy him as the vine hee sower grapes, and shall cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shall bee desolate, and fire shall demoure the boules of babies.

35 For they conceale mischiefe, and bring forth banittes, and their belly hath prepared deceit.

g He leaneth so in his owne conceit, that he will giue no place to good counsel therefore his owne pride shal bring him to destruction u As one that gathereth grapes before they be ripe. x Which were built or maintained by pawning and bribery y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, y Cometh in what extremie hee is, 19 And taketh God to witness of his innocencie.

B At Iob answered, and sayd, 2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee none end of wordes of winder? or what manner shal I hold to to be answered?

4 I could also speake as ye doe: (but would God your soules were in my soles stead) I could keepe you companie in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should all waite your sorrow.

6 Though I speake, my sorrow cannot bee still waged: though I cease, what releafe haue I?

7 But now hee maketh mee wearie: O God, thou hast made all my congregation desolate,

8 And hast made mee full of wincles, which is a witness thereof, and my leannes riseth vp in mee, testifying the same in my face.

9 His wrath hath torne mee, and hee hath mer, and gnaweth vpon mee with his teeth: mine enemy hath sharpened his eyes against mee.

10 They haue opened their mouthes vpon mee, and smitten mee on the cheekes in reproch: they gather themselves together against mee.

11 God hath deliuered mee to the vnliust, and hath made mee to turne out of the way by the hands of the wicked.

12 I was in wealt, but hee hath brought me to nought: hee hath taken me by the necke, and beaten mee, and set mee as a market for himselfe.

13 His archers compass me round about: hee cutteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 Hee hath broken mee with one breacking vpon another, and runneth vpon mee like a grant.

15 I haue sowed a sackcloth vpon my skinned, and haue abased mine voyce vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes.

17 Though there bee no wickednesse in mine hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let my crying finde no place.

19 For loe, now my witness is in the heauen, and my record is on hie.

20 My friends speake eloquently against mee: but mine eye poureth out teares vnto God.

21 O that a man might plead with God, as a man with his neighbour!

22 For the peeres accounted com, and I shall goe the way, whence I shall not returne.

condemne mee, yet God is witness of my cause. u Vile paines words in stead of true consolation. x Thus by his great torment hee is caried away, and brasteth out into passions, and speaketh vnauisedly, as though God should increate man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

1 Iob saith that hee consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

My breath is corrupt: my dayes are cutt off, and the graue is ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitterness.

3 Lay downe now and put mee in surety for thee: who is hee, that will touch mine hand?

4 For thou hast bled their heart from vnderstanding: therefore shalt thou not let them vp on hie.

vexe me. c Hereafter with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answer for thee? e That the mine afflictions are thy iust iudgement, though man know not the cause.

i In token of sorrow and griefe. k That is, God by his wrath, and in this diuersion of words and his stile, hee expresseth how grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously for so smiting on the cheekes signified, 1 King. 12. 24. mar. 14. 65. m They haue led me whither they would, in his manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that hee is not able to comprehend the cause of this his grieuous punishment.

r That is, vnseene, and without hypocric.

s Let my friends be knowne if I be such a sinner as mine aduersaries accuse me, and let me find no fauour.

t Though man as Iob pained himselfe to be such a sinner as mine aduersaries accuse me, and let me find no fauour.

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x Thus by his great torment hee is caried away, and brasteth out into passions, and speaketh vnauisedly, as though God should increate man more gently, seeing hee hath but a short time here to liue.

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gg Signifying, that hee is not able to comprehend the cause of this his grieuous punishment.

hh That is, vnseene, and without hypocric.

f He that flattereth a man, and overlyudgeth him happye in his prosperitie, shall not himselfe only, but in his posteritie be punished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a continual sound in their eares.

i To wit, when they see the godly punished: bein the end they shall come to understanding, and know what shall be the reward of the hypocrite.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Which count your felices iust, as Chap. 1. 2. 4.

m Whom you take to be beasts, as Chap. 1. 2. 7.

n That is, like a mad man.

o Shall God change the order of nature for thy sake, by dealing with thee otherwise than he doeth with all men?

p When the wicked is in his prosperitie, then God changeth his state, and this is his ordinary working for their finnes.

q Meaning here the wicked are in continual danger

1 For the eyes of his children shall faile, that speake thus flatter to his friends.

2 Iee hath also made mee a by-word of the people, and I am as a target before them.

3 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

4 The righteous shall be astonished at this, and the innocent shall be moued against the hypocrite.

5 But the righteous will hold his way, and he whose hands are pure, shall increase his strength.

6 All you therefore turne you and come now, and I shall not finde one wise among you.

7 My dayes are past, mine enterprises are broken, and the thoughts of mine heart,

8 I have changed the night for the day, and the light that apperched for darknesse.

9 Though I hope, yet the grane shall bee mine house, and I shall make my bed in the darke.

10 I shall say to corruption, Thou art my father, and to the womne, Thou art my mother and my sister.

11 Where is then now my hope? or who shall consider the thing that I hoped for?

12 They shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

1 Iob speaketh to them there that come to comfort him. m That is, haue brought mee sorrow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be mee in stead of them. p All worldly hope and prosperitie faile, which you say, are only finnes of Gods fauour: but seeing that these things perish, I set my hope in God, and in the life euermouing.

CHAP. XVIIII.

1 Bildad reuerfeth the paines of the vnfaithfull and wicked.

2 When answered Bildad the Shubite, and sayd,

3 When wilt thou make an end of thy words? cause vs to vnderstand, and then we will speake.

4 Therefore are wee counted as beasts, and are vile in your sight?

5 Thou art as one that reareth his foale in his anger. Shall the earth bee forsaken for thy sake? or the rocke remoued out of his place?

6 Pea, the light of the wicked shall bee quenched, and the sparke of his fire shall not shine.

7 The light shall bee darke in his dwelling, and his candle shall be put out with him.

8 The steps of his strength shall bee restrained, and his owne counsell shall cast him downe.

9 For hee is taken in the net by his feete, and he shall walke vpon the snares.

10 The grete shall take him by the heele, and the chiefe shall come vpon him.

11 A snare is laid for him in the ground, and a trap for him in the way.

12 Fearfullnesse shall make him afraid on every side, and shall drine him to his feet.

12 His strength shall be as famine: and destruction shall be ready at his side.

13 He shall deuoure the inner parts of his kinne, and the first borne of death shall deuoure his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the King of feare.

15 Feare shall dwell in his house (because it is not his) and by him shall be scattered vpon his habitation.

16 His rootes shall bee dried by beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and hee shall haue no name in the streets.

18 They shall drine him out of the light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonne nor nephew among his people, nor any posterity in his dwellings.

20 The posteritie shall bee astonished as his day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reuerfeth his friends. 15 And reueth his miserie: and grievous paines: 25 Hee iurath him selfe of the gentler correction.

3 He Iob answered, and sayd,

4 How long wilt thou vex my soule, and torment me with words?

5 Per haue now reme times reproched me, and are not ashamed: yet are ingudent toward me.

6 And though I had indeed erred, mine error remaineth with me.

7 But indeed if you will aduance your felices against mee, and rebuke me for my reproch,

8 Know now, that God hath overchawen mee, and hath compassed mee with his net.

9 Behold, I cry out of violence, but I haue none answer: I cry, but there is no iudgement.

10 Iee hath hedged by my way that I cannot passe, and hee hath set darknesse in my pathes.

11 Iee hath spoiled mee of mine honour, and taken the crowne away from mine head.

12 Iee hath destroyed mee on euery side, and I am gone: and hee hath remoued mine hope like a tree.

13 And he hath kindled his wrath against me, and counted mee as one of his enemies.

14 His armies came together, and made their way vpon mee, and camped about my tabernacle.

15 Iee hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

16 My neighbours haue forsaken me, and my familiar haue forgotten me.

17 They that dwell in mine house, and my maybes rooke mee for a stranger: for I was a stranger in their sight.

18 I called my seruants, but they would not answer.

g That which should nourish him, shall be consumed by famine. h That is, some strong & violent death shall consume his strength or as the Hebrew word signifieth, his members or parts.

i That is, with most great feare.

k Meaning not truly come by.

l Though all the world would fauour him, yet God would destroy him & his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

a That is, many times, as Nehemiah.

b That is, I myselfe shall be punished for it, or you haue not yet consumed it.

c He brasteth out againe into his passions, and declareth still, that his affliction cometh of God, though he be not able to seeke the cause in himselfe.

d Meaning, out of his affliction.

e Meaning his children, and whatsoever was deare vnto him in this world.

f Which is pluckt vp, and hath no more hope to grow.

g His manifold afflictions.

h Mine household seruants: by all these losses Iob cheweth that touching the

i As he had great occasion to be

grieved

at

his

losses

and

chewing

ⁱ Which were hers and mine. ^k Besides these great losses and most cruel vnt-kindness, he was touched in his owne person as followeth.

^l All my flesh was consumed, no Seeing I haue these iust causes to complaine, cond: mne me not as an hypocrite, especially ye which should comfort me. ⁿ Is it not enough that God doth punish me, except you by reproches increase my sorrow? ^o To see my body punished, except ye trouble my minde? ^p He protesteth that notwithstanding his forepansions, his religion is perfect, and that he is not a blasphemer, as they iudged him.

^q I doe not to iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall see my deliuerer, and saviour. ^r Herein Iob declareth plainly that hee had a full hope in the last resurrection. ^s Though his friends thought that hee was but persecuted of God for his finnes, yet hee declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. ^t God will be reuenged of this haustie iudgement, whereby yee condemne me,

CHAP. XX.

¹ Zophar throweth that the wicked and the souerous shall haue a short end, ² Though for a time they flourish.

^a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

^b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his countenance.

^c He answered Zophar the Amarither, and said.

^d Doubtlesse my thoughts cause mee to answer, and therefore I make hast.

^e I haue heard the correction of my reproch: therefore the spirit of mine understanding causeth me to answer.

^f Knowest thou not this of olde? and since God placed man vpon the earth,

^g That the reioycing of the wicked is short, and that the top of hypocrites is but a moment?

^h Though his excellencie mount vp to the heauen, and his head reach vnto the clouds.

ⁱ Yet shall hee perishe for euer, like his boung, and they which haue seene him shall say, where is he?

^k Hee shall flee away as a dreame, and shall not finde him, and shall passe a-

way as a vision of the night.

^l My heart was strange vnto my wife, though I prayed for the childrens sake of mine owne body.

^m The wicked also despised mee, and when I rose, they spake against me.

ⁿ All my secret friends abhorred me, and they whom I loued, are turned against me.

^o My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the skinned of my teeth.

^p Haue pittie vpon me: haue pittie vpon me, (O yee my friends) for the hand of God hath touched me.

^q Why doe yee persecute mee as God? and are not satisfied with my flesh?

^r Oh that my wordes were now written: Oh that they were written euen in a booke,

^s And grauen with an yron pen in lead, or in stone for euer!

^t For I am sure that my Redeemer lieth, and he shall stand the last on the earth.

^u And though after my skinned wormes destroy this body, yet shall I see God in my flesh.

^v Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my crimes are confirmed with in me.

^w But yee said, Why is hee persecuted? And there was a deepe matter in me.

^x Bee yee afrayde of the sword: for the sword will be reuenged of wickednesse, that ye may know that there is a iudgement.

So that the eye which had seene him, shall see him no more.

^y His children shall flatter the poore, and his hands shall restore his substance.

^z His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

^a When wickednesse was sweet in his mouth, and he hid it vnder his tongue,

^b And fauoured it, and would not forsake it, but kept it close in his mouth:

^c Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

^d Yee hath deuoured substance, and hee shall bouit it: for God shall braue it out of his belly.

^e Yee shall sucke the gall of Aspes, and the vipers tongue shall slay him.

^f Yee shall not see the rivers, nor the floods and streames of honey and butter.

^g Yee shall restore the labour, and shall deuoure no more: euen according to the substance shall bee his exchange, and hee shall enioy it no more.

^h For hee hath vndone many: hee hath solaken the poore, and hath spoiled houses which hee builded not.

ⁱ Surely hee shall see no quietnesse in his body, neither shall hee be secure of that which hee desired.

^j There shall none of his meat be left: therefore none shall hope for his goods.

^k When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall stayle him.

^l Yee shall be about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate.

^m Yee shall flee from the yron weapons, and the bow of Steele shall strike him through.

ⁿ The arrow is drawen out, and cometh forth of the body, and shinerh of his gall, so fear commeth vpon him.

^o All darkenesse shall be hid in his secret places: the fire that is not blown, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

^p The heauen shall declare his wickednes, and the earth shall rise vp against him.

^q The increase of his house shall goe away: it shall flowe away in the day of his wrath.

^r This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his wordes.

after God will take it from them, and cause them to make restitution, for that it is but an exchange.

^k Hee shall leave nothing to his posteritie. ^l The wicked shall neuer be at rest: for one wicked man shall seeke to destroy another. ^m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. ⁿ Some read, of the quier. ^o All feare and sorrow shall light vpon him, when hee thinketh to escape. ^p That is, fire from heauen, or the fire of Gods wrath. ^q Meaning the children of the wicked shall flow away, like rivers, and be dispersed in diuers places. ^r That God will plague the wicked, if against God, thinking to escape himselfe, and so escape Gods hand.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud: 15 I smatch that they blaspheme God, 16 Their destruction is at hand, 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

B At Iob answered, and sayd, 2 Heare diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, meeke on.

4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your mouth.

6 Euen when I remember, I am afrayde, and feare taketh hold on my flesh.

7 Wherefore doe the wicked liue, and waite olde, and grow in wealth?

8 Their seede is established in their sight with time, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth, and calueth not: their cow calueth, and calueth not her calf.

11 They send forth their children like sheepe, and their sonnes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the Organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the graue.

14 They lay also vnto God, Depart from vs: for we desire not thy knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 For, their wealth is not in their hands, therefore let the counsell of the wicked bee farre from me.

17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? hee will bruite their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One dieth in his full strength, bring in all ease and prosperitie:

if that they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God only lendeth it vnto them. i God keepe mee from their prosperitie. k When God recompenseth his wickednes, hee shall know that his prosperitie was but vanitie. l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked,

24 His breaste is full of milke, and his bones runne full of marrow.

25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith yee doe me wrong.

28 For yee say, Where is the Prince of house? and where is the Tabernacle of the wicked dwelling?

29 Say yee not? aske them that goe by the way? and yee cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall bee brought forth to the day of wrath.

31 Who shall declare his way to his face, and who shall reward him for that hee hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The slimie valley shall sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort yee mee in baينه, seeing in your answers there remaine but lies?

wicked flourish heere, yet God will punish him in the last day. f Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account. g Hee shall be glad to lie in a slimie pit, which before could not be content with a ioyfull pallace. u Saying, that the iust in this world haue prosperitie, and the wicked idlesitie.

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes, 6 Hee accuseth him of sumeris faultes, 13 And that hee desired Gods preiudice, 21 He exhorteth him to repentance.

When Eliphaz the Temanite, answered, and said,

2 Say a man be profitable vnto God, as be that is wise, may be profitable to himselfe?

3 Is it any thing to the almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes upright?

4 Is it for feare of thee that he will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for naught, & spoiled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widowes empty, & the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Darknes that thou shouldst not see, and abundance of waters shal liue thee.

12 Is not God on a high in the heauen, and but wrong. e Thou hast one onely not the need pittie, but compassed them. f There is, manifold afflictions. g Hee notwith Iob of impietie and contempt of God, although he would say, Iob, if thou passe not for men, yet consider the height of Gods iudgement.

Ec 4. bebold

n To wile, the godly.

o As concerning their bodies: and this he saith according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which through long trauailing haue experience and tokens thereof, to wit, that the wicked doe prosper, and the godly liue in affliction.

r Though the

in this world, yet death is a token, that God will bring him to an account.

g Hee shall be glad to lie in a slimie pit, which before could not be content with a ioyfull pallace.

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Ec 4. bebold

in this world, yet death is a token, that God will bring him to an account.

g Hee shall be glad to lie in a slimie pit, which before could not be content with a ioyfull pallace.

u Saying, that the iust in this world haue prosperitie, and the wicked idlesitie.

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes, 6 Hee accuseth him of sumeris faultes, 13 And that hee desired Gods preiudice, 21 He exhorteth him to repentance.

When Eliphaz the Temanite, answered, and said,

2 Say a man be profitable vnto God, as be that is wise, may be profitable to himselfe?

3 Is it any thing to the almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes upright?

4 Is it for feare of thee that he will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for naught, & spoiled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widowes empty, & the armes of the fatherlesse were broken.

Iob exhorted to repentance:

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reproveth Iob as though he denied Gods providence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning. l He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that which Iob had said, Chap. 3. 7. that the wicked have prospered in this world: desiring that he might not be partaker of the like. n The iust reuoyce at the destruction of the wicked for two causes: first because God sheweth him life. Judge of the world, and by this means conuinceth his honour and glory.

secondly, because God sheweth that he hath care over him, in that he punisheth their enemies. o That is, the state and preservation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorted Iob to repentance and to returne to God, r God will restore vnto thee all thy substance: f Which shall bee in abundance like dust. t That is, the fauour of God. u God will deliuer him when the wicked are destroyed round about them, as in the flood and in Sodome. x God will deliuer a whole country from perill, euen for the iusts sake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

B At Iob answered and said,

2 Though my talke be this day in bitterness, and my plague greater then my groining,

a He sheweth the iust cause of his complaining.

and as touching that Eliphaz had exhorted him to returne to God chap. 22. 3. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

Iob.

His confidence. The oppression

3 Wouldst thou see how I knowe how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes that hee would answer me, and would understand what he would say vnto me.

6 Wouldst thou see I pleade against mee with his great power? No, but hee would put strength in me.

7 There the righteous might reason with him, so I should bee deliuered for ever from my Iudge.

8 Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him.

9 If to the South where he worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

10 But he knoweth my way, and retereth me, and I shall come forth like the gold.

11 My foot hath followed his steps: his way have I kept, and haue not declined.

12 Neither haue I departed from the commandment of his lips: & I haue esteemed the wordes of his mouth more then mine appointed food.

13 Per hee is in one minde, and who can turne him? yea, hee doeth what his minde desireth.

14 For he will performe that which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath loosed mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darkness, but he hath hid the darkness from my face.

God doeth visite him for his profit. g His word is more precious vnto me, then the meate wherewith the body is sustained. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that hee had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements. k This I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods providence, 19 And the destruction of the wicked.

H ow should not the times bee? hid from the Almighty, seeing that they which know him, see not his dayes?

2 Some remooue the land markes, that rob the flockes, and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widowes ore to pledge.

4 They make the poore to rine out of the way, so that the poore of the earth hide themselves together.

5 Behold, others as wilde asses in the wilderness, goe forth to their business, and rise early for a pray: the wilderness

god. b When hee punisheth the wicked, and rewardeth the good. c And for cruelty and oppression dare not thew their sinne. d That is, spare no diligence.

b Vnto his absolute power, and saying, Because I am God, I may doe what I will. c Of his mercy hee would giue me power to answer him. d When hee of his mercy hath giuen strength to maintain their cause. e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, in what side or part hee may see. f God hath this preeminence: boue me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that

g His word is more precious vnto me, then the meate wherewith the body is sustained. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that hee had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements. k This I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

He and his live by robbing and murdering.

f Meaning, the poor mans.

g Signifying, that one wicked man will not

spoil another, but for necessity.

h The poor are driven by the wicked into

rocks and holes where they cannot

live dry for the rains.

i Thus they so pottle and pill the poor widow, that she

cannot have to sustain her selfe,

that she may be able to give her child sucke.

k That is, his gement where with he should be covered or clad.

l In such places, which are appointed for that purpose meaning, that those

that live for the wicked, are given for hunger.

m For the great oppression and emotion,

n Cry out and call for vengeance.

o God doth not continue the wicked, but seeketh to passe over it by his long silence.

p That is, Gods word, because they are reproved thereby.

q By these particularities, and the likenesses thereof, he would

show that God punisheth not the wicked, and rewardeth the iust.

r He fleeth to the waters for his succour.

s They thinke that all the world is bent against them, and dare not goe by the high way.

t As the dry ground is never full with waters, so will they never

confining, till they come to their grave. u Though God suffer

the wicked for a time, yet their end shall bee most vile destruction,

and in this point Iob commeth to himselfe, and sweeth his confidence.

x He sheweth why the wicked shall not be lamented, because he doth not seepe others.

y He declareth that after the wicked have destroyed the weakest, they will doe like so the stronger,

and therefore are iustly persecuted by Gods iudgements.

giveth him and his children food.

6 They reape the punishment in themselves, but they gather the late vintage of the wicked.

7 They cause the naked to lodge without garment, and without covering in the cold.

8 They are met with the thornes of the mountaines, and they embrace the rocks for want of a covering.

9 They plucke the fatherlesse from the breast, and take the pledge of the poor.

10 They cause him to goe naked without clothing, and take the gleaming from the hungry.

11 They that make oyle betweene their walles, and tread their wine presses, suffer thirst.

12 When cry out of the city, & the howles of the famine cry out: yet God doth not charge them with folly.

13 These are they that abhorre the right: they know not the wayes thereof, nor continue in the pathes thereof.

14 The murderer riseth early, and killeth the poor and the needy, and in the night he is as a thiefe.

15 The eye also of the adulterer winketh for the rullight, and saith, Some eye shall see me, and disfigure his face.

16 They digge through houses in the darke, which they marked for themselves in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 Wee is swift upon the waters: their portion shall be curlew in the earth: bee will not behold the way of the clouds.

19 As the dry ground and wast consume the snow waters, so shall the graue the sinners.

20 The pittifull man shall forget him: the woman shall forget his surname: hee shall be no more remembered, and the wayes shall be broken likekenesse.

21 He doeth not intererat the barren, that doth not beare, neither doeth hee good to the widow.

22 Wee dasheth also the mighty by his power, and when hee riseth up, none is sure of life.

23 Though men give him assurance to be in later, yet his eyes are upon their wayes.

24 They are reaped for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an earne of coine.

25 But if it be not so, where is he or who will promise me a liar, and make my words of no value?

perfect reason of Gods iudgements, let me be reproved.

CHAP. XXV.
Bildad proueth that no man is cleane nor without

some before God.

T Ben answered Bildad the Shabite, and said,

2 Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and upon whom shall not his light arise?

4 And how may a man be justified with God? or how can he be cleane, that is borne of woman?

5 Behold, hee will give no light to the Moon, and the starres are darkened in his light.

6 How much more man a woman, euen the sonne of man, which is but a woman?

presence? c. That it be iust in respect of God? d If God shew his power, the Moon and starres cannot haue that light, which is given them, much lesse can man haue any excellency, but of God.

CHAP. XXVI.
Iob sheweth that man cannot helpe God, and proueth

that by his miracle.

B He Iob answered, and said,

2 Whom helpest thou? him that hath no power? samst thou the arme that hath no strength?

3 Whom commellest thou? him that hath no wisdom? thou? hee will fight well as the thing is.

4 To whom dost thou declare thee? whose spirit commeth out of thee?

5 The head things are formed under the waters, and neuer vnder them.

6 The graue is naked before him, and there is no covering for destruction.

7 Hee stretcheth out the shadow over the empty place, and hangeth the earch upon nothing.

8 Wee bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth back the face of his throner: and spreadeth his cloud upon it.

10 wee hath his bounds about the waters, untill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calmed by his power, and by his understanding hee limiteth the pale thereof.

13 His spirit hath garnished the heavens, and his hand hath formed the crooked serpent.

14 For, these are part of his wayes: but how little a portion beare we of him? and

z That is, that contrary to your reasoning, no man can giue a

a His purpose is to proue that albeit God try and afflicte the iust, yet loone after hee sendeth prosperity, and because hee did not so to Iob, hee concludeth that he is wicked.

b Who can hide him from his

c To conclude nothing, for neither thou helpest mee, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.

d But thou doest not apply it to the purpose.

e That is, moueth thee to speake thus?

f Iob beginneth to declare the force of Gods power & prouidence in mines and metals in the deepe places of the earth.

g There is nothing hid in the bottome of the earth, but hee seeth it.

h Meaning, the graue wherein things putrifie.

i That is, hee hideth the heavens, which are called his throne.

k North that heauen hath pillars to uphold it, but hee speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproch.

l Which is a figure of stars fashioned like a serpent, because of the crookednesse.

m If these few things, which wee see daily with our eyes, declare his great power & prouidence, how much more would they appeare, if we were able so comprehend all his wayes?

n Who.

Proverb. 1. 7.
o He declarerth
that man hath
so much of this
heavenly wisdom,
as his sheweth by
fearing God and
departing from
guilt.

28 And wite man the sayd, Behold, the
face of the Lord is wisdom, and to depart
from guilt is understanding.

CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past.
2 His authority, 12 Justice and equity.

3 Job proceeded and continued his pa-
rable, saying,
2 Oh chate I were as I in times past,
when God persecuted me!

3 When his light shined upon mine
head: and when by his light I walked thro-
w the darkness.

4 As I was in the dayes of my youth,
when Gods providence was upon my taber-
nacle:

5 When the Almighty was yet with me,
and my children round about me:

6 When I washed my paths with but-
ter, and when the rocke powred mee out ri-
vers of oyle:

7 When I went out to the gate, men to
the iudgement seat, and when I caused them
to prepare my seat in the street.

8 The young men saw me, and bld chem-
selfes, and the aged arose, and stood up.

9 The princes stayed talke, and laid their
hand on their mouth.

10 The voyce of princes was hid, & their
tongue cleaved to the roofof their mouth.

11 And when the care heard me, it bled
mee; and when the eye saw mee, it gave
witness to me.

12 For I desired the poore that cryed,
and the fatherlesse, and him that had none to
helpe him.

13 The blessing of him that was ready
to perish, came upon me, and I caused the
widowes heart to reioyce.

14 I put on Iustice, and it covered mee,
my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was
the feet to the lame.

16 I was a father unto the poore, and
when I knewe not the cause, I sought it out
diligently.

17 I brake also the chawes of the unright-
eous man, and plucked the pray out of his
teeth.

18 Then I saide, I shall die in my nest,
and I shall multiply my dayes as the sand.

19 For my roote is spread out by the wa-
ter, and the dry shall lie upon my branch.

20 My glory shall renew toward me, and
my bow shall be restored in mine hand.

21 Unto me men came aye, and waited,
and held their tongue at my counsell.

22 After my words they replied not, and
my talke dropped upon them.

23 And they wayred for mee, as for the
raine, and they opened their mouth as for
the latter raie.

24 If I laughed on them, they belieued
it not: neither did they cause the light of my
countenance to fall.

They thought not that I would condescend vnto them.
They were afraid to offend me, and cause me to be angry.

25 I appointed out their way, and bld I had them
as an eagle, it dwelt as a king in the armie,
and like him that comforteth the mourning.

CHAP. XXX.

1 Job complaineth that he is wearied of his most
contemptible, 1. 2. 3. because of his adversitie and af-
fliction, 23 Death is the house of all flesh.

2 Now they that are younger then I,
mocke mee: yea, they whole fathers I
have refused to sit with the dogges of my
flocks.

3 For whereto should the strength of
their hand have served me, seeing age is peri-
shed in them?

4 For powerie and famine they were so-
liary, fleeing into the wilderness, which is
barke, desolate and waste.

5 They cut up I nettles by the bushes,
and the unripe rootes was their meat.

6 They were chased forth from among
men: they shouted at them, as at a thiefe.

7 Therefore they dwelt in the clefts of
rivers, in the bolcs of the earth and rocks.

8 They roared among the bushes, and
under the thistles they gathered themselves.

9 They were the children of foolcs, and the
children of villaines, which were more
bile then the earth.

10 And now am I their song, and I am
their talke.

11 They abhorre me, and flee farre from
me, and spare not to spit in my face.

12 Because that God hath looked my cor-
n and humbled mee, & they have looked the
byrd before mee.

13 The youth rise up at my right hand:
they have pulst my sette, and have trode on
me as on the paths of their destruction.

14 They have despoiled my paths: they
rooke pleasure at my calamity, they had none
to helpe.

15 They came as a great breach of wa-
ters, and under this calamitie they come on
beapes.

16 Feare is turned upon mee: and they
purine my soule as the winde, and mine
health passed away as a cloud.

17 Therefore my soule is now I powred
out upon me, and the dayes of affliction have
taken hold on me.

18 I pierce my bones in the night,
and my sinews take no rest.

19 For the great vehemencie is my gar-
ment changed, which compasseth me about
as the collar of my coat.

20 I have bathed in the mire, and
I am become like ashes and dust.

21 When I cry unto thee, thou dost not
heare mee, neither regardst mee, when I
stand up.

22 Thou turnest thy self cruelly against
mee, and art enemy unto mee with the
strength of thine hand.

23 Thou takest mee by and callest mee
to ride upon the winde, and makest my
feet as the feet of a hee.

24 I My life faileth me, and I am as halfe dead.
n That is, God hath brought me into contempt.
o Hee speaketh not thus to accuse him, but to declare the vehemencie
of his affliction, whereby hee was caryed beside himselfe.
p Hee
compareth his afflictions to a tempest or whirlewinde.

|| Struggh.

a That is, mine
estate is chan-
ged, and where-
as before the an-
cient men were
glad to doe me
reuerence, the
young men now
contemne me.
b Meaning to be
my shepleards,
or to keepe my
dogs.
c That is, their
fathers died for
famine before
they came to
age.

d Or, mallowes.
e Job sheweth
that these that
mocked him in
his affliction,
were like to their
Fathers, wicked
and lewd fel-
lows, such as he
here describeth.
f They make
songs of me,
and mocke at
my misery.
g God hath ta-
ken from me the
force, credit, and
authoritie, when
with I kept them
in subiection.
h He saide that
the young men
when they saw
him, hid them-
selves, as Chap.
29. 8. and now
in his misery
they were im-
pudent and dis-
courageous.

i That is, they
sought by all
meanes how
they might de-
stroy me.
j They need none
to helpe them.
k By my calami-
ties they took
an occasion a-
gainst mee.

l Meaning, for-
row.
m That is, God
hath brought me
into contempt.
n Hee speaketh
not thus to accuse
him, but to de-
clare the vehemencie
of his affliction,
whereby hee was
caryed beside
himselfe.
o Hee com-
pareth his afflic-
tions to a tem-
pest or whirle-
winde.

|| Ornaments.

|| Job's rightness.

|| None can de-

|| liver mee thence,

|| though they la-

|| ment at my death

|| In stead of

|| comforting, they

|| mocked at me

|| Not delighting

|| in any worldly

|| thing, no not to

|| much as in the

|| vfe of the Sunne,

|| Lamenting that

|| were in affliction,

|| and moving others

|| to pitie them.

|| I am like the

|| wild beaſt that

|| deſire moſt ſoli-

|| tary places.

|| With the heart

|| of affliction.

|| Affliction to ſaile.

23 Surely I know that thou wilt bring me to death, and to the bowels appointed for all the living.

24 Doubtleſſe none can ſtretch his hand unto the graue, though they cry in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heavineſſe for the poore?

26 Yet when I looked for good, euill came vnto mee; and when I waited for light there came darkeneſſe.

27 By dowels did bolle without reſt: for the daies of affliction are come vpon me.

28 I went mourning without ſinne: I ſtood by in the congregation, and cryed.

29 I am a brother to the dragons, and a companion to the owls.

30 My ſkinne is blacke vpon me, and my bones are burnt with heat.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weep.

CHAP. XXXI.

1 Iob ſaith in the innocencie of his living, and number of his vertues, which declareth what ought to bee the life of the faithfull.

I made a covenant with mine eyes: why ſhould I thinke on a mayd?

2 For what portion ſhould I haue of God from above? and what inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to the workers of iniquitie?

4 Doeth not hee behold my wayes, and tell all my ſecrets?

5 If I haue walked in vanitie, or if my foot hath made haſte to deſire,

6 Let God weigh me in the juſt balace, and he ſhall know mine vprightneſſe.

7 If my ſtep hath turned out of the way, or if mine heart hath walked after mine eye, or if any blot hath cleaue to mine hands,

8 Let mee looſe, and let another eat: yea, let my plaints be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laid wait at the doore of my neighbour,

10 Let my wiſe grind vnto another man, and let other men bow downe vpon her:

11 For this is a wickedneſſe, and iniquitie to be condemned:

12 Yea, this is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maſter when they diſdained with me,

14 What then ſhall I doe when God ſtandeth by? and when he ſhall viſite mee, what ſhall I anſwer?

15 Ife that hath made me in the wombe, hath bee not made him: hath not hee alone

fashioned me in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widow to fail,

17 Or haue eaten my morsels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath grown by with me, as with a father, and from my mothers wombe I haue borne a guide vnto her.)

19 If I haue ſeene any perſon for want of clothing, or any poore without couering,

20 If his loues haue not bleſſed mee becauſe he was warmed with the ſecret of my ſhepe,

21 If I haue liſt vpon mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine arme fall from my ſhoulder, and mine arme bee broken from the bone

23 For Gods puniſhment was a fearefull vnto mee, and I could not be deliuered from his rightneſſe.

24 If I made gold mine hope, or haue ſaid to the wedge of gold, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the Sunne, when it ſhined, or the Moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did keſſe mine hand,

28 (Theſe alſo had bene an iniquitie to be condemned: for I had denied the God above.)

29 If I reioyced at his deſtruction that hated mee, or was moued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne by wiſhing a curſe vnto his ſoule.

31 Did not the men of my Tabernacle ſay, Altho ſhall giue vs of his ſteef: we can not be ſatiſfied.

32 The ſtranger did not lodge in the ſtreet, but I opened my doores vnto him that went by the way.

33 If I haue hid my ſinne, as Adam, concealing mine iniquitie in my beſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did feare me: ſo I kept ſilence, and went not out of the doore.

35 Wh, that I had ſome to heare me! behold my ſigne: that the Almighty will witneſſe for mee: though mine aduerſary ſhould write a booke againſt me.

36 Would not I take it vpon my ſhoulder, and binde it as a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a prince.

38 If my land cry againſt mee, or the furrows thereof complaine together,

39 If I haue eaten the fruites thereof my cauſe, ſhould not the booke of his accusations be againſt me? I will make account of all my life without feare: although I had withholden their wages that laboured in it.

m By long waiting for her requiſt.

n He ſuborned the fatherleſſe, and maintained the widows cauſe.

o To oppreſſe him and doe him iniurie.

p Let mee in pieces.

q I reſtrained me from ſinning for feare of mee, becauſe I ſeared God.

r I ſaw promiſe of any worldly proſperity, and felicity, which is meant by the ſhining of the Sunne, and brightneſſe of the Moone.

s If mine countenances delighted me.

t By putting confidence in any thing, but in him alone.

u My ſeruant moued me to be reuenged of mine enemies, as did I neuer with him hurt.

x And not confeſſed it freely, whereby it is euident that he iuſtified himſelf before men, and not before God.

y That is, I neuered the moſt weak and contemptible, was afraid to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge.

This is a ſcient token of any righteousneſſe, that God is my witneſſe, and will iuſtifie me.

k If I had withheld their wages that laboured in it.

without

a Meaning, that he was no briber nor extortioner. f That is, the talke which he had with his three friends.

without silver: or if I have grieved the soules of the masters thereof.

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reprooveth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

2 These three men ceased to answer Job, because he esteemed himselfe just.

3 Then the word of Elihu the sonne of Barachel the Buzite, of the family of Ram, was kindled: his wrath, I say, was kindled against Job, because hee justified himselfe more then God.

4 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Job.

5 (Now Elihu had waited till Job had spoken: for they were more ancient in yeeres then hee)

6 So when Elihu sawe that there was none answer in the mouth of the three men, his wrath was kindled.

7 Therefore Elihu the sonne of Barachel the Buzite, answered and sayd, I am young in yeeres, and yete are ancient: therefore I doubted, and was afraide to shew you mine opinion.

8 For I sayde, The dayes shall speake, and the multitude of yeeres shall teach wisdom.

9 Surely there is a spirit in man, but the inspiration of the Almighty giueth understanding.

10 Great men are not alway wise, neither doe the aged alway understand iudgement.

11 Therefore I say, heare me, and I will shew also mine opinion.

12 Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you sought out reasons.

13 Pea, when I had considered you, loe, there was none of you that reprooued Job, nor answered his words:

14 Let yee should say, Wee haue found wisedome: for God hath cast him downe, and no man.

15 Per hach hee not directed his wordes to me, neither will I answer him by your wordes.

16 Then they fearing, answered no more, but left off their talke.

17 When I had waited (for they spake nor, but stood still, and answered no more)

18 Then answered I in my turne, and I shewed mine opinion.

19 For I am full of matter, and the spirit within me compelleth me.

20 Behold, my belly is as the wine, which hath no vent, and like the new bottles that burst.

21 Therefore will I speake, that I may take breath: I will open my lippes, and will answere.

22 For I will not now accept the person of man, neither will I giue titles to man.

23 For I may not giue titles, lest my speaker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hath done more to instruct man, and to draw him from sinne. 19. 29 He afflieth man, and suddenly delivereth him. 26 Man being delivered groweth stronger to God.

Wherefore, Job, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my moud.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The spirit of God hath made mee, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also sinned of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand be because vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

9 I am a cleane, without sinne: I am innocent, and there is none iniquity in me.

10 Loe, he hath found occasions against me, and counted me for his enemy.

11 Hee hath put my feete in the stocks, and looketh narrowly vnto all my pathes.

12 Beholde, in this hast thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou stricke against him: for hee doeth not giue account of all his matters.

14 For God speaketh once or twice, and one seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds.

16 When hee openeth the eares of men, run by their corrections, which hee hath sealed.

17 That hee might cause man to turne away from his impietie, and that hee might hide the pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also stricken with sorrow vpon his bed, and the grise of his bones is layd.

20 So that his life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh fauleth because it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the grave, and his life to the buriers.

23 If there be a messenger with him, or

g God saith hee speaketh commonly, either by visions to teach vs the cause of his iudgments, or else by afflictions, or by his messengers. h That is, determined to send vpon them. i He sheweth for what and God sendeth afflictions, to beat downe mans pride, and to humble him. k That is, his painefull and miserable life. l To shew that shall burie him. m A messenger of Gods to declare his will.

f Chromas iust in his own eyes.

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or as the Chalde paraphrast readeth, Abram.

c By making him selfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient which have experience.

f This is a speciall gift of God that man hath vnder-

standing, and cometh neither of nature, nor by age.

g To prouoe that Iobs affliction came from his sinnes.

h And after your sinnes, as though you had overcome him.

i To wit, Iob. k Hee vtieth almost the like arguments, but without tancing and reproches.

l I haue conceived in my minde great store of reasons.

m I will neither heare regard to riches, credit, nor authority, but will speake the very truth.

n The Hebrew word signifies, to change the name, as to call a fioule a wiseman:

meaning that he would not cloke the truth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Cha. 16. 21, so that he might do so without feare.

c Elihu saith, hee will reason in Gods stead, whom hee needeth not to feare, because he is a man made of the same matter that he is.

d I will not handle thee so roughly, as these others haue done.

e He repeateth Iobs words, whereby hee protested his innocencie in diuers places, but specially in the 13. 16. and 30. chapters.

f The cause of his iudgement is not alway declared to man.

g I thought God by sundrie examples of his iudgments, should speake vnto man, yet the reason thereof is not knowne.

h Yes, and though God should speake, yet he is not vnder-

stood.

i Hee is also stricken with sorrow vpon his bed, and the grise of his bones is layd.

k So that his life causeth him to abhorre bread, and his soule daintie meat.

l His flesh fauleth because it cannot be seene, and his bones which were not seene, clatter.

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g God saith hee speaketh commonly, either by visions to teach vs the cause of his iudgments, or else by afflictions, or by his messengers. h That is, determined to send vpon them. i He sheweth for what and God sendeth afflictions, to beat downe mans pride, and to humble him. k That is, his painefull and miserable life. l To shew that shall burie him. m A messenger of Gods to declare his will.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ, and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister that by the preaching of the word, pronounceth vnto him the forgiveness of his finnes.

q He shall feele Gods fauour, and reioyce, declaring hereby, wherein standeth the true ioy of the faithful: and that God will restore him to health of body, which is a token of his blessing.

r God will forgive his finnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

u God will forgive the penitent sinner.

x Meaning oft times, even as oft as a sinner doth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shewe those wherein mans iustification consisteth.

an interpreter, one of a thousand to declare vnto man his righteousness.

24 Then will be haue mercie vpon him, and will say, O Definer him, that he got not downe into the pit: for I haue receiued a re-
compence.

25 Then shall his flesh bee as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his righteousness.

27 He looketh vpon men, and if one saie, I haue sinned, and peruerced righteousness, and it did not profit me.

28 Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke with oue of those with a man.

30 That hee may turne backe his soule from the pit, to be illumined in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be matter, answer mee, and speake: for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisdom.

hereby, wherein standeth the true ioy of the faithful: and that God will restore him to health of body, which is a token of his blessing.

r God will forgive his finnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

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y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shewe those wherein mans iustification consisteth.

C H A P. XXXIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 13 He sheweth that God is iust in his iudgements. 24 God desireth the mighty. 30 By him the hypocrite reioyseth.

Moreouer Elihu answered, and said, 2 Heare my wordes, yee wise men, and hearken vnto me, yee that haue knowledge.

3 For the caretrieth the wordes, as the mouth talketh meate.

4 Let vs seeke iudgment among vs, and let vs know among our selues what is good.

5 For Iob hath saide, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right? my wound of the arrow is grievous without my sinne.

7 What man is like Iob, that drinketh scornefulnesse like water?

8 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?

9 For he hath saide, It profiteth a man nothing, that he should walke with God.

g Meaning that Iob was like to the wicked, because hee seemed not to glorifie God, and subiect himselfe to his iudgements.

h He wresteth Iobs words, who said that Gods children are oft times punished in this world, and the wicked goe free.

i That is, liue godly, as Gene. 5. 22.

10 Therefore hearken vnto mee, yee men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause every one to finde according to his way.

12 And certainly God will not doe wickedly, neither will the Almighty pervert iudgement.

13 Eliphaz hath appointed ouer the earth beide himselfe, or who hath placed the whole world?

14 If hee let his heart vpon man, and gather vnto himselfe his spirit, and his breath.

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast understanding, heare this, and hearken to the voyce of my wordes.

17 Shall be that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

18 While thou say vnto a King, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and hee seeth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquity might be hid there in.

23 For hee will not lay on man so much, that hee should enter into iudgement with God.

24 Hee shall breake the mighty without seeking, and shall set vp other in their stead.

25 Therefore shall he declare their workes: he shall turne the night, and they shall bee destroyed.

26 Hee striketh them as wicked men in the places of the secretes,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, to whether it be vpon nations, or vpon a man onely?

30 Because the hypocrite doth reigne, and because the people are feared.

31 Surely it apperaineth vnto God to say, I haue pardoned.

32 But if I see not, teach thou me, if I haue done wickedly, I will do no more.

33 Will hee performe the thing throughly? or for thou hast reproued it, because

geth to God to moderate his corrections, & not vnto man, as Thus Elihu speakeb in the person of God, as it were mocking Iob, because he would be wiser then God.

b Will God vse thy counsel in doing his workes? c Thus he speakeb in the person of God, as though Iob should chuse and refuse affliction at his pleasure, that

chap. 36. 23, k To destroy him.

l The breath of life which he gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o When they looke, not for it.

p The messengers or visitation that God shall send.

q God doth not afflict man above measure, so that he should haue occasion to contend with him.

r For all his creatures are ready to serue him, so that he needeth not to seeke for any other army.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrans sit in the thron of iustice, which vnder pretence of executing iustice, are but hypocrites and oppress the people, it is a sin that God hath draw back his countenance & fauour from that place.

z Only it belongeth to God to moderate his corrections, & not vnto man, as Thus Elihu speakeb in the person of God, as it were mocking Iob, because he would be wiser then God.

b Will God vse thy counsel in doing his workes? c Thus he speakeb in the person of God, as though Iob should chuse and refuse affliction at his pleasure, that

d That hee may
speake as much
as he can, that
we may answer
him and all the
wicked that chal-
lenge such argu-
ments.
e Hee standeth
stubbornly in the
maintenance of
his cause.

that thou hast chosen, and not I: now speake
what thou knowest.

34 Let men of understanding tel me, and
let a wise man hearken unto me.

35 Job hath not spoken of knowledge,
neither were his words according to wise-
dome.

36 I desire that Job may be tried, unto
the ende touching the answers for wicked
men.

37 For he addeth rebellion unto his sin:
he clappeth his hands among vs, and multi-
plieth his words against God.

CHAP. XXXV.

6 Neither doeth godliness profit, or vngodliness
hurt God but man, **13** The wicked cry vnto God,
and are not heard.

Elisha sake moztouer, and sayd,
2 I thinke thou hast right, that thou
hast sayde, I am a more righteous then
God?

3 For thou hast sayd, All that prospereth
it thee, and what auaileth it mee, to purge mee
from my sinne?

4 Therefore wilt I answer thee, and thy
companions with thee.

5 Look vnto the heauen, & see, and be-
hold the clouds which are higher then thou.

6 If thou sinnest, what dost thou a-
gainst him, yea, when thy sinnes be many
what dost thou vnto him?

7 If thou be righteous, what giueth thee
vnto him? or what receiveth hee at thine
hand?

8 Thy wickednesse may hurt a man as
thou art: and thy righteousness may profite
the sonne of man.

9 They cause many that are oppressed to
cric, which cric out for the violence of the
mighty.

10 But none sayeth, Where is God that
made me, which giueth songs in the night?

11 Which teacheth vs more then the
beasts of the earth, and giueth vs more wise-
dome then the fowles of the heauen.

12 When they cry because of the violence
of the wicked, but he answereth not.

13 Surely God will not heare vanity, nei-
ther will the Almighty regard it.

14 Although thou sayest to God, Thou
wilt not regard it, yet iudgement is before
him: reuelt thou in him.

15 But now because his anger hath not
blasted thee, called to count the euill with great
extremities.

16 Therefore Job openeth his mouth
in vanity, and multiplieth wordes without
knowledge.

CHAP. XXXVI.

1 Elisha sheweth the power of God, & his iustice,
9 And wherefore he punisheth. **13** The properties of
the wicked.

Elisha also proceeded and sayd,
2 Answer mee a little, and I will in-
struct thee: for I haue yet to speake on Gods
behalf.

3 I will fetch a my knowledge a farre
off, and will attribute righteousness vnto
my Maker.

4 For truly my wordes shall not be false,

and he that is perfect in knowledge, speaketh
with thee.

5 Beholde, the mighty God casteth a-
way none that is mighty and valiant of
courage.

6 He maintaineth not the wicked, but
he giueth iudgement to the afflicted.

7 He withholdeth not his eyes from the
righteous, but they are with Kings in the
throne, where he placeth them for euer: thus
they are exalted.

8 And if they be bound in fetters, and tied
with the cords of affliction,

9 Then will he shew them their worke
and their sinnes, because they haue bene
proud.

10 He openeth also their eare to discipline,
and commandeth them that they returne
from iniquity.

11 If they obey and serue him, they shall
ende their dayes in prosperitie, and their
yeeres in pleasures.

12 But if they will not obey, they shall
paye by the sword, and perish without
knowledge.

13 But the hypocrites of heart increase
the wrath: for they call not when hee bindeth
them.

14 Their soule dieth in youth, and their
life among the whomongers.

15 He deliuereth the poore in his affliction,
and openeth their eare in trouble.

16 Euen so would he haue taken thee out
of the strait place into a broad place and not
shut up beneath: and that which resteth
vpon thy table, had bene full of fat.

17 But thou art full of the iudgement
of the wicked, though iudgement and equite
maintaine all things.

18 For Gods wrath is, lest he should take
thee away in thine abundance: for no multi-
tude of gifts can deliuer thee.

19 All will he regard thy riches: hee re-
gardeth not golde, nor all them that ex-
cell in strength.

20 Be not carefull in the night, how he
destroyeth the people out of their place.

21 Take thou heede: looke not to in-
iquitie: for thou hast chosen it rather then af-
liction.

22 Behold, God exalteth by his power:
what teacher is like him?

23 Who hath appointed to him his
way? or who can say, Thou hast done wick-
edly?

24 Remember that thou magnifie his
worke, which men behold.

25 All men see it, and men behold it a
farre off.

26 Behold, God is excellent, and wee
know him not, neither can the number of his
yeeres be searched out.

b Thou shalt
perceiue that I
am a faithfull in-
structor, and that
I speake to thee
in the name of
God.

c Strong & con-
stant, and of vn-
derstanding: for
these are the gifts
of God, & he lo-
ueth the in man:

but forasmuch
as God punished
now Job, it is a
signe that these
are not in him.

d Therefore hee
will not preferre
the wicked: but
to the humble &
afflicted heart he
will shew grace.

e Hee preferreth
the godly to ho-
nour.

f He will moue
their hearts to
feele their sinnes,
that they may
come to him by
repentance, as hee
did Manasseh.

Isa. 19.

g That is, in their
follie or obstina-
cy, and so shall
because of their
own destruction.

h Which are ma-
liciously bent a-
gainst God, and
flatter themselves

in their vices.

i When they are
in affliction, they
seek not to God:

for leccour, as
Aia, 2. Chro. 16.

k They die of
some vile death,
and that before
they come to age.

l If thou hadst
bene obedient to
God, he would
haue brought
thee to liber-
tie and wealth.

m Thou art alto-
gether after the maner of the wicked: for thou dost murmur a-
gainst the iustice of God, n God doth punish thee, lest thou
shouldst forget God in thy wealth, and so perish. o Be not thou-
curious in fe, king the causes of Gods iudgements, when he destroy-
eth any. p And so murmure against God through impatience.

q The workes of God are so manifest, that a man may fee them a
farre off, and know God by the same. r Our iniquities hindereth vs
so, that we cannot attaine to the perfect knowledge of God.

f That is, the raine cometh of thole dropes of water, which hee keepeth in the clouds.
e Meaning of the clouds, which hee calleth the Tabernacle of God.
u Vpon the cloud.
x That men can not come to the knowledge of the springs thereof.

y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull. z That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder-claps.

CHAP. XXXVII.

3 Elisha praeneth that the unspeakable wisdoms of God is manifest by his work; 4 as by the thunders, 6 the snow, 9 the whirlewinde, 11 and the raine.

a At the maruelling of the thunder and lightnings: whereby he declareth that the faithfull are liuely pouched with the maiestie of God, when they behold his works.

b That is, the thunder, whereby he speaketh to men to waken their dulnesse, & to bring them to the consideration of his workes.
c Meaning, the raines and thunders.

d So that neither small raine nor great snow nor any thing els cometh without Gods appointment.
e By raines and thunders God chauneth men to keepe themselves within their houses.

f In Hebrew it is called the scattering winde, because it driueth away the clouds, and purgeth the aire. g That is, frozen vp and dried. h Gather the vapours and moue to and fro to water the earth. i That is, the cloud that hath lightning inke. k Raine, cold, heate, tempests and such like are sent of God, either to punish man or to profit the earth, or to declare his fauour toward man, as Chap. 36. 11.

27 When he restraineth the drops of water, the raine poureth downe by the vapour thereof.

28 Which raine the cloudes doe drop and let fall abundantly vpon man.

29 Vpon can knowe the dimensions of the cloudes, and the thunders of his tabernacle.

30 Behold, hee spreadeth his light vpon it, and couereth the bottomes of the sea.

31 For thereby hee iudgeth the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

15 Didst thou know when God disposed them, and caused the light of his cloud to shine?

16 Hast thou knowen the variety of the cloud, and the wonderous works of him that is perfit in knowledge?

17 Or how thy clothes are warme, when hee maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what wee shall say vnto him: for wee cannot dispose our matter because of darknesse.

20 Shall it be told him when I speake: or shall man speake when hee shall bee destroyed?

21 And now men see not the light, which shineth in the cloudes, but the wind passeth and cleareth them.

22 The brightnesse cometh out of the North: the peace thereof is to God, which is terrible.

23 It is the Almighty: wee cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: hee afflicteth men.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

when man murmureth against him? r If God would destroy a man, should hee repine? i The cloudes floppeth the shining of the sunne, that man cannot see: till the winde haue chased away the cloud: and if man be not able to attaine to the knowledge of such things, how much lesse of Gods iudgements? t In Hebrew, gedi: meaning, faire weather and cleare as golde. u Meaning, without cause.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the Creator is known.

T Ven answered the Lord vnto Iob out of the whirlewind, and said,

2 Who is this that darkeneth the counsel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

4 Where wast thou when I layed the foundations of the earth? declare, if thou hast vnderstanding.

5 Who hath layed the measures thereof, if thou knowest: or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who layed the corner stone thereof?

7 When the stars of the morning prayed mee together, and all the children of God reioyced?

8 Who hath shut by the sea with doores, when it fished and came forth as out of the wombe?

9 When I made the clouds as a couering

not iudge of those things, which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements. e The sturres and dumbe creatures are said to praise God, because his power, wisdom, and goodness is manifest and known therein. f Meaning, the Angels thereof,

l That is, the lightning to breake forth in the cloudes: m Which is sometime changed into raine, or snow, or hail, or such like.

n Why thinke ignorants should keepe their warme, when the Southwinde bloweth, rather then when any other winde bloweth? o For their clearenesse.

p That is, our ignorance signifying that Iob was so presumptuous that hee would controll the workes of God.

q Hath God needed that any should tell him what hee would do? r If God would destroy a man, should hee repine? i The cloudes floppeth the shining of the sunne, that man cannot see: till the winde haue chased away the cloud: and if man be not able to attaine to the knowledge of such things, how much lesse of Gods iudgements? t In Hebrew, gedi: meaning, faire weather and cleare as golde. u Meaning, without cause.

a That his words might haue greater maiestie, and that Iob might know with whom he had to doe.

b Which by speaking out the secret counsel of God by mans reason, maketh it more obliuious, and sheweth his owne folly.

c Because hee had wished to dispute with God, Chap. 13. 3. God reuolunt with him to declare his reasonnesse.

d Seeing he could not iudge of those things, which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements. e The sturres and dumbe creatures are said to praise God, because his power, wisdom, and goodness is manifest and known therein. f Meaning, the Angels thereof,

g As though the great sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandments, as verse 10.

i To wit, to rise since thou wast borne?

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themselves.

l The earth which seemed in the night to haue no forme, by the rising of the Sun is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much less art thou able to comprehend the counsell of God?

n That thou mightest appoint in his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Ioh. 10. 11.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the same is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so call'd: some thinke they were chetwelue signes: The North star, with those that are about him.

t Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies? x In the secret parts of man?

thereof, and darkness as the swadling bandes thereof:

10 When I established my commandment vpon it, and let barres and doores,

11 And said, Whither shalt thou come, but no farther, and decree shalt it stay thy proud waues.

12 Hast thou commaunded the morning since thy daies: hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it.

14 It is turned as clay to fashion, and shall stand vp as a garment.

15 And from the wicked their light shall be taken away, & the sic arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Hast thou opened the gates of death vnto thee, or hast thou scene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth: tell if thou knowest all this.

19 Where is the way where light dwelleth: and where is the place of darkness,

20 That thou shouldst recline it in the bounds thereof, and that thou shouldst know the pathes to the house thereof?

21 Knowest thou it, because thou wast thyn boye, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the snow: or hast thou scene the treasures of the haille.

23 Which I haue hid against the time of trouble, against the day of war and battell?

24 By what way is the light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spowes for the raine: or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the budde of the herbe to spring forth?

28 Who is the father of the raine: or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce: who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades, or loose the bandes of Orion?

32 Canst thou bring forth Whizzards in their time: canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou let the rife thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?

35 Canst thou send the lightnings: or they may walke as a ymnor ther, Doe, here we are?

36 Who hath put wisdom in y retires:

or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom: or who can cause to cease the botrels of heauen,

38 When the earth groweth into hardnes, and the clots are fast together?

open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bounty and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God.

2 When he hunteth the pray for the Lyons whelpes,

3 When they couch in their places, and remaine in the covert to lie in wait?

4 Who prepareth for the rauens his meat, when his birds cry vnto God, wandering for lacke of meate?

5 Knowest thou the time when the wilde goates bring forth young: or dost thou marke whither the bindes do calue?

6 Canst thou number the moneths that they fulfill: or knowest thou the time when they bring forth?

7 They know themselves: they knowe their young, and call out their lowdes.

8 Yet their young waite far, and grow vp with colme: they goe forth and returne not vnto them.

9 Who hath let the wilde ass at liberty: or who hath loosed the bonds of the wilde ass?

10 Is it I which haue made the wilderness his house, and the salt places his dwelling: forth with great difficulty?

11 Hee seeketh out the mountaine for his pasture, and searcheth after curry greene thing.

12 Will the Unicornee see thee: or will hee say by thy cry?

13 Canst thou binde the Unicornee with his hand to labour in the furrow: or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleuee him, & he will bring home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks: or wings and feathers vnto the ostrich?

17 Which leaneeth his egges in the earth, and maketh them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 He stretcheth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if hee traualle in baine.

20 For God hath depriued him of wisdom, and hath giuen him no part of vnderstanding.

21 When time is, he mounteth on his backe, he mocketh the horse and his rider,

22 Hast thou giuen the horse strength, or natural affection toward his yong?

23 When the yong which is grown vp, hee outstretcheth the horse,

24 That is, the clouds wherein the water is contained as in bottles.

25 After he had declared Gods workes in the heauens, hee sheweth his mercie in earth, euen toward the brute beasts.

26 Reade Psalme 147. 9.

27 He chiefly maketh mention of wilde goates and bindes, because they bring forth their young with most difficulty.

28 That is, how long they goe with yong?

29 They bring forth their young with great difficulty.

30 That is, the barren ground, where no good fruit grow.

31 Is it possible to make the Vnicornee to come tame? signifying, that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governeth all the world.

32 Hee write that the ostrich couereth her egges in the sand and because the countrey is hote, and the Sun still keepeth them warme they are hatched.

33 If he should take care for them.

34 That is, to haue care and to haue a yong which is

Gods wonderfull power

Iob.

set forth in Behemoth, and

m That is, given him courage? Which is meant by saying, and shaking his mane: for with his breath he couereth his necke. n He beareth with his hoofs. o He so riddeth the ground, that it seemeth nothing vnder him.

p That is when cold cometh, to flye into the warme countries

q Is this the way for a mā that will learne to strue with God? which thing he reproveth in Iob. r Whereby he sheweth that hee repented, and desired pardon for his faults.

Chap. 38. 1. a Signifying, that they that infuse themselves, condemne God as vnjust. b Meaning, that these were proper vnto God, and belonged to no man. c Cause them to die if thou canst. d Proving hereby, that whosoever attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God. e This beast is thought to be the elephant, or some other which is vnknown. f Whom I made as well as thee. g This commendeth the providence of God toward man: for if he were given to deuoure as a lyon, nothing were able to resist him or content him.

couered his necke with = nying? 23 Vast thou made him afraid as the grailopper? his strong nying is fearefull. 24 He diggeth in the valley, and reioycesth in his strength: he goeth forth to meete the harneled man. 25 He mocketh at feare, and is not afraid, and turneth not backe from the sword. 26 Though the quier rattle against him, the glittering speare and the shield. 27 He swalloweth the ground for keene-nesse and rage, and he beleueth not that it is the noyle of the trumpit. 28 He saith among the trumpets, Ha, ha: he himselfe the battell a farr off, and the noyle of the captiues, and the shouting. 29 Shall the haire tip by thy wisdom, stretching out his wings toward the south? 30 Dost the eagle mount vp at thy commandment, or make his nest on hye? 31 He abideth and remaineth in the rock, euen vpon the top of the rock and the tower. 32 From thence he spitteth foie meate, and his eyes behold a farr off. 33 His young ones also sucke vp bloud: and where the flaine are, there is he. 34 Wherever the Lord spake vnto Iob, and said, 35 Is this to learne to strue with the Almighty: be that reproveth God, let him answere to it. 36 When Iob answered the Lord, saying, 37 Behold, I am vile: what shall I answere thee? I will lay mine hand vpon my mouth. 38 Once haue I spoken, but I will answere no more, yea twise, but I will pproceed no further.

CHAP. XL.

2 How weakemust power is: being compared to the workes of God: 10 Whos power appeareth in the creation, and governing of the great beasts. Aaine, the Lord answered Iob out of Arche^a whirlwind, and said, 2 Sit vp now thy loynes like a man: I will demand of thee, & declare thou vnto me. 3 Tellst thou dissimulation^b my iudgement, or wilt thou condemne me that thou mayest bee iustified. 4 Dost thou an arme like God? or dost thou thunder with a voyce like him. 5 Decke thy selfe now with maiestie and excellency, and aray thy selfe with beauty and glory. 6 Galt abroad the indignation of thy wrath, and behold curie one that is proud, and abase him. 7 Looke on euery one that is arrogant, and bying him low: and destroy the wicked in thy place. 8 Hide them in the dust together, and binde their faces in a secret place. 9 Then wilt I confesse vnto thee also, that thy right hand can do such thee. 10 Behold now Behemoth, (whom I made^c with thee) which eateth grass like an oxe.

11 Behold now, his strength is in his loynes, and his force is in the naill of his belly. 12 When he taketh pleasure, his tail is like a Cedar: the sinewes of his loynes are wrapped together. 13 His bones are like staves of brasse, and his innel bones like staves of yron. 14 He is the chiefe of the wayes of God: hee that made him, will make his sword to approach vnto him. 15 Surely the mountains bying him forth graile, where all the beasts of the field play. 16 Leth he vnder the trees in the covert of the reede and fennes? 17 Can the trees couer him with their shadow: or can the willows of the riuer compass him about? 18 Behold, he spoyleth the riuer, and bastereth not: he ruttereth that hee can draw vp Iordan into his mouth. 19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him. 20 Canst thou draw out Leviathan with an hook, and with a line which thou shalt cast downe vnto his tongue? 21 Canst thou cast an hook into his nose: canst thou pierce his lawes with an angle? 22 Will hee make many prayers vnto thee, or speake thee false? 23 Will hee make a covenant with thee, & wilt thou take him as a seruant for euer? 24 Tellst thou play with him as with a bird? or wilt thou bind him for thy maides? 25 Shall the companions banquet with him: shall they diuine him among the merchants? 26 Canst thou fill the basket with his skinne: or the fish panier with his head? 27 Lay thine hand vpon him: remember the battell, and do no more so. 28 Behold, his hope is in vaine, for shall not one perishe euen at the sight of him?

CHAP. XLI.

1 By the greatness of the monster Leviathan, God sheweth his greatness, and his power, which nothing can resist. NOne is so fierce that dare stirre him vp, neither is hee euen that can stand a while before me? 2 Who hath prevented me that I should make an end? All vnder heauen is mine. 3 I will not keepe silence concerning his parts, nor his power, nor his comely proportion. 4 Who can discouer the face of his garment? or who shall come to him with a double bridle? 5 Who shall open the doozes of his face: his teeth are fearefull round about. 6 The matter of his scales is like strong shielles, and are sure sealed. 7 One is set to another, that no winde can come betweene them. 8 One is ioyned to another: they stick together, that they cannot be sundered. 9 His needles make the sight to shiner, & his eyes are like the eyes of the morning. 10 Out of his mouth goe lampes, and sparkes of fire leape out. 11 Out of his nostrils cometh out smoke,

h He is one of the chiefe workes of God among the beasts. i Though man dare not come neere him, yet God can kill him. k He drinketh leisure and feareth no body.

l Meaning, the whale.

m Because he feareth lest thou shouldst take him. n To doo thy business, and be at thy commandment. o If thou onely consider the danger, thou wilt not meddle with him. p To wit, that trusteth to take him.

a If none dare stand against a whale which is but a creature, who is able to compare with God the creator? b Who hath taught me to accomplish my worke? c The parts and members of the whale. d That is, who dare pull off his skine? e Who dare put a bridle in his mouth? f Who dare look in his mouth? g That is, call out himselfe.

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reſerued before his face.

14 The members of his body are loyued: they are ſtrong in themſelues and cannot bee moued.

15 His heart is as ſtrong as a ſtone, and as hard as the ſther millſtone.

16 He mightie are afraid of his maieſty, and for feare they ſaint in themſelues.

17 When the word north touch him, hee will not ſticken, nor for the ſpeare, dart nor habergeon.

18 He ſtiffeneth yon as ſtraw, and braſſe as rotten wood.

19 The archer cannot make him ſlee: the ſtones of the ſling are returned into ſcubble vnto him.

20 The darts are counted as ſtraw: and he laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones are vnder him, and he ſpreadeth ſharpe things vpon the mire.

22 He maketh the depth to be like a poe, and maketh yea like a poe of oyntment.

23 He maketh a path to yſhine after him: one would thinke the depth as an honore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all high things: hee is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are reſtored double vnto him.

13 His childrens age and death.

Then Iob answered the Lord, and ſayd,
2 I know that thou canſt doe all things, and that there is no thought hid from thee.

3 Who is he that hideth counſel without knowledge? therefore haue I ſpoken that I vnderſtood not, euent things too wonderfull for me, and which I knew not.

4 Heare I beſeech thee, and I will ſpeak: I will demaund of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of mine eare, and that I ſpoke I wiſt not what, d Hee ſheweth that hee will be Gods ſcholler to learne of him. e I knew thee only before by heare ſay: but now thou haſt cauſed me to feele what thou art to me: that I may reſigne my ſelfe ouer vnto thee.

of the eare, but now mine eye ſeeeth thee.

6 Therefore I abhorre my ſelfe, and repent in duſt and aſhes.

7 Now after that the Lord had ſpoken theſe wordes vnto Iob, the Lord alſo ſaid vnto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye haue not ſpoken of mee the thing that is right, like my ſeruant Iob.

8 Therefore take vnto you now ſeven bullockes, and ſeven rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall pray for you: for I will accept him, ſee I ſhould put you to ſhame, becauſe ye haue not ſpoken of me the thing which is right, like my ſeruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had ſayd vnto them, and the Lord accepted Iob.

10 Then the Lord turned the captivity of Iob, when he prayed for his friends, alſo the Lord gaue Iob twice ſo much as hee had before.

11 Then came vnto him all his brethren and all his ſiſters, and all they that had bene of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earring of gold.

12 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for hee had foureſcore thouſand ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, and a thouſand ſeaſſes.

13 Hee had alſo ſeven ſonnes, and three daughters.

14 And hee called the name of one * Jemimah, and the name of the ſecond * Keziah, and the name of the third * Keren-happuch.

15 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundredth and foureſcore, and ſaw his ſonnes and his ſonnes ſonnes, euen foure generations.

17 So Iob dyed, being olde and full of dayes.

f You took in hand an euill cauſe, in that thou condemneſt him by his outward afflictions, & not comforted him with my mercies.

g Who had a good cauſe but handled euill

h When you haue reconciled your ſelues to him for the faultes that you haue committed a-

gainſt him, he ſhall pray for you, and I will heare him.

i He deliuered him out of the affliction, where- in he was.

k That is, all his kindred, reade Chap. i. 9. 13.

l Or, lambes, or money for market.

m God made him twiſe ſo rich in ſtuff as hee was afore, and gaue him as many children as hee had taken from him.

n That is, of long life, or bea- titul as the day.

o As pleaſant as Caſſia, or ſweet ſpice.

p That is, the horne of beautye.

q Or, prayes ac- cording to the Hebrewes: and were chiefly in- ſtituted to praife and giue thanks to God for his benefites. They are called the pſalmes of ſongs of Dauid, becauſe the moſt part were made by him.

The * Pſalmes of Dauid.

THE ARGUMENT.

This booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt, to be eſteemed as a moſt precious treaſure: wherein all things are contained that appertaine to true felicitie as well in this life preſent as in the life to come. For the riches of true knowledge and heavenly wiſdome are here ſet open for vs to take thereof moſt abundantly. If we would know the great and high maieſtie of God here we may ſee the brightneſſe thereof ſhine moſt clearly. If we would ſeeke his incomprehenſible wiſdome, here is the ſchool of the ſame profeſſion. If we would comprehend his inſeſtimable bounty and approach neere therunto, and fill our hands with that treaſure; here may we haue a moſt liuely and comfortable taſte thereof. If we would know wherein ſtandeth our ſaluation, & how to attaine to life euerlaſting, here is Chriſt our onely Redeemer and Mediatour moſt euidently deſcribed. The rich man may learne the true vie of his riches. The poore man may find full comſolation. Hee that will reioyce, ſhall know the true ioy, and how to keepe meſure therein. They that are afflicted, & op-

The blessed state of the godly.

Psalmes.

Deliverance is of the Lord.

preſiſd, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance. The wicked and the perſecutors of the children of God ſhall ſee how the hand of God is ever againſt them: and though he ſuffer them to proſper for a while, yet he bridleth them, in ſomuch as they cannot touch a haire of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may have moſt preſent remedies againſt all temptations and troubles of minde and conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true love and love of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that love the cōmending of our Lord Jeſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in manner of a preface, to exhort all godly men to ſtudy and meditate the heavenly wiſdomes. For the effect hereof, 1. That they be bleſſed, which give themſelves wholly all their liſe to the holy Scriptures. And that the wicked contempters of God though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.

Bleſſed is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor liſe in the ſeat of the ſcofffull.

2 But his delight is in the Law of the Lord, and in his Law doth hee meditate day and night.

3 For hee ſhall bee like a tree planted by the riſers of waters: that will bring forth her fruit in due ſeaſon: whoſe leafe ſhall not fade, ſo whatſoever he ſhall do, ſhall proſper.

4 The wicked are not ſo, but as the chaffe, which the winde diſtincth away.

5 Therefore the wicked ſhall not ſtand in the judgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen once place to euill counſell, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcoffers. *Deut. 6. 15b. 1. 8. 17. 6. 10.*
b In the holy Scriptures. *1. 17. 8.*
c Gods children are ſo moſtened euer with his grace, that whatſoever cometh to them tendeth in their ſaluation. And though the wicked ſeeme to beare the ſwing to this world, yet the Lord driueth them downe that they ſhall not riſe nor ſtand in the company of the righteous
e But grieve when they feele Gods wrath
f Doth approve and proſper, like as not to know, is to reprove and reiect.

PSAL. II.

1 The Prophet Dauid reioyceeth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the end of the world. 10 And then ſerue exhorteth kings and rulers, that they would humbly ſubmit themſelves vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdom.

Why doe the heathen rage, and the people murmure in vaine?

2 The Kings of the earth band themſelves, & the princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Let vs brake their bandes, and caſt their cords from vs.

4 But he that dwelleth in the heauen, ſhall laugh: the Lord ſhall haue them in deriſion.

5 Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion

a The conſpiracy of the Gentiles, the murmuring of the lewes, and power of Kings cannot preuaile againſt Chriſt. *Act. 4. 25.*
b Or, amoynted.
c Thus the wicked ſay that they will caſt off the yoke of God, and of his Chriſt. *Mat. 23. 16.*
d Gods plagues will declare, that in reſiſting his Chriſt they fought againſt him.

mine holy mountaine.

7 I will declare the decree: that is, the Lord hath ſaid vnto mee. Thou art my Sonne: this day haue I begotten thee.

8 At ke of mee, and I ſhall giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.

9 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kiſſe the Sonne, leſt he be angry & ye periſh in the way, when his wrath ſhall kindlely burne: bleſſed are all that truſt in him.

and maniſeſtation to the world. f Not onely the lewes, but the Gentile alſo. *Reuel. 2. 27.* g He exhorted all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and ſilencing yet to be but in the midway of their purpoſe, then ſhall deſtruction ſuddenly come, *1. Theſſ. 5. 3.*

PSAL. III.

1 Dauid driven forth of his kingdom, was greatly tormented in minde for his ſinnes againſt God: 4 And therefore calleth vpon God, and waxeth bold through his promiſes againſt the great railings and terrors of his enemies, yet againſt death it ſelfe, which he ſaw preſent before his eyes. 7 Finally he reioyceeth for the good ſuccesſe that God gaue him, and all the Church.

A Pſalme of Dauid, when he fled from his ſonne Abſalon.

Lord, how are mine aduerſaries increaſed: how in many riſe againſt me?

2 Many ſay to my ſoule, There is no helpe for him in God. Selah.

3 But thou Lord art a buckler for mee: my glory and the liſter vpon my head.

4 I did call vnto the Lord with my voice, and hee heard me out of his holy mountaine. Selah.

5 I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſand of the people that ſhould beſet me round about.

7 I ſaid, ariſe: helpe me, my God: for thou haſt ſmitten all mine enemies vpon the cheeke bone: thou haſt broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and thy bleſſing is vpon thy people. Selah.

9 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kiſſe the Sonne, leſt he be angry & ye periſh in the way, when his wrath ſhall kindlely burne: bleſſed are all that truſt in him.

13 Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

14 Be wiſe now therefore ye kings: be learned ye iudges of the earth.

15 Serue the Lord in feare, and reioyce in trembling.

16 Kiſſe the Sonne, leſt he be angry & ye periſh in the way, when his wrath ſhall kindlely burne: bleſſed are all that truſt in him.

d To ſhew that my vocation to the kingdom is of God. *Act. 13. 23, 33.*
e That is to ſay, as touching mans knowledge, becauſe it was the firſt time that Dauid appeared to be bleſſed of God. So is it applied to Chriſt in his firſt coming
f Not onely the lewes, but the Gentile alſo. *Reuel. 2. 27.* g He exhorted all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and ſilencing yet to be but in the midway of their purpoſe, then ſhall deſtruction ſuddenly come, *1. Theſſ. 5. 3.*

a This was taken of his ſtable faith, that for all his troubles hee had his recourſe to God.
b Selah here ſignifieth a lifting vp of the voyce to caule vs to conſider the ſentence as a thing of great importance.
c When he conſidered the treaſure of Gods promiſe and tried the ſame, his faith increaſed mar-
uelliouſly. d Be the dangers neuer ſo great or many yet God hath euer meanes to deliuer his.

PSAL. IIIII.

1 When Saul perſecuted him, he called vpon God truſting moſt aſſuredly in his promiſe, and therefore boldly reprobeth his enemies, who wiſely reſiſted his dominion, 7 and finally preſerues the ſanctuary of God before all worldly treaſures.

C. C.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, & he began this Psalm on the instrument called Negonoth, or in a tune so called. b Thou that art the defender of my iust cause, c Both of mind and body. d Yet that thinke your felis: a noble in this world. e Though your mercies please you neuer so much, yet God will bring them to naught. f A King that walketh in his vocation. g For feare of Gods iudgements. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but David seeth his felicity in Gods fauour. l This word in shew may be referred to God, as it is here translated, or to David, signifying, that he should dwell as joyfully alone, as if he had many about him, because the Lord is with him.

C To him that excelleth on Negonoth.

A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast set me at liberty, when I was in distress: haue mercy vpon me, and hearken vnto my prayer.

2 O ye fountaines of liue, how long will ye tyme my glory into shame, louing vanitie, and seeking lies? Selah.

3 For bee ye sure that the Lord hath chosen to himselfe: a godly man: the Lord will heare when I call vnto him.

4 I will be trouble, and time not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, who will helpe vs any good: but the Lord lift up the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheat and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou Lord, only makest me dwell in safety.

PSAL. VI.

1 David oppressed with the crueltie of his enemies and seeing great dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. **2** After being assured of prosperous successe, he cometh to comfort. **12** Concluding that when God shall deliuer him, others also shall partakers of the same mercie.

C To him that excelleth vpon Negonoth.

A Psalm of David.

Hear my voyces, O Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my crye, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct me vnto thee, and I will wait.

4 For thou art not a God that louest wickednesse, neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hast all them that make iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and detestfull.

7 But I will come into thyne house in the multitude of thy mercy: and in thy feare will I worship towards thyne holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way

plaine before my face.

9 For no constancie is in their mouth: Rem. 9. 12. within they are very captiuous: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt bless the righteous, and with fauour wilt compass the afflicted.

PSAL. VI.

1 When David by his sinnes had provoked Gods wrath, and now felt not only his hand against him but also concerned the horrors of death threatening, he despatch forgiuenesse. **6** Bidding that if God took him away in his indignation, he should lacke occasion to praise him as he was wont to doe, while he was among men. **9** Then suddenly feeling Gods mercy he sheweth rebuke to his enemies, which respecteth his affliction.

C To him that excelleth on Negonoth vpon the right tune. A Psalm of David.

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Reuerie, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave, who shall praise thee?

6 I fainte in my mourning: I cause my bed every night to twine, and water my couch with my teares.

7 Mine eye is dimmed for weeping, and sunke in because of all mine enemies.

8 Away from mee all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and shamed: they shall bee turned backe, and put to shame suddenly.

may triumph ouer our enemies. **f** When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being fully assured by Christs one of Sauls kindness, he calleth to God to be his sinder. **3** To whom he commendeth his innocencie. **9** First shewing that his conscience did not accuse him of any euill towards Saul: **10** Next, that it touched Gods glory to a word sentence against the wicked. **12** And so coming into the consideration of Gods mercie, he protesteth himselfe bold, and denieth the vaine enterprise of his enemies, **16** threatening that that shall fall on their own necks which they haue purposed for others.

C Obligation of David, which he sang vnto the Lord, concerning the voyces of the Lord, concerning the Lord.

Thou the soune of Ierusalem.

D 3

D 10

Or kind of name. Or, as I haue said. 2 Sam. 1. 6. 7.

a He desireth
God to deliver
him from the
rage of cruell
Saul,
b Wherewith
Chulch chargeth
me.

c If I reuerenced
not Saul for affi-
nities sake, & pre-
served his life,
s. Sam. 26. 8. 9.
d Let me not
only die, but be
dishonoured for
euer.

e In promising
me the kingdom
f Not only for
reine, but for thy
Church sake de-
clare thy power.
g As touching
thy behaviour
towa. ds Saul and
mine enemies.

h Though they
pretend a just
cause against me,
yet God shall
iudge their hy-
pocrisie

i He doeth con-
tinually call the
wicked to repen-
tance by some
signes of his
iudgements.

k Except Saul
turne his mind, I
die: for he hath
both men and
weapons to de-
stroy me. Thus
considering his
great danger, he
magnifieth Gods
grace.

Isa. 59. 4o
Iob. 15. 35.

O Lord my God, in thee I put my trust,
save me from all that persecute me, and
deliver me.

2 Let ^ahee deuour my soule like a lyon,
and teare it in pieces, while there is none to
helpe.

3 O Lord my God, if I haue done ^b this
thing, if there bee any wickednesse in mine
hands,

4 ^c If I haue rewarded euill vnto him
that had peace with me (yea, I haue deli-
uered him that venged me without cause)

5 Then let the enemy persecute my soule
and take it: yea, let him tread my life downe
vpon the earth, and lay mine ^d honour in the
dust. *Selah.*

6 *Artis.* O Lord, in thy wrath, and lift vp
thy selfe against the rage of mine enemies,
and awake for mee, according to the iudge-
ment that thou hast appointed.

7 So shall the congregation of the people
compass thee about: for their sakes ther-
fore ^e returne on high.

8 The Lord shall iudge the people: iudge
thou me, O Lord, according to my righteous-
nesse, and according to mine innocencie,
that is in me.

9 O let the malice of the wicked come to
an end, but guide thou the iust: for the right-
eous Lord crieth the ^f hearts and reignes.

10 My defence is in God, who preserveth
the upright in heart.

11 God iudgeth the righteous, and him
that contendeth with God ^g euery day.

12 Crepe ^h bee turne, bee backe whet his
sword: bee backe bent his bow and made it
ready.

13 Hee hath also prepared him deadly
weapons: hee will ordaine his arrowes for
them that persecute me.

14 ⁱ Behold, he shall tranel with wicked-
nesse: for he hath concluded mischief, but hee
shall bring forth a lie.

15 Hee hath made a pit, and digged it, and
is fallen into the pit that he made.

16 His mischief shall returne vpon his
owne head, and his cruelty shall fall vpon his
owne pate.

17 I will praise the Lord according to his
righteousnesse, and will sing praise to the
Name of the Lord most High.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie
and fatherly providence of God toward man, whom
he made as it were a god ouer all his workes, doeth not
only give great thanks, but is astonied with the admi-
ration of the same, as one nothing able to compasse such
great mercie.

O To him that excelleth in strength.
A Psalm of Dauid.

O Lord our Lord, how excellent is thy
Name in all the world: which hast set
thy glory above the heavens.

2 Out of the mouth of babes and suck-
lings hast thou ^a ordained strength, because
of thine enemies, that thou mightest ^b kill
the enemy and the avenger.

3 **When** I behold thine heavens, even the
workes of thy fingers, the moone and the
starres which thou hast ordained.

4 What is man, say I, that thou art
mindfull of him: and the sonne of man, that
thou visitest him?

5 For thou hast made him a little lower
then God, and crowned him with glory and
worship.

6 Thou hast made him to haue dominion
in the workes of thine hands: thou hast
put all things vnder his feet:

7 All ^c sheepe and oxen: yea, and the
brats of the field;

8 The foules of the ayre, and the fish of
the sea, and that which passeth thorow the
parkes of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundry
victories that hee had sent him against his enemies, and
also proued by manifold experiences how ready God was
at hand in all his troubles: 1. Hee being now likewise
in danger of new enemies, desireth God to helpe him ac-
cording to his wont, 2. And to destroy the malicious
arrogance of his aduersaries.

O To him that excelleth vpon ^a Mount
Sion. A Psalm of Dauid.

I will praise the Lord with my ^b whole
heart: I will speake of all thy marvellous
workes.

2 I will be glad, and reioyce in thee: I will
sing praise vnto thy Name, O most High.

3 For that mine enemies are turned backe:
they shall fall, and perish at thy presence.

4 For ^c thou hast maintained my right
and my cause: thou art set in the throne, and
iudgeth right.

5 Thou hast rebuked the heathen: thou
hast destroyed the wicked: thou hast put out
their name for euer and euer.

6 ^d Enemy, destructions are come to
a perpetuall end, and thou hast destroyed
the cities: their memoriall is perished with
them.

7 But the Lord shall ^e sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righte-
ousnesse, and shall iudge the people with e-
quitie.

9 The Lord also will bee a refuge for the
poore, a refuge in due time, even in afflic-
tion.

10 And they that know thy Name, will
trust in thee: for thou, Lord, hast not failed
them that seek thee.

11 Sing praises to the Lord, which dwel-
leth in Zion, shew the people his workes.

12 For when hee maketh inquisition for
blood, hee remembereth it, and forgetteth not
the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider
my trouble, which I suffer of them that hate
me, thou that liftest me vp from the gates of
death.

14 That I may shew all thy praises with-
in the gates of the daughter of Zion, and re-
ioyce in thy saluation.

b It had him suf-
ficient for him to
haue set forth his
glory by thine
works, though he
had not come so
low as to man,
which is but dust
c Touching his
first creation.
d By the tempo-
ral gifts of mans
creation, he is led
to consider the
benefits which
he hath by his
regeneration
through Christ.

|| Or, kind of in-
strument, or tune: as
for the death of
Laban of Gala-
ath.

a God is not
praised, except
the whole crea-
ture be giuen to him
alone.

b Howloweth the
enemy seemeth
a time to pre-
vail, yet God
prevaileth the
iust.

c A derision of
the enemy due
minded nothing
but destruction:
but the Lord will
deliver him, and
bring him into
iudgement.

|| Or, signs of
iudges.

d Our misdeeds
are meant to
cause vs to be
Gods preface
care ouer vs.

e Though God
reuengeth not
suddenly his
wrong doers in
his yet hee will
reth not the wicked
count vpon him-
self In the open
assembly of this
Church.

|| Or, kind of in-
strument, or tune.
|| Or, signs, or
marvellous.

a Though the
wicked would
hide Gods prais-
es, yet the very
babes are suffi-
cient witnesses of
the same. || Or, shall be. || Or, consound.

g For God over-
throweth the
wicked in their
enterprises.
h The mercy of
God toward his
Saints must be
declared, and the
fit of the wicked
mult alwayes be
considered
|| Or, this is worthy
to be noted.
i God promisseth
not to helpe vs
before we have
sift the chaffe.
k Which they
cannot learne without the feare of thy iudgement.

15 The heathen are sunk downe in the pit, that they made: in the net that they hid, to their shooe taken.

16 The Lord is known by executing iudgement: the wicked is tharid in the worke of his owne handes. || Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.

19 Thy Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 But them in feare, O Lord, that the heathen may knowe that they are but men. Selah.

PSAL. X.

1 His complacence of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, as they were sitting a part all fiare and rancour towards God, vnto the they may doe all things without controlling. 5 Therefore he calleth vpon God to send some remedies against these desperat souls, 16 and at length comforteth himselfe with hope of deliverance.

VVhy standest thou farre off, O Lord, and hidest thee in due time, even in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the courteous blesteth himselfe: hee contemned the Lord.

4 The wicked is so proud, that hee seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore hee defteth by all his enemies.

6 He saith in his heart, I shall || neuer be moued, nor be in danger.

7 His mouth is full of cursing and dete- cile and fraud: vnder his tongue is mischief and iniquitie.

8 Hee lieth in wait in the billages: in the secret places doth hee murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his denne: hee lieth in wait to spoyle the poore: hee doth spoyle the poore, when hee draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the poore doe fall by his might.

11 Hee hath saide in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Whether shal doth the wicked contemne God? hee saith in his heart, Thou wilt not regard.

14 Whether shal doth the wicked contemne God? hee saith in his heart, Thou wilt not regard.

15 Whether shal doth the wicked contemne God? hee saith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong that thou mayest take it into thine handes, the poore committed himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Break thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde none.

16 The Lord is King for euer and euer: the heathen are destroyed footst of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine ear to them.

18 To iudge the fatherlesse and poore, that earthly man || cause to feare no more.

PSAL. XI.

1 This Psalm containeth two parts: In the first David sheweth how hard assaults of temptations hee sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next he reprobeth that God sent him succour in his necessities, declaring his iustice as well in governing the good, as the wicked men as the whole world.

¶ To him that excelleth, A Psalm of David.

IN the Lord put I my trust: how say yee then to my soule, Flye to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string: that they may secretly shooe at them which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eyes will trye the children of men.

5 The Lord will trye the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doth beholde the iust.

8 He shall come downe from dome and Gomorra. f Which they shall drinke euen to the dregs, Ezek. 23: 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant verities that God serueth in keeping his promises.

¶ To him that excelleth vpon the righte. A Psalm of David.

HELpe Lord, for there is not a goodly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, flattereth with chary lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things.

D D 4

4 Which

h To iudge be-
tweene the right-
and the wrong.
i For thou hast
utterly destroyed
him.
k The hypo-
crites or such as
liue not after
Gods Law, shall
be destroyed.
l God helpe
when mans helpe
ceaseth.
|| Or, destroy no
more men vpon
the earth.

a This is the
wicked counsell
of his e comes to
him: & his com-
panion, to draw
him from the
hope of Gods
promise.
b All hope of
succour is taken
away.
c Yet am I in-
nocent, and my
cause good,
d Though all
things in earth
be out of order,
yet God will ex-
ecute iudgement
from heauen.
e As in the des-
truction of So-
dom.

a Which dare
defend the truth,
and shew mercy
to the oppressed.
b He meaneth
the flatterers of
the cou, which
hurt him more
with their tongue
then with their
weapons.

c They think themselves able to persuade whosoever they take in hand.
d The Lord is moved with the complaints of his, & delivereth in the end from all dangers.
e Because the Lords word and promise is true & unchangeable, he will performe it, and p'serve the poore from this wicked generation. f That is, thinke though hee we be but one man. g For they suppress the g dly, and maintaine the wicked.

4 Which have said, * Which our tongue will be praiseth: our lippes are our owne who is Lord over us?

5 * Show for the oppression of the needy, and for the sighes of the poore, I will be laith the Lord, and will * sit at libertie him, whom the wicked hath thar'd.

6 The wordes of the Lord are pure wordes as the silver, tried in a furnace of earth, lined seven fold.

7 Thou wilt keepe them, O Lord: thou wilt preserve him from this generation for ever.

8 The wicked walke on tarry sides: when they are exalted, it is a shame for the righteous, and he will performe it.

9 The wicked walke on tarry sides: when they are exalted, it is a shame for the righteous, and he will performe it.

PSAL. XIII.

1 David as he were overcome with sundry and very afflictions, sheweth to God as his only refuge, 3 and so as the length being encouraged the more Gods promises, hee ever continueth most sure confidence against his extreme torments of death.

¶ To him that exelleth. A Psalm of David.

H ow long wilt thou forget mee, O Lord, how long wilt thou forget mee, how long wilt thou hide thy face from me?

2 How long shall I take * counsel with myselfe, having wearinesse daily in mine heart: how long shall mine enemy be exalted above me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lett mine enemy say, I have * prevailed against him: and they that afflict mee, rejoyce when I sleepe.

5 But I trust in thy * mercy: mine heart shall rejoyce in thy saluation: I will sing to the Lord, because hee hath * dealt lovingly with me.

PSAL. XIII.

1 He describeth the perverser nature of men, which were so given to licentiousness, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being persuaded that God would send some preface remedy, hee comforteth himselfe and others.

¶ To him that exelleth. A Psalm of David.

The * fool hath said in his heart, * There is no God: they have * corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heaven upon the children of men, to see if there were any that would understand and feele God.

3 All are gone out of the way, they are all corrupt: there is none that doeth good, no one.

4 Doe not all the workers of iniquitie know that they eat up my people, as they cate herbe: they call not upon the Lord.

5 Where they shall be taken with feare

Psal. 53.

a He sheweth that the cause of all wickedness is to forget God, b There something too disorder and wickedness among them c David here maketh comparison betweene the faithfull and the rebellious: but Saint Paul speaketh the same of all men naturally, Rom. 3. 10. d Where they think themselves most free.

because God is in the generation of the just.

6 Thou have made * a mocker at the counsel of the poore, because the Lord is in his trust.

7 Oh give saluation unto * Israel out of Zion: when the Lord turneth the captivity of his people, then Jacob shall exult, and Israel shall be glad.

¶ Note that of this 14. Psalm, the 5. & 7. verses which are put into the common translation, and may seeme unto some to be left out in this, are not in the same Psalm in the Hebrew text, but are rather put in, more fully to express the manner of the wicked: and gathered out of the 5. 140 & 100. Psalms, the 59 of the Prophet Isaiah, and the 36 Psalm, and are added by S. Paul, and placed together in the third to the Romans.

PSAL. XV.

1 This Psalm teacheth on what condition God did chuse the Levites for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by living uprightly and godly, might witness that they were his speciall and holy people.

¶ A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thyne holy mountain?

2 Hee that * walketh uprightly, and worketh righteousness, and * keepeth the truest in his heart.

3 Hee that standeth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth to his owne hindrance, and changeth not.

5 Hee that * giveth not his money unto usurie, nor taketh reward against the innocent: hee that doeth these things, * shall never be moved.

PSAL. XVI.

1 David prayeth unto God for succour, not for his workers, but for his fasts sake, 4 Praising that hee hatheth him idolatry, taking God only for his comfort and felicity, 8 Who suffereth him to be lucky nothing.

¶ A Psalm of David.

Preserue mee, O God: for in thee doe I trust.

2 O my soule, thou hast said unto the Lord, Thou art my Lord: my * well doing commendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The * sorowes of them, that offer to another God, shall be multiplied: their offerings of blood will I not offer: neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The * lines are fallen unto me in pleasant places: yea, I have a faire heritage.

7 I will praise the Lord, who hath given

e You moult them / for their trust in God, f He prayeth for his whole Church who he is assured God will deliver for none but he only can doe it.

a First, God inquireth vponness of life, and doing well to others, b Thirdly, truth & simplicity in our words, c He that doth not the vngodly in their wickedness, d To the hindrance of his neighbour, e That is, shall not be call in of the Church hypocrites.

¶ Or, a certain time.

a He sheweth that we cannot call vpon God, except we trust in him, b Though we cannot enrich our souls, yet we may bestow Gods gifts to the use of his children, c As grieues of conscience, and miserable delusion, d He would rather by outward profession, but in heart, rise in

mouth consent to their idolatries End. 23. 23. e Wherein my portion is measured.

God teacheth
me continually
by secret in-
spiration.

3 The faithful
are sure to per-
sueve the end.

4 That is, I re-
joice both in bo-
dy and in soule.

5 This is chris-
tians joy.

6 By whose Chris-
tians joy is the
fruit of the
righteousness
all his
members have
immortality.

me counsel; my
renew all teach me in the
night.

8 I have let the Lord
always before me:
for he is at my right hand:
therefore I shall
not slide.

9 Whether hope mine heart
is glad, and
my tongue respecteth
my flesh also doeth rest
in hope.

10 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

11 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

k Where God favoureth, there is perfect felicity.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride
and arrogance of Sam, and his rest of his enemies, who
thus rage without any cause given on his part. 6
Therefore he desires God to revenge his wrongs,
and deliver him.

The prayer of Dauid.

Hear, O Lord, consider my
cry: hearken unto my prayer of lips
without.

2 Let my sentence come forth
from thy
presence: and let thine eyes behold
equity.

3 Thou hast promised and
visited mine
heart in the night: thou hast
cried me, and
foundest nothing: for I was
perplexed that
my mouth should not offend.

4 Concerning the works of men
by the
mouths of thy lips I kept me
from the paths
of the cruel man.

5 Stay my steps in thy paths,
that my
feet doe not slide.

6 I have called upon thee:
thou hast
heard me, O God: incline
thine ear to
me, and hearken unto my
words.

7 When thy marvellous
mercies, thou
thou art the Saviour of them
that trust in thee, from such
as resist thy right hand.

8 Keep me as the apple of the
eye: hide
me under the shadow of thy
wings.

9 From the wicked that
oppress me,
from mine enemies, which
compass me
round about for my soule.

10 They are inclosed in their
owne lat,
and they have spoken proudly
with their
mouth.

11 They have compassed me
now in our
reproach: they have let their
eyes to lying downe to the
ground:

12 Like as a Lion that is
greedy of prey,
and as it were a Lions whelp
lurking in
secret places.

13 Thy Lord, withypoint him:
cast him
downe: deliver my soule from
the wicked
with thy sword.

14 From men by thine hand,
O Lord,
from men of the world, who
have their
position in this life, whose
bellies thou fillest with
thine hid treasure: their
children have enough, and
leave the rest of their
sub-
stance for their children.

m And seek not the smart
of Gods children oft times doe.

15 But I will behold thy face
in right-
ousness, and when I awake,
I shall satisfie my
soul with thy loving-
kindness.

16 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

17 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

18 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

19 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

20 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

21 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

22 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

23 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

24 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

25 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

26 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

27 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

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my soule in the
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holp one to see corruption.

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thy presence is the fulness
of joy: and at thy
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my soule in the
grave: neither wilt thou
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for evermore.

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my soule in the
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path of life: in
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of joy: and at thy
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my soule in the
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of joy: and at thy
right hand there are pleasures
for evermore.

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my soule in the
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path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

38 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

39 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

40 For thou wilt not leave
my soule in the
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41 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

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my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

43 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

44 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

45 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

46 For thou wilt not leave
my soule in the
grave: neither wilt thou
suffer thine
holp one to see corruption.

47 Thou wilt shew me the
path of life: in
thy presence is the fulness
of joy: and at thy
right hand there are pleasures
for evermore.

PSAL. XVIII.

1 This Psalm is the first beginning of his
gratitude and Thanksgiving in the evening
unto his Kingdom, wherein he
expresseth his mar-
vellous mercies and grace of God,
who hath thus pre-
served and defended him. 32 As he
saith thus: the
Image of Christ Kingdome, that
the faithful may be assured that
Christ shall always conquer and
overcome by the irresistible power
of his Father, though all the
world should join there against.

2 To him that exalted. A Psalm of Dauid
the servants of the Lord, which
he spake unto the Lord the words
of this Song (in the day when the
Lord delivered him from the hand
of all his enemies, and from the
hand of Saul) and said.

I will praise thee heartily, O Lord
my strength.

2 The Lord is my rock, and my
stronghold, and hee that delivereth
me, my God, and my strength:
in him will I trust, my
high tower, the hope of my
salvation, and my refuge.

3 I will call upon the Lord,
which is my
stronghold: to save me from
mine enemies.

4 The sorrows of death compassed
me,
and the floods of wickedness
made me afraid.

5 The sorrows of death compassed
me about: the inarrest of death
surrounded me.

6 But in my trouble did I call
upon the Lord, and cried unto
my God: hee heard my voice,
and came before him, even into
his ears.

7 Then the earth trembled, and
quaked: the foundations also
of the mountains moved, and
shook, because he was angry.

8 Smoke went out at his
nostrils, and a consuming fire
out of his mouth: coales
were kindled thereat.

9 He bowed the heavens also
and came downe, and darkened
was under his feet.

10 And he rode upon Cherub
and was lifted up, and hee came
flying upon the wings of
the wind.

11 He made darkness his secret
place, and his pavilion round
about him, as back-
ness of waters, and clouds of
the air.

12 At the brightness of his
presence his clouds passed, his
lightnings and coales of fire.

13 The Lord also thundered
in the heavens, and the
highest gave his voice, he
broke down the towers, and
cast down the high fort.

14 Then hee shot out his
arrows, and scattered them,
and he increased lightnings
and destroyed them.

15 This is described at large, Psalm
104. with the people will not
show himselfe unto them,
lightened, and hailed. h His
lightnings.

16 As a King angry, i Thunder,

17 As a King angry, i Thunder,

18 As a King angry, i Thunder,

19 As a King angry, i Thunder,

20 As a King angry, i Thunder,

21 As a King angry, i Thunder,

22 As a King angry, i Thunder,

23 As a King angry, i Thunder,

24 As a King angry, i Thunder,

1. Jam. 3. 2.

a He vouch-
safeth this
discipline of
names, so that
as the wised
man saith many
meanes to be
so God hath
many wayes
to help.

b For none can
obtain this
rewards of
God, that
joyne not
his glory with
their petition.

c He speaketh
of the dangers
and malice of
sinners, from
the which God
hath delivered
him.

d A description
of the wrath
of God against
his enemies
after he
had heard his
prayers.

e His wrath
how horrible
Gods indig-
nations shall
be to the
wicked.

f Darknesse
signifieth
the wrath of
God, as the
clear light
signifieth
Gods favour.

h As a King
angry, i
Thunder,

i Thunder,

16 As a King angry, i Thunder,

17 As a King angry, i Thunder,

18 As a King angry, i Thunder,

19 As a King angry, i Thunder,

20 As a King angry, i Thunder,

21 As a King angry, i Thunder,

22 As a King angry, i Thunder,

23 As a King angry, i Thunder,

24 As a King angry, i Thunder,

25 As a King angry, i Thunder,

26 As a King angry, i Thunder,

27 As a King angry, i Thunder,

28 As a King angry, i Thunder,

29 As a King angry, i Thunder,

1 Thar is, the deepe bottomes were seene, when the red Sea was dvided.

m Out of sundry and great dangers.

n To wit, Saul o Therefore Gods sentme succour.

p The cause of Gods deliuerance is his onely fauour and loue to vs.

q David was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers, he exercised himselfe in the Law of God.

s I neither gaue place to their wicked temptations, nor to mine owne affections.

t Here he speaketh of God according to our capacite, who sheweth mercy to him, and punisheth the wicked, as is said also, Leuit. 16.

u When their sinne is come to the full measure.

x He attributeth it to God that he both gate the victory in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z He giueth good successe to all mine enterprises.

a As towers and forts which he rooke out of the hands of Gods enemies.

b To defend me from dangers.

c He increaseth the beginning, continuance, and increase in well doing onely to Gods fauour.

d David declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

15 And the channels of waters were seene, and the foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy noistrels.

16 Hec hath sent downe from about, and taken me: hec hath drawen mee out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.

18 They persecuted mee in the day of my calamitie: but the Lord was my stay.

19 Hec brought me forth also into a large place, he deliuered mee because he fauoured mee.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me:

21 Because I kept the wordes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before me, and I did not cast away his Commandements from me.

23 I was vpright also with him, & haue kept me from my wickednes.

24 Therefore the Lord rewarded me according to my righteousness, and according to the purenesse of mine hands in his sight.

25 Blessed be God: godly thou wilt them thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 Blessed be pure: thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is incorrupt: the word of the Lord is tried in the fire: hec is a shield to all that trust in him.

31 For who is God besides the Lord: and who is mighty like our God?

32 God giued me with strength, and maketh my way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine high places.

34 Hec teacheth mine handes to fight: so that a bow of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of the saluation, and thy right hand hath stayed mee, and thy louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast giued me with strength to battell: them that rose against me, thou hast subduen vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the heathen: a people, whom I haue not knowne, shall serue me.

44 As soon as they heare, they shall obey me: the strangers shall be in subiection to mee.

45 Strangers shall thinke away, and feare in their priuie chambers.

46 Let the Lord line, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth mee power to avenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast let me up from them that rose against me: thou hast deliuered me from the cruell man.

49 Therefore I will praye thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anoynted, euen to David, and to his seede for euer.

persecuted him. m This propheticke appertaineth to the Kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the ment his might moues the faithfull to a deeper consideration of Gods glory, he setteth before their eyes, the most exquisite workmanship of his heauen, with their proportion and ornament: 2 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people, The which peculiar grace, by commending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalm of David.

The heauens declare the glory of God, and the firmament sheweth the worke of his handes.

2 Day vnto day they shew the same, and night vnto night they shew knowledge.

3 There is no speech nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, and their wayes into the ends of the world: in them hath he set a Tabernacle for the Sunne.

5 Which commeth forth as a Bridegrome out of his chamber, & reioyceth like

and goodnesse. c The heauens are a Schoole-master to all nations, be they neuer so barbarous. d The heauens are as a letter great capitall letters to shew vnto vs Gods glory. e The manner was, that the bride and bridegrome should stand vnder a vail together, and after come forth with great solemnity into reioycing of the assembly.

Thou hast giuen them into mine hands to be slaine.

f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause the hypocrites to cry.

g Which dwell round about me.

h The kingdom of Christ is in David's kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, he, signifying a subiection constrained, and not voluntary.

k Feare that cometh to be adored and come forth of their fence.

l That is, he, who of malice persecuted him.

m This propheticke appertaineth to the Kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

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¶ To him that excelleth. A Psalm of David.

The heauens declare the glory of God, and the firmament sheweth the worke of his handes.

a mighty man to runne his race.

6 His going out is from the ende of the heaven, and his compass is unto the mides of the same, and none is hid from the heat thereof.

f Though the enemies cannot see, yet this ought to be sufficient to lead vnto him.

7 The Law of the Lord is perfect, converting the soule, the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are truth: they are righteous altogether.

10 And more to bee desired, then golde, yea, then much fine gold: sweeter also then honey, and the honeycombe.

11 Whosoever by them is thy servant made circumciser, and in keeping of them there is great reward.

12 Who can understand his faults? cleanse me from secret fautes.

13 Keepe thy servant also from presumptuous finnes: let them not reigne over mee: so shall I bee wysight, and made cleane from much wickednesse.

14 Let the word of my mouth, and the meditation of mine heart, bee acceptable in thy sight, O Lord, my strength, and my redeemer.

15 Where are done purposely and of malice. n If thou suppress my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word, and deed.

P S A L. XX.

A prayer of the people unto God, that it would please him to heare their King, and receive his sacrifice which hee offered before hee went to battell against the Ammonites.

To him that excelleth. A Psalm of David.

The Lord heare thee in the day of trouble: the Name of the God of Iakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes.

4 And graunt thee according to thine heart, and fulfill all thy purpose.

5 That we may rejoyce in thy salvation, and set by the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand upright.

9 Nowe the Lord: let the King heare vs in the daye that we call.

10 The worldlings that put not their onely trust in God.

11 Let the king bee able to deliver vs by thy strength when we shall cry vnto him for succour.

P S A L. XXI.

David in the person of the people praised God for the victorie, attributing it to God, and not to the strength of man: Wherein the holy Ghost describeth the faithfull to Christ, who is the possessor of this Kingdom.

To him that excelleth. A Psalm of David.

The King shall rejoyce in thy strength, O Lord: yea, how greatly shall he rejoyce in thy salvation!

2 Thou hast given him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou hast desired him with liberrall blessings, and hast set a crowne of pure gold vpon his head.

4 We asked life of thee, and thou gavest him a long life for ever and ever.

5 His glory is great in thy salvation: dignity and honour hast thou laid vpon him.

6 For thou hast set him as blessings for ever: thou hast made him glad with the joy of thy countenance.

7 Because the King trusted in the Lord, and in the mercy of the most High hee shall not slide.

8 Thine hand shall finde out all thine enemies, and thy right hand shall smite out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall devour them.

10 Their kraite shalt thou destroy from the earth, and their seed from the children of men.

11 For they intended ruill against thee, and imagined mischief, but thy shall not prevaille.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

13 Bee thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

h As a mark to shoot at. i Maintaine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

P S A L. XXII.

David complained because hee was brought into such extremities, that he was past all hope: but after hee had rehearsed the sorrows and griefes wherewith hee was vexed, he recovereth himselfe from the bottomlesse pit of temptation, and groweth in hope. And hereunder his conversion hee setteth forth the figure of Christ, whom hee did forsake by the Spirit of prophesie, that hee should immortally and gloriously be crucified, and abased before his Father should raise and exalt him againe.

To him that excelleth vpon Affliction. A Psalm of David.

My God, my God, why hast thou forsaken me; and art so far from my death, and from the wordes of my roaring?

2 O my God, I crye daye but thou hearest not, and by night, but I have no audience.

3 But thou art holy, and dwelt in habitation which hee hath not.

4 Being tormented with extreme anguish. O Lord, heare me.

a When he shall overcome his enemies, and so be assured of his vocation.

b Thou declarest thy liberrall favour toward him before he prayed.

c David did not only obtaine life, but also assurance that his posteritie should reigne for ever.

d Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

e Hee he desired the power of Christs kingdom, against the enemies thereof.

f This teacheth vs patiently to endure the crosses till God destroy the adversary.

g They laid as it were their netts to make Gods power to give place to their wicked enterprises.

h As a mark to shoot at. i Maintaine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

j O Lord, heare me.

k Thou declarest thy liberrall favour toward him before he prayed.

l Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

m Hee desired the power of Christs kingdom, against the enemies thereof.

n This teacheth vs patiently to endure the crosses till God destroy the adversary.

o They laid as it were their netts to make Gods power to give place to their wicked enterprises.

p O Lord, heare me.

q Thou declarest thy liberrall favour toward him before he prayed.

r Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

s Hee desired the power of Christs kingdom, against the enemies thereof.

t This teacheth vs patiently to endure the crosses till God destroy the adversary.

u They laid as it were their netts to make Gods power to give place to their wicked enterprises.

v O Lord, heare me.

w Thou declarest thy liberrall favour toward him before he prayed.

x Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

y Hee desired the power of Christs kingdom, against the enemies thereof.

z This teacheth vs patiently to endure the crosses till God destroy the adversary.

a Hereby Kings are also admonished to call to God in their affairs.

b Thine virtue, power and grace of God.

c In token that they are acceptable vnto him.

d Granted to the king in whose wealth our felicities standeth.

e The Church feleth that God hath heard their petition.

f As by the visible Sanctuary Gods familiarity appeared toward his people by the heavenly is power.

g The worldlings that put not their onely trust in God.

h Let the king bee able to deliver vs by thy strength when we shall cry vnto him for succour.

i Maintaine thy Church against thine adversaries, that we may have ample occasion to praise thy Name.

j O Lord, heare me.

k Thou declarest thy liberrall favour toward him before he prayed.

l Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

m Hee desired the power of Christs kingdom, against the enemies thereof.

n This teacheth vs patiently to endure the crosses till God destroy the adversary.

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r Thou hast made him thy blessing to others, and a perpetuall example of thy favour for ever.

s Hee desired the power of Christs kingdom, against the enemies thereof.

t This teacheth vs patiently to endure the crosses till God destroy the adversary.

A prophesie of Christ.

c He meaneth the place of praying, even the Tabernacle: or els it is so called, because he gave the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeared the unspeakable love of God toward man: he would thus abate his Son for our sakes: *John, 14. 28.*
e Even from my birth thou hast given me occasion to trust in thee.
f For except Gods providence praise me the infants, they should perish a thousand times in the mothers wombs.
g He meaneth, that his enemies were so false, proud and cruel, that they were rather beasts than men.
h Before he spake of the crucifixion of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without all hope of life.
k Thus David complaineth so though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.
l My life that is solitary left alone, and forsaken of all. *Psal. 25. 17.* and 25. 16. m Christ is delivered with a more mighty deliverance by overcoming death, then if he had not tasted death at all. *Heb. 2. 12.* n He pleaseth to comfort the Church that they by his example might praise the Lord. o The poore afflicted are comforted by this example of David, or Christ.

the praises of Israel.
4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.
6 But I am a worme, and not a man: a shame of men, and the contempt of the people.
7 All they that see mee, have mee in derision: they make a moine and nod the head, saying,
8 Hee trusted in the Lord, let him deliver him: let him save him, seeing he loveth him.
9 But thou diddest raine me out of the wombe: thou gavest mee hope, even at my mothers breasts.
10 I was cast upon thee, even from my mothers wombe: thou art my God from my mothers belly.
11 Be not farre from me, because trouble is neere: for there is none to helpe me.
12 Many young buls have compassed me: mighty bulles of Bashan have closed me about.
13 They gape upon me with their mouths as a ramping and roaring lion.
14 I am like water poured out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.
15 My strength is dried up like a portered, and my tongue cleaveth to my lawes, and thou hast brought mee into the dust of death.
16 For dogges have compassed mee, and the assembly of the wicked have enclosed mee: they have searched mine hands and my feet.
17 I may tell all my bones: yet they bebold and looke upon me.
18 They part my garments among them, and cast lots upon my vesture.
19 But be not thou farre off, O Lord, my strength: hasten to helpe me.
20 Deliver my soule from the sword: my desolate soule from the power of the dog.
21 Save me from the lions mouth, and answer mee in saving mee from the bowels of the unicorne.
22 I will declare thy name unto my brethren: in the mids of the Congregation will I praise thee saying,
23 Praise the Lord, ye that feare him, magnifie ye him, all the seede of Jacob, and feare ye him, all the seede of Israel.
24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called unto him, he heareth.
25 By his name shalbe of thee in the great

Psalmet.

The Lord comforteth in troubles.

congregation: my voices will I praise thee before them that feare him.
26 The poore shall eat and be satisfied, they that seeke after the Lord, shall praise him: your heart shall live for ever.
27 All the endes of the world shall remember themselves, and come to the Lord: and all the kindreds of the nations shall worship before thee.
28 For the kingdome is the Lords, and hee ruleth among the nations.
29 I say that hee is in the earth, shall eat and worship: all they that goe downe into the dust, shall bow before him, even he that cannot quicken his owne soule.
30 Their seede shall serve him: it shall be counted unto the Lord for a generation.
31 They shall come, and shall declare his righteousness unto a people that shall be borne because he hath done it.

is no hope that hee shall recover life: so neither poore nor rich, quick nor dead shalbe rescued from his kingdome. c Meaning the posteritie which the Lord keepeth as a seede of the Church to continue his praise among men. d That is, God hath fulfilled his promise.

PSAL. XXIII.

Because the Prophet had promised the great mercies of God at divers times, and in sundry manners, hee gathereth a certaine assurance, fully persuading himselfe that God will continue the very same goodnesse toward him for ever.

A Psalm of David.

The Lord is my Shepherd: I shall not want.
2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.
3 Hee refresheth my soule, and leadeth me in the paths of righteousness for his names sake.
4 Yea, though I should walke through the valley of the shadow of death, I will feare no evill: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou dost prepare a table before me in the sight of mine adversaries: thou dost remove any head with oyle; and my cup runneth over.
6 Doubtles, kindness and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord.
e Albeit his enemies sought to destroy him, yet God delivered him, and dealeth most liberally with him in despite of them. f As was the manner of great feasts. g Hee stretcheth not his felicitie in pleasures of this world, but in the feare and service of God.

PSAL. XXXIII.

Altho the Lord God hath made, and governeth all the world, yet toward his chosen people hee graciously goodnesse doth most abundantly appear, as that among them hee will have his dwelling place. Which though it was appointed among the children of Abraham, yet only they doe enter into this Canaan, which are the true worshippers of God, purged from the filth of this world. Finally, hee magnifieth Gods grace for the building of the Temple, so the hee will stirre up all the faithful to the true service of God.

A Psalm of David.

The Lord is the Lord, e all that therein is: the way is they that dwell therein.

Which was sacrifice of thanksgiving which they offered by Gods commandment, when they were delivered out of any great danger. q Hee doeth alwaye still to the sacrifice. r Though the poore be first named, yet the wealthy are not separated from the grace of Christs kingdome. f In whom there is no rich, quick nor dead. c Meaning the posteritie which the Lord keepeth as a seede of the Church to continue his praise among men. d That is, God hath fulfilled his promise.

is no hope that hee shall recover life: so neither poore nor rich, quick nor dead shalbe rescued from his kingdome. c Meaning the posteritie which the Lord keepeth as a seede of the Church to continue his praise among men. d That is, God hath fulfilled his promise.

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A Psalm of David.

The Lord is the Lord, e all that therein is: the way is they that dwell therein.

David. 10. 16. 11. 2. 34. 12. 1. 10. 10. 16.

a Heretofore two things: the one that the earth to man's judgement seemeth above the waters: and next that God miraculously preferreth the earth that it is not drowned with the waters which naturally are about it.

b Though' circuncision separate the carnall seed of Iacob from the Gentiles, yet he that seeketh God, is the true Iacob, and the very I-
radie.

c David desireth the building vp of the Temple, wherein the glory of God should appear, and vnder the figure of this which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

2 For he hath founded it upon the seas: and established it upon the flood.

3 Who shall ascend into the mountain of the Lord and who shall stand in his holy place,

4 When he that hath innocent hands, and a pure heart: which hath not lift up his minde unto vanitie, nor imagined deceitfullie.

5 He shall receive a blessing from the Lord and righteousness from the God of his saluation.

6 This is the generation of them that seek him, of them that seek thy face, this is Iacob, Selah.

7 Lift up your heades, ye gates, and be ye lift vp ye everlasting doores, and the king of glory shall come in.

8 Who is this King of glory the Lord, strong and mighty, even the Lord mighty in battell.

2 Lift up your heades, ye gates, and lift up your felues, ye everlasting doores, and the king of glory shall come in.

10 Who is this King of glory? the Lord of hostes, he is the king of glory. Selah.

here in the glory of God should appear, and vnder the figure of this which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

P S A L. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieved with the cruel malice of his enemies, 6 Prayeth to God most fervently to haue his sinnes forgiven, 7 Especially such as hee had committed in his youth, Hee beginneth euery verse according to the Hebrew letters, two or three excepted.

A Psalme of Dauid.

Vnto thee, O Lord, lift I vp my soule.

2 My God, I trust in thee: let me not bee confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not be ashamed: but let them bee confounded, that transgresse without cause.

4 Shewe mee thy wayes, O Lord, and teach mee thy pathes.

5 Leade me forth in thy truth, and teach mee: for thou art the God of my saluation: in thee do I trust: all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue bene for me.

7 Remember not the sinnes of my youth nor my rebellions, but according to thy kindnesse remember thou me, even for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that bee mecke, will hee guide in iudgement: and teach the humble his way.

10 All the pathes of the Lord are mercie and truth vnto such as keepe his couenant and his testimonies.

g He will gouerne and comfort them that are truly humbled for their sinnes.

11 For thy name sake, O Lord be mercifull vnto mine iniquities, for it is great.

12 What a man is hee that feareth the Lord: him will hee teach the way that hee shall chuse.

13 His soule shall dwell in ease, and his seed shall inherite the land.

14 The secret of the Lord is reueiled to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for hee will bring my feete out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.

17 The sorrowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my transgression, and forgive all my sinnes.

19 Beholde mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.

21 Let mine eyesight and equity preferre me: for my hope is in thee.

22 Deliuer Iacob, O God, out of all his troubles.

the more that his enemies increased, the more nere felt he Gods helpe. p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the deliuerer of my iust cause,

P S A L. XXVI.

1 David oppressed with many injuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally, a marketh vnto the end of his sacrifice, which hee will offer for his deliuerance, and desireth to see in the company of the faithfull in the congregation of God, whence he was banished by Saul, promising integritie of life, and open Praises and thanksgiving.

A Psalme of Dauid.

Iudge mee, O Lord, for I haue walked in mine innocencie: my reuill hath bene also in the Lord: therefore shall I not slide.

2 Downe me, O Lord, and try mee: examine my reines, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with boine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, and compassie chine altar.

7 That I may declare with the voice of thanksgiving, and let forth all thy wondrous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thy throne dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men.

c I will serue thee with a pure affection, and with the goodly that sacrifice vnto thee, f Destroy mee not in the overthrow of the wicked.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declareth that hee is the protector of the faithfull.

n My griefe is increased because of mine enemies crueltie.

o The greater that his afflictions were, and

the more that his enemies increased, the more nere felt he Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the deliuerer of my iust cause,

q Hee sleeth to God to be the iudge of his iust cause, seeing there is no equitie among men.

b My very afflictions and inward motions of the heart.

c He sheweth what slayed him that he did not recompence euill for good.

d Hee desireth that they cannot walke in simplicity before God, that delight in the company of the vngodly

It catcheth the
lightnings to
shoote and glide,
In places most
desolate, whereas
strength there is
no precence of
God.

* flames of fire.

8 The voyce of the Lord maketh the wil-
dernes to tremble: the Lord maketh the
wildernes of Kadesh to tremble.

9 The voyce of the Lord maketh the
hindes to calue, and^b discometh the for-
res; therefore in his^c Temple doth the
man speake of his glory.

10 The Lord uttereth vpon the^d flood, and
the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his
people: the Lord shall blisse his people with
peace.

For feare ma-
ke them to cast
their calues.
h Maketh the
trees bare, or
piereh the most
fertile places.

i Though the wicked are nothing moued with these
fights, yet the faithfull praise God.

k To moderate the rage of the
tempest and waters, that they desroy not all.

PSAL XXX.

1 When David was deliuered from great danger,
he rendered thanks to God, exhorting others to do the
like, and to learne by his example, that God is rather
mercifull then severe and rigorous towards his children,
7 And also that he shall prosper to aduersitie
in sudden. 8 This done he returneth to prayer, prom-
ising to praise God for euer.

C A Psalm of or long of the^a dedication
of the^b house of David.

I will magnifie thee, O Lord: for thou hast
exalted me, and hast not made my foes to
reioyce ouer me.

2 O Lord my God, I cried vnto thee, and
thou hast^c reloued me.

3 O Lord, thou hast brought vp my soule
out of the graue: thou hast reuiued me from
them that go downe into the pit.

4 Sing praises vnto the Lord, yee^d his
Saints, and giue thanks^e before the remem-
brance of his holiesse.

5 For he endureth but a while in his anger:
but in his fauour is life, weeping may abide
at euening, but ioy cometh in the morning.

6 And in my^f prosperitie I said, I shall
neuer be moued.

7 For thou Lord of thy goodnesse haddest
made my^g mountaine to stand strong: but
thou diddest hide thy face, and I^h was trou-
bled.

8 Then cryed I vnto thee, O Lord, and
prayed to my Lord.

9 What profite is there in my blood, when
I goe downe to the pit: shall the dustⁱ giue
thanks vnto thee, or shall it declare thy
truth?

10 Heare, O Lord, and haue mercy vpon
me: Lord, be thou mine helper.

11 Thou hast turned my mourning into
my quiet state: for thou hast loosed my sacke and giued
me with gladnesse.

12 Therefore shall my^j tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

13 Therefore shall my^k tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

14 Therefore shall my^l tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

15 Therefore shall my^m tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

16 Therefore shall myⁿ tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

17 Therefore shall my^o tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

18 Therefore shall my^p tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

19 Therefore shall my^q tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

20 Therefore shall my^r tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

21 Therefore shall my^s tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

22 Therefore shall my^t tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

23 Therefore shall my^u tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

24 Therefore shall my^v tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

when death was before his eyes, his enemies being ready
to take him. 15 Then hee affirmeth that the fauour
of God is alway ready to those that feare him. 20 Fi-
nally, hee exhorteth all the faithfull to trust in God,
and to loue him, because hee is present with, and strength-
neth them, as they may see by his example.

C To him that excelleth. A Psalm
of David.

I^a me neuer be confounded: deliuer me in thy^b
rightconlines.

2 Bows dothene thine eare to mee: make
haste to deliuer mee: bee vnto mee a strong
rooke, and a house of defence to saue me.

3 For thou art my rooke and my strength:
therefore for thy^c Names sake direct mee and
guide me.

4 Draw mee out of the^d net, that they
haue layd priuily for mee: for thou art my
strength.

5 Vnto^e thine hand I commend my spi-
rit: for thou hast redeemed me, O Lord God
of truth.

6 I haue hated them that giue them-
selues to deceitfull banckes: for I^f trust in
the Lord.

7 I will bee glad and reioyce in thy mer-
cie: for thou hast scene my trouble: thou hast
known my soule in aduersities.

8 And thou hast not shew me vp in^g hand
of the enemy, but hast set my feete at^h large.

9 Haue mercie vpon mee, O Lord, for I
am in trouble: mineⁱ eye, my soule, and my
belly are continued with griefe.

10 For my life is wasted with heauinesse,
and my yeeres with mourning: my strength
faileth for my paine, and my bones are con-
sumed.

11 I was a reproch among all mine ene-
mies, but especially among my neighbours:
and a feare to mine acquaintance, who see-
ing mee in the street, fled from me.

12 I am forgotten as a dead man out of
minde: I am like a broken vessell.

13 For I haue heard the rayling of^j great
men: feare was on euery side, while they con-
spired together against mee, and conspired to
take my life.

14 But I trusted in thee, O Lord, I said,
I^k thou art my God.

15 My^l times are in thine hand: deliuer
me from the hand of mine enemies, and from
them that persecute me.

16 Make thy face to shine vpon thy ser-
uant, and saue me through thy mercy.

17 Let mee not be confounded, O Lord:
for I haue called vpon thee: let the wicked be
put to confusion, and^m to silence in the graue.

18 Let the lying lips be made dumbe,
which cruelly, proudly, and spitefully speake
against the righteous.

19 How great is thy goodnes, which thouⁿ
hast layd vp for them that feare thee, & done
to them that trust in thee, even before the
sonnes of men!

them by thy providence. m Let death destroy them, to the intrin-
sic that they may hurt no more. n The treasures of Gods mercie
are alway laid vp in store for his children, albeit at all times they
doe not enioy them.

20 Thou

Psalm 71.

a For then God

declareth himself

iust, when he pro-

leth his ac-
cording as hee

hath promised,

b Preterue me

from the crasie

counsels & subtil

practises of mine

enemies.

c He declareth

God not only to

take care for him

in this life, but

that his soule

may be saued

after this life.

d This affection

ought to be in al

Gods children,

e to haue whato-

uer thing is not

grounded vpon a

sure trust in God,

as deceitfull and

vaine.

e Largeness fig-

nibeth comfort,

as straitnesse, for-

row and perill.

f Meaning that

his sorrow and

tortment had

continued a

great while.

g Mine enemies

had drawn all

men to their part

against me, euen

my chief friends,

h They were a-

fraid to shew me

any token of

friendship.

i They that were

in authority con-

demned me as a

wicked doer.

k I had this re-

stimony of con-

science, that thou

wouldest defend

mine innocency.

l Whatsoeuer

changes come,

thou gouernest

† *For in the secret of thy face.*

o There is, in a place where they shall have thy comfort, and be hid safely fro the enemies pride.

p Meaning, there was no city so strong to preserve him, as the defence of Gods favour.

q And so by my rashnesse and infidelitye deferred to have bene forsaken || Or, yet that feeble his mercie is.

r Be constant in your vocation, and God will confirme you with heavenly strength.

20 Thou dost blyde them † a princely in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marvellous kindnesse toward mee in a strong citie.

22 Though I said in mine a heart, I am cast out of thy light, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his || Saintes: for the Lord preferreth the faithful, and rewardeth abundantly the pious doer.

24 Al ye that trust in the Lord, be strong and he shall establish your heart.

PSAL. XXXII.

1 David punished with grievous sickness for his sinnes, comforteth himselfe to whom God doeth not impute their transgressions. 5 And after that he had confessed his finnes, and obtained pardon, 6 He exhorteth the wicked men to lue godly, 11 And the good to prayse.

¶ A Psalm of David to giue instruction.

Blessed is he whose wickednesse is forgiven, and whose sinne is covered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day.

4 (For thine hand is heavy vpon me, day and night: and my moysture is turned into the drouth of Summer. Selah.)

5 Then I acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse againt my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shal every one that is godly, make his prayer vnto thee in a time when thou mayest bee found: surely in the flood of great waters: they shall not come nere him.

7 Thou art my secret place: thou preferrest me from trouble: thou compassedst mee about with thy full deliverance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which understand not: whose mouthes thou dost bind with bit and bitole, lest they come nere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compass him.

11 Be glade righteous, and reioyce in the Lord, and be ioyfull all ye that are by right in heart.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that he hath not only created all things, and by his providence

governeth the same, but also is faithful in his promises. 10 Hee understandeth mans heart, and scattereth in the counsell of the wicked, 16 So that no man can be preferred by any creature or mans strength: but they that put their confidence in his mercie, shall bee preferred from all adversaries.

R Etioyce in the Lord, & verighteous: for it becometh ioyfull to be thankfull.

2 Praise ye the Lord with harping vnto him with viole, and instrument of ten strings.

3 Sing vnto him a new song: sing everlastingly with a loud voyce.

4 For the word of the Lord is righteous, and all his workes are faithfully.

5 Hee longeth righteousness: iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made, and all the hoste of them by the breath of his mouth.

7 Hee gathereth the waters of the sea together as vpon an heape, and layeth by the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the counsell of the heathen, and bringeth to nought the devices of the people.

11 The counsell of the Lord shall stand for ever, & the thoughts of his heart shal stand out all ages.

12 Blessed is that nation, whose God is the Lord: cuse the people that hee hath chosen for his inheritance.

13 The Lord looketh downe from heaven, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 Hee fashioneth their hearts euerie one, and understandeth all their wayes.

16 The King is not feared by the multitude of an holke, neither is the mightie man deliuered by great strength.

17 A holke is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie,

19 To deliuer their soules from death, and to preserve them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, bee vpon vs, as we trust in thee.

all things are governed by Gods providence, and not by fortune. k Therefore he knoweth their wicked enterprises. l If kings and the mighty of the world cannot be saved by worldly means, as only by God: providence, what haue others to trust in, that haue not like mees? m God shewe that toward his of his mercie, which man by no meanes is able to compass. n Thus he speaketh in the name of whole Church, which only depend on Gods providence.

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1. Sa. 21. 11. where in this title he callth himselfe, (which was a general name to all the kings of the Philistines) hee prayeth God for his deliuerance, 3 Praise ye him: by

a Concerning

the free remission of finnes, which is the chiefest point of our faith.

b To be iustificed by faith, is to haue our finnes freely remitted and to be reputed iust. Rom. 4. 6.

c Between hope and despair.

d Neither by silence nor crying found I ease: signifying, that before the sinner be recited to God he feeleth a perpetual torment.

e He sheweth that as Gods mercie is the only cause of forgiveness of finnes, so the means therof are penance and confession, which proceed of faith.

f When necessity causeth him to seeke to thee for helpe. Isa 55. 6.

g To wit, the waters & great dangers.

h David promisseth to make the rest of Gods children partakers of his benefits which he felt, and that he will diligently looke & take care to direct them in the way of salvation. i If men can vnderstand beasts, thinke they that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy holke is the fruit of faith.

a It is the duty of the godly to set forth the praises of God for his mercie & power shewed toward them.

b To sing on instrument: was a part of the ceremoniall service of the Temple, which doeth no more appeertise vnto vs then the sacrifices, censings and light.

c That is, commandment in governing the world.

d That is, the defect & execution.

e Howsoever the world indgeth Gods workes, we he doeth all things according to iustice and mercy.

f By the creation of the heauens & beautiful ornament, with the gathering all of the waters, hee sheweth forth the power of God, that all creatures might see him.

|| Or, was created.

g No counsell can prevail againt God but he defeateth him, and it shall haue euill successe.

h He sheweth that all his iusticie standeth in this, that the Lord is our God.

i He prooueth that

all things are governed by Gods providence, and not by fortune.

k Therefore he knoweth their wicked enterprises.

l If kings and the mighty of the world cannot be saved by worldly means, as only by God: providence, what haue others to trust in, that haue not like mees?

m God shewe that toward his of his mercie, which man by no meanes is able to compass.

n Thus he speaketh in the name of whole Church, which only depend on Gods providence.

o Thus he speaketh in the name of whole Church, which only depend on Gods providence.

p Thus he speaketh in the name of whole Church, which only depend on Gods providence.

q Thus he speaketh in the name of whole Church, which only depend on Gods providence.

r Thus he speaketh in the name of whole Church, which only depend on Gods providence.

s Thus he speaketh in the name of whole Church, which only depend on Gods providence.

t Thus he speaketh in the name of whole Church, which only depend on Gods providence.

u Thus he speaketh in the name of whole Church, which only depend on Gods providence.

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ae Thus he speaketh in the name of whole Church, which only depend on Gods providence.

af Thus he speaketh in the name of whole Church, which only depend on Gods providence.

ag Thus he speaketh in the name of whole Church, which only depend on Gods providence.

ah Thus he speaketh in the name of whole Church, which only depend on Gods providence.

his example to trust in God, to share and share him:
7 We defendeth the godly with his Angels, & utterly destroyeth the wicked in their flames.

¶ A Psalm of David, when hee changed his behaviour before Achimelech, who drove him away, and he departed.

1 I will alway give thanks unto the Lord: his praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: the humble shall hear it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I forgott the Lord, and hee heard me: yea, he delivred me out of all my feare.

5 They shall looke vnto him, and runne to him, and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saved him out of all his troubles.

7 The Angel of the Lord pitcheth round about them that feare him, and delivureth them.

8 After ye see how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The Lions doe lacke, and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto me: I will teach you the feare of the Lord.

12 What man is hee that desireth life, and fourty long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Fetch euill, and doe good: seeke peace, and follow after it.

15 The eyes of the Lord are vpon the righteous, and his eares are euen vnto their cry.

16 But the face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, & delivureth them out of all their troubles.

18 The Lord is nerre vnto them that are of a contrite heart, and will save such as bee afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord delivureth him out of them all.

20 Hee keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemed the soules of his seruants: and none that trust in him, shall perish.

¶ When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ hath the haire of his head. n Their wicked enterprises shall become their owne destruction. o For when they seeme to bee overcome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

P S A L. XXXV.

1 So long as Saul was enemy to David, all that had any authority vnder him, to flatter their king (as in the court of the world) did also most cruelly persecute him.

¶ David: against whom hee prayeth God to please and so, avenge himselfe, & that they may be taken in their net and snare, which they laide for him, that his innocencie may be declared, & that the moment, which taketh part with him, may reioyce & praise the Name of the Lord, that thus deliuereth his seruants, & so hee promisseth to shake forth the iudgement of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalm of David.

1 Leadeth thou my cause, O Lord, with them that strine with me: fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Wing out also the spear, and say the way against them that persecute me: I say vnto my soule, I am by deliuation.

4 Let them be confounded and put to shame, that seeke after my soule: let them bee turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way be darke & slippery: and let the Angel of the Lord persecute them.

7 For without cause they haue bit the pit and their net for mee: without cause haue they digged a pit for my soule.

8 Let destruction come vpon him at vnawares, and let his net that hee hath laide vniuilly, take him: let him fall into the same destruction.

9 When my soule shall bee toyfall in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which delivureth the poore from him that is too strong for him, yea, the poore, and him that is in miserie, from him that spoiled him!

11 Cruell wickednesse did rise by: they asked of me things that I knew not.

12 They rewarded mee euill for good, to haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke, I humbled my soule with fasting: and my prayer was turned vpon my bolson.

14 I belomed my selfe as to my friend, or as to my mother: I humbled my selfe mourning as one that bewaileth his mother.

15 But in mine adversity they reioyced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they care not, and care not.

16 With the false tongues at bankers, gnashing their teeth against me:

17 Lord, how long wilt thou behold this? deliuer my soule from the tunnell, even my desolate soule from the Lyons.

18 So wilt I give thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, into despair.

¶ I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing down mine head. n When they saw me ready to slip, and as one that halted for infirmities. n With the railing word, o The word signifyeth cakes: meaning, that the proud courtiers at their dainties feasts, costs, ryle, and cooipre his death.

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The nature of the wicked.

Psalms.

The wicked's prosperitie.

p In token of contempt and mocking.

q They reioyced as though they had now seene David overthrowen.

r It is the iustice of God to giue to the oppressed affliction and torment, and to the oppressed aide and reliefe.

s Because which we fought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mighty.

u This prayer shall alwayes be verified against them that persecute the faithfull.

x That as least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

z The Prophet grievously vexed by the wicked, doth complaine of their malicious wickedness.

a I see evidently by his deeds that sin putteth forward the reprobate from wickedness to wickedness, albeit he goe about to cover his impiety.

b Though all other detest his villenies, yet hee himselfe leeth is not.

c The reprobate mockes at whole some doctrine, & putteth no difference between good and euill.

d By defebiting at large the nature of the reprobate, he admonisheth the godly to beware of these vices.

e Though wickednes seemeth to ouerflow all the world, yet by chine heavenly prouidence thou governest heauen and earth.

f The depth of thy prouidence governeeth all things and disposeth them, albeit he wicked seeme to ouerwhelme the world.

And they reioyced ouer mee, neither let them wink with the eye, that haue me without a cause.

For they speake not as friends: but they imagine deceitfull words against the quiet of the land.

And they gaped on mee with their mouthes, saying, Aha, aha, our eye hath seene.

Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

Judge mee, O Lord my God, according to thy righteousness, and let them not reioyce ouer mee.

Let them not say in their hearts, Our soule reioyced: neither let them say, We haue deuoured him.

Let them be confounded, and put to shame together: that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp themselves against mee.

But let them be despayled and glad, that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which loueth the prosperity of his seruant.

And my tongue shall utter thy righteousness, and thy praise euer day.

PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doth complaine of their malicious wickedness. 6 Then hee turneth to consider the unspeakable goodness of God toward all creatures: 9 But specially toward his children, that by the faith thereof he may be comforted and assured of his deliuerance by the ordinary course of Gods worke. 13 Who in the end destroyeth the wicked, and saue the iust.

To him that excelleth. A Psalm of Dauid the seruant of the Lord.

Wickednesse hath to the wicked man, euen in mine heart, that there is no feare of God before his eyes.

For hee flattereth himselfe in his own eyes, while his iniquitie is found worthy to be hated.

The words of his mouth are iniquitie and deceit, hee hath left off to vnderstand, and to doe good.

Hee imagineth mischiefes vpon his bed: hee setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

By mercy, O Lord, reach thou vnto the heauens, & thy faithfullnes vnto the cloudes.

Thy righteousness is like the mightie mountaines: by iudgements are like a great deepe: thou, Lord, dost saue man & beast.

How excellent is thy mercy, O God!

therefore the children of men trust vnder the shadow of thy wings.

They haue beene fastidied with the fatnesse of thine house: thou shalt giue them by the oute of the river of thy pleasures.

For which thing is the well of life, and in thy light shall we see light.

Extend thy louing kindnes vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

Let not the foot of pride come against mee, and let not the hand of the wicked man inuolue me.

Where they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

Where they are fallen that worke iniquitie against mee, neither the power of the wicked drive mee away. k That is, in their pride, wherein they flatter themselves.

PSAL. XXXVII.

This Psalm containeth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously flourish the wicked doe line for the time, he doth assure their felicity to be vaine and transitory, because they are not in the favour of God, but in the end they are destroyed as his enemies. 11 and how miserably that the righteous seemeth to liue in the world, yet he end in peace, and he is in the favour of God, he is deliuered from the wicked, and persecuted.

A Psalm of Dauid.

Let not thy selfe because of the wicked men, neither be enuious for the euill doers.

For they shall (soone be) cut downe like grasse, and shall wither as the Greene herbe.

Trust thou in the Lord: do good: dwell in the land, and thou shalt be fed abundantly.

And delight thy selfe in the Lord, and he shall giue thee thine heart desire.

Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him: which prospereth in his way: nor for the man that bringeth his enterprises to passe.

Take heed from anger, and leaue off wrath: fret not thy selfe: also to doe euill.

For euill doers shall be cut off, and they that wait vpon the Lord, they shall inherite the land.

Therefore weepe a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

But merke men shall possesse the earth, and shall haue their delight in the multitude of peace.

The wicked practiseth against the

offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause, and restore vs to our right.

When God suffereth the wicked to prosper, it seemeth to the godly that he fauoureth their doings, Job 21. 7 &c. g Meaning, can he moderate his afflictions, he should led to doe as they doe. h It correcteth the impatience of our nature, which cannot abide the fulnes of Gods time to come. Mar. 5. 1 The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while be walle their sinnes, and offer vp their tearmes as a sacrifice of their obedience.

Only Gods children haue enough of all things both concerning this life, and the life to come.

He sheweth who are Gods children, to wit, they that know him and leade their liues rightly.

Let not the proud aduance himselfe against mee, neither the power of the wicked drive mee away.

Let not the wicked man inuolue me.

Let not the wicked man inuolue me.

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Let not the wicked man inuolue me.

Let not the wicked man inuolue me.

Let not the wicked man inuolue me.

For they are
daily led as with
Manna from
heaven, and have
sufficient, when
the wicked have
starved enough,
but never hunger.
God knoweth
what dangers
hang over his,
and by what
names to deli-
ver them.

For God will
give them con-
tinued minde,
and that which
shall be necessary.

They shall va-
unt away sud-
denly: for they
are fed for the
day of laughter.

God so turn-
eth him with
his blessing, that
he is able to helpe
others.

God pro-
specteth the faithfull,
beholdeth
walk in his
way with an
unspotted confi-
dence.

When God
shall exercise
his faith with di-
vers temptations.

Though the
iust man die, yet
Gods blessings
are extended to
his posterity, and
though God suf-
fer some iust man
to lack tempo-
rall benefits, yet
he recompenseth
him with spiri-
tuelle treasures.

They that con-
tinually be pre-
ferred vnder
Gods wings, and
have at least iu-
ward rest.

These three
points are requi-
site of the faith-
full, that their
talk be godly,
that Gods Law
be in their heart,
and that their life be vpright.

For though it be sometime so ex-
pensive both for Gods glory and their saluation, yet he will approve
their cause and reuenge their wrong. x So that the prosperity of
the wicked is but as a cloud, which vapouris away in a moment.

lust, and gnashed his teeth against him.
13 But the Lord shall laugh them to scorn:
for he seeth that his day is coming.

14 The wicked haue broken their sword,
and haue bent their bowe, to cast downe the
poore and needy, and to slay such as be of vpright
conuersation.

15 But their sword shall enter into their
owne heart, and their bowes shall be broken.

16 A small thing vnto the iust man, is
better then great riches to the wicked and
mightie.

17 For the armes of the wicked shall be
broken, but the Lord upholdeth the iust men.

18 The Lord knoweth the dayes of
vpright men, and their inheritance shall be per-
petuall.

19 They shall not be confounded in the
perilous time, and in the dayes of famine
they shall haue enough.

20 But the wicked shall perish, and the
enemies of the Lord shall be continued, as the
fat of lambs: euen with the smoke shall
they consume away.

21 The wicked borroweth and payeth
not againe: but the righteous is mercifull,
and giueth.

22 For such as be blessed of God, shall in-
herite the land, and they that be cursed of
him shall be cut off.

23 The parts of man are directed by
the Lord: hee will loue his way.

24 Though he fall, he shall not be cast
off: for the Lord putteth vnder his hand.

25 I haue been yong, and am old: yet I
haue neuer the righteous forsaken, nor his
seed begging bread.

26 But he is euer mercifull, and tender,
and his seed enioyeth the blessing.

27 flee from euill and do good, and dwell
for euer.

28 For the Lord loueth iudgement, and
forsaketh not his Saints: they shall be pre-
ferred for euermore: but the seed of the wicked
shall be cut off.

29 The righteous men shall inherite the
land, and dwell therein for euer.

30 The mouth of the righteous will
spake of wisdom, and his tongue will talke
of iudgement.

31 For the Law of his God is in his heart,
and his steps shall not slide.

32 The wicked watcheth the righteous,
and seeketh to slay him.

33 But the Lord will not leaue him in his
hand, nor condemn him, when he is iudged.

34 What thou on the Lord, and keepe his
way, and he shall exalt thee, that thou shalt
inherite the land: when the wicked men shall
perish, thou shalt live.

35 I haue seene the wicked strong, and
spreading himselfe like a greene bay tree.

36 Per hee passed away, and loe, hee was
gone, and I sought him, but he could not be
found.

For though it be sometime so ex-
pensive both for Gods glory and their saluation, yet he will approve
their cause and reuenge their wrong. x So that the prosperity of
the wicked is but as a cloud, which vapouris away in a moment.

37 Marke the mightie man, and behold
the iust: for the end of that man is peace.

38 But the transgressors shall be deli-
uered together, and the end of the wicked shall be
cut off.

39 But the saluation of the righteous
man shall be of the Lord: hee shall be their
strength in the time of trouble.

40 For the Lord shall helpe them, and de-
liuer them: hee shall deliuer them from the
wicked, and shall saue them, because they
trust in him.

ende hath good success, though for a time God proueth them by
sundry temptations.

PSAL XXXVIII.

1 Dauid being sicke of some grievous distem-
per, knoweth himselfe to be chastised of the Lord for
his sinnes, and therefore prayeth God to turne away his
wrath. 5 He reuereth the greatness of his griefe by
many words and circumstances, as wounded with the
arrows of Gods ire, forsaken of his friends, con-
tempted of his enemies: 22 That in the end with firme
confidence, he commendeth his cause to God, and beseecheth
for speedy helpe at his hand.

1 I beseech of Dauid for remembrance.
O Lord, rebuke mee not in thine anger,
neither chastise me in thy wrath.

2 For thine arrows haue light vpon
me, and thine hand lieth vpon me.

3 There is nothing found in my flesh, be-
cause of thine anger, neither is there rell in
my bones, because of thy fume.

4 For mine iniquities are gone ouer
mine head, and as a weighty burden, they
are too heauy for me.

5 My wounds are puttred and corrupt
because of my foolishnesse.

6 I am bowed, and crooked very sore, I
goe mourning all the day.

7 For my reins are full of burning, and
there is nothing found in my flesh.

8 I am weakened and sore broken: I
roare for the very griefe of mine heart.

9 Lord, I poure mine whole desire before
thee, and my sighing is not hid from thee.

10 Mine hearte is panted: my strength
faileth me, and the light of mine eyes, euen
they are not mine owne.

11 My louers and my friends stand aside
from my plague, and my kinsmen stand af-
farre off.

12 They also that seeke after my life lay
snare, and they that goe about to doe me
euill, calke the wicked things, and imagine de-
ceit continually.

13 But I as a dumbe man, which openeth not
his mouth.

14 Thus am I as a man, that heareth
not, in whose mouth are no speeches.

15 For on thee, O Lord, do I wait: thou
wilt heare me, my Lord, my God.

16 For I sayd, I heare mee, I & they reioyce
the torment neuer so great: but alwayes to cry vnto God with sure
trust for deliuerance. 7 Hee remoueth about, or is tossed to and fro: mean-
ing, that he is desirous of all helpe and comfort. 8 My sight faileth
me for very sorrow. 9 Partly for feare, and partly for pride they de-
spised all dutie and friendship. 10 For I can haue no audience be-
fore men, and therefore patiently waite for the helpe of God.

17 Hee reuereth
the faithfull to
marke diligenc-
ly the examples
both of Gods
mercies, and al-
so of his iudge-
ment.

18 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

19 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

20 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

21 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

22 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

23 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

24 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

25 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

26 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

27 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

28 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

29 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

30 Hee reuereth
the patient
hope of the god-
ly is neuer in
vaine, but in the
end hee shall be
reioiced.

I That is, if they see that thou luc-

cour me not in time, they will

mocke and triumph, as though thou hadst forsaken me,

m I am without hope to recover my strength.

n In my greatest misery they most reioyce.

o He had rather haue the hatred of all the world,

then to faile in any part of his duty to God ward.

p Which are the author of my saluation, and this declareth that he prayed with sure hope of deliuerance,

ouer me: for 'when my footes slipper, they extoll themselves against mee.

17 Surely I am ready to be halt, and my sorrow is euer before me.

18 When I declare my paine, and am sore for my sinne,

19 Then mine enemies are asleepe, and are mighty, and they that hate mee inongulfily, are many.

20 They also that reward euill for good are mine aduersaries, because I follow goodnesse.

21 For sake me not, O Lord, be not thou farre from me, my God.

22 Hasten thee to helpe mee, O my Lord, p my saluation.

PSAL. XXXIX.

1 David uttereth with what great griefe and bitterness of minde he was drawn to this outrageous complaint of his infirmities.

2 For he confesseth that when he had determined silence, he breake forth yet into words that he would not, through the greatness of his griefe.

4 Then he rehearseth certaine requests which sigle of the infirmity of man, 8 and moueth with them many prayers, but all doe shew a mind wonderfully troubled, that it may plainly appeare how he did strine mightily against death and desperation.

10 The excellent musician. I. Iudith. A Psalm of David.

I thought, I will take heed to my waies that I sinne not with my tongue. I will keepe my mouth hidde, while the wicked is in my sight.

2 I was dumbe, and spake nothing: I kept silence euen from good, and my sorrow was more stirred.

3 My heart was hott within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let mee know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Behold, thou hast made my dayes as an hane bread, and mine age is nothing in respect of thee: surely euery man in his best stage is altogether banefic. Delah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapech by riches, and cannot tell who shall gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuere mee from all my transgressions, and make mee not a rebuke vnto the foolish.

9 I should haue bene dumbe, & not haue opened my mouth, because I thou dost it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth makest

his beauty to consume: surely euery man is vauity. Delah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger vnto thee, and a sojourner as all my fathers.

13 Stay thine anger from mee, that I may recover my strength, before I go hence, and be not.

14 Keepe away all that is desired in this world, caused him to thinke that God would destroy him vnto: where by wee see how hard it is for the very Saints to keepe a measure in their words, when death and despair assaile them.

PSAL. XL.

1 David deliuered from great danger, doth magnify and praise the grace of God for his deliuerance, and commendeth his prouidence toward all mankind.

2 Then doeth he promise to geue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped.

3 A Afterward he is giueth thanks and praise to God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

4 To him excelleth. A Psalm of David. I praised partly for the Lord, and hee inclined vnto me, and heard my cry:

2 Hee brought me also out of the horrible pit, out of the mirie clay, and let my feett vpon the rock, and ordered my going.

3 And hee hath put in my mouth: a new song of praise vnto our God: many shall tell it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull wayes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice offering thou didst not desire: for mine eares hast thou prepared: burnt offering I sin offering hast thou not required.

7 When said I, Lo, I come: for in the roll of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within my heart.

9 I haue declared thy righteousness in the great Congregation: for, I will not restraime my lips, O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

11 Withstand not thou thy tender mercie from mee, O Lord: let thy mercie and thy truth alwayes presterue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number

the spirituall meaning of the sacrifices: and here David sheweth the ceremonies of the Law nothing in respect of the spirituall seruice.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

h In the Church assembled in the Sanctuary, I David here numbeth three degrees of our saluation: Gods mercie, whereby he pieteth vs: Lis righteousness, which signifies his conuall protection: and his truth, whereby appeareth his constant fauour, so that thereof proceedeth our saluation,

then

i The word signifies all that he doeth, as health, force, strength, beauty, and in whatsoeuer he hath done, light, so that the rod of Gods

k For his seruice we vnto: where by wee see how hard it is for the very Saints to keepe a measure in their words, when death and despair assaile them.

a Though God deliuered his help yet he patiently abode till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to praise him: for Gods benedictions are so many occasions for vs to praise his name.

d To follow their example which hee needs doe that trusteth not only in the Lord.

e David praise from one kinde of Gods fauour, to the conuersion of the congregation.

f The providence out all, and comforteth that his counsels toward vs are far about our capacities: we cannot so much as tell them in order, for I haue not numbered mine enemies to understand.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

h In the Church assembled in the Sanctuary, I David here numbeth three degrees of our saluation: Gods mercie, whereby he pieteth vs: Lis righteousness, which signifies his conuall protection: and his truth, whereby appeareth his constant fauour, so that thereof proceedeth our saluation,

then

a This was one of the chief singers, 1. Chron. 15. 41.

b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled he thought to haue kept silence yet his zeale caused him to change his mind.

d He confesseth that he grudged against God, considering the greatness of his sorrowes and the shortnesse of his life.

e Yet David offended in that he reasoned with God, as though that he were too fower toward his weak creature.

f Make me not a mocking stocke to the wicked, or waie mee not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endeured them patiently.

h Though thine open plagues light not a more vpon thee, yet thy secret griefe continually fretteth them.

As touching
the judgement of
the flesh, I was
very desirous
of all counsel;
yet in inwardly
moued mine
heart to pray.
His desire that
God may com-
mend for him
against the rage
of his enemies.
m Let the same
shame and con-
fession light vpon
them, which they
inued to haue
brought vpon mee.
n As the faithfull
alwayes praise
God for his bene-
fits: so the wicked
mocke Gods chil-
dren in their afflictions.

then the haire of mine head: therefore mine
heart hath failed me.
13 Let it please thee, O Lord, to deliuer
me: make haste, O Lord, to helpe me.

14 Let them bee confounded and put to
shame together, that seeke my soule to de-
stroy it: let them bee diuine backward and
put to rebuke that desire mine hurt.

15 Let them bee destroyed for a reward
of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce,
and bee glad in thee: and let them that loue
thy saluation, say alway, "The Lord bee
praised."

17 Though I be poore & needie, the Lord
thinketh on me: thou art mine helper and my
deliuerer; my God, make no carrying.

18 As the faithfull alwayes
praise God for his bene-
fits: so the wicked
mocke Gods chil-
dren in their afflictions.

PSAL. XLI.

1 David being grievously afflicted, beseecheth
that his case, 9 and complaineth of the treason
of his own friends and familiars, as came to passe in
Iudas, Ioh. 13. 18. After, beseeching the great mercies
of God gently chastising him, and not suffering his ene-
mies to triumph against him, 13 Giveth in his heart
thanks vnto God.

To him that excelleth. A Psalm
of Dauid.

Blessed is hee that indurgeth wisely of the
trouble: the Lord shall deliuer him in the
time of trouble.

2 The Lord will keepe him, and preserve
him alway: he shall be blessed vpon the earth,
and thou wilt not deliuer him vnto the will
of his enemies.

3 The Lord will strengthen him vpon
the bed of sorrow: thou hast turned all his
bed in his sickness.

4 Therefore I said, Lord haue mercy vpon
mee: heale my soule, for I haue sinned a-
gainst thee.

5 Mine enemies speake euill of me, say-
ing, When shall hee die, and his name perish?

6 And if hee come to see mee, hee speaketh
lies, but his heart heareth iniquitie wth him
him, and when hee conuenerh forth, he telleth it.

7 All they that hate me, will persuege me
against mee: even against mee doe they ima-
gine mine hurt.

8 A mischief shall be light vpon him, and he
that lieth, shall no more rise.

9 Pra, my familiar friend, whom I
trusted, which bidde me of my head, & hath
lifted vp the heele against mee.

10 Therefore, O Lord, haue mercy vpon
mee, and raise me vp: so I shall euerward thee.

11 By this I knowe that thou fauourst
mee: because mine enemies doeth not triumph
against mee.

12 And as for mee, thou upholdest mee
in mine integritie, and dost set mee before

The enemies
thought: y his sharpe
punishments that God
was become his mor-
tal enemy. i For, the
man of my peace. g
As Dauid felt this
faithful, and as it was
chiefly accomplished in
Christ, Iohn 13. 18, so
shall his members con-
tinually prouide these
a. h Meaning either
in plenty of life, or in
the true state of God
against all calumnies.

thy face for euer.

13 Blessed bee the Lord God of Israel
world without end. So be it, amen so be it.

k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 The Prophet grievously complaineth, that being
lotted by his persecutors, he could not be present in the
congregation of Gods people, protesting that although
he was separated in body from them, yet his heart was
thitherward affixed. 7 And last of all, he shew-
eth that he was not so farre overcome with these sor-
rows and thoughts, 8 but that hee continually put his
confidence in the Lord.

To him that excelleth. A Psalm to giue
instruction, committed to the
singers of Korah.

As the hart desireth the waters of
the brooke, so pants my soule after thee,
O God.

2 My soule thirsteth for God, euen for the
living God: when shall I come and appeare
before the presence of God?

3 My teares haue bene my meate day
and night: while they daily say vnto me,
Where is thy God?

4 When I remember these things, I
poured out my very hart, because I had gone
with the multitude, and led them into the
house of God with the voice of singing, and
psallie, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule,
and disquiet within me? write on God: for
I will yet giue him thanks for the helpe of
his presence.

6 O God, my soule is cast downe with-
in me, because I remember thee from the
land of Jordan, and from monim, and from
the Mount of Sion.

7 Ours deepe callet another deepe by the
noyse of the water fountes: all thy waies and
thy floods are gone ouer me.

8 The Lord will graunt his longing
kindnesse in the day, and in the night shall
I sing of him: euen a prayer vnto the God of
my life.

9 I will say vnto God, which is my rocke,
Why hast thou forgotten mee? Why goe
I mourning, when the enemy oppresseth
me?

10 Why bones are cut asunder, while
mine enemies approach me, saying daily vnto
me, Where is thy God?

11 Why art thou cast downe, my soule,
and why art thou disquiet within mee?
waite on God: for I will yet giue him
thanks: he is my present helpe, and my
God.

ouerwhelmed: whereby hee sheweth there is no end of our misery,
till God be pacified, and send remedie. h Hee assisteth himselfe of
Gods helpe in times of come. i That is, I am most grievously tor-
mented. k In this repetition doth declare that Dauid did not over-
come at once: to teach vs to be constant, to such as God will
certainly deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which
conspire against him, that he might sayfully praise God
in his holy congregat.

God onely giueth victory.

Psalms.

The Church afflicted prayeth

a He desireth
God to vnder-
take his cause a-
gainst the ene-
mies, but chiefly
that he would
restore him to
the Tabernacle.
b That is, the
cruell company
of mine enemies.
c To wit, thy fa-
uour which ap-
peareth by the
performance of
thy promises.
d He promisseth
to offer a so-
lemne sacrifice
of thanksgiving
in token of his
great deliuerance.
e Whereby he
admonisheth
the Lord, though

I Adge me, O God, and defend my cause
against the inuincible people: deliuer
me from the deceitfull and wicked man.
2 For thou art the God of my strength:
why hast thou put mee away? Why goe I
so mourning, when the enemy oppresseth
me?
3 Send thy light and thy truth: let
them lead me: let them bring me vnto thine
holy Mountaine and to thy Tabernacles.
4 Then will I go vnto the altar of God,
euen vnto the God of my joy and gladnesse,
and vpon the harpe will I giue thanks vnto
thee, O God, my God.
5 Why art thou cast downe, my soule, and
why art thou disquieted within me? Waite
on God: for I will yet giue him thanks: he
is my present help and my God.

in token of his great deliuerance. e Whereby he
admonisheth the Lord, though

PSAL XLIIII.

1 The faithfull remember the great mercy of God
toward his people. 2 After, they complain, because
they see it no more. 3 Also they allege the com-
mants made with Abraham, for the keeping whereof
they shew what grievous things they suffered. 4 Es-
pecially, they pray vnto God not to commove their afflic-
tion, seeing the same redoundeth to the contempt of
his honour.

C O him that excelleth. A Psalm to giue
instruction, committed to the sonnes of
Kozab.

W E haue heard with our eares, O
God: our fathers haue tolde vs the
workes that thou hast done in their dayes, in
the old time:

2 How thou hast turned out the heathen
with thine hand, and planted them: how
thou hast destroyed the people, and caused
them to grow.

3 For they inherited not the land by their
owne sword, neither did their owne arme
saue them: but thy right hand, and thine
arme, and the light of thy countenance, be-
cause thou diddest fauour them.

4 Thou art my King, O God: send help
vnto me, I beseech thee.

5 Though thee haue wee thrust backe
our aduersaries: by thy name haue wee tro-
den downe them that rose vp against vs.

6 For I doe not trust in my bow, neither
can my sword saue me.

7 But thou hast saved vs from our ad-
uersaries, and hast put them to confusion
that hate vs.

8 Therefore will we praise God continually,
and will confesse thy name for euer. Selah.

9 But now thou art farre off, and puttest
vs to confusion, and goest not forth with
our armies.

10 Thou makest vs to turne backe from
the aduersarie, and they, which hate vs,
spotteth for themselves.

a This Psalm
seemeth to haue
beene made by
some excellent
Prophet for the
use of the people
when the church
was in extreme
miserie, either at
their returne
from Babylon,
or vnder Antio-
chus, or in such
like affliction.
b That is, the
Canaanites.
c To wit, our fa-
thers.
d Of Canaan.
e That is, our
fathers.
f Gods free mer-
cie and loue is
the onely foun-
taine and begin-
ning of the
Church.
Deut. 4. 37.
g Because thou
art our King,
therefore deliuer
thy people from
their misery. h
Because they and
their forefathers
made both one
Church, they ap-
ply that to them-
selves, which be-
fore they did attri-
bute to their fa-
thers. i As they
confessed before,
that their strength
came of God,
so now they ac-
knowledge that
this affliction came
by his iust iudgement.
|| Or, at their pleasure.

11 Thou shalt be as sheepe to be ca-
tin, and dost scatter be among the nations.
12 Thou sellest the people without gain,
and dost not increase their price.

13 Thou makest vs a reproach to our
neighbours, a scorn and laughing stocke to
them that are round about vs.

14 Thou makest vs a prouerbe among
the nations, and a nodding of the head a-
mong the people.

15 By confusion is daily before me, and
the shame of my face hath covered me.

16 For the voyce of the slanderer and re-
bucker, for the curser and anenger.

17 All this is come vpon vs, yet doe we
not forget thee, neither deale we falsly con-
cerning thy covenant.

18 Our heart is not turned back: neither
our steps gone out of thy paths.

19 Albeit thou hast smitten vs downe in-
to the place of dragons, and covered vs with
the shadow of death.

20 If wee haue forgotten the name of
our God, and holden vp our hands to a
strange god,

21 Shall not God search this out? for
he knoweth the secrets of the heart.

22 Surely for thy sake are we slain con-
tinually, and are counted as sheepe for the
slaughter.

23 Up, why sleepest thou, O Lord? awake,
be not farre off for euer.

24 Wherefore hiddest thou thy face? and
forgottest our misery and our affliction?

25 For our soules be beaten downe vnto
the dust: our belly cleaueth vnto the
ground.

26 Rise vp for our succour, and redeeme
vs for thy mercies sake.

least fear of temations. Here we see the power of faith which can be-
come by no price. p They shew that they honored God aright,
because they trusted in him alone. q They take God to witness
that they were vpright to himward. r The faithfull make the
their comfort, that the wicked punish them not for their sinnes, but
for Gods cause, Matth. 5. 10. 1. Pet. 4. 14. 1 There is no hope of
recovery, except thou put to thine hand and raise vs vp. 1 Which
is the onely and sufficient ransom to deliuer both body and soule
from all kind of slavery and misery.

PSAL XLV.

1 The majesty of Salomon, his honour, strength,
beauty, riches, and power are praised, and also his ma-
riage with the Egyptian being an Leathan woman is
blessed, so that shee conuinceth her people, and the
loue of her country, & giues her self wholly to her hus-
band. Under the which figure the wonderful mystery
and increase of the kingdom of Christ, and his Church
his Spouse now taken of the Gentiles, is described.

C O him that excelleth on. A Shoshannim,
a long of loue to giue instruction, com-
mitted to the sonnes of Kozab.

Mine heart will utter forth a good matter:
I will intreat in my works of the King:
my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of
men: grace is powred in thy lips, because
God hath blessed thee for euer.

quance to winne fauour with his people, and his power to ouercom
his enemies, is here described,

2. sm. 3. 36.
k Knowing God
to be author of
this calamitie,
they murmure
but lacke remedy
at his hands,
who wounded
them.
l A flouer which
are sold for a
low price, nei-
ther looked then
for him that che-
reth moles, but
takeeth the fish
chapman.
m I dare not lik
vp mine head for
shame.
n Meaning the
proud and cruell
tyrant.
o They boast
not of their ven-
tures, but declare
that they rely vpon
God in the
midst of their
afflictions: who
punished not
now their sinnes,
but by hard-
ships called
them to the con-
sideration of the
heavenly ioy.
|| Or, Wilt thou
make the baste-
ment.
a This was a ce-
tain tune or an
instrument.
b Of charpe
loue that ought
to be betweene
the husband and
the wife.
c Salomons
beauty and elo-
quence.

of the allude to
them that ride in
chariots in their
triumphs, show-
ing this the qui-
etness of a king-
dom founded in
truth, meekness
and justice, not
in worldly pomp
and vanitie.

Under this fi-
gure of this
kingdom of
justice is the
first the over-
ruling kingdom
of Christ,

the establish-
ment of king-
dom as the fi-
gure of Christ,
which is the
peace and joy of
the Church,

in the which
peace the pos-
sessed the
spirit to see
the give thanks
and praise for
the.

Though he
has many kings
and many a
king, his wit-
ness, the found-
ation of Phari-
sees and her-
etics.

Under the fi-
gure of Phari-
sees and her-
etics, the Church
must cast
all carnall af-
fections to obey
Christ only.

He signifies
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the Church, he
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He signifies
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fections to obey
Christ only.

3 Sted thy sword upon thy thigh, O most
mighty, to win the worship and the glory.
4 And prosper with thy glory; ride upon
the word of truth and of meekness and
of righteousness to the right hand shall
reach thee terrible things.

5 Thine arrows are sharp to pierce the
heart of the kings enemies; therefore the
people shall fall under thee.
6 Thy thrones, O God, is for ever and
ever: the scepter of thy kingdom is a scepter
of righteousness.

7 Thou lovest righteousness, and hatest
wickedness, because God owneth thy God hath
anointed thee with the oil of gladness a-
bove thy fellows.

8 All thy garments smell of myrrour and
aloes, and Cassia, when thou comest out
of the people palaces, where they have made
thee glad.

9 Kings daughters were among thine
honourable wives; upon thy right hand did
stand the Queen in a vestment of gold of
Ophir.

10 Hearken, O daughter, and consider,
and incline thine ear; forget also thine own
people, and thy fathers house.

11 So shall the king have pleasure in thy
beauty: for he is thy Lord, and reuerence
thou him.

12 And the daughter of Tyre, with
the rich of the people shall do homage before
thy face with presents.

13 The kings daughter is all glorious
within: her clothing is of broidered gold.
14 She shall thought unto the king in
payment of needle work: the virgins that
follow after her, and her companions shall be
brought unto thee.

15 With joy and gladness shall they see
thee, and shall enter into the kings pa-
lace.

16 In stead of the fathers shall thy chil-
dren be: thou shalt make them princes
throughout all the earth.

17 I will make thy name to be remem-
bered through all generations: therefore shall
the people give thanks unto thee world
without end.

PSAL. XLVI.

1 A song of triumph thanksgiving for the deli-
verance of Jerusalem, after Sennacherib with his army
was driven away, or some other like sudden and mar-
vellous deliverance by the mightie hand of God. 8
Whereby the Prophet commending this great benefite,
dorth exhort the faithful to give themselves wholly
into the hand of God, doubting nothing but that
under his protection they shall be safe against all the as-
saults of their enemies, because this is his delight to as-
sauge the rage of the wicked, when they are most busie
against the just.

To him that excelleth upon Alamoth. A
song committed to the sonnes of Korah.
G D is our hope and strength, and helpe
in troubles, ready to be found.

2 Therefore will not we be afraid, though
the earth be moued, and though the moun-
taines fall into the midst of the sea.

3 Though the waters thereof rage and be
troubled, and the mountains shake at the
surges of the same. Selah.

4 Yee them is a River, whose streames
shall make glad the cite of God: even the
Sanctuary of the tabernacles of the most
power in detaching his.

5 God is in the midst of it: therefore shall
it not be moued: God shall helpe it: heery early,
not be overcome.

6 When the nations rage, and the king-
domes were moued, God is thundred, and the
earth melted.

7 The Lord of hostes is with vs: the
God of Jacob is our refuge. Selah.

8 Come, and behold the workes of the
Lord, what desolations hee hath made in
the earth.

9 Hee maketh warres to cease vnto the
ends of the world: hee breaketh the bow and
curbeth the spear, and burneth the chariots
with fire.

10 Be still, and know that I am God:
I will be exalted among the heathen, and I
will be exalted in the earth.

11 The Lord of hostes is with vs: the
God of Jacob is our refuge. Selah.

12 Alwayes when neede requireth, the
God can and will defend his Church from all dan-
gers and enemies. h To wit, how oft hee hath destroyed his ene-
mies, and deliuered his people. i Hee warneth them that persecute
the Church, to cease their cruelty: for els they shall feele that God
is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship
of the true and euergliding God, commending the mer-
cy of God toward the posterity of Iacob. 9 And of
the prophecies of the kingdom of Christ in the time
of the Gospel.

To him that excelleth. A Psalm com-
mitted to the sonnes of Korah.

Which was of
ther a musickall
instrument or a
solemn tune,
vnto the which
this Psalm was
sung.

Or, protection.
b In all manner
of troubles God
sheweth his spe-
die mercy and
Sanctuary of the most
power in detaching his.

That is, we will
not be overcome
with feare.

d Though the
afflictions rage
neuer so much,
yet the sinners of
Gods mercies
bring sufficient
comfort to his.

e The ruler of
Shiloh, which
passed through
Jerusalem: men-
ning, though the
defence seeme
small.

yet if God haue
appointed it, it
is sufficient.

g They
are assured that God can and will defend his Church from all dan-
gers and enemies. h To wit, how oft hee hath destroyed his ene-
mies, and deliuered his people. i Hee warneth them that persecute
the Church, to cease their cruelty: for els they shall feele that God
is too strong for them, against whom they fight.

Here is figured
Christ, vnto
whom all his
should give wil-
ling obedience, &
who would shew
himselfe terrible
to the wicked.

b He hath made
the lawes, who
were the keepers
of Law & Pro-
phets, schoole-
masters to the
Gentiles, that
they should with
him.

c God hath chosen vs above all other na-
tions to enjoy a most glorious inheritance, d He doth allude vnto
the trumpets that were blown at solemn feasts, but hee doth further,
signifie the triumph of Christ and his glorious ascension into the
heavens. e Hee requireth that vnderstanding affection, need with sin-
ging, lest the Name of God bee prophaned with vaine crying.

e & 4 8 God

God preferueth his Zion.

Psalmes.

The vaine trust of the wicked.

f Hee praiseeth Gods highnesse, for that he ioyne the great princes of the world (whom he calleth shields) to the fellowship of his Church.

8 God reigneth ouer the heathen: God lieth vpon his holy thron. 9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong vnto God: he is greatly to be praised.

PSAL. XLVIII.

A notable deliuerance of Ierusalem from the hand of many kings is mentioned, for the which thanks are giuen to God, and the state of that citie is praised that hath God so presently at all times ready to defend them. The Psalm seemeth to be made in the time of Abaz, Iosaphat, Asa, or Ezechiah: for in their times chiefly was the citie by forraigne princes assailed.

A song or Psalm committed to the sonnes of Kohab.

a Some put this difference betweene a song & Psalm, saying, that it is called a song, when there is no instrument, but the voice: & the Psalm, the contrary. The song of the Psalm is when the instruments begin, and the voice, followeth: the Psalm of the song, & contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly prayed in his Church.

c Because the word of saluacion came thence to all them that should beleue, d Except God werethe defence thereof, neither situation, nor munition could pruaile.

e They conspired and went against Gods people. f The enemies were afraid at the sight of the citie, g That is, of Cilicia, or of the sea called Mediterraneum. h To wit, of our fathers, so haue we proued: or, God hath performed his promise. i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marvellous works. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this our ward defence and strength Gods blessings did also appeare, but the chief is to be referred to Gods fauour and secret defence, who neuer lea-eth his.

Great is the Lord, and greatly to be prayed in the City of our God, even vpon his holy mountaine.

2 Mount Zion lying Northward is faire in situation: it is the top of the whole earth and the citie of the great King.

3 In the palaces thereof God is knownen for a refuge.

4 For loe the kings were gathered and went together.

5 When they saw it, they marvelled: they were astonied, and suddenly diuinen backe.

6 Feare came there vpon them, and sorrow, as vpon a woman in travail.

7 As with an East winde thou breakest the ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God will stablish it for euer.

9 Wee waite for thy louing kindnesse, O God, in the midst of thy Temple.

10 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

11 Let mount Zion reioyce, & the daughters of Iudah bee glad because of thy iudgements.

12 Compassionate about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: beholde her towers, that yee may tell your posterity.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

PSAL. XLIX.

The holy Ghost call-eth all men to the consideration of mans life, 7 Shewing them not to be most blessed that are most wealthy, and therefore not to be feared: But contrariwise he lifteth up our mindes to consider how all things are ruled by Gods providence 24 Who as hee iudgeth the world, will firste: euertasting torments, 15 So doeth hee preferue his, and will reward them in the day of the resurrection, 2. Thes. 1. 6.

To him that excheleth. A Psalm committed to the sonnes of Kohab.

1 Care this, all ye people: giue care, all ye that dwell in the world.

2 As well low as he, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vnto my graue matter vnto the harpe.

5 Therefore should I feare in the cruel dayes, when iniquity shall compass me about, as at mine heeles?

6 They trust in their goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ransom to God.

8 So precious is the redemption of their soules, & the continuance for euer.)

9 That he may liue still for euer, and not see the graue.

10 For hee seeth that wisdome die, and also that the ignorant and foolish perish, and leaue their riches for others.

11 Yet they thinke their houses, and their habitations shall continue for euer, euen from generation to generation, and // call their lands by their names.

12 But man shall not continue in honour, he is like the beasts that die.

13 Thus their way vttereth their foolishnesse: yet their posteritie delight in their talke. Selah.

14 Like sheepe they lie in graue: death denoueth them, and the righteous shall haue dominaton ouer them in the morning: for their beautie shall consume, when they // lie goe from their house to graue.

15 But God shall deliuer my soule from the power of the graue, // for hee will rectifie mee. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 For hee shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while hee liued, he reioyced himselfe: and men will praise thee, when thou makest much of thy selfe.

19 // Hee shall enter into the generation of his fathers, // and they shall not liue for euer.

20 When is in honour and vnderstanding not: he is like to beasts that perish.

the death of the body. i They speake and doe the same thing, that their fathers did. k As sheepe are gathered into the fold, so shall they bee brought to the graue. l Because they haue no part of life euertasting. m Christs coming is as the morning when the elect shall reigne with Christ their head ouer the wicked. // Or: because hee hath receiued mee. Iob 27. 19. 1. tim 6. 7. // Elie, he blessed his soule. n The flatterers praise them that liue in delights and pleasures. // Or, his soule. o And not possesse the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuse them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alwayes full of hypocrites, 8 Which doe imagine that God will bee mercifull vnto

a He will increase how God goureth the world by his providence, which cannot be perceived by the iudgement of the flesh, b Though wickedness reigne, and enemies rage, seeing God will execute his iudgements against the wicked in time convenient.

c To trust in riches is meer madnesse, seeing they can neither restore life, nor prolong it.

d That is, from or not to be feared, as Prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer.

f So that life and death are onely in Gods hand.

g In that that death maketh difference betweene the persons.

h That is, more their children, but so strange, yet the wicked profit not by these examples, but still dream an immortality in earth.

i Or, labour, that their name may be famous in earth.

k Astonishing

l

m

n

o

p

q

r

s

t

with outward ceremonies only, without the heart, and especially the Jews were of this opinion, because of their figures and ceremonies of the Law, thinking that these sacrifices were sufficient, 21 Therefore the Prophet doth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holiness is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal parts, invocation and thanksgiving.

A Psalm of Asaph.

The God of gods, even the Lord hath spoken and called the earth from the rising up of the Sunne unto the going downe thereof.

2 Out of Zion, which is the perfection of beautie hath God shined.

3 Our God shall come and shall not keepe silence: a fire shall devour before him, and a mightie tempest shall be mooued round about him.

4 He shall call the heauen aboue, and the earth to iudge his people.

5 Gather my Saints together vnto me, those that make a covenant with mee with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.

7 I heare, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, even thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bin continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 For all the beasts of the forest are mine, and the beastes on a thousand mountaines.

11 I knowe all the fowles on the mountaines: and the wilde beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I ease the flesh of bulles? or drinke the blood of goates.

14 Offer vnto God prayse, and pay thy vowes vnto the most high.

15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie mee.

16 But vnto the wicked sayd God, What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth.

17 Seeing thou hatest a bee reformed, and hast cast my wordes behind thee.

18 For when thou fellest a thiefe, o thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to ruff, and with thy tongue thou forgettest deceit.

a Who was either the author, or chiefe singer, to whom it was committed
b To please against his differing people, before heauen and earth,
c Because God had chosen it to haue his Name there called upon, and also his image shined there in the doctrine of the Law.

d As when God gave his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to judge accounte begin keeping thereof.

e As witnesses against the hypocrites.

f God in respect of his elect, calleth the whole body holy saints, and his people.

g Which should know that sacrifices are seals of the covenant betweene God and his people, and not leys religion therein.

h For I passe not for sacrifices, except the true vse be there which is to confirme your faith in my promises.

i Though he did delight in sacrifice, yet had he no need of mans helpe thereunto.

k Though mans life for the iniquitie thereof hath neede of foode yet God whose life quickeneth all the world, hath no neede of such meanes.

l Shew thy selfe mindfull of Gods benefis by thar keeping.

m Why dost thou faine to bee of my people, and talkest of my covenant, seeing thou art but an hypocrite?

n And to live according to my word.

o He sheweth what are the fruits of them that contemne Gods word.

20 Thou stretchest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee: and I set them in order before thee.

22 Consider this, ye that forget God, lest I tear you in pieces, and there be none that can deliuer you.

23 He that offereth prayer, shall glorifie mee: and to him that dispiseth his way aright, will I shew the saluation of God.

knowledge them whether thou wilt or no, r Under the which is contained Faith and Inuocation, f As God hath appointed, t That is, declare my selfe to be his Saviour.

PSALM II.

1 When David was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and misquise, but also left a memoriall thereof to his posteritie 7 Th. resist first he desired God to forgive his sinne, 10 and to renew in him his holy Spirit: 13 With promise, that hee wil not be unkindfull of these great graces, 18 Finally, fearing lest God would punish the whole Church for his sinne, hee requesteth that hee would rather increase his graces toward the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after hee had gone in to Bathsheba.

Have mercy vpon me, O God, according to thy loving kindness: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee thoroughly from mine iniquities, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceived me.

6 Wherefore, thou truest truth in the inward affections: therefore hast thou taught mee wisdom in the secret of mine heart.

7 Burge mee with hyssope, and I shall bee cleane: wash mee, and I shall bee whiter then snow.

8 Make me to heare ioy and gladnesse, that the bones, which thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God,

against sinners, they must needs confesse thee to be iust, and themselves sinners.

f Hee confesseth that God, who loueth parentesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly Wisdom.

l. i. 14. 6. g He meaneth Gods comfortable mercies toward repentant sinners, h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.

i Hee confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued is as a new Creation.

p He noteth the craftie of hypocrites, which spare not in their talke or iudgement their owne mothers sinne.

q I will write all thy wicked deedes in a roll, and make thee to reade and acknowledge them.

r Under the which is contained Faith and Inuocation, f As God hath appointed,

t That is, declare my selfe to be his Saviour.

a To reprove him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.

b As his sinnes were manifold and great, so he requirith that God would giue him the feeling of his excellent and abundance mercie.

c My sinnes sticke so fast in me, that I haue need of some singular kind of washing.

d My conscience accuseth me, so that I can haue no rest, till I be reconciled.

e When thou giuest sentence

against sinners, they must needs confesse thee to be iust, and themselves sinners.

f Hee confesseth that God, who loueth parentesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly Wisdom.

l. i. 14. 6. g He meaneth Gods comfortable mercies toward repentant sinners, h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.

i Hee confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued is as a new Creation.

k Which may assure me that I am drawn out of the slavery of Sinne.

l He promisseth to endeavour that others by his example may turne to God.
m From the murder of Vriah, and the others that were slaine with him. 2 Sam 11 17.

n By giuing me occasion to praise thee when thou shalt forgie my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull applied to their right end, which is the exercise of faith and repentance.

and renewe a right spirit within me.

11 Cast mee not away from thy presence, and take not thy holy spirit from me.

12 Restore to me the ioy of thy saluation, and stablish mee with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked, and sinners shall be converted vnto thee.

14 Desire mee from blood, O God, which art the God of my saluation, and my tongue shall sing toyfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God thou wilt not despise.

18 Be favourable vnto Zion for thy good pleasure: build the wall of Jerusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calves vpon thine altar.

PSAL LII.

1 David describeth the arrogant tyranny of his adversary Doeg, who by false iurmiset caused Achish with the rest of the Priests to slaine. 5 David propheseth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose iudgement are most sharpe against his adversaries. 9 And finally be rendereth thanks to God for his deliverance. In this Psalm is lively set forth the kingdom of Antichrist.

¶ To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, David is come to the house of Achishlech.

Why boastest thou thy selfe in thy wickednesse, O man of power: the looking kindnesse of God endureth dayly.

2 Thy tongue imagineth mischiefes, and is like a sharpe razor: that curseth deceitfully.

3 Thou dost loue call make them good, and lies, more then to speake the truth. Selah.

4 Thou lovest all wordes that may destroy, O deceitfull tongue.

5 So shall God destroy thee for ever: hee shall take thee and plucke thee out of thy tabernacle, and shall roote thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him saying,

7 Beholde the man thatooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God.
b Thy malice moutheth thee by crafty flatteries, and lies to accuse and destroy the innocents.
c Though God forbear for a time, yet at length he will recompense thy fallshood.

d Albeit thou shalt be neuer so sure felled, e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull ruerence, seeing that hee taketh their part against the wicked.

g Or, his substance.

8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercie of God for ever and ever.

9 I will alway prayse thee for that thou hast done: whis, I will hope in thy name, because it is good before thy Saints.

godlinesse. h Executed his vengeance. ¶ Or, wait vpon thy grace and promise.

PSAL LIII.

1 He describeth the wicked nature. 4 The cruelty, 5 and punishment of the wicked, when they looke not for it. 6 And describeth his deliverance of the godly, that they may resort to other.

¶ To him that excelleth on. A Psalm of David to giue instruction.

The soule hath sayd in his heart, There is no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would understand and seeke God.

3 Every one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the workers of iniquity know that they eat by my people as they eat bread: they call not vpon God.

5 There they were afraid to feare, where no feare was: for God hath scattered the bones of him that belied thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captivity of his people, then Iacob shall reioyce, and Israel shall be glad.

to defend and preserve Gods people, doe most cruelly discounten them. e When they thought there was none occasion to feare the indignation of God lighted vpon them. f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in ductime.

PSAL LIII.

1 David brought into great danger by the reason of the Ziphims. 5 calleth vpon the Name of God to destroy his enemies. 6 Promising sacrifice and free offerings for so great deliverance.

¶ To him that excelleth on. A Psalm of David to giue instruction. When the Ziphims came and said vnto Saul, "Is not David hid among vs?"

Sau me, O God, by thy name, and by thy power Iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For strangers are risen vp against mee, and tyrants seeke my soule: they haue not let God befoze them. Selah.

4 Behold, God is mine helper: the Lord is with me when that vpholds my soule.

5 Hee shall reward euill vnto mine enemies: O cur them off in thy wrath.

6 Then I will sacrifice freely vnto thee: I will prayse thy name, O Lord, because it is good.

satified, but by his dearth d Bethey neuer so few, as hee was with Jonathan. e According to thy faithfull promise for my defence, f For hypocrites serue God for feare or vpon conditions.

g He reioyceth to haue place among the seruants of God, that he may grow in the knowledge of godlinesse.

a Which was an instrument or kind of note b Whereas no regard is had of honestie or dishonestie, of vertue or of vice, there is no pronouncement that the people haue no God.

c Whereby he condemneth all knowledge and understanding that tendeth to feare.

d David pronounced Gods vengeance against cruell guermours, who haue changed

their minds from the Lord their God, to be without God, and to be without knowledge.

e When they thought there was none occasion to feare the indignation of God lighted vpon them. f See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in ductime.

1 Sam 23 19.

a He declarath that when all meanes doe faile, God will deliuer euen as it were by miracle, that which call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul & his armie which were like cruell beasts, and could not be

W may law-
fully rejoyce for
Gods judgments
against the wic-
ked, if our affec-
tions be pure.

7 For he hath deliuered me out of all trouble,
and mine eye hath seene my desire vpon
mine enemies.

PSAL LV.

1 David being in great heaviness and distress
complaining of the crueltie of Saul, 13 And of the
falschood of his familiar acquaintance, 17 Vntill
his ardent affections to waite the Lord is purged.
23 After, being assured of deliuerance, he setteth
forth the grace of God, as though he had already ob-
tained his request.

1 To him that excelleth in strength.

A Psalm of David to giue instruction.

Heare my prayer, O God, and hide not
thy selfe from my supplication.

2 Heareken vnto me, and answere me: I
moue in my prayer, and make a noyse,

3 For the voyce of the crinie, and for
the deuation of the wicked, because they
haue brought iniquitie vpon me, and suc-
cessfully haue me.

4 Mine heart trembleth within me, and
the reueres of death are fallen vpon me.

5 Feare and trembling are come vpon
me, and an horrible feare hath conuered me.

6 And I said, O what I had wings like
a dove: then would I flee away and rest.

7 Behold, I would take my flight farre
off, and lodge in the wilderness. Selah.

8 We would make haile for my deliuerance
from the stormy wind and tempest.

9 Destroy, O Lord, and diuide their
tongues: for I haue seene cruelty and strife
in the citie.

10 Day and night they go about it vpon
the wallis thereof: both iniquity and mis-
chiefe are in the mids of it.

11 Callicenes is in the mids thereof: de-
ceit and guile depart not from her streets.

12 Surely mine enemy did not despise
me: for I could haue borne it: neither did
mine aduersary exalt himselfe against mee:

for I would haue bid me from him.

13 But it was thou, O man, thine enemy
company, my guide and my familiar.

14 Which delighted in consulting toge-
ther, and went into the house of God as com-
panions.

15 Let death seize vpon them: let them
goe downe quicke into the grave: for wic-
kednesse is in their dwellings, euen in the
mids of them.

16 But I will call vnto God, and the Lord
will save me.

17 Evening and morning, and at noone
will I pray, and make a noyse, and hee will
heare my voyce.

18 For he hath deliuered my soule in peace
from the battell, that was against mee: for
many were with me.

19 God shall heare and afflict them, euen
he that triumphed of old. Selah. because they
haue no changes, therefore they feare not

God.

I could the better haue auoyded him. k Which was not onely
joyed to me in friendship and consell in worldly matters, but
in religion. l As Korah, Dathan, and Abiram. m Which
signifieth a feruent minde and sure trust to obtaine his petition,
which thing made him earneest at all times in prayer. n Euen the
Angels of God fought on my side against mine enemies. o King 6.

14. 9 But their prosperous estate shall continueth.

20 Hee laid his hand vpon such, as be at p I did not pre-
peace with him, and he brake his covenant. noke him, but

21 The wordes of his mouth were softer was as appeare
then butter, yet warre was in his heart, his with him, yet he
wordes were more gentle then oyle, yet they made warre a-
gainst me.

22 Cast thy burden vpon the Lord, and hee shall nouri-
she thee: hee will not suffer the righteous to fall for ever.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody q Though for
and deceitfull men shall not liue: halfe their meat bettering
dayes: but I will trust in thee. and tryall hee
suffer them to

sp for a time. r Though they sometime liue longer, yet their life
is cursed of God, vnquiet, and worse then any death.

PSAL LVI.

1 David being brought to Achish the King of
Gath, 1 Sam. 31. 12. complaining of his enemies: de-
mandeth succour, 3 Pretteth his trust in God and
in his promises, 13 And promyseth to performe his
vowes, which he had taken vpon him, whereby this was
the fittest to praise God in his Church.

1 To him that excelleth, A Psalm of Da-
uid on Achish, concerning the dumb
dove in a farr country, wherin the Philis-
tines took him in Gath.

2 Mercifull vnto me, O God, for man
would swallow me vp: hee fighteth conti-
nually and bereeth me.

3 Mine enemies would dayly swallow
me vp: for many fight against mee, O thou
most high.

4 When I was afraid, I trusted in thee.

5 I will cry in God, because of his
word. I trust in God, and will not feare
what they can doe vnto me.

6 Mine enemy wouldes gricue me dayly:
all their thoughts are against mee to doe mee
hurt.

7 They gather together, and keepe
themselves close: they make my steps, be-
cause they wait for my soule.

8 They thinke they shall escape by in-
iquitie: O God, cast these people downe in
thine anger.

9 Thou hast counted my wanderings:
put my steps into the bottell: are they not
in thy register?

10 When I cry, then mine enemies shall
turne backe: this I know, for God is with me.

11 I will cry in God, because of his
word: in the Lord will I reioyce, because of his
word.

12 In God doe I trust: I will not be a-
fraid what man can doe vnto me.

13 Thy bowes are vpon mee: O God: I
will render prayes vnto thee.

14 For thou hast deliuered my soule from
death, and also my feet from falling, that I
may walke before God in the light of the
liuing.

they waxe. g If God keepe the teares of his Saints in store, much
more will he remember their blood to reuenge it: and though ty-
rants burne their bones, yet can they not blot the teares and blood
out of Gods register. h Having received that which I requied
I am bound to pay my vowes of thanksgiving, as I promised. i As
mindfull of his great mercies, and giuing him thanks for the same,
k That is, in this life, and light of the tuncle.

15 I will render prayes vnto thee.

16 For thou hast deliuered my soule from
death, and also my feet from falling, that I
may walke before God in the light of the
liuing.

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death, and also my feet from falling, that I
may walke before God in the light of the
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they waxe. g If God keepe the teares of his Saints in store, much
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rants burne their bones, yet can they not blot the teares and blood
out of Gods register. h Having received that which I requied
I am bound to pay my vowes of thanksgiving, as I promised. i As
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death, and also my feet from falling, that I
may walke before God in the light of the
liuing.

they waxe. g If God keepe the teares of his Saints in store, much
more will he remember their blood to reuenge it: and though ty-
rants burne their bones, yet can they not blot the teares and blood
out of Gods register. h Having received that which I requied
I am bound to pay my vowes of thanksgiving, as I promised. i As
mindfull of his great mercies, and giuing him thanks for the same,
k That is, in this life, and light of the tuncle.

P S A L. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and as he lay in the same cave with Saul, 2. Collects most earnestly unto God, with full confidence that he will performe his promise, and take his cause in hand: 3. As for as he will show his glory in the heavens and the earth against his cruell enemies. 4. Therefore doth he render laud and praise.

To him that excelleth, Destroy not, A Psalm of David on Micham.
* When he fled from Saul.

1 **H**ave mercy vpon mee, O God, haue mercy vpon mee: for my soule trusteth in thee, and in the shadow of thy wings will I flie, till thine afflictions ouerpaile.

2 I will call vnto the most high God, euen to the God, that performeth his promise toward me.

3 Wee will send from heauen, and saue mee from the reproche of him that would swallowe me. Selah. God will send his mercy and his reuerſe.

4 My soule is among lions: I lie among the children of men that are set on fire: whole teath are foyres and arrows, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake vial and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy truth vnto the clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

12 That is, wholly bent to giue thee praye for my deliuerance. I haue shewed that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies doe not onely appertaine the Lewes: but also to the Gentiles.

P S A L. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly, sought his destruction, from whence hee appealeth to Gods iudgement. 10. Shewing that the iust shall reioyce when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalm of David on Micham.

1 **I**s it true? O congregation, speake ye iustly: O daughters of men, iudge ye uprightly.

2 Vea, rather yee imagine mischief in your heart: b your hands execute crueltie vpon the earth.

3 The wicked are strangers from the

a Ye counsellors of Saul, who vnder preence of consulting for the commonwealth, conspire my death being an innocent.

b Yee are not ashamed to execute that cruelly publicly, which yehue imagine in your hearts. c That is, enemies to the people of God, euen from their birth.

wombe: euen from the belly haue they treed and speake lies.

4 Their poison is euen like the poison of a serpent: like the deaf adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Break their teeth, O God, in their mouths: break the fawes of the young lions O Lord.

7 Let them melt like the waters, let them passe away: when hee shooteth his arrows, let them be as broken.

8 Let him continue like a snail that melteth, and like the untimely fruite of a woman that hath not sene the sunne.

9 As raw flesh before your pots feeble the fire of thornes: so let him carry them away as with a whirle winde in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: hee shall wash his feet in the blood of the wicked.

11 And men shall say, Verily there is feint for the righteous: doublet there is a God that iudgeth in the earth.

the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe. b With a pure affection. i. Their punishment and slau gher shall be so great. k Seing God gouerneth all by his providence, hee must needs put difference betweene the godly and the wicked.

P S A L. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed prayeth vnto God, 3. Declareth his innocence, and thin sure, 5. Desiring God to destroy all those that some of malicious wickedasse.

11. Whom though hee keepe alme for a time to exercise his people, yet in the end hee will consume them in his wrath. 13. That he may be knowne to be the God of Iacob to the end of the world. 16. For this hee singeth praises to God assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David on Micham. * When Saul sent and they did watch the house to kill him.

1 **O** my God, deliuer mee from mine enemies: defend me from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layde waite for my soule: the mighty men are gathered against mee, not for mine offence, not for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee not mercifull vnto all that transgress maliciously.

6 They goe to and fro in the evening: they barke like dogs, and go about the city

reth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e Hee compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing ill.

d They passe in malice and subtiltie, the craftie serpent which could presume himselfe by sleeping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, hee thought that God in a moment can destroy their force whereof they bragge.

g As flesh is taken raw out of the pot before

the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe. b With a pure affection. i. Their punishment and slau gher shall be so great. k Seing God gouerneth all by his providence, hee must needs put difference betweene the godly and the wicked.

a Reade psal. 11, 1 Sam. 19, 11,

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him. c For I am innocent to them: wards and haue not offended them. d Seing it appertaineth to Gods iudgement to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e Hee compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing ill.

b It appeareth by these repetitions of this word, that the Prophet abode manifold contritions, but by resting on God, and by patience he overcame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdoms.

d Though you seeme to be in honor, yet God will suddenly destroy you.

e David was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God.

f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.

g He admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Give you felues wholly to God by putting away all things that are contrary to his Law. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy merie.

a To wit, of Ziph 1-Sam. 23. 14. b Though hee was both hungry and in great distress, yet hee made God his subsistence, and aboute all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.

d The remembrance of thy fauour is more

sweete vnto mee then all the pleasures and dainties of the world,

2 Pet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long wilt thou imagine mischief against a man: ye shall be all slain: ye shall be as a bow without walke, or as a wall broken.

4 Yet they consule to cast him downe from his dignity: their delight is in lyes, they blisse with their mouthes, but curst with their hearts. Serlah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet be he my strength and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: put out your hearts before him, for God is our hope. Serlah.

9 For the children of men are vanitie, the chiefe men are lyes: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: it be not vaile: it riches increase set not your heart thereon.

11 God spake: once or twise, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, merie: for thou rewardest euery one according to his worke.

1 David after he had been in great danger by Saul in the desert of Ziph, made this Psalm. 2 Wherewith he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, even in the midst of his miseries. 3 prophesying the destruction of Gods enemies. 4 And contrariwise happinesse to all them that trust in the Lord.

5 A Psalm of David: when hee was in the wilderness of Iudah.

6 God, thou art my God, early will I seek thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.

7 Thus I beheld thee as in the sanctuary, when I beheld thy power and thy glory.

8 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

9 Thus will I magnifie thee all my life, and lift up mine hands in thy Name.

10 My soule shall be filled as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.

11 When I remember thee on my bed, and when I thinke on thee in the night watches.

12 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

13 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

14 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

15 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

16 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

17 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

18 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

19 Because thou hast been my helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule cleaues vnto thee: for thy right hand upholdeth me.

9 Therefore they that seeke my soule to destroy it, they that goe into the lowest parts of the earth.

10 Thy shall cast him downe with the edge of the sword, and they shall bee a portion for the foule.

11 But the king shall reioyce in God, and all that swear by him, shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

12 All that swear by God a right, shall reioyce in this worthy King.

1 David prayeth against the fury and false reports of his enemies. 2 He declareth their punishment and destruction. 3 to the comfort of the iust, and the glory of God.

4 To him that excelleth. A Psalm of David.

5 Hear my voyce, O God, in my prayer, persecute my life from feare of the enemy.

6 Hide mee from the conspiracie of the wicked, and from the rage of the workers of iniquity.

7 Which haue whet their tongue like a sword, and shot for their arrowes: bitter words.

8 To shoot at the bright in secret: they shoot at him suddenly, and feare not.

9 They incourage themselves in a wicked purpose: they commune together to lay snares vnto me, and say, Who shall see them?

10 They haue sought out iniquities, and haue accomplished that which they sought out, when euery one of his secret thoughts, and the depth of his heart.

11 But God will shoot an arrow at them suddenly: their strokes shall be at once.

12 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.

13 And all men shall see it, and declare the worke of God, and they shall understand, what he hath wrought.

14 But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

15 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

16 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

17 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

18 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

19 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

20 Hee that is without guile, and without guile, shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.

1 Heauenly spirits by the Spirit of God haue the gift of confidence.

2 He prophesies of the destruction of Saul and them that take his part, whole bodies shall not be buried, but be deuoured with

3 In the call to God with his voyce, it is a signe that his prayer was vehement: but his life was in danger.

4 That is, from their secret malice.

5 To wit, their outward violence.

6 False reports and slander.

7 To be in feare of God, and reuerence of man, is a signe of reprobation.

8 The more the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.

9 There is no way so secret and subtil to doe hurt, which they inuented not for his destruction.

10 To see Gods heauy iudgements against them, and how hee hath caught them in their owne snares.

11 When they shall consider that he will be fauourable to them, as he was to his seruant David.

12 A praise and thanksgiving vnto God by the faithful, who are signified by Zion. 4 for the chusing, preservation and giuenance of them. 5 And the plentiful blessing poured forth vpon all the earth: but specially toward Iou Church.

6 To him that excelleth. A Psalm of long of David.

7 God, O praise watch for thee in Zion, vnto thee shall the now be performed.

8 Because thou hearest the prayer, vnto thee shall all flesh come.

9 Thou giest daily new occasions to thy Church to praise thee.

10 Not only in

11 Jewes, but also the Gentiles in the kingdom of Christ.

12 Which

13 Which

14 Which

15 Which

16 Which

The reioycing of the iust.

a When they see his great benefits both spiri-
tuali and corporall to-
ward them,

a The Prophet
sheweth that al-
beit God sufficth
the wicked ry-
rants to oppresse
his Church for a
time, yet at
length he will be
revenge of it. **b**
He sheweth
that when God
declareth his
power against
the wicked, that
is for the com-
moditie and sal-
vation of his
Church, which
praise him there-
fore.

c Iah & Iehouah
are the names of
God, which doe
signifie his ef-
fence & maiesty
incomprehen-
sible, so that here-
by is declared,
that all idoles
are but vanitie,
and that the God
of Israel is the
only true God.
d He giueth chil-
dren to them
that be childlesse
and increaseth
their families.
e Which is bar-
ren of Gods bles-
sings, which be-
cause they had a-
bused

f He teacheth
that Gods fauor
peculiarly belon-
geth to his Church.
g God blessed the land of Canaan because hee had
chosen that place for his Church. **h** The fashion then was, that
women sung songs after the victory, as Miriam, Deborah, Iudith, &
others. **i** The pray was so great, that not onely the souldiers, but
women also had part thereof. **k** Though God suffer his Church
for a time to lie in blacke darkness, yet he will restore it and make
it most shining and white. **l** In the land of Canaan where his
Church was. **m** Zion the Church of God doth excell all world-
ly things not in pompe and outward shew, but by the inward grace
of God, which there remaineth, because of his dwelling there,

increase, and God, even our God shall bleste

7 God shall bleste vs, and all the ends of
the earth shall feare him.

PSAL. LXVIII.

1 In this Psalm David setteth forth as in a glasse
the wonderful mercies of God toward his people. **5**
Who by all means and most strange sort declared him-
self to them. **15** And therefore Gods Church by rea-
son of his promises, graces and victories, doth excell
without comparison all worldly things. **34** Hee ex-
horteth therefore all men to praise God for ever.

C To him that excelleth. **A** Psalm
or song of David.

GOD will arise, and his enemies shall be
scattered: they also that hate him, shall
flee before him.

2 As the smoke vanisherh, so shall thou
drive them away: and as wax melteth before
the fire, so shall the wicked perish at the pre-
sence of God.

3 But the righteous shall be glad, and re-
joyce before God: yea they shall leape for ioy.

4 Sing unto God, and sing psalms unto
his Name: exalt him, that rideth upon the
heauens in his Name. **Iah**, and reioyce be-
fore him.

5 He is the father of the fatherlesse, and a
Iudge of the widowes, even God, in his ioy
habitation.

6 God maketh the solitary to dwell in
families, and setteth them that were pri-
soners in stockes: but the rebellious shall
dwell in dry land.

7 God when thou wentest forth be-
fore thy people: when thou wentest thowow
the wilderness, (Selah)

8 The earth shooke, and the heauens
droppeth at the presence of God, even Sinai
was moued at the presence of God, even the
God of Israel.

9 Thou, O God, sentest a gracious raine
vpon thine inheritance, and thou diddest re-
fresh it when it was wearie.

10 Thy congregation dwelled therein:
for thou, O God, hast of thy goodness pre-
pared it for the poore.

11 The Lord gaue matter to the women
to tell of the great armie.

12 Kings of the armies did flee: they did
flee, and they that remained in the house, di-
uided the spoile.

13 Though yee haue sinned among ports,
yet shall yee be as the wings of a dove that is
couered with silver, and whose feathers are
like yellow gold.

14 When the Almighty scattereth Kings
in it, it was white as the snow in Zalmon.

15 The mountain of God is like the

Psalmes.

Gods power in his Church.

mountaine of Bashan: it is an high moun-
taine, as mount Bashan.

16 As thy leape ye, ye high mountaines:
as for the mountaine, God will dwell in it:
yea, the Lord will dwell in it for euer.

17 The chariots of God are twentie
thousand thousand Angells, and the Lord
is among them, as in the Sanctuary of Si-
nai.

18 Thou art gone vp on high: thou hast
led captivity captiue, and received gifts for
men: yea, euen the rebellious hast thou led,
that the Lord God might dwell there.

19 Blessed be the Lord, euen the God of
our saluation, which laboureth daily with be-
nefices. (Selah)

20 This is our God, euen the God that
saueh vs: and to the Lord God belong the
pillars of death.

21 Surely God will wound the head of
his enemies, and the hairy pate of him that
walketh in his finnes.

22 The Lord hath said, I will bring my
people againe from Bashan: I will bring
them againe from the depths of the sea:

23 That thy foot may be dipped in blood,
and the tongue of thy dogs in the blood of thy
enemies, euen in it.

24 They haue seene, O God, thy goings,
the goings of my God, and my King, which
art in the Sanctuary.

25 Thy fingers went before, the players
of instruments after: in the midst were the
maides playing with timbales.

26 Praise ye God in the assemblies, and
the Lord, ye that are of the fountaine of Ie-
racel.

27 There was little Benjamin with their
ruler, and the princes of Iudah with their
assembly, the princes of Zebulun, & the prin-
ces of Naphtali.

28 Thy God hath appointed thy strength:
stablish, O God, that, which thy God hath
wrought in vs.

29 Out of thy Temple vpon Ierusalem:
and kings shall bring presents vnto thee.

30 Destroy the company of the speere-
men, and multitude of the mightie bulles
with the calves of the people, that tread
vnder feete peeces of silver: scatter the peo-
ple that delight in warre.

31 Thou shalt the princes come out of
Egypt: Ethiopia shall haste to stretch her
hands vnto God.

32 Sing vnto God, O ye kingdomes of
the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high
heauens, which were from the beginning, be-
hold, he will send out by his voice a mighty
sound.

34 Ascribethe power to God: for his ma-

y Who was some chiefe ruler of the tribe,
dine holy palace thy power for the defence of thy Church Ieru-
lem. **a** He doth eate that the pride of the mighty may be destruyed
which accustomed to garnish their shoes with silver: and there-
fore for their glittering pompe, thought themselves above all men,
b Hee prophesieth that the Gentiles shall come to the true know-
ledge and worship of God. **c** By his terrible thunder he will
make himselfe to be knowne the God of all the world,

n Why haue
came I enuie
of his Church,
rooke them pri-
soners, and melt
them tributary
to Christ, which
is God manifest
in flesh, sub-
dued Satan and
sinne vnder vs,
and gaue vnto
his Church most
liberal gifts of
his Spirit. (Selah)

o As God came
I enuie of his Church,
rooke them pri-
soners, and melt
them tributary
to Christ, which
is God manifest
in flesh, sub-
dued Satan and
sinne vnder vs,
and gaue vnto
his Church most
liberal gifts of
his Spirit. (Selah)

4.8.
p in most ex-
tremee danger
God hath in-
finit wayes to
deliuer his.

q As he deli-
uere his Church
once from Og of
Bashan, & other
tyrants, & from
the dangers of
the red sea, he will
be still doe as yet
as needfull re-
quiere.

r That is, in the
blood of the
great slaughter,
where the dogs
shall lap blood,
that is, how
thou which art
chiefe King, est
out with thy
people to warre,
and giueth them
the victory.

t He deliuereth
the order of the
people, when
they wente to the
Temple to geat
thanks for their
victory.

u Which com-
of the Patriarch
Iaakob.
x Benjamin
called little, be-
cause hee was
the youngest
sonne of Iaakob.

z Declare out
thy Church Ieru-
lem. **a** He doth eate
that the pride of
the mighty may
be destruyed
which accustomed
to garnish their
shoes with silver:
and therefore for
their glittering
pompe, thought
themselves above
all men, **b** Hee
prophesieth that
the Gentiles shall
come to the true
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worship of God.
c By his terrible
thunder he will
make himselfe to
be knowne the
God of all the
world,

in shewing
foule iudge-
ments against
thine enemies,
for the saluacion
of thy people.
He aluiderth to the Tabernacle which was diuided into three
parts.

testis is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

PSAL. LXIX.

1 The complaints, prayers, lament and great anguish of David is set forth as a figure of Christ and all his members: 21 The malicious cruelty of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accused, 30 Hee gathereth courage in his affliction, and offereth prayer vnto God, 32 which are more acceptable than all sacrifices: wherof the afflicted may take comfort, 35 Finally he doth promise all exultation to prayer, praecifying of the kingdom of Christ, and the preservation of the Church, where all the faithfull, 37 and their seed shall dwell for ever.

¶ To him that excelleth vpon a Shoshanim. A Psalm of David.

1 Salue me, O God: for the waters are en-
tered euery to my soule.

2 I sticke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames ruine ouer me.

3 I am weary of crying: my throat is drye: mine eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are more then the haire of mine head: they that would destroy mee, are mine enemies: falsly, are mightie, so that I restoyen that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath covered my face.

8 I am become a stranger vnto my brethren, euery an aliene vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I kept, and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that late in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, euery in the multitude of the mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the mire, that I sinke not: let mee bee deliuered from them

that hate mee, and out of the deepe waters.

15 Let not the water flood downe mee, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And hide not thy face from thy seru-
uant, for I am in trouble: make haste and heare mee.

18 Draw mee vnto my soule, & redeeme
me: deliuer me, because of mine enemies.

19 Thou hast knowne my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke harsh broken mine heart, and I am full of beautie, and I looked for some to haue pity on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue mee vinegar to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded, that they see not: and make their loynes alway to tremble.

24 Bowe out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyd, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.

27 Lay iniquitie vpon their iniquitie, & let them not come into thy righteousness.

28 Let them bee put out of the booke of life, neither let them bee written with the righteous.

29 When I am poore, and in beautie, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiving.

31 This also shall please the Lord better then a yong bullocke, that hath hoines and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despised not his prisoners.

34 Let heauen and earth praise him: the seas and all that moveth therein.

35 For God will save Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 Thee seeke also of his seruants shall inherit it: and they that loue his Name, shall dwell therein.

they be of the reprobate. x They which seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrary, let them be knowne as reprobate. y There is no sacrifice which God more esteemeth, then Thanksgiving for his benefices. z For as he deliuered his seruant David, so will he do all that are in distresse, and call vpon him. a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euertlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered, 2 He desireth the Name of his enemies, 4 and the yong full comfort of all that seeke the Lord.

FF

He sheweth a lively faith in that that he as-
sueth himself that
God is fauoura-
ble to him, when
he seemeth to be
angry: and at
hand, when he
seemeth to be
farre off.

o Nor that he
feared that God
would not heare
him, but that case

made him to
thinke that God
deferred long.

p Thou feelest that
I am better as a
sheepe among
many wolues.

q He sheweth
that it is in vaile
to put our trust
in men in our
great neede times,

but that our
comfort onely
dependeth on
God, for man ra-
ther increaseth
our sorrowes,

then diminisheth
them, Ioh.

19.29.

r He desireth
God to execute
his iudgements
against the re-
probate, which
cannot by any
meanes be turn-
ed, Rom. 11.9.

s Take both
iudgement and
power from
them.

Abi. 1.10.

t Punish not
onely them, but
their posteritie,
which shall be
like vnto them.

u By their con-
tinuance and in-
creasing in their
sinnes, let it be
knowne that

they be of the reprobate.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrary, let them be knowne as reprobate.

y There is no sacrifice which God more esteemeth, then Thanksgiving for his benefices.

z For as he deliuered his seruant David, so will he do all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euertlasting to the faithfull and their posteritie.

FF

CCo

a Which might put him in remembrance of his deliuerance.

Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the nearer they were

to destruction, and be the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes. e Because he had felt Gods help before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the words of promise, 5 and confirmed by the work of God from his youth, 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him, 23 promising to be mindfull and thankful for the same.

Psal. 31. 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries. b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandment: therefore shew some signe whereby I shall be deliuered.

d That is, from Abisalom, Ahiathophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefits, who did not only preferre him

in his mothers belly, but tooke him thence, and euer since hath preferred him.

f All the world

wondereth at me because of my miseries, as well they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast. g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine old age & weakness. h Thus the wicked both blaspheme God, & triumph against his Saints, as though hee had forsaken them, if hee suffer them to fall into their hands. i In calling him his God, hee purteth backe the false reports of the aduersaries, that said, God had forsaken him.

To him that excelleth. A Psalm of Dauid, to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

Let them bee confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

Let them be turned backe for a reward of their shame, which say, Aha, aba.

But let all those that seeke thee, bee joyful and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

How I am poore and needy: O God make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarrying.

He prayeth in faith, established by the words of promise, 5 and confirmed by the work of God from his youth, 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him, 23 promising to be mindfull and thankful for the same.

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that are against my soule: let them bee covered with reproofe and confusion, that seeke mine hurt.

But I will wait continually, and will praise thee more and more.

My mouth shall dayly reuerse thy righteousness, and thy saluation: for I know not the number.

I will goe forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth, even vntill now: therefore will I tell of thy wonderful workes.

Yea, euen vnto mine olde age and gray head, O God: forsake mee not, vntill I haue declared thine arme vnto this generation, & thy power to all them that shall come.

And thy righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee?

Which hath shewed me great troubles and aduersities, but thou wilt returne and reuise me, and wilt come againe, and take me vp from the depth of the earth.

Thou wilt increase mine honour, and returne and comfort me.

Therefore will I praise thee for thy faithfulness, O God, vpon an instrument and viol: vnto thee will I sing vpon the harpe, O holy one of Israel.

Thy lips will reioyce when I sing vnto thee, and my soule which thou hast deliuered.

Thy tongue also shall talke of thy righteousness dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

the only author of his deliniance: so he acknowledged that the euils were sent vnto him by Gods providence. q Hee confesseth that his long tariance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore hee promisseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ, 4 vnder whom shalbe righteousness, peace, and felicity, 10 vnto whom all kings and nations shall doe homage, 17 whose name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

Give thy iudgements vnto the king, O God, and thy righteousness to the kings sonne.

Then shall hee iudge thy people in righteousness, and thy poore with equity.

The mountaynes and the hills shall bring peace to the people by iustice.

He shall iudge the poore of the people: he shall saue the children of the needy, and shall subdue the oppressour.

They shall feare thee as long as the sunne and moone indurth, from generation and generation.

reigneth, euen the places most barren shall bee enriched with thy blessings. e Hee sheweth wherefore the sword is committed in kings: to wit, to defend the innocent, and suppress the wicked.

f The people shall imbracethy true religion, when thou shalt king, that ruleth according to thy word.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remain stedfast, being vpholden with the power of God.

m Hee desireth that as hee hath begun, he would so continue his benefits, that his liberallitie may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breketh thorow all tentations, and by this exclamation hee praiseth the power of God.

p As hee confesseth that God is

ledged: that the

q Hee confesseth

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g Hee confesseth that his long tariance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore hee promisseth to delight in nothing but wherein God may be glorified.

g As this is true in all godly Kings, so it is chiefly verified in Christ, who with his heavenly dew make th his Church euer to flourish. h That is, from the red sea, to the sea called Syria-cum, and from Ephraim forward: meaning, that Christes kingdome should be large and vniuersall. i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles. k That is, of Arabia that rich countrey, where of Sheba was a part bordering vpon Ethiopia. l Thoughtlesse passe not to shed blood, yu this godly King shall pre- sence his subiects from all kind of wrong. m God wil both prosper his life, and also make the people most willing to obey him. n Vnder such a King shall be most great plenty both offruit, and also of the increase of mankind. o They shall pray for his continuance, and know that God doeth prosper them for his sake. p He confesseth that except God miraculously preterme his people, that neither the King nor the Kingdome can continue. q Concerning his sonne Salomon.

6 We shall come down like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shall bee also from sea to sea, and from the riuer vnto the endes of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The kings ofⁱ Tarsish and of the yles shall bring presents: the kings^k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when hee crieth: the needy also and him that hath no helper.

13 He shall bee mercifull to the poore and meekie, and shall preserve the soules of the poore.

14 He shall redeeme their soules from deceit and violence, andⁱ deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of theⁱ golde of Sheba: they shall also pray for him continually, and daily blisse him.

16 An handfull of corne shall bee sown in the earth, euen in the toppes of the Mountaynes, and theⁱ fruit thereof shall shake like the trees of Libanon: and the children shall flourish out of the cite, like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the Sunne: all nations shall blisse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which only doethⁱ wondrous things.

19 And blessed be his glorious Name for euer: and let all the earth bee filled with his glory, So be it, euen so be it.

HERE END THE prayers of Dauid the sonne of Ithai.

o They shall pray for his continuance, and know that God doeth prosper them for his sake. p He confesseth that except God miraculously preterme his people, that neither the King nor the Kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

a The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good, ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to confesse vs to reuerence Gods iudgements. b Forasmuch as the wicked vanishes away, 24 And the godly enter into life euerslasting. 28 In hope when of bereftness himselfe into Gods hands.

A Psalm committed to Asaph.

YETⁱ God is good to Israel: euen to the pure in heart.

2 My foes for me, mine ferte were almost gone: my steps had welnether slip.

a As it were between hope and despair hebraised forth into this affection, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore I pise is as a chaine vnto them, and a cruelitie couereth them as a garment.

7 Their eyes stand out for fatnes: yet they haue more then heart can with.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 Theyⁱ set their mouth against heauen, and their tongue walketh thowow the earth.

10 Therefore hisⁱ people curse him: for waters of a full cup are wring out to them.

11 And theyⁱ say, How doeth God know it: or is there knowledge in the most hie.

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed my heart in blame, and washed mine handes in innocencie.

14 For dayly haue I borne punishment, and chastenⁱ d every morning.

15 If I say, I will iudge thus, behold, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me.

17 Until I went into theⁱ Sanctuaries of God: then understood I their end.

18 Surely thou hast let them in slippery places, and castest them down into destruction.

19 How suddenly are they destroyed, perished andⁱ pourbly consumed.

20 As a dreame when one waketh! O Lord, whenⁱ thou raisest vs vp, thou shalt make their image despisid.

21 Certainly mine heart was verie, and I was picked in mine reines:

22 So foolishly was I and ignorant: I was aⁱ beast before thee.

23 Yet I was asuayⁱ with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterwards receive me to glory.

25 Whome haue I inⁱ heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and myⁱ position for euer.

27 For so they that withdraw themselves from thee, shall perish: thou destroyest all them thatⁱ goe a whooping from thee.

most wisely, and preterme thy children in their greatest dangers, h Vntill I entered into thy schoole, and learned by thy word and holy spirit, that thou orderest all things most wisely & iustly. i By thy learefull iudgement. k When thou openest our eyes to consider thy heauenly felicitie, wee condemne all their vaine pompe. l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer me to preterme me. n He thought neither helpe nor comfort of any faue God only. o Hee teacheth vs to denie our felues, to haue God our whole iusticiencie, and onely contentment. p That is, forsake thee to seeke others.

b The wicked in this life liue as pleasure, and are not drawn to death like prisoners: that is, by sickness which is deaths messenger.

c They glory in their pride, as some do in their chaires: and in cruelitie, as some doe in apparell.

d Ebr, they passe the desires of the heart.

e They blasphemous God and asare not his power, and raile vpon men, because they steeme themselves about all others.

f Not only the reprobate, but also the people of God often-times fall backe,

seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrows.

g If I giue place to this wicked thought, I offend against thy

providence, seeing thou dispo-

sest all things

The Church afflicted prayeth.

Psalmes.

The cup of Gods wrath.

q Though all the world shrinke from God, yet bee prometh to trust in him, and to magnifie his workes.

28 As for me, it is good for mee to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

1 The faithfull complaint of the destruction of the Church and true religion, 2 Under the name of Zion, and the Temple destroyed: 31 And trusting in the might and free mercies of God, 30 By his covenant, 21 They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants. 23 And the confusion of his proud enemies.

A Psalm to give instruction, committed to Asaph.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.

O God, why hast thou put vs away for euer: why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renowned, as one that brought a thing to perfection:

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them all together: they haue burnt all the Synagogues of God in the land.

9 Tell see not our signes: there is not one Propheet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproach thee? shall the enemy blasphemeth thy Name for euer?

11 Why with drawest thou thy hand, euen thy right hand? draw it out of thy bosome, and consume them.

12 Euen God is my king of old, working saluation in the mids of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Then brakest the head of Leviathan in pieces, and gauest him to be meate for the people in wilderness.

15 Thou brakest vp the fountaine, and ruler: thou diddest by mighty armers.

16 The day is thine: and the night is thine: thou hast prepared the light & the sun.

g They ioyne their deueraice with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning in the sight of all the world. i To wit, Pharaohs armie. k Which was a great monster of the sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meate refresheth the body. m Seeing that God by his prouidence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Give not the soule of thy turtle dove into the beak, and forget not the Congregation of the poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitation of the cruell.

21 Do let not the oppressed retorne ashamed, but let the poore and needy praye thy Name.

22 Arise, O God: maintain thine owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the hope of thine enemies: for the tumult of them, that rise against thee, ascendeth continually.

PSAL. LXXV.

1 The faithfull doo praise the Name of the Lord, 2 Which shall come to iudge at the time appointed, 8 When the wicked shall put to confusion, and drinke of the cuppe of his wrath. 10 Their pride shall be abased, and the righteous shall exulted to honour.

To him that exallesh: Destroy not. A Psalm or song committed to Asaph.

WE will praye thee, O God, we will praye thee, for thy Name is nere: therefore they will declare thy wondrous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah.

4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the borne.

5 Lift not vp your borne on be, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixture, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Israel.

10 All the hopes of the wicked also will I breake: but the hopes of the righteous shall be exalted.

Gods people, seeing that God at this time destroyed them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made to drunke, that by drinking ill they come to the very dregs. es. they are utterly destroyed. g The godly shall better prosper by their innocent simplicitie, than the wicked shall by all their craft and subtilty.

PSAL. LXXVI.

1 This Psalm setteth forth the power of God and care for the deliuerance of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the same.

n He meanteth the Church of God, which is exposed as a pray to the wicked, o That is, all places where thy word shineth not, there reigneth tyranny & ambition, p He sheweth that God cannot suffer his Church to be oppressed, except he iude his own right, || Or, increase more and more,

a Reade Psalm 57.1.

b He declareth how the faithfull shall euer haue iust occasion to praise God, inasmuch as in their neede they shall feeble his power at hand to helpe them, c When I see my time (saith God) to helpe your miserie, I will come and for all things in good order.

d Though all things be brought to ruine, yet I can restore and preferre them. e The Prophet warneth them that they would not let themselves againe be ruled wickedly.

f The wicked are compared to a cup of strong and delicate wine, wherewith they are made to drunke, that by drinking ill they come to the very dregs.

g The godly shall better prosper by their innocent simplicitie, than the wicked shall by all their craft and subtilty.

To

a He declareth the Gods power is evidently seen in preserving his people, and destroying his enemies.

b Which afterward was called Jerusalem.

c He compareth the kingdome full of exultation and rapine, to the mountains that are full of razing beasts.

d God hath taken their spirits and strength from them, as though their hands were cut off.

e God with a look is able to destroy all the power and activity of the enemies, were they near to many or mighty.

f To smother the wrongs done to thy Church.

g For the end shall show that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. h To wit, the Levites that dwell about the Tabernacle, or the people, among whom he doeth dwell.

i The Hebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprizes of wicked tyrants, foolish and vaine.

God to him that exalteth on Sion. **P**salme or song committed to Asaph. **G**od is known in Judah: his name is great in Israel.

2 For in **S**alem is his Tabernacle, and his dwelling in Sion.

3 There brake hee the arrows of the bows, the shield, and the sword, and the battell. **S**elah.

4 Thou art more bright and puissant then **S** the mountains of pray.

5 The stout hearted are spoiled: they have slept their sleep, and all the men of strength have not found their hands.

6 At thy rebuke, **O** God of **S**alem, both the charbet and boye are cast asleepe.

7 Thou, even thou art to be feared: and who shall stand in thy light, when thou art angry?

8 Thou dostest cause thy iudgement to be heard from heaven: therefore the earth feared and was still.

9 When thou, **O** God, arose to iudgement, to **S** brise all the mecke of the earth. **S**elah.

10 Surely the rage of man shall turne to thy snail: the remnant of the rage shall thou retriave.

11 Goe and performe unto the Lord your God, all ye that be round about him: let them bring perfumes unto him that ought to be feared.

12 Yet shall I cut off the spirit of pynners: he is terrible to the kings of the earth.

g For the end shall show that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. h To wit, the Levites that dwell about the Tabernacle, or the people, among whom he doeth dwell. i The Hebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprizes of wicked tyrants, foolish and vaine.

PSAL. LXXXVII.

1 The Prophet in the name of the Church reheraseth the greatness of his affliction, & his grievous temptations, whereby he was drawn to this end, to consider his former conversion, 21 and the continuall course of Gods works in the preformation of his servants, and so be comforted his faith against these temptations.

For the excellent musician **A**seduthun. **A** **P**salme committed to Asaph.

My voyce came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: **H** my sore ranne and ceaseth not in the night: my lowe refused comfort.

3 I did I thinke upon God, and was troubled: I prayed, and my spirit was full of anguish. **S**elah.

4 Thou keepst mine eyes: waking: I was awoken, and could not sleepe.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

d Of thanksgiving which I was accustomed to sing in my prosperity. e Both the cause why I was chastened, and when my foes would have an end.

7 **G**od the Lord absent himselfe to ranc: and will hee shew no more favour?

8 In his merry cleane gone for ever: doeth his promise faile for evermore?

9 Hath God forgotten to be mercifull: hath hee shut by his tender mercies in displeasure? **S**elah.

10 And I said: This is my death: yet I remembered the peeces of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did also meditate all thy workes: and hid beulte of thine actes, saying.

13 Thy way, **O** God, is in the Sanctuaries: who is so great a God as our God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, even the sonnes of **S**alem and **S** Joseph. **S**elah.

16 The waters saw thee, **O** God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heavens gave a sound: yea, thine arrows went abroad.

18 The voyce of the thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy pathes in the great waters, and thy footsteps are not known.

20 Thou dostest leade thy people like sheepe by the hand of **S**olomon and **S** Aaron.

when hee deliviered the Israelites thorow the red sea. i That is, thundred and lightened. m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

PSAL. LXXXVIII.

1 He sheweth how God of his mercy chose his Church of the posterity of Abraham, 8 reproching the stubborn rebellion of their fathers, that the children might not only understand, 11 That God of his free mercy made his Covenant with their ancestors, 17 but also seeing them so malicious and perverse, might bee ashamed, and so turne wholly to God. In this Psalm the holy Ghost hath comprehended as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

A Psalm to give instruction, committed to Asaph.

Hear me **O** doctrine, **O** my people: enbace your eares unto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentencers of old.

3 Which wee have heard and knowen, and our fathers have told us.

4 We will not hide them from their children, but to the generation to come we will shew the wondrous workes of the Lord, his power also, of how was and his wonderful workes that he hath done. but the preacher, as Rom.

2,16, and 16.35. c Which were the people of God.

Nel 33. and 63.

1 I saw, 16.41.

2 The Prophet teacheth vs by his example to shew us God for helpe in our necessities.

3 By mine hand was stretched out, b He sheweth that we must patiently abide although God deliver us not out of our troubles in the first crye.

c Meaning, that his shewes were to women that kept his eyes from sleeping.

d Of thanksgiving which I was accustomed to sing in my prosperity. e Both the cause why I was chastened, and when my foes would have an end.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift up them, whom he hath beaten, I took heart againe.

h That is, in heaven, whereunto wee must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing, save the only true God, whose glory appeareth through the world.

k He declareth wherein the power of God was declared,

l That is, thundred and lightened. m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

n For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

o For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

p For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

q For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

r For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

s For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

t For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

u For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

v For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

w For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

x For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

y For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

z For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

aa For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ab For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ac For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ad For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ae For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

af For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ag For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ah For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

ai For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe over, Exodus 14.32,39.

d By the testimony and Law, he meaneth the Law written, which they were commanded to teach their children, Dent. 6, 7. e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion. f He sheweth wherein the use of this doctrine standeth, in faith, in the meditation of Gods benefits, and in obedience. g Though these fathers were the seed of Abraham and the chosen people, yet he sheweth by their rebellion, provocation, falsehood and hypocrisy, that the children ought not to follow their examples. h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were unfaithfull to God, and by their multitude and authoritie had corrupt all others. i He prooveth that not onely the posterity, but also their forefathers were wicked and rebellious to God. Exod. 14. 21. Exod. 14. 24. Exod. 17. 6. num. 30. 11. psal. 105. 41. 1. cor. 10. 4. wis. 11. 4. k Their wicked malice could be overcome by no benefits, which were great and many. l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God. Num. 11. 1. m Thus when we give place unto sinne, we are moued to doubt of Gods power, except he will a'wayes be ready to serue our lust. Exod. 17. 6. num. 30. 11. psal. 105. 41. 1. cor. 10. 4. Num. 11. 1. n That is, in his fatherly providence, whereby he careth for his, and provideth sufficiently. o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them. Iohn 6. 31. 1. cor. 10. 3.

5 How he established a testimony in Jacob, and ordered a law in Israel, which he commanded our fathers, that they should teach their children: 6 That the posteritie might know it, and the children which should be born, should stand up, and declare it to their children: 7 That they might set their hope on God, and not forget the works of God, but keepe his commandments: 8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull unto God. 9 The children of Ephraim being armed, and flourishing with the bow, turned backe in the day of battell. 10 They kept not the covenant of God, but refused to walke in his Law. 11 And forgot his acts, and his wonderfull works that he had shewed them. 12 He did marvellous things in the sight of their fathers in the land of Egypt: even in the field of Zoan. 13 He divided the sea, and led them thither: he made also the waters to stand as an braye. 14 In the day time also he led them with a cloud, and all the night with a light of fire. 15 He clave the rocks in the wilderness, and gave them drinke as of the great depths. 16 He brought floods also out of the stony rocks, so that he made the waters to descend like the rivers. 17 Yet they sinned still against him, and provoked the highest in the wilderness. 18 And tempted God in their hearts, in requiring meat for their lust. 19 They spake against God also, saying, Can God prepare a table in the wilderness? 20 Behold, he smote the rocks, that the water gushed out, and the streames overflowed: can he give bread also, or prepare flesh for his people? 21 Therefore the Lord heard and was angry, and the fire was kindled in Jacob, and also wrath came upon Israel. 22 Because they believed not in God, and trusted not in his helpe. 23 Yet he had commanded the cloudes about, and had opened the doores of heaven. 24 And had rained downe Manna upon them for to eat, and had given them of the wheate of heaven. 25 Spain had eate the bread of Angels: yetent them meat enough.

26 He caused the East wind to passe in the heaven, & through his power he brought in the South wind. 27 He rained flesh also upon them as dust, and feathered fowle as the land of the sea. 28 And he made it fall in the midst of their campe, even round about their habitations. 29 So they did eat, and were well filled: for he gave them their desire. 30 They were not turned from their lust, but the meat was yet in their mouths. 31 When the wrath of God came even upon them, and slew the strongest of them, and smote downe the chosen men in Israel. 32 For all this they sinned still, and believed not his wondrous works. 33 Therefore their dayes did be consume in vanitie, and their yeeres in haughtie. 34 And when he slew them, they sought him, and they returned, and sought God early. 35 And they remembered that God was their strength, and the most high God their Redeemer. 36 But they flattered him with their mouth, and dissembled with him with their tongue. 37 For their heart was not bright with him: neither were they faithfull in his covenant. 38 Yet he being mercifull, forgave their iniquities, & diskeped them not, but oft times called backe his anger, and did not sterve up all his wrath. 39 For he remembered that they were flesh: yea, a wind that passeth, and cometh not againe. 40 How oft did they provoke him in the wilderness, and grieve him in the desert? 41 Yea, they returned & tempted God, and limited the Holy one of Israel. 42 They remembered not his hand, nor the day when he delivered them from the enemy. 43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan. 44 And turned their rivers into blood, and their floods that they could not drinke. 45 He sent a swarme of flies among them, which devoured them, & frogs which destroyed them. 46 Hee gave also their fruites unto the caterpiller, and their labour unto the grasshopper. 47 Hee destroyed their vines with haille, and their wilde figgers with the haille stone. 48 Hee gave their cattell also to the haille, and their flocks to the thunderbolts. 49 We call upon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels. 50 He made a way to his anger: he spared

p God vsed the meanes of the wind to teach them, that all elements were at his commandment, and the more it lusted. q Such is the nature of concupiscence, that the more it hath, the more it lusted. r Though others were not spared, yet chiefly they suffered, which trusted in their strength against God. s Thus since by continuance much men inensible, so that by no plagues they can be amended. t Such was their hypocricie, that they sought unto God for feare of punishment, though in their heart they loued him not. u What cometh from the pure fountaine of the heart, is hypocricie. x Because he would ever have some remnant of a Church to praise his Name in earth, he suffered not their finnes to overcome their graces. y That is, they tempted him at times. z As they all doe that measure the power of God by their capacitie. A The forgetfulness of Gods benefits, is the root of rebellion and all vice. b This word significth a confused mixture of flies and venomous worms. Some take it for all sorts of serpents: some for all wilde beasts. c Hee repeateth not here all the miracles that God did in Egypt, but etaine, which might be sufficient to convince the people of malice and ingratitude. d So called either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

PSAL. LXXIX.

1 The Israelites complain to God for the great calamities and oppression that they suffered by Gods enemies, 8 and confising their sinnes, see to Gods mercies with full hope of deliverance, 10 Because their calamities were wrought with the contempt of his Name, 11 for the which they promise to be thankful.

¶ A Psalm committed to Asaph.

O God, * the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, & there was none to bury them.

4 We are a reproch to our neighbours, euen a scorn & derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: how long shall thy iellousie burne like fire?

6 Pour out thy wrath vpon the heathen that haue not known thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iacob, and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is thy God? let them bee known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mighty arme preserue the children of deare.

12 And render to our neighbours seven fold into their bowels their reproch, where with they haue reproched thee, O Lord.

13 So wee thy people, and keep of thy pasture shall praise thee for ever: and from generation to generation we shall let forth thy praise.

compensed for our sinnes, h Seeing we haue one other Sauour, neither can we helpe our selues, and also by our saluation thy Name shall be praised, therefore O Lord helpe vs. i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniuilly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his Name, *IIa. 43. 21.*

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first state, when his sinners sinned against them, so the intent that hee might finish that worke which hee had begun.

¶ To him that exerciseth on Shosannim Eduth. A Psalm committed to Asaph.

¶ 4. Verse

not their soule from death, but gaue their life to the penitence,

51 And smote all the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.

52 But he made his people to goe out like sheepe, and led them in the wilderness like a flocke.

53 Pea, bee caried them out safely, and they feared not, and the Sea conuered their enemies.

54 And hee brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.

55 We cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe and dealt falsely like their fathers: they turned like a deceitfull bowe.

58 And they prouoked him to anger with their high places, and mooued him to wrath with their graven images.

59 God heard this, and was wroth, and greatly abhorred Israel.

60 So that he forsooke the habitation of Shilo, euen the Tabernacle where he dwelt among men.

61 And deliuered his power into captiuitie, and his strength into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not spared.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his wine cryeth out.

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

68 But chose the tribe of Iudah, and mount Zion which he beloued.

69 And hee built his Sanctuary as an high palace like the earth, which he established for euer.

70 He chose David also his seruant, and tooke him from the sheepsfolds.

71 Euen from behind the Ewes with yong brought hee him to feede his people in Iacob, and his inheritance in Israel.

72 So hee fed them according to the simplicitie of his heart, and guided them by the direction of his hands.

marriage songs: that is, they were not married. p Either they were slaves before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be slumbering, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, though he punished their enemies. s By building the Temple and establishing the kingdom, he declared that the signes of his fauour were among them. t Hee sheweth wherein a Kings charge standeth, to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

The Church afflicted prayeth.

Psalmes.

Israels obstinacie.

a This Psalme was made as a prayer, for to desire God to be mercifull to the ten tribes, b Mouer their hearts that they may returne to worship God aright, that is, in the place where thou hast appointed, c Ioyne thy whole people & all thy tribes together againe. d The faithfull feare Gods anger when they perceive that their prayers are not forthwith heard, e Our neighbors have continuall strife and warre against vs, f Because that repentance only cometh of God, they most inkinly and oft times call to God for it, as a means whereby they shall be saved, g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beasts to deuour vs, declare againe thy loue & finish the worke that thou hast begun, h To wit, Euphrates, i That is, as well they that hate our religion, as they that hate our persons, k They gaue no place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen, l So that no power can preuaile against it, & which as a yong bud thou raisest vp againe as out of the burne ashes, m Ouely when thou art angry, and not with the sword of the enemy, n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man, or one body, o For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate by the holy Spirit.

a An instrument of musick brought from Geth.

Hear, O thou sheeheard of Israel, heu thou that ledest Ioseph like sheepe: shew thy brightnesse, thou that sittest betwene the Cherubims.
2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.
3 Turne vs againe O God, and cause thy face to shine, that we may be saved.
4 O Lord God of hostes, how long wilt thou bee angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.
6 Thou hast made vs as a strife vnto our neighbours, and our enemies laugh at vs among themselves.
7 Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saved.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest room for it, and diddest cause it to take roote, and it filled the land.
10 The mountains were couered with the shadow of it: and the boughes thereof were like the goodly cedars.
11 Shee stretched out her branches vnto the sea, and her boughes vnto the River.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde beere out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.
14 Returne now beseeth thee, O God of hostes: looke downe from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the young vine, which thou madest strong for thy selfe.
16 It is burnt with fire, and cut downe: and they perishe at the rebuke of thy countenance.
17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.
18 So will not we go back from thee, O reuine thou vs, & we shall call vpon thy Name.
16 Turn vs againe, O Lord God of hostes: cause thy face to shine, and we shalbe saved.

P S A L. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him only 11 God condemneth their ingratitude, 12 and sheweth what great benefits they haue lost through their owne malice.

To him that exelleth vpon a Gitteth. A Psalme committed to Asaph.

Sing vs joyfully vnto God our strength: sing loud vnto the God of Israel.
2 Take the song, and bring forth the timbrel, the pleasant harpe with the viol.
3 Blow the trumpet in the new moon, even in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Law of the God of Israel.
5 Seekest thou this? I Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.
6 I haue withdrawen his shoulder from the burden, & his hands haue left the yoke.
7 Thou calledst in affliction, and I deliuered thee, and I answered thee in the secret of the bunder: I pouered thee at the waters of Berith, Selah.
8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange god,
10 (For I am the Lord thy God, which brought thee out of the land of Egypt) I open thy mouth wide, and I will fill it.
11 But my people would not heare my voice, and Israel would none of me.
12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.
13 O that my people had hearkened vnto me, & Israel had walked in my wayes!
14 I would haue some humbled their enemies, and turned mine hand against their abusers.
15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.
16 And God would haue fed them with the face of wheat, and with hony out of the rocks would I haue satisfied thee.

|| Or, conuenient, Exo. 17. h He condemneth all assemblies, when the people are not attentive to heare Gods voice, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouths to receiue Gods benefits in such abundance as he powreth them out, k God by his word called ill, but his secret election appointeth who shall heare with fruit, l If their fins had not letted, m If the Israelites had not broken couenant with God he would haue giuen them victory against their enemies, n That is, with most fine wheat, and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 reprehenseth their partialitie, 3 and exhorteth them to doe iustice, 5 But seeing none amendeth, 8 he desireth God to undertake the matter, and execute iustice himselfe.
A Psalme committed to Asaph.
God standeth in the assembly of gods: hee iudgeth among gods.
2 How long wilt ye iudge vniustly, and accept the persons of the wicked? Selah.
3 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.
4 Deliuere the poore and needy: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

when the cause of the godly cannot be heard, c Not onely when they cry for helpe, but when their cause requireth aide and support, they

b It seemeth that this Psalme was appointed for solemn feasts and assemblies of the people to whom for a time their ceremonies were ordered, but now vnder the Gospel are abolished, c Vnder this feast he comprehendeth all other solemn dayes, d That is, in Israel: for Ioseph family was counted the chief before that Iudah was preferred, e God speaketh in the person of the people, because he was their leader, f If they wereauer able to giue sufficient thanks to God for his deliuerance from corporal bondage: how much more are we indebted to him for our spiritual deliuerance from the tyranny of Satan and him, g By a strange and wonderful fashion, a The Prophet sheweth that if Princes & Iudges do not their office, God, which authority is bestowed on them, will take vengeance on them, b For the same murderers shall fauor in iudgment, c Not onely when they

d That is, all things are out of order either by their tyranny, or by their negligence. **e** No title of honour shall exceed you, but you shall be subdued to Gods judgement, and render account as well another man. **f** Therefore no tyrant shall pluckethy right and authority from thee.

they walke in darkness, albeit at the 4 foundations of the earth be mooued.

6 I haue said, Ye are gods, and ye all are children of the most high:

7 But ye shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore Iudge thou the earth: for thou shalt inherite^r all nations.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliver them from their enemies both at home and farre off, which imagined nothing but their destruction. **9** And they desire that all such wicked people may, according as God was accustomed, be stricken with the storme tempest of Gods wrath. **18** That they may know that the Lord is most high upon the earth.

A long or Psalm committed to Iaph.

KEepe: not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted by the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from before a nation, & let the name of Israel be no more in remembrance.

5 For they haue conspired together, in heart, and haue made a league^r against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Tyre:

8 Althow also is toynd with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Ishmaelites: as to Ediers, and as to Iabin at the river of Misron.

10 They perished at En-dor, and were hanging for the earth.

11 Awake them, ouen their Princes like Diah, and like Zeb: yea, all their Princes like Zebal, and like Salumna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persente them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may as the fire burneth the forest, and as the flame setteth the mountaines on fire: So persente them with thy tempest, and make them afraid with thy storme. **17** Fill their faces with shame, that they may as the fire burneth the forest, and as the flame setteth the mountaines on fire: So persente them with thy tempest, and make them afraid with thy storme.

may = letke thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to shame and perishe.

18 That they may know that thou, which are called Iehonah, art alone, euen the most high ouer all the earth.

by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

P S A L. LXXXIII.

1 David driven forth of his countrey, 3 desireth most ardently to come againe to the Tabernacle of the Lord, 4 and the assembly of the Saints to praye God, 5 Pronouncing them blessed that may so doe,

6 Then he prayeth for the courage of the people, that passe throu the wilderness to assemble themselves in Zion. **10** Finally, with praye of this matter, and confidence of Gods goodness, he endeth the Psalm.

11 To him that exelleth vpon Gittith. A Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the Sparrow hath found her an house, and the swallow a nest for her, where she may lay her young: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will ever praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going throu the vale of Baca, make welles therin: the raine also conuerteth the pool.

7 They goe from strength to strength, till every one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob. Selah.

9 Behold, O God, our strength, and looke vpon the face of thine anointed.

10 For a day in thy Courts is better then a thousand elsewhere: I had rather bee a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs, the Lord will giue grace and glory, and no good thing will he withhold from them that walke uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them. **f** They are neuer weary, but increase in strength and courage till they cometo Gods house.

g That is, for Christs sake, whose figure I represent, he would make to liue but one day rather in Gods Church, then a thousand among the worldlings. **i** But will from time to time increase his blessings toward him more and more.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babilon, first they put him in minde of their deliuerance, to the intent that hee should not loose the work of his grace vpon them. **2** Next, they complaine of their long affliction.

m That is, be compelled by thy plagues to confesse thy power.

n Though they beleue not, yet they may proue

by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

o Lord of hostes, how amiable are thy Tabernacles!

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8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob. Selah.

9 Behold, O God, our strength, and looke vpon the face of thine anointed.

10 For a day in thy Courts is better then a thousand elsewhere: I had rather bee a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs, the Lord will giue grace and glory, and no good thing will he withhold from them that walke uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

affliction: 8 And thirdly they reioyce in hope of felicity promised, 9 For their deliuerance was a figure of Christs kingdom, vnder the which should be perfect felicity.

C To him that excelleth, A Psalm committed to the sonnes of Iosabab.

I O Lord, thou hast bene fauourable vnto thy Land: thou hast brought againe the captiuitie of Iacob.

2 Thou hast forgiven the iniquity of thy people, and covered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger toward vs.

5 Wilt thou be angry with vs for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, & graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his saints, that they turne not againe to follie.

9 Surely his saluation is nere to them that feare him, that glory may dwell in our land.

10 Mercie and truetb shall meete: righteousness and grace shall kisse one another.

11 Truetb shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Dea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteousnesse shall go before him, and shall set her steps in the way.

e Hee confesseth that our saluation cometh only of Gods mercy. **f** He will fend all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. **g** Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy. **h** Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth seriously for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies received, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complayneth also of his aduersaries, and requesteth to be deliuered from them.

A prayer of Dauid.

I Accline thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am mercifull: my God (saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto mee, O Lord: for I cry vpon thee continually.

4 Reloeve the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & mercifull,

and God will accomplish his promises, **c** That is, Egypt, and other countreys shall come to the knowledge of God, **d** It shall be said of him, that is regenerate and come to the Church, that is as one that was borne in the Church.

and of great kindnesse vnto all them that call vpon thee.

6 Glue eare, Lord, vnto my prayer, and hearken vnto the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whom thou hast made, shall come, and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercy toward mee, and thou hast deliuered my soule from the lowest graue.

14 O God, the proud are risen against mee, and the assemblies of violent men haue sought my soule, and haue not let thee be glorie them.

15 But thou, O Lord, art a pittifull God and mercifull, slow to anger, and great in kindnesse and truetb.

16 Turne vnto mee, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.

17 Shew a token of thy goodness toward mee, that thy which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

18 For thou, O Lord, art a pittifull God and mercifull, slow to anger, and great in kindnesse and truetb.

19 Turne vnto mee, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.

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22 Turne vnto mee, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.

23 Shew a token of thy goodness toward mee, that thy which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

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40 Turne vnto mee, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.

41 Shew a token of thy goodness toward mee, that thy which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

e By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.

f He condemneth all idoles, so far as much as they can doe so workes to declare that they are gods.

g This proueth, that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doth here prophesie.

h He confesseth himself ignorant till God hath taught him, & his heart vnable and separate from God.

i He boasteth of Gods ioy in him, and confirms it in his obedience.

j That is, from most great danger of death: out of the which none but only the mighty hand of God could deliuer him.

k He sheweth that there can be no moderation nor equiue, where proud tyrants reigne, and that the lacke of Gods feare is as a priuledge to all vice & cruelty.

l He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

m He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

n He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

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w He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

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z He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

aa He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

ab He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

ac He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

ad He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

ae He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

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ag He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

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al He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

am He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

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ap He boasteth not of his owne vertues, but confesseth that God of his freeness hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

5 And

Out of all
quarters they
shall come into
the Church, and
be counted as
citizens.

When he cal-
led by his word
them into the
Church, whom hee
had elected and written in his booke.

The Prophet fetcheth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

A grievous complaint of the faithfull sore afflicted by sickness, persecutions, and adversities. 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and strength against desperation, 18 Commending himselfe to bee forsaken of all earthly helpe.

A Song or Psalm of Hermon the Ezrahite, to give instruction, committed to the sonnes of Korah for him that excelleth by on Balath & Leannoth.

Lord God of my salvation, I crye day and night before thee.

Let my prayer enter into thy presence: encline thine ear vnto my cry.

For my soule is filled with rills, and my life draweth neere to the graue.

I am counted among them that goe downe vnto the pit, and am as a man without strength.

Free among the dead, like the flaine lying in the graue, whom thou rememberest no more, and they are cut off from thine hand.

Thou hast laid me in the lowest pit, in darkness, and in the deepe.

Thine indignation lieth vpon me, and thou hast vexed mee with all thy waues. Selah.

Thou hast put away mine acquaintance farre from me, and made mee to be abhorred of them: I am shut vp, and cannot get forth.

Mine eye is sorrowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

Wilt thou shewe a miracle to the dead? or shall the dead rise and praye thee? Selah.

Shall thy louing kindnesse bee declared in the grave? or thy faithfullnesse in destruction?

Shall thy wondrous works be knowne in the darke? and thy righteousness in the land of obliuion?

But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.

Lord, why doest thou reiect my soule, and hiddest thy face from me?

I am afflicted, and at the point of death: from my youth I suffer thy terrors,

providence, whereby he partly punisheth and partly tryeth his, g I he none end of my sorrowes. h Mine eyes and face declare my sorrowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers then to cal-

ly will they be dead, and then raise them vp againe. k That is, in the graue, where only the body lieth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euery moment.

doubting of my life.

Thine indignations goe ouer me, and thy feare hath cut me off.

They came round about me daily like water, and compassed me together.

Byloners and friends haue thou put away from me, and mine acquaintance hid themselves.

† Elr. were in darkness.

PSAL. LXXXIX.

With many wordes doeth the Prophet praise the goodness of God, 23 for his Testament and covenant that he had made betwene him and his elect by Iesus Christ the sonne of David, 38 Then doeth hee complain of the great ruine & desolation of the kingdome of David, so that to the outward appearance the promise was broken, 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the stoutnes of mans life, and confirming himselfe by Gods promises.

A Psalm to give instruction, of Ethan the Ezrahite.

Will sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

For I haue said, Thy mercy shall be set vp for euer: thy truth shall thou establish in the very heauens.

I haue made a covenant with my chosen: I haue sworne to David my seruant,

Thy seed will I establish for euer, and set vp thy throne from generation to generation. Selah.

O Lord, euen the heauens shall praise thy wondrous works: yea, thy truth in the Congregation of the Saints.

For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

God is very terrible in the assembly of the Saints, and to be reuerenced aboue all that are about him.

O Lord God of hosts, who is like vnto thee, which are a mighty Lord, and thy truth is about thee?

Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

Thou hast created the North and the South: ^k Tabor and Hermon shall reioyce in thy Name.

Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

Righteousnes and equitie are thy sta-

a Though the horrible confusion of things might cause thee to despise of Gods fauour, yet the manifold ex-

amples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As hee that surely beleued in heare:

c As thine inuifible heauen is not subiect to any alteration and change: so shall the truth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall praise thy power and faithfulness in deliuering thy Church.

f That is, in the heauens.

g Meaning, the infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee esteeme deliuer it, when the dangers bee great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.

l For here-by he iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protectour vnto his.

The truth of Gods promise.

Psalms.

The ruine of Davids kingdom.

m Feeling in their conscience that God is their Father.

n They shall be preferred by thy lachery providence.

o In shart they are preferred, and continue, they ought to give the praise and glory onely to thee.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that David was thy chosen one.

r Whom I have both chosen and given him strength to execute his office, as verse 11.

s Though there shall be evermore enemies against Gods kingdom, yet he promises to overcome them.

t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enjoy the land round about.

y His excellent dignitie shall appeare herein that he shall be named the Son of God, & the first borne, wherein he is a figure of Christ.

z Though for the finnes of the people the estate of this kingdom decayed, yet God referred still a roote till he had accomplished this promise in Christ. 1. Sam. 7. 14.

a Though the faithfull answered not in all points to their profession, yet God will not break his covenant with them.

b For God in promising hath respect to his mercy, and not to mans power in performing.

c As long as the sunne and moone endure they shall be witness to me of this promise. d Because of the horrible confusion of things, the prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

blissment of thy throne: mercy and truth go before thy face.

15 Blessed is the people that can enjoy thee: they shall walk in the light of thy countenance. **Psalm.**

16 They shall restore continually in thy name: and in thy righteousness shall they exalt themselves.

17 For thou art y^e glory of thy strength, and by thy favour our homes shall be exalted.

18 For our shield apperaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision unto thine holy one, and saidst, I have layd help upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oyle have I anointed him.

21 Therefore mine hand shall be established with him: and mine arme shall strengthen him.

22 The enemy shall not oppress him, neither shall the wicked hurt him.

23 But I will destroy them foes before his face, and plague them that hate him.

24 By truth also and my mercy shall be with him, and in my name shall his home be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 Yet shall cry unto me, Thou art my Father, my God, and the rock of my salvation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heauen.

30 But if his children forsake my law, and walke not in my judgements:

31 If they breake my statutes, and keepe not my commandments:

32 Then will I visite their transgression with the rod, & their iniquitie with strokes.

33 Yet my loving kindness will I not take from him, neither will I forsake my truth.

34 My covenant will I not breake, nor alter the thing that is gone out of my lips.

35 I have sware once by my holinesse, that I will not faile David, saying,

36 His seed shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for evermore as the moone, and as a faithful witness in the heauen. **Selah.**

38 But thou hast rejected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broken the covenant of

thy servant, and profaned his crown, calling it on the ground.

40 Thou hast broken down all his walls: thou hast laid his fortresses in ruine.

41 All that goe by the way, spoile him: he is as robbers unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his aduersaries to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame. **Selah.**

46 O Lord, how long wilt thou hide thy face, for ever shall thy wrath burne like fire?

47 Remember: of what time I am: therefore shewest thou create in baine all the children of men?

48 What man trusteth, and shall not see death? shall hee deliver his soule from the hand of the graue? **Selah.**

49 Lord, where are thy former mercies, which thou wast wont to do unto David in thy truth?

50 Remember, O Lord, the rebuke of thy servants, which I beare in my bosome of all the mightie people.

51 For thine enemies have reproched thee, O Lord, because they have reproched thy footsteps of thine anointed.

52 Blessed be the Lord for evermore. So be it, even so be it.

present thee, i Hee meaneth, that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their injuries in his bosome. k So hee calleth them that persecute the Church, l They laugh at vs, which patiently waite for the coming of thy Christ.

PSAL. XC.

1 Moses in his prayer sitteth before vs the eternall favour of God toward him, 3 who are neither admonished by the benediction of their life, 7 nor by his plagues so be thankful, 12 therefore Moses prayeth God to turne their hearts, & continue his mercies toward them and their posteritie for ever.

A prayer of Moses the man of God.

1 Lord, thou hast bin our habitation from generation to generation.

2 Before the mountains were made, and before thou hadst formed the earth, and the world, even from everlasting to everlasting thou art our God.

3 Thou turnest all man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast overflowed them: they are as a sleepe: in the morning they are groweth like the grass:

menting the frailtie and shortnes of mans life, moutheth God to saye. e Though man thinke his life long, which is indeed most short, yea though it were a thousand yeeres, yet in Gods sight it is nothing, and as the watch that lasteth but three houres, f Thou hast kept them away suddenly as with a flood,

e By this hee meaneth the horrible disposition and renting of the kingdom, which was under Jeroboams: or by the spirit of prophesie, when hee speaketh of that great miserie, which came soone afterward to passe at the captivitie of Babylon, f Hee sheweth that the kingdom fell before it came to perfection, or was ripe, g The Prophet in joining pray with his com-

panion, sheweth that his faith was in Gods faith.

h Seeing many lives are short, and thou hast created man to below thy beneficia.

on him, except thou helpe, death will

preuent thee, i Hee meaneth, that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their injuries in his bosome. k So hee calleth them that persecute the Church, l They laugh at vs, which patiently waite for the coming of thy Christ.

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Thou callest
v by thy rods
to consider the
shortness of our
life, and for our
sins thou abridgest
our
days.

h Our dayes are
not onely short,
but miserable,
forasmuch as
our finnes daily
prouoke thy
wrath.

i Meaning, accord-
ing to the
common state
of life.

k If mans life
be the breuitie
be miserable,
much more if
thy wrath lie vp-
on it, as they
which feare thee
only know.

l Which is by
considering the
shortness of our
life, & by medi-
tating the hea-
uening ioyes.

m Meaning, wilt
thou be angry?

n Or take comfort
in thy seruants. n
Euen thy mercy,
which is thy
chiefest worke,
o As Gods prom-
ise as well to their
posteritie, as to
them, q For ex-
cept thou guide vs
with thine holy
Spirit, our
concupiscences
can haue no good
successe.

6 In the morning it flourisheth & groweth, but in the evening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue spent our yeres as a thought.

10 The time of our life is threescore yeres and tenne, and if they be of strength, fourscore yeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wee flie away.

11 Who knoweth the power of thy wrath: for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto wisdom.

13 Returne, O Lord, how long? and be pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall wee reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeres that wee haue bene cruel.

16 Let thy worke bee scene toward thy seruants, and thy glory vpon their children.

17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

PSAL. XCI.

1 Here is described in what assurances hee liueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 Appro-
mise of God to those that loue him, know him, and trust
in him, to deliuer them, and giue them immortal glory.

Who to dwell in the secret of the most High, shall abide in the shadow of the Almighty.

2 I will say vnto the Lord, O mine hope, and my fortress: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his trust shall be thy shield and buckler.

5 Thou shalt not bee afraid of the feare of the night, nor of the arrowe that flieth by day.

6 Nor of the pestilence that walketh in

the darkenes: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou bure not thy foot against a stone.

13 Thou shalt walke vpon the Lyon and aspre: the young Lyon and the dragon shalt thou tread vnder feet.

14 Because he hath loued mee, therefore will I deliuer him: I will exalt him because he hath known my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satisfie him, and shew him my saluation.

but overcome it whether it be secret or open. i To assure the
faithfull of Gods protection, hee bringe him God to confirme the
same. k For hee is contented with that life, that God giueth for
death the shortness of this life is recompensed with immortality.

PSAL. XCII.

1 This Psalm was made to bee sung on the Sab-
bath, to stirre up the people to acknowledge God, and to
praise him in his worke: the Prophet reioyceth therein.
6 But the wicked is not able to consider, that the
godly, when he is most flourishing, shall most speedily per-
ish. 12 In the end is described the felicity of the iust,
planted in the house of God to praise the Lord.

A Psalm or song for the Sabbath day. a Which tea-
cheth that the vse of the Sab-
bath standeth in
praising God, and not onely
in ceasing from
worke.

1 To declare thy louing kindeuill in the morning, and thy truth in the night.

2 Upon an instrument of reine liuinges, and vpon the viol, with the long vpon the harpe.

3 For thou, Lord, hast made mee glad by thy workes, and I will reioyce in the works of thine hands.

4 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

5 An vnwise man knoweth it not, and a foolc doth not vnderstand this.

6 When the wicked grow as the grasse, and all the workers of wickednesse doe flourish: that thy shall be destroyed for euer.

7 But thou, O Lord, art most High for euermore.

8 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

day: to wit, to meditate Gods workes. e That is, the wicked con-
sider not Gods workes, nor his iudgements against them, and there-
fore most iustly perish. f Thy iudgements are most constant a-
gainst the wicked, and passe our reach,

f The godly shall
haue some experi-
ence of Gods
iudgements a-
gainst wicked
enim in this life,
but fully they
shall see it at that
day, when all
things shall be
reuiued.

g God hath not
appointed euery
man one Angel,
but many to be
ministers of his
providence to
keepe him and de-
fend them in
their vocation,
which is the way
to walke in
without temp-
ing God.

h Thou shalt not
only be preserved
from all euill,
i To assure the

faithfull of Gods protection, hee bringe him God to confirme the
same. k For hee is contented with that life, that God giueth for
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The righteous flourish.

Psalmes.

Gods louing correction.

g Thou wilt strengthen them with all power, and bleſſe them with all ſollicitie. h Though the faithfull ſeeme to wither and be cut down by the wicked: yet they ſhall grow again and flouriſh in the Church of Gods aſſ cedars doe in mount Lebanon. i The children of God ſhall have a power aboue nature, and their age ſhall bring forth moſt fruitfull ſeeds.

10 But thou ſhalt exalt mine home, like the Cinquefoyle, and I ſhall bee anoynted with ſweet oyle.

11 Mine eye alſo ſhall ſee my deſire againſt mine enemies: and mine eares ſhall heare my with againſt the wicked, that riſe up againſt mee.

12 The righteous ſhall flourish like a palme tree, and ſhall growe like a Cedar in Lebanon.

13 Such as bee planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in their age: they ſhall be fat and flouriſhing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

16 They ſhall ſtill bring forth fruit in their age: they ſhall be fat and flouriſhing.

PSAL XCIII.

1 Hee preſerues the power of God in the creation of the world, and beateſt downe all people which liſt themſelves up againſt his Maieſty. 2 And promiſeth to conſider his promiſes.

The Lord reigneth, and is clothed with maiesty: the Lord is clothed and girded with power: the world alſo ſhall bee eſtabliſhed, that it cannot be moued.

2 The throne is eſtabliſhed of old: thou art from eueralſting.

3 The floods haue liſted up. O Lord: the floods haue liſted by their voyce: the floods liſt by their waues.

4 The waues of the ſea are marvellous through the noyſe of many waters, yet the Lord on high is more mighty.

5 Thy reſtitutions are very ſure: holines becommeth thyne houſe, O Lord, for ever.

6 Beſides Gods power and wiſedome in creating, and governing, his great mercy alſo appeareth in that hee hath given his people his word and covenant.

PSAL XCIII.

1 Hee prayeth vnto God againſt the violence and arrogancie of tyrants. 2 Warning them of Gods iudgements. 3 Then doeth hee comfort the afflicted by the good ſiſſe of their afflictions, as he ſitts in himſelfe, and god liſſe in others, and by the ruine of the wicked. 4 Whom the Lord will deſtroy.

O Lord God: the auenger. O God, the auenger, ſhew thy ſelfe clearly.

2 Exalt thy ſelfe, O Judge of the world, and tender a reward to the wound.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 They hate and ſpake ſcurrily: all the workers of iniquitie haunt themſelves.

5 They ſmoke downe thy people, O Lord, and trouble thyne heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſſe.

7 Per they ſay, The Lord ſhall not ſee: neither will the God of Iſaack regard it.

8 And ſtand ye buſſie among the people: and ye fooles, when will ye be wiſe?

a Whole office it is to take vengeance on the wicked. b Shew by effect that thou art iudge of the world to puniſh the wicked. c That is, bragge of their cruelty and oppreſſion: or, eſtimate theſelves aboue all others. d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if wee ſee it ſo now, and therefore we muſt call to God to take our cauſe in hand. e Hee ſheweth that they are deperate in malice, for as much as they feared not God, but gaue themſelves wholly to doe wickedly.

9 He that planted the eare, ſhall hee not heare? or he that formed the eye, ſhall hee not ſee?

10 Hee that chaſtiſeth the nations, ſhall hee not correct? hee that teacheth man knowledge, ſhall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanities.

12 Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt him in thy Law.

13 That thou mayeſt giue him reſt from the dayes of euill, whileſt the pit is digged for the wicked.

14 Surely the Lord will not ſaſſe his people, neither will hee forſake his inheritance.

15 For iudgement ſhall returne to iuſtice, and all the bright in heart ſhall follow after it.

16 Altho will riſe up with mee againſt the wicked, or who will take my part againſt the workers of iniquitie?

17 If the Lord had not holpen mee, my ſoule had almoſt dwelt in ſilence.

18 When I ſay, My foot ſliddeth, thy mercy, O Lord, ſhew me.

19 In the multitude of my thoughts in mine heart, thy conſolations haue reſcued my ſoule.

20 Hath thee the throne of iniquitie fellowſhip with thee, which forgett wong for a law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And hee will recompence them their wickednes, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

24 Hee ſheweth that it is impoſſible but God ſhould heare, ſee and vnderſtand their wickednes, g If God puniſh whole nations for their finnes, it is moere folly for any one man, or elſe a fewe to thinke that God will ſpare them. h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked. i God will reſtore the ſtate and government of the righteous to their right vie, and then the godly ſhall follow him cheerfully. k Hee complemeth them of them, which would not helpe him to reſiſt the enemies: yet was affured that Gods helpe would not fail. l When I thought thee

was no way but death. m In my trouble and diſtreſſe I ſeeked thee for preſent helpe. n Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God. o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL XCV.

1 An earnest exhortation to prayſe God, 2 for the government of the world, and the election of his Church. 3 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: 4 For the which they might not enter into the Land of promiſe.

Come, let vs reioyce vnto the Lord: let vs ſing aloud vnto the rocke of our ſalvation.

2 Let vs come beſore his face with praile: let vs ſing loud vnto him with Pſalmes.

3 For the Lord is a great God, and a great king aboue all gods.

4 In whole hand are the deepe places of the earth, and the heights of the mountaynes are his.

5 To whom the ſea belongeth: for hee made it: and his hands formed the drye land.

6 Come, let vs worſhip and fall downe,

thing in his ſight: much leſſe the idoles, which mens brains inuenter. c All things are gouerned by his providence. d By theſe three words he ſignifieth one thing, meaning, that they muſt wholly giue themſelves to ſerue God.

f He ſheweth that it is impoſſible but God ſhould heare, ſee and vnderſtand their wickednes, g If God puniſh whole nations for their finnes, it is moere folly for any one man, or elſe a fewe to thinke that God will ſpare them. h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked. i God will reſtore the ſtate and government of the righteous to their right vie, and then the godly ſhall follow him cheerfully. k Hee complemeth them of them, which would not helpe him to reſiſt the enemies: yet was affured that Gods helpe would not fail. l When I thought thee

a That is, the
flocke whom he
gouerneth with
his owne hand.
b He sheweth
wherein they are
Gods flocke: that
is, if they beare
his voyce.
c By the contem-
ning of Gods
word.

¶ Or, in first,

whereof the place was so called. ¶ Or, translation, reade Exodus, 17. 9. Exodus, 17. 3. num. 14. 23. g They were without iudgement and reason.
h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercies. And this specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayse his name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are before him: power and beauty are in his Sanctuary.

7 Give vnto the Lord, yee families of the people: give vnto the Lord glory and power.

8 Give vnto the Lord the glory of his name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roar, and all that therein is.

12 Let the field be full, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 dreadfull to the rebels and idolaters, 8 and in fall to the iust, whom he exhorteth to innocencie, 13 to reioycing and thanksgiving.

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce,

8 Garden not your heart, as in Shibath, and as in the day of Shibath in the wilderness.

9 Where your fathers tempted me, though they had seen my works.

10 For ye have hated my word, and have despised my voice: they are a people that erre in heart, for they have not known my wayes.

11 Therefore I sweare in my wrath, saying, Surely they shall not enter into my rest.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Clouds and darkness are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne up his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him! all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For then Lord art most high above all the earth: thou art much exalted above all gods.

10 Ye that loue the Lord, hate enill: he persecuted the soules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is shewn for the righteous, and joy for the upright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance,

which is esteemed in the world, fall down before him, g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour, h He requirith two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is lowen and laide vp in store for them, k Be mindfull of his benefites, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

C Psalm.

Sing vnto the Lord a new song: for hee hath done marvellous things: his right hand, and his holy arme haue gotten him the victorie.

2 The Lord declared his saluation: his righteousness hath hee crucified in the sight of the nations.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth haue seen the saluation of our God.

4 All the earth, sing ye to him vnto the Lord: create an end reioyce, and sing praises.

5 Sing praise to the Lord upon the harpe, euen vpon the harpe with a singing voyce.

6 With shalme and sound of trumpets sing to him before the Lord the King.

7 Let the sea roar, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for hee is come to iudge the earth: with righteousness shall he iudge the world, and the people with equity.

instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL.

a He sheweth that where God reigned, there is all felicitie and spirituall ioy.

b For the Gospel shall not be only preached in Iudea, but throw all yles and countries.

c He is thus described to keepe his enemies in feare which commonly commens Gods power.

d This fear bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that

a That is, some long newly made in token of their wonderful deliuerance by Christ.

b Ps. 59. 16.

c He preloereth his Church miraculously.

d For the deliuerance of his Church.

e God was made by none other means to gather his church of the Iewes and Gentiles, but because he would performe his promise.

f By this repetition and earnest exhortation to giue praises with

PSAL. XCIX.

1 *Hee commendeth the power, equity and excellency of the kingdom of God by Christ over the Jewes and Gentiles, 5 and promoueth them to magnifie the same, and to serve the Lord, 6 Following the example of his ancient fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their prayer.*

The Lord reigneth, let the people tremble: he is lifted between the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and hee is high above all the people.

3 They shall praise thy great and fearefull Name (for it is holy.)

4 And the kings power that loneth indigmet: for thou hast prepared equity: thou hast executed iudgement and iustice in Iacob.

5 Exalt the Lord our God, and fall down before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 When spake unto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou hearest them, O Lord our God: thou wait a favourable God unto them, though thou dost take vengeance for their inuentions.

9 Exalt the Lord our God, and fall down before his holy Mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
Exod. 35. 22.
b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.
c That is, before his Temple or Ark, where he promised to beate when they worshipped him, as now he promisseth his spiritual presence, wheresoeuer his Church is assembled.
d Under these three he comprehendeth the whole people of Israel, with who God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 *He exhorteth all to serve the Lord, 3 who hath chosen vs, and preserved vs: 4 and to enter into his assemblies to praise his Name.*

Sing ye loud unto the Lord, all the earth.

2 Serve the Lord with gladnes: come before him with ioyfulness.

3 Know ye that the Lord is God: he hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercie is euertlasting, and his truth is from generation to generation.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great that they shall haue wonderful occasion to praise his mercie and reioyce.
b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that meanes which he hath appointed. d He declareth that we ought neuer to be weary in praying him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 *David describeth what gouernment he will obserue in his house and kingdom. 5 He will punish and correcty rooting forth the wicked, 6 and cherishing the godly persons.*

I will sing mercie and iudgement: unto thee, O Lord, will I sing.

a David considereth what manner of king he would be when God should place him in the throne, promising openly, that he would be merciful and iust.

2 I will doe wisely in the perfect way till thou comest to mee: I will walke in the brightness of mine heart in the midst of mine house.

3 I will let no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none vntill.

5 When that truly standereth his neighbour, will I destroy: him that hath a proude looke and his heart, I cannot suffer.

6 Mine eyes shall be vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 Sometimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the citie of the Lord.

9 I will declare that he will punish all, e He sheweth what is the true vice of the wicked, and to maintain the good.

10 Magistrates must immediately punish vice, lest it grow to further incontinence: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

11 I will declare that he will punish all, e He sheweth what is the true vice of the wicked, and to maintain the good.

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37 I will declare that he will punish all, e He sheweth what is the true vice of the wicked, and to maintain the good.

38 Magistrates must immediately punish vice, lest it grow to further incontinence: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I give myselfe to wisdom and vprightnes being a priuate man.
c He sheweth that magistrates doe not their duties, except they be enemies to all vice.
d in promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all. e He sheweth what is the true vice of the wicked, and to maintain the good. f Magistrates must immediately punish vice, lest it grow to further incontinence: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

a Whereby is signified, that albe it we be in neuer so great miserie, yet there is yet place left for prayer.
b He declareth that in our prayer we must liuely feele that which we desire, & steadfastly beseech to obtaine.
c These excellent kinds of speech shew how much affliction of the Church ought to wound the hearts of the godly, d My sorrowes were so great that I passed not for mine ordinary foode.
e Euer mourning and solitary casting out tearefull cries.
f I haue conspired to take my recreation. h He sheweth that the afflictions did not only thus move him, but chiefly the feeling of Gods displeasure. i Howsoever we be fraile: yet thy promise is sure, and the remembrance thereof shall comfort vs for euer.

g I haue not risen out of my mourning to take my recreation. h He sheweth that the afflictions did not only thus move him, but chiefly the feeling of Gods displeasure. i Howsoever we be fraile: yet thy promise is sure, and the remembrance thereof shall comfort vs for euer.

correct,

h That is, the
fourth yeeres,
which by the
Prophet Ieremie
thus diddest ap-
point. ler. 29. 12.
I The more that
the Church is in
misery and defo-
lation, the more
ought the faith-
full to loue and
praise it.
m That is, when
he shall haue dra-
wen his Church
out of the dark-
nesse of death.
n The deliue-
rance of the
Churchs a most
excellent bene-
fit, and therefore
he compareth it
to a new creati-
on: for in their
banishment the
body of the
Church seemed
to haue bene
dead, which by
deliurance was
as it were crea-
ted anew.
o Who now in
their banishment
could looke for
nothing but
death.
p He sheweth
that Gods Name
is neuer more

payed then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the Kingdom of Christ.
q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes. r If hea-
uen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. s Seeing thou hast
cholenthy Church out of the world and ioyned it to thee, it cannot
but continue for euer for thou art euersubsting.

P S A L. CIII.

1 He prometheth all to praise the Lord, which hath
pardoned his sinnes, deliuered him from destruction, and
given him sufficient of all good things. 10 Then he ad-
dresseth the tender mercies of God, which he sheweth like a
most tender father toward his children. 14 The frailty
of man: life. 30 An exhortation to man and Angels
to praise the Lord.

A Psalm of David.

M P soule, praise thou the Lord, and all
that is within mee, praise his holy Name
2 My soule, praise thou the Lord, and for-
get not all his benefits.

3 Which forgiveth all thine iniquities,
and healeth all thine infirmities.

a He wakeneth
his desire to
praise God,
showing that
both vnder rha-
domy and afflic-
tions mind and
heart,
we too little to set forth his praise. b This is the beginning and
chiefest of all benefits: remission of sinne.

ner, and thy remembrance from generation
to generation.

13 Thou wilt arise, and haue mercy vpon
Zion: for the time to haue mercy thereon, for
the appointed time is come.

14 For thy seruants delight in the stones
thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the name
of the Lord, and all the kings of the earth
thy glory.

16 When the Lord shall build vp Zion:
and shall appeare in his glory.

17 And shall turne vnto the prayer of the
desolate, and not despise their prayer:

18 This shall bee written for the genera-
tion to come: and the people which shall bee
created, shall praise the Lord.

19 For hee hath looked downe from the
height of his Sanctuary: out of the heauen
did the Lord beholde the earth:

20 That hee might heare the moaning
of the prisoner, and deliuer the children of
death:

21 That they may declare the Name of
the Lord in Zion, & his praise in Ierusalem.

22 When the people shall be gathered to-
gether, and the Kingdoms to serue the Lord.

23 Hee abated my strength in the way, &
shortened my dayes.

24 And I sayd, O my God, take mee not
away in the mids of my dayes: thy yeeres en-
dure from generation to generation.

25 Thou hast for sometime laid the founda-
tion of the earth, and the heauens are the
workes of thyne hands.

26 They shall perish, but thou shalt en-
dure: turn they all shall worke vnder as doeth a
garment: as a vesture shalt thou change them
and they shall be changed.

27 But thou art the same, and thy yeeres
shall not faile.

28 The children of thy seruants shall
continue, and their seede shall stand fast in
thy sight.

4 Which redeemeth thy life from the
grave, and crowneeth thee with mercie and
compassions.

5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the
eagles.

6 The Lord executeth righteousness and
indgement to all that are oppressed.

7 He made his wayes known vnto Mo-
ses, & his workes vnto the children of Israel.

8 The Lord is full of compassion and
mercie, slow to anger and of great kindnes.

9 He will not alwaye chide, neither keep
his anger for euer.

10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.

11 For as high as the heauen is above the
earth, so great is his mercie toward them
that feare him.

12 As farre as the East is from the
West: so farre hath he remooued our sinnes
from vs.

13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.

14 For he knoweth whereof we be made:
he remembereth that we are but dust.

15 The dayes of man are as grasse: as
a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is
gone, and the place thereof shall know it no
more.

17 But the louing kindnesse of the Lord
endureth for euer: and curer vpon them that
feare him, and his righteousness vpon chil-
drens children.

18 Vnto them that keepe his commandment
and thinke vpon his commandments to doe
them.

19 The Lord hath prepared his throne in
heauen, and his kingdom ruleth ouer all.

20 Praise the Lord, ye his Angels that
excell in strength, that doe his command-
ment in obeying the voyce of his word.

21 Praise the Lord, all ye his hostes, yee
his seruants that doe his pleasure.

22 Praise the Lord, all ye his workes, in
all places of his dominion: my soule, praise
thou the Lord.

infirmities and miserie. k His iust and faithfull keeping of his
promise. l To whom hee giueth eare to feare him, and to obey
his word. m In that that wee, which naturally are slow to praise
God, exhort the Angels which willingly doe it, wee stirre vp our
selues to consider our duty and awake out of our sluggishness.

P A L. CIIII.

1 An excellent Psalm to praise God for the crea-
tion of the world, and the gouernment of the same by
his marvellous providence, 35 wherein the Prophet
prayeth against the wicked, who are occasions that God
demonstrateth his blessings.

M P soule, praise thou the Lord: O Lord
my God, thou art exceeding great: thou
art clothed with glory and honour.

2 Which covereth himselfe with light as
with a garment, and spreadeth the heauens
like a curtaine.

as much as all the order of nature, with the proprietie and placing
of the elements, are most lively mirrors to see his maiestie in,

c For before
that wee haue
remission of our
sinnes, we are as
dead men in the
grave.

d As the eagle
when he beake
ouer growth,
lucketh blood,
and so he renew
in strength, euen
so God miracu-
lously giueth
strength to his
Church aboue
all mans expec-
tation.

e Asto his
chiefest minister,
and next to his
people,
f He sheweth
first his seuer
iudgement, but
to soone as the
sinners is hum-
bled he receiueth
him to mercy.

g We haue pro-
ved by continu-
all experience,
that his mercie
hath euer pre-
uailed against
our offences.

h As great as
the world is, so
full is it of signes
of Gods mercies
toward his faith-
full, when he
hath remoued
their sinnes.

i He declareth
that man hath
nothing in him-
selfe to moue
God to mercie
but onely the
confession of his

infirmities and miserie. k His iust and faithfull keeping of his
promise. l To whom hee giueth eare to feare him, and to obey
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h As great as
the world is, so
full is it of signes
of Gods mercies
toward his faith-
full, when he
hath remoued
their sinnes.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the seas to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should bee destroyed.

e If God provide for the very beasts, much more will he extend his provident care to man.

f There is no part of the world so barren, where most evident signes of Gods blessings appeare not.

g From y clouds. h He describeth Gods provident care ouer man, who doeth not onely provide necessary things for him, as herbe and other meate: but also things to reioice, and comfort him, as wine and oyle, or ointments.

i Or, dost, goes, and such like.

k As to separate the night from the day, and to note dayes, moones and yeeres.

l That is, by his course either far or neere, in noeth summer, winter & other seasons.

m That is, they onely finde meate according to Gods providence, who careth euen for the brute beastes.

n Hee conuileth that no tongue is able to expresse Gods workes, nor minde to comprehend the n.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the wind.

4 Which maketh the spirits his messengers, and a flaming fire his rainniers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coveredst it with the deepe, as with a garment: the waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haire away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betweene the mountaines.

11 They shall giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the fowles of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of man, that hee may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, & oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which be hath planted.

17 That the birds may make their nests there: the storkes dwell in the firre trees:

18 The high mountaines: are for the goats, the rocks are a refuge for the conies.

19 He appointed the moone for certaine seasons: the Sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe forth.

21 The tyons roare after their pray, and seeke their meat at God.

22 When the Sunne riseth, they retire, and couch in the denes.

23 Then goeth man forth to his worke, and to his labour vntill the evening.

24 O Lord, how manifold are thy workes, in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wilde: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that Leviathan, whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest giue them food in due season.

28 Thou givest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou withdraw thy face: they are troubled: if thou take away their breath, they die, and returne to their dust:

30 Again, if thou command forth thy Spirit, they are created, and thou renewest the face of the earth.

31 Glorifie to the Lord for ever: let the Lord reioice in his workes.

32 Hee looketh on the earth, and it trembleth: hee toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will praise my God while I liue.

34 Let my wordes be acceptable vnto him: I will reioice in the Lord.

35 Let the sinners bee consumed out of the earth, and the wicked till there bee no more. O my soule, praise thou the Lord, praise ye the Lord.

burneth the mountaines. f Who infect the world, and so cause God that he cannot reioice in his workes.

PSAL. CV.

1 Hee praiseth the singular grace of God, who hath of all the people of the world chosen a pious people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

2 Praise the Lord, and call vpon his name: declare his workes among the people.

3 Sing vnto him, sing praise vnto him: and talke of all his wondrous workes.

4 Reioice in his holy name: let the heart of them that seeke the Lord, reioice.

5 Seek the Lord and his strength: seek his face continually.

6 Remember his marvellous workes, that hee hath done: his wonders and the iudgements of his mouth.

7 Hee led of Abraham his seruant, yee children of Jacob, which are his elect.

8 He is the Lord our God: his iudgements are thorough all the earth.

9 Hee hath alway remembered his covenant and promise, that he made to a thousand generations.

10 Euen that which he made with Abraham, and hee saith vnto Izhak:

11 And since hath confirmed it to Iacob for a law, and to Israel for an everlasting covenant.

12 Saying, I vnto thee will I giue the land of Canaan: the lot of your inheritance.

13 Which they were fewe in number, yea, very few and strangers in the land,

14 And walked about from nation to another people, from one kingdome to another people.

15 Yet suffered hee no man to doe them wrong, but rejoyced: Kings for their sakes, saying,

16 Touch not mine Anointed, and doe

which God made Abraham to bee his God and the God of his seed after him: hee renewed and repeated it againe to his seed after him.

f Hee sheweth that they should not enioy the land of Canaan by any other meane, but by reason of his covenant made with their Fathers.

g That is, the King of Egypt and the King of Canaan.

h Those whom I haue sanctified to be my people.

p As by the presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receive all things of our Creator.

r Gods mercies full face giueth strength to the earth, but his severe countenance

burneth the mountaines.

f Who infect the world, and so cause God that he cannot reioice in his workes.

burneth the mountaines.

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1 Morning, the
old Fishers, to
whom God
showed himselfe
plainly, and who
were letters forth
of his word.

2 Hither by send-
ing Exercise, or
by taking away
the strength and
nourishment
thereof.

3 So long he suf-
fered our sicke-
ness, as God had ap-
pointed, and till
he had tried suf-
ficiently his pa-
tience.

4 That the very
Princes of this
country should
be as Joseph his
commandment

and learne wise-
dome at him.

5 So it is in God
either to moue
the hearts of the
wicked to loue
ere he hate Gods
children.

6 Meaning, Mo-
ses and Aaron,
Exod. 7. 30.

7 And 6.

8 So that this
waine came
not by fortune,

but as God had
appointed and
his Prophet Mo-
ses spake.

9 It was strange
to see raine in E-
gypt, much more
it was fearfull
to see hails.

10 He sheweth
that all creatures
are armed against
man, when
God is his ene-
my, as at his
commandment
the grasshoppers
destroyed the
land.

11 Exod. 12. 39.

12 When their
enemies felt
Gods plagues,
his children by
his providence
were exempted
from them.

13 For Gods
plagues caused them rather to depart with the
Israelites then with
their liues. u Not for necessitie, but for satisfying of their lust.

14 Which he confirmeth to the posteritie, in whom after a sort the
dead liues and enjoy the promises.

my 1 Prophets no harme.

16 Moreover, he called a famine upon the
land, and utterly brake the 2 staffe of bread.

17 but he sent a man before them: Joseph
was sold for a slave.

18 They held his feete in the stocks, and
he was sold in yrons,

19 Untill his appointed time came, and
the counsell of the Lord had tried him.

20 He King sent and looked him: even
the ruler of the people desired him.

21 He made him Lord of his house, and
ruler of all his substance,

22 That hee should binde his = Princes
vnto his will, and reach his Ancients wise-
dome.

23 Then Israel came to Egypt, and Ja-
cob was a stranger in the land of Ham.

24 And he increased his people exceeding-
ly, and made them stronger then their op-
pressours.

25 = Hee turned their heart to hate his
people, and to deale craftily with his ser-
vants.

26 Then sent hee Moses his servant, and
Aaron whom he had chosen.

27 They shewed among them the mes-
sage of his signes, and wonders in the land
of Ham.

28 He sent darkenesse and made it darker:
and they were not = disobedient vnto his
commandment.

29 = Hee turned their waters into blood,
and slew their fish.

30 = Their land brought forth frogs, even
in their Kings chambers.

31 = Hee = spake, and there came swarms
of flies, and lice in all their quarters.

32 = Hee gaue them = hails for raine, and
flames of fire in their land.

33 = Hee smote their vines also and their
figtrees, and brake downe the trees in their
coasts.

34 = He spake, and the grasshoppers came,
and caterpillers innumerable,

35 And did eate vp all the grasse in their
land, and denourid the fruite of their
ground.

36 = Hee smote also all the first borne in
their land, even the beginning of all their
strength.

37 = Hee brought them forth also with sil-
uer and gold, and there was none = feeble a-
mong their tribes.

38 Egypt was = glad at their departing
for the feare of them had fallen vpon them.

39 He dyed a cloud to be a couering, and
fire to giue light in the night.

40 = Hee = alked, and he brought quailles,
and he filled them with the bread of heauen.

41 = Hee opened the rocks, and the waters
flowed out, and ranne in the dry places like
a riuer.

42 For hee remembred his = holy promise
to Abraham his servant.

43 And he brought forth his people with

7 joy, and his chosen with gladnesse.

44 And gaue them the landes of the hea-
then, and they took the labours of the peo-
ple in possession.

45 = That they might = keepe his statutes
and obserue his lawes. Praise ye the Lord.

Church, because they should worship and call
worship.

CHAP. CVI.

1 The people dispersed under Antiochus, doe mag-
nifie the goodness of God among the iust and repentant:
4 desiring to bee brought againe into the land by Gods
mercifull visitation. 8 And after the manifold mar-
uelous God wrought in their deliuerance forth of E-
gypt, and the great ingratitude of the people reha-
sited. 47 They doe pray and desire to be gathered from
among the heathen, to the intent they may praise the
Name of the God of Israel.

2 Praise ye the Lord.

Praise ye the Lord, because he is good,
for his mercie endureth for euer.

2 = Altho can expresse the noble acts of the
Lord, or shew forth all his praise:

3 Blessed are they that = keepe iudgement
and doe righteously all times.

4 Remember me, O Lord, with thy fa-
uour of thy people: visite me with thy salu-
ation,

5 = That I may see the felicity of thy cho-
sen, and reioyce in the joy of thy people, and
glory with thine inheritance.

6 = We haue = sinned with our fathers: we
haue committed iniquity, & done wickedly.

7 Our fathers understood not thy won-
ders in Egypt, neither remembered thy me-
rits, but rebelled at the
sea, even at the red sea.

8 = Remember this, = hee saued them for his
names sake, that he might make his power
to be knowne.

9 And he rebuked the red sea, and it was
dried vp, and he led them in the deepe, as in
the wilderness.

10 And he saued them from the aduer-
saries hands, and deliuered them from the hand
of the enemy.

11 = And their waters covered the op-
pressours, not one of them was left.

12 = Then = belieued thy his wordes, and
sang praise vnto him.

13 = But incontinently they forgate his
workes: they waited not for his = counsell.

14 = But lusted with concupiscence in the
wildernesse, and tempted God in the desert.

15 = Then he gaue them their desire: but
he sent = leanness into their soules.

16 = They envied Moses also in the tents,
and Aaron the holy one of the Lord.

17 Therefore the earth opened and = swal-
lowed up Dathan, and covered the company
of Abiram.

would change the order of nature, rather then his people should not
be deliuered, although they were wicked. Exod. 14. 27. f The
wonderfull workes of God caused them to beleene for a time, and
to praise him. g They would greent his wisdom & providence.

h The abundance that God gaue them, profited not, but made them
pine away, because God curseth. i By the greatness of the punish-
ment, the heinous offence may be considered: for they that rise a-
gainst Gods Ministers, rell against him.

the inestima-
ble goodness of
God appeareth
in this, that he

a The Prophet
exhorteth the
people to praise
God for his be-
nefits past, that
thereby their
minds may be
strengthened a-
gainst all pressing
troubles and de-
spaire.

b He sheweth
that it is not e-
nough to praise
God with mouth
except the whole
heart agree ther-
unto, and all our
life be thereunto
framed.

c Let the good
will that thou
bearest to thy
people, extend
vnto me, that
thereby I may
be received into
the number of
thine.

d By earnest con-
fession, as well of
their owne, as
of their fathers
finnes, they shew
that they had
hope that God
according to his
promise would
pittie them.

e The inestima-
ble goodness of
God appeareth
in this, that he

f The inestima-
ble goodness of
God appeareth
in this, that he

g The inestima-
ble goodness of
God appeareth
in this, that he

h The inestima-
ble goodness of
God appeareth
in this, that he

i The inestima-
ble goodness of
God appeareth
in this, that he

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calices, l If Moses by his intercession had not obtained Gods fauour against their rebellions, m That is Canaan, which was as it were an earnest peny of the heavenly inheritance.

n That is, hee sware, sometime also it meaneth to punish, o Which was the idle of the Moabites, p Sacrifices offered to the dead idoles, q Signifying, that whatsoever man inuenteeth of himselfe to serue God by, is detestable and prouoketh his anger, r When all other neglected Gods glory, he in his zeale killed the adulterers, and prevented Gods wrath.

Numb. 25, 12, f This ad declare his lively faith, and for his faiths sake was accepted.

Numb. 30, 13, psal 95, 8.

t It is notable a Prophet of God escape not punishment, though others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne? u He sheweth how monstrous a thing idolatrie is, which can win vs to things abhorring to nature, whereas Gods word cannot obtaine most small thing. x Then true chastitie is to cleaue wholly and onely vnto God.

18 And the fire was kindled in their assembly: the flame burnt by the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Saviour: which had done great things in Egypt.

22 Clouderous waskes in the land of Ham, and ferefull things by the red Sea.

23 Therefore he minded to destroy them, had not Moses his chosen stood in y breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that pleasant land, and belerued not his word.

25 But murmured in their tents, and bearkend not vnto the soepe of the Lord.

26 Therefore hee lifted by his hand against them, to destroy them in the wilderness.

27 And to destroy their steede among the nations, and to scatter them throughout the countryes.

28 They loyned themselves also vnto Baal peor, and did eate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Iphur was stood by, and executed iudgment, and the plague was stayed.

31 And it was imputed vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes.

33 Because they heerd his Spirit, so that he spake vnaduisedly with his lips.

34 He destroyed the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And serueth their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto deuils,

38 And shed innocent blood, even the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they sapped with their owne workes, and went awaying with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: & they that hated them, were lordes ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their countrie: therefore they were brought downe by their iniquitie.

44 Yet hee saw when they were in affliction, and hee heard their cry.

45 And hee remembered his covenant towards them, and repented according to the multitude of his mercies.

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saues, O Lord our God, and gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

a Gather thy Church which is dispersed, and giue vs confluence vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks.

2 For the mercifull providence of God, governing all things at his good pleasure, 30 sending good and euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Praise the Lord, because he is good: for his mercy endureth for euer.

2 Let them which haue bene redeemed of the Lord, shewe how hee hath deliuered them from the hand of the oppressour.

3 And gathered them out of the landes, from the East and from the West, from the North, and from the South.

4 When they wandered in the desert, and wandered out of the way, and found no citie to dwell in.

5 Both hungerie and thirstie, their soules fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderful workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadow of death, being bound in misery and yron.

11 Because they rebelled against the words of the Lord, and despised the counsell of the most High.

12 When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

commandment: also hereby all are exhorted to defend into themselves, forasmuch as none are punished, but for their finnes. e He sheweth that the cause why God doth punish vs externally, is, because we can be brought vnto him by none other means.

y The Prophet sheweth that neither by menaces nor promises we can come to God except we be altogether newly reformed, & that his mercy ouercouer and hide our malice, z Not that God is changeable in himselfe, but that then hee seemeth to vs to repent when he altereth his punishment, and forgiueth vs.

a This notable sentence was in the beginning vied as the fouer or tenour of the song, which was oftentimes repeated. b As this was true in the leues so is there none of Gods elect, that feelee not his helpe in their necessitie.

|| Or, from this sea, meaning the red sea, which is vnto South parts of the land.

c Hee sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, & all exhorteth them that are deliuered, to be mindfull of so great a benefite.

d Then the true way to obey God, is to follow his expresse

14 He bringeth them out of darkness, and out of the shadow of death, and brake their bands alundre.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

16 For he hath broken the gates of brass, and brast the barres of yron alundre.

17 As for as of reason of their transgression, because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to drinke doore.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 Hee sendeth his word and healeth them, and deliuereth them from their gaules.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his works with reioycing.

23 They that goe downe to the sea in ships, and occupie by great waters,

24 They see the works of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the souerie winde, and it lieth by the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule is meritteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunnings is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted they are glad, and hee bringeth them vnto the haven where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

32 And let them praise him in the Congregation of the people, and praise him in the assembly of the Elders.

33 Hee turneth the floods into a wilderness, and the springes of waters into drynesse.

34 And a fruitful land into barrennesse, for the wickednes of them that dwell therein.

35 Again hee turneth the wilderness into pools of water, and the dry land into water springs.

36 And there hee placeth the hungry, and they build a citie to dwell in.

37 And sowe the sibe, and plant vineyards which bring forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 Again men are diminished, & brought

low by oppression, rull, and sorrow.

40 He pouerish contempt vpon princes, and caueth them to erre in desert places out of the way.

41 Yet hee raiseth by the poore out of miseries, and maketh him families like a flocke of sheepe.

42 Hee righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is like, that he may obserue these things: for they shall vnderstand the louing kindnesse of the Lord.

For their wickednesse and tyrannie hee causeth the people and

u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked & vngodly.

u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked & vngodly.

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PSAL. CVIII.

This Psalm is composed of two other Psalms before, the sixth and seventh. The matter here continued, 1 That David giueth himselfe with heart and voice to praise the Lord, 2 And asseureth himselfe of the promise of God concerning his kingdomes our Israel, and his power of any other nation: 3 Who though he seeme to forsake vs for a time, yet hee alone will in the end cast downe our enemies.

1 A Song or Psalm of David.

God, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake vnto and harpe: I will awake rarely.

3 I will praise thee O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great above the heauens, and thy truth vnto the clouds.

5 Exalt thy selfe, O God, above the heauens, and let thy glory bee vpon all the earth.

6 That thy beloued may bee deliuered: helpe with thy right hand and heare me.

7 God hath spoken in his holines: therefore I will reioyce. I shall asinde & be him, and measure the eailly of Surooth.

8 Shalke thalbe mine, and I shall be his: Ephraim also shall be the strength of mine hand: Iudah is my law-giur.

9 Gad shall be my law-giur: euer Edom shall I cast out my foot vpon Palestina: I will triumph.

10 Who shall leade me into the strong citie: who shall bring me into Edom?

11 I will not shew O God, which haddest forsake u he, and did not goe forth, O God, with our aimes?

12 Ouse vs helpe against trouble: for vaine is the hope of man.

13 Through God we shal doe valiantly: for he shall tread downe our enemies.

14 He shall continue and finish his graces. As hee hath spoken to Samuel concerning mee, so will hee shew himselfe: constant and holy in his promise, so that these nations following shall be subiect vnto mee. Psal. 60. 8.

f From the sixt verse of this Psalm vnto the last, reade the exposition of the 60. Psalm, and liue verse.

PSAL. CIX.

1 David being falsly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 2 And vnder them hee telleth of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God. 27 And desireth so to be deliuered, that his enemies may know the works to bee of God. 30 Then doth hee promise to giue praise vnto God.

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¶ To him that excelleth. A Psalm
of David.

Hidest not thy tongue, O God of my
praise.

2 For the mouth of the wicked, and the
mouth full of deceit are opened upon mee:
they have spoken to mee with a lying
tongue.

3 They compassed mee about also with
word of hatred, and fought against mee
without a cause.

4 For my friendship they were mine ad-
versaries, but I gave my selfe to prayer.

5 And they have rewarded mee evil for
good, and hated for my friendship.

6 For I was true wicked over him, and
let the adversary stand at his right hand.

7 When he shall be judged, let him bee
condemned, and let his prayer bee earned
in sinne.

8 Let his dayes be few, and let another
take his charge.

9 Let his children be fatherlesse, and his
wife a widow.

10 Let his children bee vagabonds, and
begge and sleeke bread, coming out of their
places destroyed.

11 Let the extortioner catch all that hee
saith, and let the stranger spoile his labour.

12 Let there be none to extend mercy un-
to him, neither let there be any to shew mer-
cy upon his fatherlesse children.

13 Let his posteritie be destroyed, and in
the generation following let their name bee
put out.

14 As let the iniquitie of his fathers bee
had in remembrance unto the Lord: and
let not the sinne of his mother bee done a-
way.

15 But let them alway be before the Lord,
that he may cut off their memory from the
earth.

16 Because he remembered not to shew
mercy, but persecuted the afflicted and
poore man, and the sorrowfull hearted, so
say him.

17 As hee loved cursing, so shall it come
unto him, and as hee loved not blessing, so shall
it be farre from him.

18 As hee clothed himselfe with cursing
like a raiment, so shall it come into his
bowels like water, and like oyle into his
bones.

19 Let it be unto him as a garment to co-
uer him, and for a girdle, wherewith hee
shall be alway girded.

20 Let this be the reward of mine aduer-
sarie from the Lord, and of them, that
spake evil against my soule.

21 But thou, O Lord my God, deale
with mee according to thy name: deli-

uer me, (for thy mercy is good.)

22 Because I am poore and needie, and my
mine heart is wounded with mine.

23 I depart like the shadow that decli-
neth, and am shaken off as the greashepper.

24 My knees are weak through fasting,
and my flesh and hart hath lost all firmesse.

25 I became also a rebuke unto them:
they that looked upon mee, shaked their
heads.

26 Helpe me, O Lord my God: so shall my
according to thy mercy.

27 And they shall know, that this is thine
hand, and that thou, Lord, hast done it.

28 Though they pericure, yet thou wilt
bless: they shall arise and bee confounded,
but the servant shall reioyce.

29 Let mine aduersaries be clothed with
shame, and let them cover themselves with
their confusion, as with a cloake.

30 I will give thanks unto the Lord
greatly with my mouth, and praise him a-
mong the multitude.

31 For hee will stand at the right hand of
the poore, to save him from them that would
condemne his soule.

the Congregation, r Hereby he sheweth that he had not to doe
with them that were of little power, but with the iudges and pri-
nces of the world.

PSAL CX.

1 David prophesie of the power and everlasting
kingdom given to Christ, 4 And of his Priest-
hood, which should put an end to the Priesthood of
Levi.

¶ A Psalm of David.

The Lord said unto my Lord, Sit thou
at my right hand, until I make thine
enemies thy footstool.

2 The Lord shall send the rod of thy
power out of Zion: bee thou ruler in the
midst of thine enemies.

3 Thy people shall come willingly at
the time of assembling: thine armie in holie beautie
the power of thy wounds shall bee as the
marking dew.

4 The Lord sweare, and will not repent,
Thou art a Priest for ever after the order of
Melchisedek.

5 The Lord that is at thy right hand, shall
wound Kings in the day of his wrath.

6 He shall be Judge among the heathen:
hee shall fill all with dead bodies, and smite
the head over great countreys.

7 Hee shall drinke of the brooke in the
way: therefore shall hee lift up his head.

be assembled in thy Church, whose increase shall bee abundant and
wonderfull, as the drops of the dew, d As Melchisedek the figure
of Christ was both King and Priest: so the effect cannot bee accom-
plished in any King, save only in Christ. Heb. 7. 26. e No power
shall bee able to resist him, f Under this similitude of a captain,
that is so greedy to destroy his enemies that hee will not cease drinke
by the way, he sheweth how God will destroy his enemies.

PSAL CXI.

1 Hee giueth thanks to the Lord for his miraci-
full works toward his Church, 10 And decla-
reth wherin in him wisdom and right knowledge con-
sisteth.

¶ Psalm.

a Though all the world con-
demne me, yet
thou wilt ap-
prove mine in-
nocence, and
that is a suffi-
cient praise to me.
b To declare
that I had no
other refuge but
thee, in whom
my conscience
was at rest.
c Whether it
were Doeg, or
Saul, or some fa-
miliar friend
that had betray-
ed him, he pray-
eth not of pri-
vate affection,
but moved by
Gods Spirit, that
God would take
vengeance vpon
him.
d As to thee-
leed all things
turne to their
profit: so to the
reprobate, even
those things that
are good, turne
to their dama-
tion.

e This was
chiefly accom-
plished in Iudas,
Acts 1. 30.
f He declareth
that the curse of
God lieth vpon
the extortioners:
who thinking to
enrich their chil-
dren by their
vnlawfull got-
ten goods, are
by Gods iust
iudgement de-
prived of all.
g Thus punisheth
the Lord to
the third and
fourth genera-
tion the wicked-
nesse of the pa-
rents in their
wicked children.

h Hee sheweth that God accustometh to plague them after a
strange sort, that shew themselves cruell toward others. i Thus
giueth the Lord to euery man the thing wherein hee delighteth,
that the reprobate cannot accuse God of wrong, when they are gi-
uen vp to their lust, and reprobate mindes. k For being destitute
of mans helpe, hee fully trusteth in the Lord, that hee would deliuer
him. l As thou art named mercifull, gracious, and long suffering,
so shew thy selfe in effect.

Meaning, that he hath no
flay nor affli-
ction in this
world.
n For hunger
that came of
low, hee was
lean, and his na-
tural mystrae
failed him.
o The more
griuous that
Satan aduiled
him, the more
earnest and in-
stant was he in
prayer.
p They shall
gaine nothing
by cursing me,
q Not only in
confessing a wic-
edly in my selfe,
but also in decli-
ning it before
all.

a The Prophet
declares that
he will praise
God both pri-
vately and open-
ly, and that from
the heart, as he
that consecrate
himself wholly
and only unto
God.

b He sheweth
that Gods works
are a sufficient
cause wherefore
we should praise
him, but chiefly
his benefits to-
wards his church,
c God hath gi-
ving to his people
all that was ne-
cessary for them,
and will doe still
earn for his co-
municants sake:
and in this sense
the Hebrew
word is taken,

Prou. 30. 8 and 31. 15. || Or, pray, and feede. d As God promised
to take the care of his Church: so in effe & doth he declare himselfe
iust and true in the governing of the same. e They only are
wise that feare God, and none haue vnderstanding, but they that
obey his word f To wit, his commandments, as verſe 7.

Praise the Lord.
In the assembly and Congregation of the
saint.

2 The works of the Lord are great, and
ought to be sought out of all them that loue
them.

3 His work is beautifull and glorious,
and his righteousness endureth for ever.

4 He hath made his wonderful works to
be had in remembrance: the Lord is merciful
and full of compassion.

5 Wee haue giuen a position vnto them
that feare him: hee will euer be mindfull of
his covenant.

6 He hath shewed to his people the power
of his works, in giuing vnto them the heri-
tage of the brethren.

7 The works of his hands are truth
and iudgement: all his statutes are true.

8 They are established for euer and euer,
and are done in truth and equitie.

9 He sent redemption vnto his people: he
hath commanded his covenant for euer holy
and fearefull is his name.

10 The beginning of wisdom is the
feare of the Lord: all they that obserue them
haue good vnderstanding: his praise endureth
for euer.

f To wit, his commandments, as verſe 7.

PSAL CXII.

1 He praiseth the felicity of them that feare God,
10 And condemneth the causid state of the contem-
ners of God.

Praise ye the Lord.

Blessed is the man that feareth the Lord,
and delighteth greatly in his command-
ments.

2 His seed shall be mighty upon earth, the
generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house,
and his righteousness endureth for euer.

4 Unto the righteous ariseth light in
darkenes: he is merciful and full of compassion
on and righteous.

5 A good man is merciful and lendeth,
and will measure by a staffe by iudgement.

6 Surely he shall neuer be moued: but the
righteous shall be had in everlasting remem-
brance.

7 We will not be afraid of euill tidings:
for his heart is fixed, and belieueth in the
Lord.

8 His heart is stablished: therefore he will
not feare, until he see his desire vpon his ene-
mies.

9 He hath distributed and giuen to the
poore: his righteousness remaineth for euer:
his home shall be exulted with glory.

10 The wicked shall see it and be an-
gry: he shall gnash with his teeth, and a con-
sumption shall consume him: the wicked shall
perish.

a He meaneth
that euery
seue which is in
the children of
God, wh ch cau-
leth them to de-
light only in the
word of God,
b The godly shall
haue abundance
& contentment,
because their
heart is satisfi-
ed in God only.
c The faithful in
all their aduer-
sities know that
all shall goe well
with them: for
God will be mer-
ciful and iust.
d He sheweth
what is the fruit
of mercy: to lend
freely & not for
gaine, and so to
measure his doings,
y he may be able to help where need requireth,
and not to bestow all on himselfe. e The godly pinch not rigar-
dy, but distribute liberally, as the necessity of the poore requireth,
and as his power is able. f His power and prosperous estate,

gry: he shall gnash with his teeth, and a con-
sumption shall consume him: the wicked shall
perish.

PSAL CXIII.

1 An exhortation to praise the Lord for his pro-
vidences, 7 in that that contrary to the course of na-
ture he worketh in his Church.

Praise ye the Lord.

Praise ye the servants of the Lord, praise
the name of the Lord.

2 Blessed be the name of the Lord, from
henceforth and for euer.

3 The Lords name is praised from the
rising of the sunne, vnto the going downe of
the same.

4 The Lord is high above all nations,
and his glory above the heauens.

5 Who is like vnto the Lord our God,
that hath his dwelling on high?

6 Who abaseth himselfe to behold things
in the brauen and in the earth.

7 Hee raised the meek out of the dust:
and lifted vp the poore out of the dung.

8 That he may set him with the princes,
euen with the princes of his people.

9 He maketh the barren woman to dwel
with a family, and a layfull order of chil-
dren. Praise ye the Lord.

should not earnestly extoll his Name? c By preferring the poore
to high honour, and giuing the barren childre, he sheweth that
God worketh not only in his Church by ordinary meanes, but al-
so by miracles.

PSAL CXIII.

1 How the Israelites were delivered for the Egypt,
and of the wonderful miracles that God wrought at
that time: Which put us in remembrance of Gods
great mercy toward his Church, who when the course
of nature faileth prevaileth his miraculously.

When Israel went out of Egypt, and
the towne of Iacob from the Egyptians people,

2 In Iah was his sanctification, and Is-
rael his dominion.

3 The sea saw it and fled: Jordan was
turned backe.

4 The mountaines leaped like rams,
and the hills as lambs.

5 What ailed thee, O sea that thou fled?
O Jordan, why wast thou turned backe?

6 Per mountaines, why leaped ye like
rams, and ye hills as lambs?

7 The earth trembled at the presence of
the Lord, at the presence of the God of Iaa-
cob.

8 Which turneth the rocke into water,
pools, & the flint into a fountaine of water. a
sore saw it,

people ought to consider it, & glorifie him for the same d Ought
then his people to be insensible, when they see his power and Ma-
iestie? e That is, caused miraculously water to come out of the
rocke in most abundance Exod. 17. 6.

PSAL CXV.

1 A prayer of the just full of griefe by idolatrous
tyrants, against whom they desire that God would suc-
cour them, 9 trusting most constantly that God will
preserve them in this shewne, seeing that he hath
adopted and redeemed them to his sin ne, 13 Pro-
mising finally that they will not be vnmindfull of so

grant a heuener, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sake, but for his name, 1st, 48, 1. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they think there is no god.

c No impediments can let his worke, but he vntersethen the impediments to serue his will, d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske heple of them, which not only haue no helpe in them, but lacke sense and reason, why that I got downe into the place of As much with-
f As much with-
g For they were appointed by God, as instructors and teachers of faith and religion for others to follow. h That is, he will continue his graces toward his people, i And therefore doeth still gouerne and continue all things therein, k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care toward men. l Though the dead see fourth Gods glory, yet hee meaneeth here, that they praise him not in his Church and Congregation.

l Though the dead see fourth Gods glory, yet hee meaneeth here, that they praise him not in his Church and Congregation.

a He granteth that no pleasure is so great as to feeble Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him, b That is, in conuenient time to seeke helpe, which was when hee was in distresse,

N^O D^E unto vs, O Lord, not unto vs, but onto thee: **NAME** glori the glory, for thy louing mercie, and for thy truthes sake.

2 **W**herefore shall the heauen say, **W**here is now thy God?

3 But our God is in heauen: hee doeth what hee will.

4 Their foolies are **d** silver and gold, even the worke of mens handes.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue eares and touch not: they haue feet and walke not, neither make they a sound with their throte.

8 They that make them are like unto them: so are all they that trust in them.

9 O Israel, trust thou in the Lord: for he is thine helpe and thine shield.

10 O house of Aaron, trust ye in the Lord: for hee is thine helpe and thine shield.

11 Ye that feare the Lord, trust in the Lord: for hee is thine helpe and thine shield.

12 The Lord hath bene mindfull of vs: he will bleesse, he will bleesse the house of Israel, he will bleesse the house of Aaron.

13 He will bleesse him that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, even toward you and toward your children.

15 Pee are blessed of the Lord, which made the heauen and the earth.

16 The beauiens, even the beauiens are the Lords: but hee hath giuen the earth to the sountes of men.

17 The dead praise not the Lord, neither any that I got downe into the place of silence.

18 But wee will praise the Lord from henceforth and for euer. Praise ye the Lord.

PSAL. CXVI.

1 David being in great danger of Saal in the desert of Maon, promising the great and inestimable love of God toward him, magnifieth such great mercie, 13 and protesteth that he will be thankfull for the same.

1 Lone the Lord, because hee hath heard my voyce and my prayers.

2 For hee hath enclined his eare unto me, when I did call vpon him in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorrow,

4 Then I called vpon the Name of the

Lord, saying, I beseech thee, O Lord, deliver my soule.

5 The Lord is mercifull and righteous, and our God is full of compassion.

6 The Lord preserveth the simple: I was in mischief, and hee saued me.

7 Returne unto thy rest, O my soule: for the Lord hath bene beneficiall unto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,

9 I shall walke before the Lord in the land of the liuing.

10 I beleued, therefore did I speake: for I was sore troubled.

11 I said in my feare, All men are liars.

12 What shall I render vnto the Lord, for all his benefites toward me?

13 I will take the cup of saluation, and call vpon the name of the Lord.

14 I will pay my vowes vnto the Lord, even now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, even now in the presence of all his people.

19 In the courts of the Lords house, even in the midst of thee, O Ierusalem. Praise ye the Lord.

entation, and felt the contrary, h In the Law they vied to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving, i I perceive that God hath a care ouer his, so that hee both disposeth their death, & taketh an account, k I will thanke him for his benefites: for that is a iust payment to confesse that we owe all to God,

PSAL. CXVII.

1 Hee exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

1 **A**ll nations, praise ye the Lord: all ye people praise him.

2 For his louing kindnesse is great toward vs, and the **tr**uth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David reiecteth of Saal and of the people, as the same apostate obtained the kingdom. 4 For the which he biddeth all them that feare the Lord, to be thankfull. And vnder his person in all this was Christ lively set forth, who should be of his people reuelled.

1 Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord now say, That his mercie endureth for euer.

5 I called vpon the Lord in trouble, and

people to doe the same. b Wee are here taught, that the more that troubles oppress vs, the more we ought to be instant in prayer, the

c He sheweth forth the fruit of his loue in calling vpon him confesse him to be iust & mercifull, & to helpe them that are destitute of ayde and counsell, d Which was conquered before, now rest vpon the Lord: for he hath bene beneficiall toward thee, e The Lord will preforme, and saue my life, f I sale all these things, and therefore was moued by faith to confesse them, 2, Cor. 4, 13, g In my great distresse I thought God would not regard man, which is but lies and vanities, yet I ouercame his

g In my great distresse I thought God would not regard man, which is but lies and vanities, yet I ouercame his

g In my great distresse I thought God would not regard man, which is but lies and vanities, yet I ouercame his

a That is the most certain and continual testimonie of his fatherly grace,

a Because God by creating Dauid King, shewed his mercie toward his Church, b Propher doth not onely himselfe thanke God, but exhorteth all the

c Being exalted to this state, he assured himselfe to have man eyes to behis enemy.

Yee doubt not, but God would maintaine him, because he had placed him, d He sheweth that he had trusted in vaine, if he had put his confidence in man, to have been preferred to the kingdome, and therefore he put his trust in God, and obtained.

e Her poore soul his chiefe enemy

f In that he was delivered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him,

h He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored,

n So that all that are both farre & neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankful mind.

36, 28, 16, matt. 21, 43, 44, 1, 11, rom. 9, 33, 1, per. 2, 6, 7.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me above them all.

l Wherein God hath shewed chiefly his mercy by appointing me King, and delivering his Church.

m The people pray for the prosperity of Dauids kingdom, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Num. 6, 23.

o Because he hath restored vs from darkness to light, we will offer sacrifices and praises vnto him.

the Lord heard me, and serued me at large.

6 The Lord is with me: therefore I will not feare what a man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the name of the Lord I shall destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and a long: for he hath bene my deliuerance.

15 The voice of Ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness: that I may get into them, and praise the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperity.

26 Blessed be hee, that cometh in the name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs a sign: bind the sacrifice with cords vnto the boones of the altar.

28 Thou art my God, and I will praise thee, even my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

frome their liues according to his holy word, 123. All so, he sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.

A L E P H.

Blessed are those that are upright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and take him with their whole heart.

3 Surely they shall not be iniquity, but walke in his wayes.

4 Thou hast commanded me to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandments.

7 I will praise thee with an upright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: for I hate me not overlong.

9 I will keepe thy statutes: for I hate me not overlong.

10 I will keepe thy statutes: for I hate me not overlong.

11 I will keepe thy statutes: for I hate me not overlong.

12 I will keepe thy statutes: for I hate me not overlong.

13 I will keepe thy statutes: for I hate me not overlong.

14 I will keepe thy statutes: for I hate me not overlong.

15 I will keepe thy statutes: for I hate me not overlong.

16 I will keepe thy statutes: for I hate me not overlong.

17 I will keepe thy statutes: for I hate me not overlong.

18 I will keepe thy statutes: for I hate me not overlong.

19 I will keepe thy statutes: for I hate me not overlong.

20 I will keepe thy statutes: for I hate me not overlong.

21 I will keepe thy statutes: for I hate me not overlong.

22 I will keepe thy statutes: for I hate me not overlong.

23 I will keepe thy statutes: for I hate me not overlong.

24 I will keepe thy statutes: for I hate me not overlong.

25 I will keepe thy statutes: for I hate me not overlong.

26 I will keepe thy statutes: for I hate me not overlong.

27 I will keepe thy statutes: for I hate me not overlong.

28 I will keepe thy statutes: for I hate me not overlong.

29 I will keepe thy statutes: for I hate me not overlong.

a Here they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holines, but they whose conversation is without hypocrisy.

b For they are ruled by Gods Spirit, and embrace no doctrine but his.

c David acknowledged his imperfection, desiring God to reforme it, that his life may bee conformable to Gods word.

d For true religion standeth in seruing God without hypocrisy.

e That is, thy precepts, which containe perfect righteousness.

f He refuseth not to be tried by temptations, but hee seareth to faint, if God succour not his infirmities in time.

g Because youth is most giuen to licentiousness, he chiefly warneth them to frame their liues betimes to Gods word.

h If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desired God to instruct him daily more and more therein.

i The Prophet doth not boast of his vertues, but seareth forth an example for others to follow Gods word, and leaue worldly vanities.

j He sheweth that we ought not to desire holines, but to serue God, and that we cannot serue him aright, except he open our eyes and minde.

k Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

l In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

m He sheweth that we ought not to desire holines, but to serue God, and that we cannot serue him aright, except he open our eyes and minde.

n Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

o In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

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z Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

aa In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

ab He sheweth that we ought not to desire holines, but to serue God, and that we cannot serue him aright, except he open our eyes and minde.

ac Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

P S A L. CXIX.

a The Prophet exhorteth the children of God to

Godly meditation.

d When the powers of the world gaue false fence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

a That is, it is almost brought to the graue, & with out thy word I cannot liue. b I haue confessed mine offences, and now depend wholly on thee. c If God did not maintaine vs by his word, our life would drop away like water. d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will. e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward. b Not onely in outward conuersation, but also with inward affection. c Hereby meddling with other vices, because that couetousnes is the roote of all euill.

d Meaning, all his fences. e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Give me strength to continue in thy word euen to the end.

a He sheweth that Gods mercy and loue is the first cause of our saluation. b By trusting in Gods word he affresh himselfe to be able to confute the slanderers of his aduersaries. c They that simply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, a few in nets and snares.

22 Remoue from me thy meere contempt: for I haue kept thy testimonies.
23 Princes also do so: & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

DALETH.

25 My soule cleaueth to the dust: quicken me according to thy word.
26 I haue declared thy wales, and thou heardest me: teach me thy statutes.
27 Make me to vnderstande the way of thy precepts, and I will meditate in thy wondrous wokes.
28 My soule melteth for brimstone: raise me by according vnto thy word.
29 Take from me the way of lying, and grant me graciously thy Law.
30 I haue chosen the way of truth, and thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

a By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach me, O Lord, the way of thy statutes, and I will keep it vnto the end.
34 Give me vnderstanding, and I will keepe thy Law: for I will keepe it with my whole heart.
35 Direct me in the path of thy commandments: for therein is my delight.
36 Encline mine heart vnto thy testimonies, and not to couetousnes.
37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.
38 Establish thy promise to thy seruant, because he feareth thee.
39 Take away my rebuke that I feare: for thy iudgements are goods.
40 Beholde, I desire thy commandments: quicken me in thy righteousness.

V A V.

41 And let thy louing kindness come vnto me, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy word.
43 And take not the word of truth betwixt my mouth: for I waite for thy iudgements.
44 So shall I alke as keepe thy Law for euer and euer.
45 And I will walke at libertie: for I

Psalmes.

Gods promise a comfort in troubles.

seeke thy precepts.

46 I will speake also of thy testimonies before kings, and will not be ashamed.
47 And my delight shall bee in thy commandments, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

d H. Howeth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes,

Z A I N.

49 Remember the promise made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of old, O Lord, and haue bene comforted.
53 Feare is come vpon me for the wicked, that thou hast kept thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy name, O Lord, in the night, and haue kept thy Law.
56 This I had because I kept thy precepts.

a Though he feeble Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein. b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foot. c That is, the examples, whereby thou dost rest thy selfe to be iudge of the world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this time and for a while, I euen when other sleepe. g That is, all these benefits.

CHETH.

57 O Lord, that art my portion, I haue decreed to keepe thy word.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my wayes, and turned in to thy testimonies.
60 I made haste, and delayed not to keepe thy commandments.
61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
62 As midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am a companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

a I am persuaded that I keepe thy law is an inheritance and gaine for me. b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes. c They haue gone about to draw mee into their company. d Not onely in mutual consent

but also with syde and succour. e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleueed thy commandments.
67 Before I was afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Having proved by experience that God was true in his promise he desireth that he would increase in him knowledge and iudgement. b So Ieremie saith that when the Lord touched him, he

was like a calfe vntamed: so that the vse of Gods rods is to call him to God.

a Their heart is
indured, puff'd
up with prope-
rity and vaine
affirmation of
themselves.

d Hee confesseth that before he was chastened, hee was rebellious, as man by nature is.

70 ^a Their heart is fat as greas; but my
delight is in thy Law.

71 It is ^a good for me that I haue bene
afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto
me, then thousands of gold and silver.

I O D.

a Because God
leaueth not his
worke that hee
hath begun, he
directeth a new
grace, that is,
that he would
continue his
mercies.

b When God
sheweth his
grace toward a
my, he testifieth
to others, that he
leaueth not them
that trust in him.

c He declareth
that when hee
seeth not Gods
mercies, he was
as dead.

d That is bee
comforted by
mine example.

73 Thine hands haue ^a made me and fa-
shion'd me: giue me vnderstanding there-
fore, that I may learne thy Commande-
ments.

74 So thy that ^a feare thee, learning me,
shall reioyce, because I haue trusted in thy
word.

75 I know O Lord, that thy iudgements
are right, and that thou hast afflicted mee
justly.

76 I pray thee, that thy mercy may com-
fort me, according to thy promise vnto thy
seruant.

77 Let thy tender mercies come vnto
me, that I may ^a liue: for thy Law is my de-
light.

78 Let the proud bee ashamed: for they
haue deale wickedly, and tallesp with me:
but I meditate in thy precepts.

79 Let such as feare thee, ^a turne vnto me:
and they that ^a know thy testimonies.

80 Let mine heart bee vprightly in thy
statutes, that I be not ashamed.

e He sheweth that there can bee no true feare of
God without the knowledge of his word.

C A P H.

a Though my
strength faile
me, yet my soule
proaneth and
highly testifieth
ill in thy
word.

b Like a skin-
bottle or blad-
der that is parch-
ed in the
smoke.

c How long
wilt thou afflict
thy seruant?
d They haue
not onely op-
pressed me vio-
lently, but also
craftily conspired
against mee.

81 My soule ^a fainteth for thy saluation:
yet I wait for thy word.

82 Mine eyes faile for thy promise, say-
ing, When wilt thou comfort me?

83 For I am like ^a a bottle in the smoke,
yet doe I not forget thy statutes.

84 How many are the ^a dayes of thy ser-
uant? When wilt thou execute iudgement
on them that persecute me?

85 The proud haue ^a digged pits for me:
which is not after thy law.

86 All thy commandments are true: they
persecute me false: ^a helpe me.

87 They haue almost consumed ^a me vpon
the earth: but I forooke not thy precepts.

88 Quickne mee according to thy iouling
kindnesse: for shall I keepe the testimonies of
thy mouth.

e Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them, f Find-
ing no helpe in earth, he lifteth vp his eyes to heauen.

L A M E D.

a Because none
should esteeme
Gods word ac-
cording to the
changes of
things in this
world, he shew-
eth what it abi-
deth in heauen,
and therefore is
immutable.

89 O Lord, thy word endureth for euer in
brauent.

90 Thy truth is from generation to ge-
neration: thou hast laid the foundation of
the earth, and it abideth.

91 They ^a continue even to this day by
thy ordinances: for all are thy seruants.

b Seeing the earth
and all creatures remaine in that estate, wherein thou hast created
them, much more thy truth remaineth constant and vchangeable.

92 Except thy Law had bin my delight,
I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for
by them thou hast quicken'd me.

94 I am ^a thine, saue mee: for I haue
sought thy precepts.

95 The wicked ^a haue waited for mee to
destroy me: but I will consider thy testimo-
nies.

96 I haue ^a seene an end of all perfection:
but thy commandment is exceeding large.

97 O how loue I thy Law! it is my me-
ditation continually.

98 By thy commandments thou hast
made me wiser then mine enemies: for they
are true with me.

99 I haue had more vnderstanding then
all my teachers: for thy testimonies are my
meditation.

100 I vnderstood more then the ancients,
because I kept thy precepts.

101 I haue refrained my feet from euer
y wrong way, that I might keepe thy word.

102 I haue not declined from thy iudge-
ments: for ^a thou didst teach me.

103 How sweete are thy promises vnto
my mouth! yea, more then hony vnto my
mouth.

104 By thy precepts I haue gotten vnder-
standing: therefore I hate all the wayes
of falshehood.

105 Thy word is ^a a lantern vnto my
feet, and a light vnto my path.

106 I haue ^a sworne and will performe
it, that I will keepe thy righteous iudge-
ments.

107 I am very sore afflicted: O Lord,
quicken me according to thy word.

108 O Lord, I beseech thee, accept the
free offerings of my mouth, and teach mee
thy iudgements.

109 My soule is continually in mine
hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for mee,
but I sworne not from thy precepts.

111 Thy testimonies haue I taken as an
e heritage for euer: for they are the joy of
mine heart.

112 I haue applied mine heart to fulfill
thy statutes alway, even vnto the end.

113 I hate vaine inventions: but thy
Law doe I loue.

114 Thou art my refuge and shield, and
I trust in thy word.

115 ^a A way from me, ye wicked: for I
will keepe the commandments of my God.

116 ^a Whosoever will
embrace Gods
word aright,
must abhorre all
fancies and
imaginacions
both of himselfe
and of others.

b And hinder me not to keepe the law of the Lord.

c There is, I am in con-
tinuall danger of my life. e I esteemed no worldly things, but
made thy word mine inheritance.

S A M B C H.

117 ^a Whosoever will
embrace Gods
word aright,
must abhorre all
fancies and
imaginacions
both of himselfe
and of others.

b And hinder me not to keepe the law of the Lord.

c There is, I am in con-
tinuall danger of my life. e I esteemed no worldly things, but
made thy word mine inheritance.

d That is, I am in con-
tinuall danger of my life. e I esteemed no worldly things, but
made thy word mine inheritance.

e I esteemed no worldly things, but
made thy word mine inheritance.

f Find-
ing no helpe in earth, he lifteth vp his eyes to heauen.

g Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them.

h Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them.

i Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them.

j Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them.

k Hee assureth himselfe that God
will deliuer him, and destroy such as vnjustly persecute them.

The true zeale,

c Hee desireth Gods continual assistance, lest he should faint in this race, which he had begun.
d The crastie practises of them that contemne thy Law, shalbe brought to nought.
e Which infected thy people, as dross doeth the mettall.

a Partly selfe betwene mine enemies and me, as if thou were my pledge.
b He boasteth not that hee is Gods servant, but hereby putteth God in mind, that as he made him his by his grace, so hee would continue his fauour toward him.
c The Prophet sheweth that when the wicked have brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, and send remedy.

a Containing high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple ideots that submer themselves to God, haue their eyes opened, and their minds illuminated so soone as they begin to read Gods word.
c My zeale to thy word was to great.
d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

a We cannot cōfesse God to be righteous, except we liue vprightly and truly as hee hath commanded.
Psal. 69. 9.
Isa. 2. 17.

116 Establish mee according to thy promise, that I may liue, and disappoint me not of mine hope.

117 Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their dect is vaine.

119 Thou hast taken away all the wicked of the earth like a dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

121 I haue treasured iudgement and justice: I leaue me not to mine oppositors.

122 Answer for thy seruant in that which is good, and let not the proud oppresse mee.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy seruant according to thy mercy, and teach mee thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may know thy statutes.

126 It is time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy Commandments aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most fast, and more all false wayes.

129 Thy testimonies are wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy words is betweth light, and gloriy vnderstanding to the simple.

131 I opened my mouth and panted, because I loued thy commandments.

132 Looke vpon me, and be mercifull vnto me, as thou wast to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush out with riuers of water, because thy kepe not thy Law.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies, and truth especially.

139 Thy rage hath run consumed me, because mine enemies haue forgotten thy word.

Psalmes.

140 Thy word is pioned most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an everlasting righteounesse, and thy Law is truth.

143 Trouble and anguish are come vpon mee: yet are thy commandments my delight.

144 The righteousness of thy testimonies is everlasting: graunt me vnderstanding, and I shall a line.

145 I haue cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I persecuted the morning light, and cryed: for I wished on thy word.

148 Mine eyes present the night watches to meditate in thy word.

149 Heare my voyce according to thy loving kindnesse: O Lord, quicken me, according to thy iudgement.

150 They draw neere, they follow after malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I haue known long since by thy testimonies, that thou hast established them for euer.

153 Withdrew mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Bleade my candle, O deliuer me: quicken me according vnto thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecuters and mine oppositors are many, yet doe I not swarne from thy testimonies.

158 I saw the transgressors and was grieved, because they kept not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken me according to thy loving kindnesse.

160 The beginning of thy word is truth, and all the iudgements of thy righteousness endure for euer.

161 Princes haue persecuted me without cause, but mine heart stood in awe of thy word.

162 I repose at thy word, as one that findeth a great troope.

163 I hate falsehood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I praise thee, because of thy righteous iudgements.

Dauids griefe at the wicked.

165 They

166 They

167 They

168 They

169 They

170 They

171 They

172 They

173 They

174 They

175 They

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214 They

e For their confessions sheweth them that they please that they love not thee, have the contrary. d He sheweth that we must first have faith before we can worke and please God, e I had no respect of men, but set thee alwaies before mine eyes, as the judge of my doings.

165 They that loue thy Law shall have great mercie, and they shall haue none hurt.

166 Lord, I haue crucified in thy saluati- on, and haue done thy commandments.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testi- monies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me understanding, according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promiss.

171 My lips shall speake praise, when thou hast taught me thy statutes.

172 Thy tongue shall increase of thy word: for all thy commandments are righteous.

173 Let thine hand helpe mee: for I haue chosen thy precepts.

174 I haue longed for thy saluati- on, O Lord, and thy Law is my delight.

175 Let my loueline, and it shall praise thee, and thy Judgements shall helpe mee.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

a Being chased to and fro by mine enemies, and hauing no place to rest in.

P S A L. CXX.

1 The prayer of David being vexed by the false reports of Sams flatterers. 5 And therefore he lamenteth his long abode among the infidels, 7 Who were giuen to all kinds of wickednes and contention.

A Song of degrees.

1 Called vnto the Lord in my trouble, and he heard me.

2 Deliu-er my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bying vnto thee? or what doeth it auail thee?

4 It is as the sharpe arrowes of a mighty man, and as the coles of iuniper.

5 Aske is come that I remaine in Bed- deth, and dwell in the tents of Cedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke a peace, and when I speake thereof they are bent to warre.

a This is, of lifting up the tune and rising in singing. b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great griefe to the flesh to heare euill for well doing. c He assured himselfe that God would turne their craft to their owne destruction. d He sheweth that there is nothing so sharp to people, nor so hott to set on fire as a slanderous tongue. e These were people of Arabia, which came of Iaphet, Gen 10. 3. f That is, of the Ishmaelites. g He declareth what he meant by Metech and Kedar to wit, the Israelites which had degenerated from their godly fathers, and bared and contended against the faithful.

P S A L. CXXI.

1 This Psalm teacheth that the faithful ought onely to looke for help at God, 7 who onely doth main- taine, preserue, and prosper his Church.

A Song of degrees.

1 I will lift vp mine eyes // vnto the mount- taines, from whence mine helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 Hee will not suffer thy foot to slip: for he that keepeth thee will not slumber.

4 Behold, hee that keepeth Israel: will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The Sunne shall not smite thee by day, nor the Moone by night.

7 The Lord shall preserve thee from all euill: he shall keepe thy soule.

8 The Lord shall preserve thy going out, and thy coming in, from hence forth and for euer.

ber thereof. c Neither heate nor colde, nor any incommodie- ty shall bee able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou dost enterprise, shall haue good, successe.

P S A L. CXXII.

1 David reioyceth in the name of the faithful, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thanks, 8 and prayeth for the prosperitie of the Church.

A Song of degrees, or Psalm of David.

1 I will goe into the house of the Lord.

2 Our feet shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie that is compact together in it selfe.

4 Wherunto the Tribes, even the Tribes of the Lord goe vp, according to the testimony of Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren and neighbors sake I will wish thee now prosperitie.

9 Because of the house of the Lord our God, I will procure thy wealth.

Gods Covenant shall come and pray thee. e In whose house God placed the throne of Iustice, and made it a figure of Christs king- dome. f The fauour of God prosper thee both within and with- out. g Not onely for mine owne sake, but for all the faithful.

P S A L. CXXIII.

1 A prayer of the faithful, which were afflicted either in Babylon, or under Antiochus by the wicked worldlings and contentions of God.

A Song of degrees.

1 I lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistress: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

a He compareth vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistress: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

b He sheweth that the condition of the godly to ser- uants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand, & like himselfe.

For except
God blissh his
Church publick-
ly, this private
blissing were
nothing.

and thou shalt see the wealth of Jerusalem
all the days of thy life.

6 **Pea**, thou shalt see thy childrens chil-
dren, and peace upon Israel.

PSAL. CXXXIX.

1 **Her admonition** both the Church to rejoyce though it
be afflicted: 4 **For** by the righteous Lord it shall be
discovered, 6 and the enemies for all their glorious power,
shall suddenly be destroyed.

A Song of degrees.

They have oftentimes afflicted me from my
youth (maye Israel now say.)

2 **They** have oftentimes afflicted mee
from my youth: but they could not prevail
against me.

3 **The** plowmen plowed upon my backe,
and made long furrowes.

4 **But** the righteous Lord hath cut the
cords of the wicked.

5 **They** that hate Zion, shall be all asha-
med and turned backward.

6 **They** shall be as the grasse on the house
toppes, which withereth afore it cometh
forth:

7 **Whereof** the mother fillet not his
band, neither does the glance his lap:

8 **Remember** they which goe by, say, The
blessing of the Lord bee upon you, or, **Alle-
luia** praise you in the name of the Lord.

1 The Church
now afflicted
ought to remem-
ber how her
condition hath
been such
from the begin-
ning to be mo-
sted with grie-
fously by the
wicked: yet in
time it hath ever
been delivered.
2 Because God
is righteous, he
cannot but
plow his aduer-
saries, & deliver
his own out
of the plow.

3 **The enemies** that lift themselves most high, & as it were, approach
nearer to the sunne, are consumed with the heat of Gods wrath, be-
cause they are not grounded in godly humilitie. 4 **That is**, the
wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 **The people** of God from their bottomlesse miseries
doe cry unto God, and are heard, 3 **They** confesse their
sinnes and see unto Gods mercy.

A Song of degrees.

One of the deepe places have I called
unto thee, O Lord.

2 **Unto** thee, O Lord, heare my voice: let thine eares
attend to the voice of my prayer.

3 **As thou**, O Lord, straightly markest in-
iquities, O Lord, who shall stand?

4 **But** mercie is with thee, that thou
mayest be feared.

5 **I** have waited on the Lord, my soule
hath waited, & I have trusted in his word.

6 **My** soule waiteth on the Lord more
then the morning watch watcheth for the
morning.

7 **Let** Israel waite on the Lord: for with
the Lord is mercie, and with him is great
redemption.

8 **And** see thou shalt redeeme Israel from all
his iniquities.

PSAL. CXXXI.

1 **David** charged with ambition and greedy desire
to reigne, protesteth his humilitie and modestie before
God, and teacheth all men what they should doe.

A Song of degrees, or Psalmes.

of David.

I Lord, mine heart is not haughty, neither
late mine eyes lofty, neither have I wal-
ked in great matters and hid from me.

2 **Surely** I have behaved my selfe like one
meaned from his mother, and kept silence: I
am in my selfe as one that is meaned.

1 He is content
with his great
humilitie, and
his example
red in great
matters and
hid from me.
2 Surely I have
behaved my
selfe like one
meaned from
his mother, and
kept silence:
I am in my
selfe as one
that is meaned.

3 **Hee** was void of ambition and wicked desires,

3 **Let** Israel waite on the Lord from
henceforth and for ever.

PSAL. CXXXII.

1 **The faithful** grounding on Gods promise made
unto David, desire that it would establish the same,
both as touching his posteritie and the building of the
Temple, & pray there as was foretold, Dent. 12. 5.

A Song of degrees.

Do remember David with all his af-
liction.

2 **When** thou wert unto the Lord, and vowedst
unto the mighty God of Jacob, saying,

3 **I** will not enter into the Tabernacle
of mine house, nor come upon my pallet, or
bed.

4 **For** I suffer mine eyes to sleepe, nor mine
eye lids to lumble.

5 **Until** I find out a place for the Lord,
an habitation for the mighty God of Ja-
cob.

6 **Loe**, we heard of it in Ephraim, and
found it in the fields of the forest.

7 **Wee** will enter into his Tabernacle,
and worship before his footstool.

8 **Arise**, O Lord, to come into thy rest,
thou, and the ark of thy strength.

9 **Let** thy dwellers be clothed with right-
eousnes, and let thy Saints rejoyce.

10 **For** thy servant David, like refuse
not the face of thine Anointed.

11 **The** Lord hath sworn in truth unto
David, and he will not shrink from it, say-
ing, Of the fruit of thy body will I set upon
thy throne.

12 **If** thy finnes keepe my covenant, and
my Testimonies, that I shall reach them,
their finnes also shall sit upon thy throne for
ever.

13 **For** the Lord hath chosen Zion, and
loved to dwell in it, saying,

14 **This** is my rest for ever: here will I
dwell, for I have a delight therein.

15 **I** will surely blisse her victuals, and
will satiate her pooze with bread.

16 **And** will clothe her priests with sa-
vation, and her Saints shall shout for joy.

17 **There** will I make the house of Da-
vid to bud: for I have obtained a light for
mine Anointed.

18 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

19 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

20 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

21 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

22 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

23 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

24 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

25 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

26 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

27 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

28 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

29 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

30 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

31 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

32 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

33 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

34 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

35 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

36 **His** enemies will I clothe with shame,
but on him his crowne shall flourish.

a That is, with
how great diffi-
culty he came to
the kingdome, and
with how
great zeale and
care he went a-
bout to build
thy Temple.
b Because the
chiefe charge of
the king was to
set forth Gods
glory, he shew-
eth that he could
take no rest, nei-
ther would he go a-
bout any world-
ly thing, were it
near so necessary,
before he had
executed his
office.

c That is, the
Ark, which was
a signe of Gods
presence.
d The common
bruite was, that
the Ark should
remain in Be-
thlehem: that is
in Beth lehem a
plentiful place.
e But after, we per-
ceived that thou
wouldst place it
in Jerusalem,
which was bar-
ren as a forest,
and compassed
about only
with hills.

f That is, Jeru-
salem, because that afterward his Ark should remoue to none other
place, f Let the effect of thy grace both appeare in the Priests and
in the people. g As thou first madest promise to David, so contin-
ue it to his posteritie, that whatsoever they shall ask for their peo-
ple, it may be granted. h Because this cannot be accomplished
but in Christ, it followeth that the promise was spirituall. i Mean-
ing, for his own sake, and not for the plentifulness of the place:
for he promised to blisse it, declaring before, that it was barren.
k That is, with my protection, whereby they shall be safe. l Though
his force for a time seemed to bee broken, yet he promised to re-
store it.

PSAL. CXXXIII.

1 **This Psalm** containeth the commendation of
brotherly love among the servants of God.

A Song of degrees, or Psalmes.

of David.

Wholde, how good and how comely
Ba thing it is, brethren to dwell to-
gether.

2 **As** the dew is sweet, as the fresh
floe of the mountain, as the olive
branch, as the cedars of Libanus,

3 **As** the olive branch, as the cedars of
Libanus, as the olive branch, as the
cedars of Libanus,

4 **As** the olive branch, as the cedars of
Libanus, as the olive branch, as the
cedars of Libanus,

5 **As** the olive branch, as the cedars of
Libanus, as the olive branch, as the
cedars of Libanus,

6 **As** the olive branch, as the cedars of
Libanus, as the olive branch, as the
cedars of Libanus,

a Because the greatest part were against David, though some favoured him, yet when he was established king, at length they joyined all together like brethren, and therefore hee sheweth by these similitudes the commo-

dicie of brotherly love. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hiermon and Zion hee meaneth the plentifull countrey about Ierusalem, d Where there is such concord.

PSAL. CXXXIII.

1. Hee exhorteth the Leuites, watching in the Temple, so praise the Lord.

A Long of degrees.

a Yethat are Leuites and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.

c And therefore hath all power, blesthee with his fatherly love declared in Zion. Thus the Leuites vsed to praise the Lord, and blesthe the people.

PSAL. CXXXV.

1. Hee exhorteth all the faithful, of what state soeuer they be, to praise God for his manifold works, 13 and especially for his graces toward his people, whom he hath declared his mercie in, 15 to the confusion of all idolaters, and their idoles.

C Praise ye the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise him.

a Yee Leuites that are in his Sanctuary,

b Meaning, the people: for the people and Leuites had their course, which were places of the Temple separate,

c That is, hath freely loued the posterity of Abraham.

d Hei omneith Gods power with his will, to the intent that we should not separate them: and hereby he willett Gods people to depend on his power,

which he confirmeth by examples.

11. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

12 And he gaue the land for an inheritance,

13. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

14 And he gaue the land for an inheritance,

15. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

16 And he gaue the land for an inheritance,

17. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

18 And he gaue the land for an inheritance,

19. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

2. It is like to the precious ointment vpon the head, that runneth downe vpon the beards, even vnto Aarons beard, which went downe on the border of his garments:

3 And as the dew of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing, and life for euer.

taunce, even an inheritance vnto Israel his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The idoles of the heathen are silver and gold, even the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes, and see not.

17 They haue eares, and heare not, neither is there any breath in their mouth.

18 They that make them are like vnto them, so are all that trust in them.

19 Praise the Lord ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1. A most earnest exhortation to giue thanks vnto God for the creation and governance of all things, which sheweth in confiding that hee giueth vs all of his more liberalitie.

Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of Lords: for his mercie endureth for euer.

4 Which only doth great wonders: for his mercie endureth for euer.

5 Which by his wisdom made the heauens: for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercie endureth for euer.

7 Which made great lights: for his mercie endureth for euer.

8 As the Sunne to rule the day: for his mercie endureth for euer.

9 The Moone and starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: (for his mercie endureth for euer).

11 And brought out Israel from among them: (for his mercie endureth for euer).

12 Which with a mighty hand and stretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two parts: for his mercie endureth for euer.

14 And made Israel to passe thowt the midwes of it: for his mercie endureth for euer.

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercie endureth for euer.

16 Which led his people through the wilderness: for his mercie endureth for euer.

17 Which smote great kings: for his mercie endureth for euer.

18 And slew mighty kings: for his mercie endureth for euer.

19. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

20 And he gaue the land for an inheritance,

21. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

22 And he gaue the land for an inheritance,

23. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

24 And he gaue the land for an inheritance,

25. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

26 And he gaue the land for an inheritance,

27. As when King of the Amorites, and Og king of Basan, and all the kingdomes of Canaan:

f That is, gouerning & defend

his people.

g By shewing what punishment

ment God appointed for the

heathen idolaters, he warneth

his people to be ware of the like

offence, leste that idolaters

neither power nor life: and that

their deliuerance came not by

idols, but by the mighty power

of God, reade Psal. 115. vers. 4.

a By this repetition he sheweth

that the least of Gods benefits

binde vs to thanksgiving:

but chiefly his mercie which is

principally declared towards

his Church.

b This was a common kinde

of thanksgiving, which the whole

people vsed, when they had

receiued any benefit of God, as

1. Chro. 6. 7. and 30. 31. meaning

that God was not onely mercifull to

their fathers, but also continued

the same to their posteritie.

c Gods merciful providence toward man appeareth

in all his creatures, but chiefly in that

that he deliuered his Church from

the thraldome of their enemies.

d In doing such a worke as was neuer done be-

fore, nor that any other could doe.

e Where for the space of forty

yeeres he shewed infinite and most

strange wonders. f Declaring

thereby that no power nor authoritie

was so drare vnto him, as the

love of his Church.

In our greatest affliction & sorrow, when we looked for nothing less than to have had any succour. Seeing that God provideth men for the heasts: much more hath he care over his. I seeing that all ages have had most plaine testimonies of Gods benefices.

19 As **Shon** king of the Amorites: for his merite endureth for euer:
20 And **D** the king of **Balan**: for his merite endureth for euer:
21 And gave the land for an inheritance: for his merite endureth for euer:
22 **Euen** an heritage vnto **Israel** his seruant: for his merite endureth for euer.
23 Which remembereth vs in our base estate: for his merite endureth for euer.
24 And hath rescued vs from our oppressours: for his merite endureth for euer.
25 Which giueth food to all flesh: for his merite endureth for euer.
26 Praise ye the God of heauen: for his merite endureth for euer.

PSAL. CXXXVII.

1 The people of God in their transgression seeing Gods true religion decayed in great anguish and sorrow of heart: the which griefe the **Caldeans** did so little pity: that they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the **Israelites** desire God, first to punish the **Edomites**, who provoked the **Babylonians** against them, and moved by the spirit of God, prophesie the destruction of **Babylon**, where they were banished 19 years only

a That is, we abode a long time & albeit that the country was pleasant, yet could it not stay our tears, nor turne vs from the true service of our God.

b To wit, of that country.
c The **Babylonians** spake thus in mocking vs, as though by our sinnes we should signifie that we hoped no more in God.

d Albeit the sinfull are troubled with their particular griefs, yet the common sorrow of the Church is most grievous vnto them, and is such as they cannot but remember and lament. e The decay of Gods religion in their country was so grievous, that no joy could make them glad, except it were restored. f According as **Ezekiel** 35. 13, and **Jer** 49. 7, verse prophesied: & **Obadiah** ver. 1, o. sheweth that the **Edomites**, which came of **Esau** conspired with the **Babylonians** against their brethren and kinsfolke. g When thou diddest visit **Ierusalem**. h He alludeth to **Esaies** prophesie, chap. 13, and 16, verse promising good successe to **Cyrus** and **Darius**, whom ambicion moved to fight against **Babylon**: but God vied them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 **Dauid** with great courage praised the goodness of God toward him, the which was great, & that as is known to forerime princes, who shall praise the Lord together with him. 6 And he is assured to have like comfort of God in the time following, as he hath had heretofore.

I will praise thee with my whole heart: when before the gods will I praise thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and for thy mercy: for thou hast magnified thy Name above all things by thy word.

3 When I called, then thou heardest me, and hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdereth the lowly, but the proud he knoweth a farre off.

7 Though I walke in the midwes of trouble, yet wilt thou reuile me: thou wilt stretch forth thine hand upon the wrath of mine enemies, and thy right hand shall lince me.

8 The Lord will performe his worke toward me: O Lord, thy merite endureth for euer: forsaue not the workers of thine banes.

9 Distance of place cannot hinder God to shewe merite to his, and to iudge the wicked though they thinke that he is farre off. 10 Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 **Dauid** to cleanse his heart from all hypocrisie, sheweth that there is nothing so bad, which God seeth not. 13 Which he confuteth by the creation of man. 14 After declaring his zeale and feare of God his protecter to be enemy to all them that contemne God.

¶ To him that excelleth. A Psalm of **Dauid**.

O Lord, thou hast tried me, & knowen me.

2 Thou knowest my sitting and my rising: thou understandest my thought a farre off.

3 Thou compassed my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but thou knowest it wholly, O Lord.

5 Thou holdest me strate behind and before, andapest^c thine hands upon me.

6 Thy knowledge is too wonderfull for me: it is so hie, that I cannot asaine vnto it.

7 Whither shall I go from thy Spirit: or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand lead me, and thy right hand hold me.

11 If I say, Yet the darknesse shall blinde me: when the night shall be light about me.

12 For, the darknesse shal not from thee: but the night shal as the day: the darknesse and light are both alike.

me, that I can escape by no meanes from thee, g Though darknesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

a Euen in the presence of Angels, and of them that have authority among men. b Both Temple and ceremoniall seruice at Christs coming were abolished: so that new God will be worshipped only in spirit & truth, Iohn. 4. 23.

c Thou hast strengthened me against mine outward and inward enemies. d All the world shal confesse that thou hast wonderfully preferred me, and performed thy promise. e Distance of place cannot hinder God to shewe merite to his, and to iudge the wicked though they thinke that he is farre off.

f Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the end.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seems to be farre off. b So that they are evidently knowne to thee. c Thou knowest my meaning before I speake. d Thou I guide me with thine hand, that I can turne no way but where thou appointest me. e From thy power and knowledge. f Thy power doth to fast hold

Dauids hatred to Gods enemies.

Psalmes.

Prayers against the wicked.

h Thou hast made mee in all parts, and therefore must needs know me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mighty power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou dust know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought wee to esteeme the excellent declaration of thy wisdom in the creation of man.

n I continually see new occasions to meditate in thy wisdom and to praise thee.

o Here teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely.

p Or any heinous way or rebellious: meaning that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the end.

13 For thou hast possessed my reines: thou hast covered mee in my mothers wombe.

14 I will praise thee, for I am fearefully and wonderfully made: maruellous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me! O God: how great is the lumme of them!

18 If I should count them, they are more then the sand: when I wake, I am still with thee.

19 O that thou wouldst slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted up in vaine.

21 Doe not I hate them, O Lord, that hate thee: and doe not I earnestly contend with those that rise up against thee?

22 I hate them with an unfeigned hatred, as they were mine vnder enemies.

23 Trye me, O God, and know mine heart: proue me and know my thoughts.

24 And consider if there be any way of wickednesse in me, and lead me in the way for euer.

PSAL. CXL.

1 David complaineth of the cruelty, falshood and iniuries of his enemies; **8** Against the which he prayeth vnto the Lord, and assureth himselfe of his help and succour. **12** Wherefore hee prouoketh the iust to praise the Lord, so as to assure themselves of his iustice.

C To him that excelleth. A Psalm of David.

Deliver me, O Lord, from the euill man: persecute me from the cruel man:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: adders poison is vnder their lips. Selah.

4 Keepe mee, O Lord, from the hands of the wicked: persecute mee from the cruel man, which purposeth to cause my steppes to slide.

5 The proude haue layde a snare for mee, and spread a net with cords in my pathway, and set gremmes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: he declareth what is the remedie of the godly, when they are oppressed by the worldlings.

art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou hast covered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord, performe not his wicked thought, lest they be proud. Selah.

9 As for the chief of them, that compass me about, let the mischiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall hunt the cruel man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the proud.

13 Surely the righteous shall praise thy name, & the iust shall dwell in thy presence.

there was no hope of repentance in them, i Gods plague shall light vpon him in such sort, that hee shall not escape. k That is, shalbe defended and prelerued by thy fatherly prouidence and care,

PSAL. CXLI.

1 David being grievously persecuted vnder Saul, such flight vnto God to haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee, haste thee vnto mee: heare my voice, when I cry vnto thee.

2 Let my prayer bee directed in thy sight as incense, and the lifting up of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe thee doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eat of their delicacies.

5 Let the righteous smite me: for that is a benefit: and let him repproue me, and it shall be a precious oyle, that shall not breake mine head: for with him a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe in stony places, they shall heare my words, for they are sweet.

7 Our bones lie scattered at the granes mouth, as he that beweth wood, or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: I leane not my soule destitute.

9 Keepe mee from the snare, which they haue layd for mee, and from the gremmes of the workers of iniquitie.

10 Let the wicked fall into his nets together, whiles I escape.

f By patience I shall see the wicked so sharply handled, that I shall for patient pray for them. g The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished. h Here appeare that Dauid was miraculously deliuered out of many deaths, as 1 Cor. 1. 9. 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL.

a Which persecuteth me of malice and without cause.

b That is, by their false calulations and lies, they kinde the hatred of the wicked against mee.

c Hee sheweth what weapons the wicked vse, when power and force faile them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

e Hee calleth vnto God with lively faith, being assured of his mercies, because hee had before time proued that God helped him euer in his dangers. f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked. g It seemeth that hee alludeth to Saul. h To wit, God: for Dauid saw that they were reprobate, & that Gods plague shall light vpon him in such sort, that hee shall not escape. k That is, shalbe defended and prelerued by thy fatherly prouidence and care,

i Gods plague shall light vpon him in such sort, that hee shall not escape.

k That is, shalbe defended and prelerued by thy fatherly prouidence and care,

l Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soules.

m Hee meaneth his earnest zeale and gesture, which hee vied in prayer alluding to the sacrifices, which were by Gods commandment offered in the old Law.

n Hee desireth God to keepe his thoughts and wayes eether from thinking at executing vengeance.

o Let not their prosperity allure me to be wicked as they are.

p Hee could abide all corrections that came of a louing heart.

q The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.

r Here appeare that Dauid was miraculously deliuered out of many deaths, as 1 Cor. 1. 9. 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice.

k So that none of them escape.

PSAL. CXLII.

¹ The Prophet neither afflicted with fire, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet mind desired his earnest prayer to God, who did preserve him.

² A Psalm of David to give instruction, and a prayer when he was in the cave.

He cryed unto the Lord with my voice: which my voyce I prayd unto the Lord.

² I powred out my meditation before him, and declared mine affliction in his presence.

³ Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, have they rudely layd a snare for me.

⁴ I looked upon my right hand, and beheld, but there was none that would know mee: all refuge failed mee: and none cared for my soule.

⁵ Then cried I unto thee, O Lord, and sayd, Thou art mine: b doe and my portion in the land of the living.

⁶ Hearken unto my cry, for I am brought very low: deliver mee from my persecuters, for they are to strong for me.

⁷ Bring my soule out of prison, that I may praise thy name: then shall the righteous come about mee, when thou art beneficiall unto me.

PSAL. CXLIII.

¹ An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods just judgement. ² He desired to be restored to grace. ³ To be governed by his holy Spirit that he may spend the remnant of his life in the true feare and service of God.

² A Psalm of David.

Hearke my prayer, O Lord, and hearken unto my supplication: and were mee in thy truth, and in thy righteousness.

² (And enter not into judgement with thy servant: for in thy sight shall none that lieth be justified.)

³ For the enemy hath persecuted my soule, hee hath laid me in the darkenesse, as they that have bene dead a long age.

⁴ And my spirit was in perplexity in me, and mine heart within me was amazed.

⁵ Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

⁶ I stretch forth mine hands unto thee my soule desired after thee, as the thirteenth land. Selah.

⁷ Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I

shall bee like unto them that goe downe into the pit.

⁸ Let mee heare thy louing kindnesse in the morning, for in thee is my trust: ⁹ shew me the way that I should walke in, for I lift up my soule unto thee.

⁹ Deliver mee, O Lord, from mine enemies: for I hid me with thee.

¹⁰ Teach me to doe thy will: for thou art my God: let thy good spirit lead me unto the land of righteousness.

¹¹ Quicken mee, O Lord, for thy flames sake, and for thy righteousness bring my soule out of trouble.

¹² And for thy mercie stay mine enemies, and destroy all them that oppresse my soule: for I am thy servant.

that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth understanding by his Spirit, and frameth our hearts by his grace to obey him. ¹ That is, iustly and aright, for so soone as we decline from Gods will, we fall into error. ² Which shalbe a signe of thy Fatherly kindnesse toward me. ³ Refining my selfe wholly unto thee, and trusting in thy protection.

PSAL. CXLIIII.

¹ He prayeth the Lord with great affection and humility for his kingdom restored, and for his victories obtained. ² demanding helpe and the destruction of the wicked. ³ promising to acknowledge the same with songs of praise. ⁴ and declareth wherein the felicity of any people consisteth.

² A Psalm of David.

Blessed bee the Lord my strength, which teacheth my hands to fight, and my fingers to battell.

² He is my goodnesse and my fortress, my tower, and my deliverer, my shield, and in him I trust, which subdueth my people under me.

³ Lord, what is man that thou regardest him? or the sonne of man that thou thinkest upon him?

⁴ What is like to vanitie: his dayes are like a shadow that vanissheth.

⁵ Bow thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

⁶ Cast forth the lightning, and scatter them, shoot out thine arrows and consume them.

⁷ Send thine hand from above: deliver mee, and take mee out of the great waters, and from the hand of strangers.

⁸ Withhold mouth talkers banities: and their right hand is a right hand of falsehood.

⁹ I will sing a new song unto thee, O God, and sing unto thee vpon a viole, and an instrument of ten strings.

¹⁰ It is hee that giueth deliuerance vnto

floweth them vpon vs of his free mercy. ¹ Hee desireth God to continue his graces, and to send helpe for the present necessity. ² By this manner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which bee aspergued by faith. ³ That is, deliver me from the tumults of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers. ⁴ For though they shake hands yet they keepe not promise. ⁵ That is, a rare and excellent song as thy great benefits deserue.

⁶ That is, speedily, and in due season.

⁷ Let thine holy Spirit counsaile me how to come forth of this great cares and troubles.

⁸ I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

⁹ He confesseth that neither by his owne authority, power, nor policie, his kingdom was quiet, but by the secret grace of God.

¹⁰ To giue vnto God iust praise is to confess our felices to be unworthy of so excellent benefits, and that he be-

¹¹ Who of a poore shepheard hath made me a valiant varriour and mighty conquerour.

¹² Give my deliuerance vnto mee: for the Prophet cannot satisfie himselfe with any words.

¹³ Hee confesseth that neither by his owne authority, power, nor policie, his kingdom was quiet, but by the secret grace of God.

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³¹ Who of a poore shepheard hath made me a valiant varriour and mighty conquerour.

^a Davids patience and instant prayer to God, condemneth their wicked rage, which in their troubles either dispaire and murmure against God, or els seeke to others then to God to haue redresse in their miseries. ^b Else, as if I were in my meaning, as a thing that could haue none issue. ^c For, I sing for my iule.

^d Though all means failed him, yet he knew that God would neuer forsake him. ^e For he was on all sides beset with his enemies, as though hee had bene in a most strait prison. ^f Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

^a That is, as thou hast promised to be faithful in thy promise to all that trust in thee. ^b That is, according to thy free goodnes where-by thou defendest thine. ^c Hee knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies hee was innocent, and that in Gods sight all men are sinners. ^d Hee acknowledged that God is the only and true Physician to heale him, and that he is able to raise him to life, though hee were dead long agoe and turned to ashes. ^e So that onely by faith and by the grace of Gods Spirit hee was vpholden. ^f To wit, thy great benefits of old, and the manifest examples of thy fauour toward thine.

i Though wicked kings be called Gods seruantes, as Cyrus, Isa. 45. 1, forasmuch as he vlieth them to execute his iudgements: yet David because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory.

k He desireth

God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompeneth them with better things.

P S A L. CXLV.

This Psalm was composed, when the kingdome of David flourished. i Wherein he describeth the wonderful providence of God abroad in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice and mercy. 18 But specially for his loving kindeesse toward those that call vpon him, that feare him, and love him: 21 For the which he promisseth to praise him for ever.

A Psalm of David of psalme.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same. b Hereby he declareth that all power is lubieft vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the end of mans creation, and of

thy God, and King. i I will extoll thee, and will blesse thy name for euer and euer.

2 I will blesse thee daily, and praise thy name for euer and euer.

3 Great is the Lord, and most worthy to be prayed, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto generation, and declare thy power.

5 I will meditate of the beauty of thy glorious maiestie, and thy wonderfull workes.

6 And they shall speake of the power of thy fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious and mercifull slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

his preferation in this life, is to praise God, therefore he requirith that not onely we our selues doe this, but caule all other to doe the same. d Of thy terrible iudgements against the wicked, Exod. 34. c. e He describeth after what sort God sheweth himselfe to all his creatures though our finnes haue provoked his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot seeke the sweetest comfort of the same.

11 They shew the glory of thy kingdome and speake of thy power.

12 To cause his power to bee knowne to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord by holdest all that fall, and lifteth vp by charite ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea to all that call vpon him in trouble.

19 He will fulfill the desire of them that feare him: hee also will heare their cry, and will saue them.

20 The Lord preferueth all them that loue him: but he will destroy all the wicked.

21 Thy mouth shall speake the praise of the Lord, and all a flesh shall blesse his holy name for euer and euer.

heauen, and suffer themselves to bee gouerned by him. i To wit as well of man as of beast. k He praiseth God not onely for that he is beneficial to all his creatures, but also in that he is iustly punishing the wicked, and mercifully exaniet him by the crosse, giuing them strength and deliuering them. l Which onely appertaneth to the faultless: and this vertue is contrary to infidelity, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to his will. n That is, all men shall be bound to praye him.

P S A L. CXLVI.

i David declarith his great zeale that he hath to praye God, 3 and teacheth vs to trust in man, but only in God almighty, 7 Which deliuereth the afflicted, 9 Deserveth the stranger, comforteth the fatherles and the widower, 10 and strength for euer.

Prayse ye the Lord.

Praise thou the Lord O my soule.

2 I will praise the Lord, during my life: as long as I haue any being, I will sing vnto my God.

3 But not your trust in princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughts perish.

5 Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which excreueth bread for the oppressed: which giueth succor to the hungry: the Lord looketh the prisoners.

8 The Lord giueth sight to the blind: the Lord raiseth vp the crooked: the Lord

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same. g He sheweth that all things are out of order but onely where God reigneth. Dan. 7. 14. Luke 1. 33.

h, Whoeuere in misery and affliction, would faint, and fall away, if God did not uphold them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselves to bee gouerned by him. i To wit as well of man as of beast. k He praiseth God not onely for that he is beneficial to all his creatures, but also in that he is iustly punishing the wicked, and mercifully exaniet him by the crosse, giuing them strength and deliuering them. l Which onely appertaneth to the faultless: and this vertue is contrary to infidelity, doubting, impatience, and murmuring. m For they will aske or wish for nothing, but according to his will. n That is, all men shall be bound to praye him.

a He stirreth vp himselfe and all his affections to praise God. b That God may haue the whole praise: wherein he forbiddeth all vain confidence, shewing that of nature we are more inclined to put our trust in creatures than in God the creator. c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise like his will is most ready to doe it. e Whole faith and patience for a while he trieth, but at length he punisheth the unfaithful, that he may be knowne to be iudge of the world.

f loueth

I Though he vi-
sues them by af-
fliction, hunger,
imprisonment
and such like, yet
his fatherly love
and pitie neuer
faileth them, yea,
rather, for his these
are signes of his love,
g Meaning all them that
are delinquent of worldly meanes and succour,
h Hee assureth the
Church that God reigneth for ever for the preteration of the same.

1 I loueth the righteous.

9 The Lord keepeth the strangers: he
relieueth the fatherlesse and widow: but he
ouerthroweth the way of the wicked.

10 The Lord shall reigne for ever: O
Zion, thy God endureth from generation to
generation. Praise ye the Lord.

P S A L. CXLVII.

1 The Prophet praiseth the boundlesse, wisdome,
power, iustice, and providence of God upon all his crea-
tures, 2 But specially upon his Church, which hee ga-
thereth together after their dispersion, 19 Declaring
his word and iudgements to vnto them, as hee hath done
to none other people.

Praise ye the Lord, for it is good to sing
vnto our God: for it is a pleasant thing
and praise is comely.

2 The Lord doth build up Jerusalem,
and gathereth together the dispersed of Israel.

3 Hee healeth those that are broken in
heart, and bindeth up their sores.

4 Hee counteth the number of the stars,
and calleth them all by their names.

5 Great is our Lord, and great is his
power: his wisdom is infinite.

6 The Lord relieueth the mecke, and a-
batheth the wicked to the ground.

7 Sing vnto the Lord with praise: sing
vpon the harp vnto the Lord.

8 Which covereth the heauen with
clouds, and prepareth raine for the earth,
and maketh the grasse to grow vpon the
mountaines:

9 Which giueth to beasts their foode,
and to yong raiens that cry.

10 Hee hath not pleasure in the strength
of man, neither delighteth he in the legs
of man.

11 But the Lord delighteth in them that
fear him, and attend vpon his mercie.

12 Praise the Lord, O Jerusalem: praise
thy God, O Zion.

13 For hee hath made the barres of thy
gates strong, and hath blessed thy children
within thee.

14 He scattereth peace in thy borders, and sa-
tisfiethe thee with the flower of wheat.

15 Hee sendeth forth his commandement
vpon earth, and his word runneth verp
swiftly.

16 Hee giueth snow like wool, and scatter-
eth the hoare frost like ashes.

17 Hee scattereth forth his ice like morsels:
who can abide the cold thereof?

a Hee sheweth
wherby we ought
to exerce our
sines continu-
ally, and to take
our pastime: to
wit, in praising
God.

b Because the
Lord is the found-
er of Church,
it cannot be de-
stroyed, though
the members
thereof be disper-
sed, and seeme as
it were for a time
to be cut off.

c With affliction,
or sorrow
for time.

d Though it
seeme to man in-
credible, yet God
should assemble
his Church, be-
ing lo dispersed:
yet nothing can
be too hard to
him, that can
number & name
all the starres.

e For the more
high that the
wicked time,
the greater is their
fall in the end.

f He sheweth by
these examples of
Gods mightie
power, goodnes
and wisdome, that
wee can neuer want
most iust occasion to
praise God.

g For their crying is
as it were a confession
of their need,
which cannot be
beleeued but by
God only: then if
God shew him
his mindfull of the
most contemptible
soules, can hee suffer
them to die with
famine, whom hee
hath assured of life
euerslasting? h
Though to vfe
lawfull meanes is
both profitable and
pleaseth God, yet
to put our trust in
them, is to defraud
God of his honour.
i He doth not only
furnish his Church
with all things neces-
sary, but preferueth
also the same, & maketh
it strong against all
outward force, f. Et, i. k
His secret working
in all creatures is as
a commandement
to keepe them in
order, and to giue
them mouing and
force, l For immedi-
ately and without
resisting, all things
obey him.

18 Hee sendeth his word and melteth
them: hee causeth the wind to blow, and the
waters flow.

19 Hee stretcheth his word vnto Iaa-
kob, his statutes and his iudgements vnto
Israel.

20 Hee hath not dealt so with every na-
tion, neither haue they known his iudge-
ments. Praise ye the Lord.

he hath left to his Church, as a most precious treasure, n The cause
of this difference is Gods free mercie, which hee haue elected his in his
Sonne Christ Iesus to saluation: and his iust iudgement, whereby he
hath appointed the reprobate to eternal damnation.

P S A L. CXLVIII.

1 Hee pronoketh all creatures to praise the Lord in
heauen and earth, and all places, 14 Specially his
Church for the power that hee hath giuen to the same
after that hee had chosen them & joynd them vnto him.

Praise ye the Lord from the heauen:
praise ye him in the high places:

2 Praise ye him, all ye Angels: praise
him all his armie.

3 Praise ye him, Sonne and moone:
praise ye him all bright starres.

4 Praise ye him, heauens of heauens,
and waters that be about the heauens.

5 Let them praise the name of the Lord:
for he commanded, and they were created.

6 And hee hath established them for ever
and euer: hee hath made an ordinance, which
shall not passe.

7 Praise ye the Lord from the earth, yee
dragons and all depthes:

8 Fire and haille, snow and vapours,
stormie wind, which execute his word:

9 Mountaines and all hilles, fruitfull
trees and all cedars:

10 Beasts and all cattell, creeping things
and feathered foules:

11 Kings of the earth and all people,
princes, and all iudges of the world:

12 Strong men, and inuaders, also old men
and children:

13 Let them praise the name of the Lord:
for his name onely is to be exalted, and his
praise about the earth and the heauens.

14 For hee hath exalted the home of his
people, which is a praise for all his Saints,
euens for the children of Israel, a people that
is iust vnto him. Praise ye the Lord.

on of the aire, which hee here comprehendeth vnder the name of the
heauens. e Meaning the great and monstrous fishes, as whales
and such like. f Which come not by chance or fortune, but by
Gods appointed ordinance. g For the greater gifts that any
hath receiued, and the more high that one is preferred, the more
bound is heeto praise God for the same: but neither hee nor low
condition or degree can be exempted from this duetie. h That
is, the dignitie, power and glory of his Church, i By reason of his
covenant made with Abraham.

P S A L. CXLIX.

1 An exhortation to the Church to praise the
Lord for his victorie and conquest, that hee giueth his
Saints against all maner power.

Praise ye the Lord.
Sing ye vnto the Lord a new song: let
his praise be heard in the Congregation
of Saints.

2 Let

m As before he
called Gods se-
cret working in
all his creatures
his word, so hee
meaneth here,
by his word, the
doctrine of life, e-
uerslasting, which
is the cause

a Because they
are members of
the same body he
seeth them be-
fore our eyes,
which are most
willing hereun-
to, and by their
prompt obedi-
ence teach vs to
doe our duty.

b In that Gods
glorie shineth in
these insensible
creatures, this
their beautie is
as a continuall

praying of God,

c Not that there
are diuers hea-
uens: but because
of the sphericke
of the situation of

the fixed starres
and planetes, hee
comprehendeth
by this word the
whole heauen.

d That is, the
raie which is in
the middle regi-

on of the aire, which hee here comprehendeth vnder the name of the
heauens. e Meaning the great and monstrous fishes, as whales
and such like. f Which come not by chance or fortune, but by
Gods appointed ordinance. g For the greater gifts that any
hath receiued, and the more high that one is preferred, the more
bound is heeto praise God for the same: but neither hee nor low
condition or degree can be exempted from this duetie. h That
is, the dignitie, power and glory of his Church, i By reason of his
covenant made with Abraham.

2 Let

3 For his rare &
manifest benefi-
ts bestowed on
his Church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore, Psal. 95. 7 they were called the sheepe of Gods hands. c For God as he is the Creatour of the foule and body, will hee that both doe setue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth so that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth nobilitie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and minds of all his to enterprise no further then he appointeth.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King. 3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe. 4 For the Lord hath pleasure in his people: hee will make the mecke glorious by deliurance. 5 Let the Saints be ioyfull with glorie: let them sing lowde vpon their beds. 6 Let the high Aces of God bee in their mouth, and a two edged sword in their hands. 7 To execute vengeance vpon the heathen, and corrections among the people: 8 To bind their kings in chaines, and their nobles with fetters of yron. 9 That they may execute vpon them the iudgement that is written: this honour shalbe to all his Saints. Praise ye the Lord.

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PSAL. CL.

1 Annotations to praise the Lord without ceasse by all manner of wayes, for all his mighty and wonderful workes.

I Praise ye the Lord.

Praise ye God in his Sanctuary: praise ye him in the firmament of his power.

2 Praise ye him in his mighty Aces: praise ye him according to his excellent greatness.

3 Praise ye him in the sound of the trumpet: praise ye him vpon the viose and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginallies and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

make mention of those instruments, which by Gods commandment were appointed in the olde Law, but vnder Christ the use thereof is abolished in the Church. d Hee sheweth that all the order of nature is bound to this due, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdom, which hee hath prepared for him, where they shall sing euerslasting praise.

a That is in the heauen. b For his wonderful power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth. c Exhorting the people onely to reioyce in praising God, hee

The * Prouerbes of Salomon.

THE ARGVMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scripture is here set forth in these briefe sentences, which partly containe doctrine, and partly manners, and also exhortations to both. Whereof the nine first Chapters are as a Preface full of graue sentences, and deepe misteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those three thousand parables mentioned, 1 Kings 4. 33. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and use of the word of God. 7 Of the feare of God and knowledge of his word. 10 Wee may not consent to the intifings of sinners. 20 Wisdom complaineeth that she is contemned. 24 The punishment of those that contemne her.

h The Parables of Salomon the Sonne of Dauid king of Israel.

2 To know wisdom, and instruction, to understand the words of knowledge.

2 To rectine instruction to doe wisely, by justice and iudgement and equitie.

4 To glorie vnto the simple sharpnesse of wit, and to the child knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of understanding shall attaine vnto wise counsels.

6 By liuing iustly, and rendring to every man that which apperaineth vnto him.

7 To such as haue no difference to the chiefties. f As he sheweth that these parables concerning the effect of religion as touching manners and doctrine, doe apperue vnto the simple people: so doth he declare, that the same is also necessary for them that are wise and learned.

8 To such as haue no difference to the chiefties. f As he sheweth that these parables concerning the effect of religion as touching manners and doctrine, doe apperue vnto the simple people: so doth he declare, that the same is also necessary for them that are wise and learned.

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6 To understand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 The feare of the Lord is the beginning of knowledge: but foolles despise wisdom and instruction.

8 Whosome, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For they shall bee as a comely ornament vnto thine head, as chaires to thy necke.

10 If thou sonne, if sinners: doe not forsake thy counsel, thou shalt not.

11 If they say, Come with vs, wee will lay waite for blood, and we will slay the innocent without a cause:

12 Wee will swallow them vp alive like a graine enen to hole, as those that goe downe into the pit:

13 Wee shall find all precious riches, and fill our houses with spoyle:

14 Wee shall find all precious riches, and fill our houses with spoyle:

15 Wee shall find all precious riches, and fill our houses with spoyle:

16 Wee shall find all precious riches, and fill our houses with spoyle:

17 Wee shall find all precious riches, and fill our houses with spoyle:

18 Wee shall find all precious riches, and fill our houses with spoyle:

19 Wee shall find all precious riches, and fill our houses with spoyle:

20 Wee shall find all precious riches, and fill our houses with spoyle:

Psal. 119. 106. eccles. 1. 16. g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the Father of the Church: who is as a father. h That is, of the Church, wherein the faithfull are beguinen by the incorruptible seede of Gods word.

14. East

m He sheweth whereby the wicked are allied to joyne together, because they have every one part of the spoyle of the innocent.

n That is, have such a part of all to doe with them. o He sheweth that there is no cause to moune these wicked to spoile the innocent, but their auarice & cruelty. p Whereby he concludeth that the courteous man is a murderer.

q This wisdom is the eternal word of God. r So that none pretend ignorance.

s Wisdom reprooeth three kinds of men: the foolish or simple, which are of ignorance, and the mockers that cannot suffer to be taught, & the fools which are drowned in worldly lusts & have the knowledge of godliness.

t This is spoken according to our species signifying that the wicked which mocke and jest at Gods word, shall have the iust reward of their mocking. u That is, your destruction, which thing you feared. v Because they sought not with an affection to God, but for ease of their owne griefe. y Shewing that without faith and obedience we cannot call vpon God aright. z They shall feele what commodity their wicked life shall giue them. a That is, the prosperity and sensualitie wherein they delight.

14 Cast in thy lot among vs: we will all haue one purse:

15 My sonne, walke not thou in the way with them: reſtaine thy foote from their path.

16 For their feete run to euill, and make haste to shed blood.

17 Certainly as without cause the net is spread before the eyes of all that haue wising:

18 So they lay way for blood, and lie pitifully for their lines.

19 Such are the wayes of euery one that is greedy of gaine: hee would take away the life of the owners thereof.

20 Wisdom crieth without: she stretcheth her voyce in the streets.

21 She calleth in the hie street, among the pease in the entring of the gates, and uttereth her wordes in the citie, saying,

22 Yee foolish, how long will yee lose foolishnes: and the scornfull take their pleasure in scoffing: and the fooles haue knowledge.

23 (Turne you at my correction: for, I will poure out my mind vnto you, and make you vnderstand my wordes.)

24 Because I haue called, and yee refused: I haue stretcht out mine hand, and none would regard:

25 But yee haue despised all my counsell, and would none of my correction:

26 I will also laugh at your destruction, and mocke when your feare commeth:

27 When your feare commeth like sudden desolation, and your destruction shall come like a toilewind: when affliction and anguish shall come vpon you.

28 Then shall they call vpon mee, but I will not answere: they shall seeke me earnestly, but they shall not finde me.

29 Because they hated knowledge, and did not chuse the feare of the Lord:

30 They would none of my counsell, but despised all my correction.

31 Therefore shall they eate of the fruite of their owne way, and bee filled with their owne drunke.

32 For ease slayeth the foolish, and the prosperity of fooles destroyeth them.

33 But hee that obeyeth mee, shall dwell safely, and be quiet from feare of euill.

and crieth for vnderstanding:

4 If thou desirest her as silver, and searchest for her as for treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

6 For the Lord giveth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He preserveth the state of the righteous, he is a shield to them that walke uprightly.

8 That they may keepe the wayes of indigement: and hee preserveth the way of his saints.)

9 Then shalt thou vnderstand righteousness, and indigement, and equitie, and euery good path.

10 When wisdom entrencheth into thine heart, and knowledge delighteth thy soule,

11 Then shall counsell preserve thee, and vnderstanding shall keepe thee.

12 And deliuer thee from the euill way, & from the man that speaketh froward things,

13 And from them that leaue the wayes of righteousness, to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their pathes.

16 And it shall deliuer thee from the strange woman, even from the stranger, which flattereth with her wordes,

17 Which forsaketh the guide of her youth, & forgetteth the covenant of her God.

18 Surely her house rendereth to death, and her pathes vnto the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the upright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall bee rooted out of it.

subiection. 1 Which is the promise made in marriage m Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enjoy the temporal and spirituall promises of God, as the wicked shall be void of them,

CHAP. IJ.

1 The word of God giueth life. 5 Trust in God, 7 Feare him. 9 Honour him. 11 Suffer his correction. 23 To them that follow the word of God, all things shall succedd well.

1 Sonne, forget not thou my lawe, but misse thine heart: keepe my commandments.

2 For they shall increase the length of thy dayes and the peeces of life, and thy prosperity.

3 Let not mercy and truth forsake thee: bind them on thy necke, and write them vpon the table of thine heart.

b By mercy and truth hee meaneth the commandments of the first and second Table: or else the mercy and faithfulness that we ought to vnto our neighbours. c Keep them as a most precious iewel. d Haue them ever in remembrance.

c Meaning, that we must inke the knowledge of God with care and diligence. d Shewing that no labour must be spared.

e This (saith he) is the true wisdom to know and feare God. f Or, hide the tabernacle.

g The word of God shall teach thee, and counsel thee how to gouerne thy selfe.

h That is, the word of God, which is only light, to follow their owne fantasies which are darkness.

i When they see any giuen to euill as they are.

j Meaning, that wisdom, which is the word of God, shall preserve vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whom shee ought not to depart, but remaine in his

subiection. 1 Which is the promise made in marriage m Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enjoy the temporal and spirituall promises of God, as the wicked shall be void of them,

subiection. 1 Which is the promise made in marriage m Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enjoy the temporal and spirituall promises of God, as the wicked shall be void of them,

CHAP. IJ.

1 Wisdom exhorteth to obey her. 5 She teacheth the feare of God. 6 She giueth of God. 10 She preserveth from wickednesse.

1 Sonne, if thou wilt receiue my wordes, Mand: hide my commandments within thee.

2 And cause thine eares to hearken vnto wisdom, and encline thine heart to vnderstanding,

3 (For if thou callest after knowledge,

a That is, keepe it in thine heart b If thou giue thy selfe to the knowledge of God without hypocrisy,

16. d Wis. 3. 1. & 10.

a Long life is the blessing of God which hee giueth to his servants.

a By this part he comprehendeth the whole body, as by health he meaneth all the benefices promised in the Law both corporall and spirituall. f As was commanded in the Law, Exod. 23. 19 Deut. 32. 2, and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandment.

g For to the faithful distributor, God giueth in great abundance.

Hebr. 1. 3. 5.

remel. 3. 19.

h Meaning, that he that seeketh wisdom, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

i Which bringeth forth such fruit that they that eat thereof, haue life: and he aludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisdom, whereof hee speaketh is euertlasting, be cause it was before all creatures, & that all things, euen the whole world were made by it.

l For when God destroyeth the wicked, he will cause his, as he did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also, that they shall not keepe it from them, which haue need of the same themselves. n That is, putteth his trust in thee.

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 Trust in the Lord with all thine heart, and lean not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 Bee not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy nauell, and marrow vnto thy bones.

9 Honour the Lord with thy riches, and with the first frutes of thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall be burst with new wine.

11 O my sonne, refuse not the chastening of the Lord, neither bee grieved with his correction.

12 For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandize thereof is better then the mer chandize of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her pathes prosperitie.

18 Shee is a tree of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth, & hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the clouds drop down the dew.

21 My sonne, let not these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 When shalt thou walke safely by thy way: and thy foot shall not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preferre thy foote from taking.

27 Withholde not the good from the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morrow will I giue thee, if thou now haue it.

29 I Intend none hurt against thy neighbour, seeing he doeth euill without feare by thee.

30 Cease not with a man causeless,

when he hath done thee no harme.

31 Bee not enuious for the wicked man, neither chide any of his wayes.

32 For the treachery is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornfull he scornereth, but he giueth grace vnto the humble.

35 The wise shall inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIIII.

1 Wisdom and her frutes ought to be searched.

2 The way of the wicked must be refused.

3 By the word of God, the heart, eyes, and compass of left, must be guided.

4 Heare, O ye children, the instruction of a father, and giue eare to learne vnderstanding.

5 For I doe giue you a good doctrine: therefore forsake ye not my Law.

6 For I was my fathers sonne, tender and deare in the sight of my mother.

7 When he taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandments, and thou shalt liue.

8 Get wisdom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

9 Forake her not, and she shall keepe thee: loue her, and she shall preserve thee.

10 Wisdom is the beginning: get wisdom therefore: and abound all thy possession get vnderstanding.

11 Exalt her, & she shall exalt thee: she shall bring thee to honour, if thou embrace her.

12 She shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

13 O my sonne, my sonne, and receiue my wordes, and the yeeres of thy life shall be many.

14 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

15 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

16 Take hold of instruction, & learn not: keepe her, for she is thy life.

17 Enter not into the way of the wicked, and walke not in the way of euill men.

18 Avoid it, and goe not by it: turne from it, and passe by.

19 For they cannot sleepe, except they haue done euill, and their sleepe depaereth, except they cause some to fall.

20 For they eat the bread of wickednes, and drinke the wine of violence.

21 But the way of the righteous shinneth as the light, that shinneth more and more vnto the perfect day.

22 Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke, h Comed by wicked meanes and cruel oppression, i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

23 The

Desire not to be like vnto him.

p That is, his couenant & Fatherly affection which is hid and secret from the world.

q Hee will shew by his plagues that their inuention shall turne to their own destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, read Chap. 1. 8.

b In Hebrew, it is Only: for though he had three others, as 1. Chro. 3. 5. yet, so tenderly hee loued Salomon, that he was vnto her, as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin in Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for him at all.

e Salomon declared what care his father had to bring him up in the true feare of God: for this was Dauids preoccupation, f That shall walke at liberty.

g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke, h Comed by wicked meanes and cruel oppression, i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

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k That is, they shall have health of body, vnder the which all other blessings promised in the Law are contained. l For as the heart is either pure or corrupt, so is the whole course of mans life. m Kepe a measure in all thy doings.

19 The way of the wicked is as the darkness: they know not wherein they shall fall.
20 O my sonne, hearken vnto my wordes, incline thine eare to my sayings.
21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.
22 For they are life vnto those that finde them, and health vnto all their flesh.
23 Keepe thine heart with all diligence: for thereof cometh life.
24 Put away from thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.
26 Ponder the path of thy feet, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden. 9 and prodigality.
15 Hee wildest a man to lase on his labours, and to helpe others. 18 To lase his wife. 22 The wicked taketh in his wickednesse.

M y sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an honey comb, and her mouth is more soft then oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her steps take hold on bell.

6 She weigheth not the way of life: her pathes are ^a moueable: thou canst not know them.

7 Heare ye mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house.

9 Lest thou giue thine honour vnto others, and thy riches to the cruel:

10 Lest the stranger should be filled with thy strength, and thy labours be in the house of a stranger.

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, why haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation a ssembly.

15 O Drinke the water of thy cistern, and of the riueres out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riueres of waters in the streets.

17 But let them be thine, euen thine owne, and not the strangers with thee.

a That is, an harlot which giueth herselfe to another then to her husband.
b By oyle and honey be meane such flattering and crafty enticements.
c All her doings lead to destruction.
d She hath euer bewitched to shew wickednesse.
e That is, thy strength and goods to her thou wilt haue no shew vpon thee: instead of Samson, and the prodigall sonne.
f The goods giuen by thy counsel.
g Although I willingly in sinne in the world, yet had I almost fallen to view shame and destruction, notwithstanding my good bringing up in the assembly of the godly. h He teacheth vs to be frugal, exhorting vs to use of our owne labours, and to be beneficial to the godly that want. i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy family, and them that are of the household of faith.

* 18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her be as the louing hind, and pleasant doe: let her bridle thee at all times, and delight in her loue continually.

20 For why shouldst thou delight, my sonne, in a strange woman, as in the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and he pondereth all his pathes.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great folly.

heart & in outward conuersation, that he shall not escape the iudgements of God. n Because he will not giue eare vnto Gods word, and be admonished.

CHAP. VI.

1 Instruction for sureties 6 The slothfull and sluggish is stirred to worke. 22 Hee describeth the nature of the wicked. 26 The things that God hateth. 20 To obserue the word of God. 24 To see adultery.

M y sonne, if thou be a surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art ^a snared with the words of thy mouth: thou art euen taken with the words of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, got and humble thy selfe, and sollicite thy friends.

4 Slee no sleepe to thine eyes, nor slumber to thine eyelids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 O goe to the ^b pismire, O sluggard: behold her wayes, and be wise.

7 For she hath no guide, gouernour, nor ruler.

8 She preparerth her meate in the summer, and gathereth her foode in harvest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 Yee a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therefore thy powerie commeth as one that ^c traualleth by the way, and thy necessity like an armed man.

12 The bench like man, and the wicked man walketh with a froward mouth.

13 Hee maketh a signe with his eyes, hee signifieth with his feet: hee is instructed with his fingers.

14 Leueth things in his heart: hee imagineth euill at all times, and callet by contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery.

16 O breke the things that the Lord hateth: yea, his house abhorreth them:

17 Hee haungeth eyes, a lying tongue, and the hands that shed innocent blood,

vindicty, or the men of belied and slanderous. g. Thus all his gestures tendeth to wickednesse.

k The children which shall com of thee in great abundance, shewing, that God blesseth marriage, and curseth whoredome. l Which thou didst marrie thy youth. m Or, gett thyselfe a stranger. n Hee declarerth that excepte man doe ioine to his wife both in

a Hee forbiddeth vs not to become surety one for another, according to the rule of charity, but that we consider first whom and after what sort, so that the creditor may not be defrauded. b If the word of God cannot instruct thee, yet learne as the pismire to labour for thy selfe, and not to burden others. Chap. 14. 33.

c Hee expecteth likely the nature of the sluggard, which though they sleepe some so long, yet haue neuer yoweth, but euer take occasions thereunto. d That is suddenly, and when thou lookest not for it.

e It shall come in such sort, that thou art not able to resist it. f Hee sheweth us what incommensurate the idle persons and sluggards come by calling them

h Meaning, the
singing of
songs which
cay a
man away
such
for that he
can
not tell what
he
doeth.
i Or, neighbours.
k Reader Chap.
l 3. 1.

k By the com-
mandement hee
meaneth the
word of God:
and by the in-
struction, the
preaching and
declaration of
the same, which
is committed to
the Church.

l And rephren-
sins when the
word is preached
bring vs to life.
m With her
wanton looks
and gesture,

n Meaning, that
the will neuer
cease till shee
hath brought
thee to beggary,
and then seeke
thy destruction.

o He approacheth
not thee, but
sheweth that it
is not to be abomi-
nable as whore-
dome, forasmuch
as she might be
redeemed:

but adultery was
a perpetual infa-
mie, and death
by the Law of
God.

p Meaning, for
very necessitie.
q *Or, faith in heart.* **r** He
sheweth that man by nature seeketh his death that hath abused his
wife, and so conclude that neither Gods Law nor the law of na-
ture admitteth any redemption for the adultery.

q That is, death appointed by the Law. **r** He
sheweth that man by nature seeketh his death that hath abused his
wife, and so conclude that neither Gods Law nor the law of na-
ture admitteth any redemption for the adultery.

a By this disor-
der of words hee
meaneth that no-
thing ought to
be so deare unto
vs, as the word of
God, nor that we
looke on any
thing more, nor
mind any thing
so much.

18. An heart that imagineth wicked en-
treprises, feeleth that he walketh in running to
mischief.

19. A false witness that speaketh lies, and
him that raiseth by contentions among his
neighbours.

20. ¶ By some, keepe thy fathers com-
mandment, and forsake not thy mothers
instruction.

21. Bind them alway upon thine heart,
and tie them about thy neck.

22. It shall leade thee when thou walkest:
it shall watch for thee when thou sleepest,
and when thou wakest, it shall talke with
thee.

23. For the commandment is a lantern,
and instruction a light: and corrections for
instruction are the way of life:

24. To keepe thee from the wicked wo-
man, and from the flattery of the tongue of a
strange woman.

25. Desire not her beauty in thine heart,
neither let her take thee with her eye lids.

26. For because of the whoreish woman,
a man is brought to a morsell of bread, & a wo-
man will hunt for the precious life of a man.

27. ¶ Can a man take fire in his bosome,
and his clothes not be burnt?

28. Can a man go upon coales, and his
feete not be burnt?

29. So he that goeth in to his neighbours
wife, shall not be innocent, whosoever con-
sidereth.

30. When doe not despise a thief, when
he stealeth to satiate his soule, because hee
is hungry.

31. But if he be found, he shall restore seven-
fold, or hee shall giue all the substance of his
house.

32. But he that committeth adultery with
a woman, he is desirous of understanding:
hee that doth it, destroyeth his owne soule.

33. He shall find a wound and dishonour,
and his reproch shall neuer be put away.

34. For incontinencie is the rage of a man: there-
fore hee will not spare in the day of venge-
ance.

35. Hee cannot beare the sight of any ran-
some: neither will he be content, though thou
augment the gifts.

a An exhortation to wisdom and to the word of
God. **b** Which will preserve vs from the harlot. **c**
Whose manners are described.

Meaning, keepe my words, and hide my
commandments with thee.

2. Keepe my commandments, and thou
shalt live, and mine instruction as the
apple of thine eyes.

3. Bind them upon thy fingers, and write
them upon the table of thine heart.

4. Say unto wisdom, Thou art my sis-
ter: & call understanding thy kinwoman.

5. That they may keepe thee from the
strange woman, even from the stranger that
is smooth in her words.

6. ¶ As I was by the window of mine
house, I looked through my window,

7. And I saw among the foolcs, and con-
sidered among the children a young man de-
stitute of understanding.

8. Also passed through the streets by her
corner, and went toward her house.

9. In the twilight, in the evening, when
the night began to be blacke and darke.

10. And behold, there met him a woman,
with an harlots behaviour, and still in
heart.

11. (Shee was babbling and loud: whose
feet cannot abide in her house,

12. Now she is without, now in the streets,
and lieth in wait at every corner.)

13. So she caught him and kissed him, and
with an impudent face said unto him,

14. I haue peace-offerings: this day
haue I paid my vowes.

15. Therefore came I forth to meet thee,
that I might seeke thy face: and I haue
found thee.

16. I haue deckt my bed with ornaments,
¶ carpers and laces of Egypt.

17. I haue perfumed my bed with myrrour,
aloes, and cymmon.

18. Come, let vs take our fill of loue untill
the morning: let vs take our pleasure in ba-
llance.

19. For mine husband is not at home: hee
is gone a Iourney a farre off.

20. Her hath taken I with him a bag of sil-
uer: & will come home at the day appointed.

21. She hath hid her great craft: shee caused
him to perishe, and with her flattering lips she
enticed him.

22. And he followed her straightwaies,
as an ox that goeth to the slaughter, and
as a foole to the stocks for correction.

23. Till a dart strike through his liver, as
a bird halseth to the snare, not knowing that
he is in danger.

24. ¶ I weare me now therefore, O children,
and hearken to the words of my mouth.

25. Let not thine heart decline to her
wayes: wander thou not in her parties.

26. For she hath caused many to fall bolyn
wounded, and the strong men are all slaine
by her.

27. Her house is the way vnto the grave,
which goeth downe vnto the chambers of
death.

¶ offering of ceremonies and offerings to make satisfaction for their
sinner. ¶ Or, earnest work. ¶ *Or, in his hand.* **g** Which thinking
hee goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerfully, not knowing that hee shall be cha-
llenged. ¶ *Or, in his life.* **i** Neither wit nor strength can deliuer them
that fall into the hands of the harlot. Chap. 2. 18.

CHAP. VII.
1 Wisdom declareth her excellencie, **11** Ri-
cher, **15** Power, **22** Eternitie, **33** Shee exhorteth
all to loue and follow her.

Derth not a wisdoms crye: and under-
standing better her voice.
2 Shee standeth in the top of the high
places by the way in the place of the paths.
he can pretend no ignorance, forasmuch as God calleth to all men
by his word, and by his works, to follow vertue, and shew from with
3 She

b Salomon wish-
eth this parable to
declare their fol-
lie that suffer
themselves to be
abused by har-
lots.

c He sheweth
that there was
almost none so
impudent, but
they were afraid
to be seene, and
also their owne
consciencess did
accuse them,
which caused
them to feare the
night to count
their filthinesse.

¶ *Or, garment.*
d He describeth
certaine condi-
tions which are
peculiar to har-
lots.

¶ *Or, shee strength-
ned her face.*
e Because that in
peace offerings a
portion is reserved
to them that of-
fered, hee shew-
eth him that shee
hath meant to
home to make
good cheare
with: or els she
would vnto some
cloke of holinesse,
till she had ge-
ten him in her
snares.

f Which shew-
eth that harlots
outwardly will
seeme holy and
religious: both
because they may
the better deceiue
others, and also
thinking by ob-
serving of ceremonies
and offerings to make
satisfaction for their
sinner.

g Which thinking
hee goeth to the
pasture, goeth wil-
lingly to his owne
destruction.

h Which goeth chee-
rfully, not know-
ing that hee shall
be challenged.

i Neither wit nor
strength can deli-
uer them that fall
into the hands of
the harlot.

Chap. 2. 18.

Chap. 2. 18.

Chap. 2. 18.

Chap. 2. 18.

Chap. 2. 18.

Chap. 2. 18.

b Where the people did most resort, and which was the place of justice.

c Meaning that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.

d That is, except a man haue wisdom, which is the true knowledge of God hee cannot bee prudent, nor good counsellor.

e So that hee that doth not haue will, seareth not God.

f Whereby hee declareth that honours, dignity or riches come out of mans wisdom, or industry, hereby the providence of God.

g That is, studie the word of God diligently, and with a desire to profit.

h Signifying, that he chiefly nameth spiri- tual treasures and heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinity and eterni- ty of this wis- dome which he nameth and preacheth through- out this booke: mea- ning thereby the small Sonne of God Iesus Christ our Saviour who John calleth the word that was in the be- ginning, Ioh. 1.

l He declareth the eternitie of the Sonne of God, Which is meant by this word Wisdome, who was before all time, and ever present with the Father.

3 **Shee cryeth besides the gates before the citie at the entry of the doores,**

4 **O men, I call vnto you, and vnto my hope vnto the children of men.**

5 **O ye foolish men, vnderstand wisdom, and ye O fooles, be wise in heart.**

6 **Since earre for I will speake of excellent things, and the opinion of my lippes shall teach things that bee right.**

7 **For my mouth shall speake the trueth, and my lips adboye wickednesse.**

8 **All the words of my mouth are righte- ous: there is no lewdeesse, nor frowardnesse in them.**

9 **They are all a plaine to him that will vnderstand, and stright to them that would find knowledge.**

10 **Receive mine instruction, and not li- tur, and knowledg rather then fine gold.**

11 **For wisdom is better then precious stones: and all pleasures are not to bee compared vnto her.**

12 **I wisdom dwell with a prudence, and I find sooth knowledge and counsell.**

13 **The feare of the Lord is to hate a euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh stowe things, I doe hate.**

14 **I haue counsell and wisdom: I am vnderstanding, and I haue strength.**

15 **By mee Kings reigne, and princes decree iustice.**

16 **By mee princes rule, and the nobles, and all the iudges of the earth.**

17 **I loue them that loue mee: and they that seek me early, shall find me.**

18 **Riches and hono: are with mee: a eu- durable riches and righteousness.**

19 **My fruit is better then gold, euen then fine golde, and my reuemies bettes then fine flure.**

20 **I cause to walke in the way of righte- ousnesse, and in the midwes of the pathes of iudgement.**

21 **What I may cause them that loue me, to inherite substance, and I will fill their treasures.**

22 **The Lord hath possessed me in the be- ginning of his way: I was before his workes of olde.**

23 **I was set vp from euertlasting, from the beginning, and before the earth.**

24 **When there was no deptes, was I begotten, when there were no fountaines a- bounding with water.**

25 **Before the mountains were seled: and before the hills, was I begotten.**

26 **He had not yet made the earth, nor the open places, nor the height of the dust in the world.**

27 **When hee prepared the heauens, I was there, when hee set the compasse vpon the deepe,**

28 **When hee established the cloudes a- bove, when hee confirmed the fountaines of the deepe.**

29 **When hee gaue his decree to the sea, that the waters should not passe his com-**

mandement, when he appointed the founda- tions of the earth.

30 **When was I with him as a nourish- er, and I was daily his delight reioycing al- way before him.**

31 **And tooke my solace in the compasse of his earth: and my delight in with the children of men.**

32 **Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes,**

33 **Yeare instruction, and be yet wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.**

34 **For hee that findeth mee, findeth life, and shall obtaine fauour of the Lord.**

35 **But hee that sinneth against me, hurteth his owne soule: & all that hate me, loue death.**

o By earth he meaneth man, which is the worke of God in whom Wisdome tooke pleasure: in so much as for mans sake the Diuine Wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace & pastime where- of is here spoken.

CHAP. IX.

1 **Wisdom calleth all to her feast, 7 The sin- ner will not be corrected, 10. The feare of God, 13. The conditions of the hart.**

Wisdome hath built her a house, and betweene her a brisen pillars.

2 **Shee hath killed her vnto, & hath prepared her table.**

3 **Shee hath sent forth her a maydens, and crieth vpon the highest places of the earth, saying,**

4 **Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,**

5 **Come, and eate of my meate, & dwine of the wine that I haue dyntorn.**

6 **For sake your way, ye foolish, & ye shall liue: & walke in the way of vnderstanding.**

7 **Hee that reproveth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot.**

8 **Rebuke not a scorner, lest hee hate thee: but rebuke a wise man, and hee will loue thee.**

9 **Giue admonition to the wise, and hee will be the wiser: teach a righteous man, and hee will increase in learning.**

10 **The beginning of wisdom is the feare of the Lord, and the knowledg of holy things, is vnderstanding.**

11 **For thy dayes shall bee multiplied by mee, and the perres of thy life shall bee augmented.**

12 **If thou bee wise, thou shalt bee wise for thy selfe, and if thou bee a scorner, thou alone shalt suffer.**

ministration of the Sacrament, whereby God nourisheth his ser- uants in his house, which is the Church.

g For the wicked will contemne him, and labour to defame him.

h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or hee speaketh this in comparison, not that the wicked should not bee re- buked, but he sheweth their malice, and their small hope of profi- t.

i He sheweth what true vnderstanding is, to know the wil of God in his word, which is meant by holy things.

k Thou shalt haue the chief profit and commoditie thereof.

m Some reade a chiefe worker signifying that this wisdom, euen Christ Iesus was equal with God his Father, and created, pre- serued, and still worketh with him, as Ioh. 1. 17. n Whereby is declared that the worke of the creation was no paine, but a so- lace vnto the wisdom of God.

a Christ hath prepared him a Church.

b That is, many chiefe stays and principall parts of his Church, as were the Patriarkes, Prophets, Apo- stles, Pastors, and Doctors.

c Hee compareth wisdom with great Princes that keepe open house for all that come.

d Meaning, true preachers, which are not infected with mans wis- dome.

e Hee that knoweth his owne igno- rance, and is void of malice.

f By the meat and drinke, is meant the word of God, and the

g For the wicked will contemne him, and labour to defame him.

h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or hee speaketh this in comparison, not that the wicked should not bee re- buked, but he sheweth their malice, and their small hope of profi- t.

i He sheweth what true vnderstanding is, to know the wil of God in his word, which is meant by holy things.

k Thou shalt haue the chief profit and commoditie thereof.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth, Ye 16, which were the words of the true preachers as ver. 4. but their doctrine is but as Rotten waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

13 **A** foolish woman is trouble some: she is ignorant, and knoweth nothing.
14 But the strength at the doore of her house, on a seat in the high places of the citie.
15 To call them that passe by the way, that goe right on their way, saying,
16 O how so is simple, I: I him come bitter, and to him that is destitute of wisdom shee saith also.
17 Rotten waters are sweete, and his bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghylls are in the depth of hell.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which bee collectible, to follow vertue, and flee vice: and sheweth also what profit cometh of wisdom, and what hindrance proceedeth of foolishness.

THE PARABLES OF SOLOMON.

1 **A** foolish sonne makerd a glad father: but a foolish sonne is an heavinesse to his mother.

2 The treasures of wickednesse profite nothing: but righteousness deliuereth from death.

3 The Lord will not forsake the soule of the righteous: but hee casteth away the substance of the wicked.

4 A floureth full hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisdom: but hee that sleepeeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wise in heart will receiue commandments: but the foolish in talke shall be beaten.

9 Hee that walketh uprightly, walketh honestly: but hee that peruerter his wayes, shall be knowne.

10 Hee that winketh with the eye, worketh sorrow, and hee that is foolish in talke shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth by contentious: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rodde shall bee for the backe of him that is destitute of wisdom.

14 Wise men lay by knowledge: but the mouth of the fool is a present destruction.

15 The rich mans goods are his strong citie: but the feare of the needy is their pouertie.

16 The labour of the righteous tendeth to life: but the reuerence of the wicked to sinne.

17 Hee that regardeth instruction, is in the way of life: but hee that despiseth it, shall be brought downe from his high place, and shall be brought lowe.

way of life: but hee that refuseth correction goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and hee that inuener slander, is a fool.

19 In many wordes there cannot want iniquitie: but hee that refrained his lips, is wise.

20 The tongue of the iust man is as fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but foolcs shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and hee doth add no sorrowes with it.

23 It is as a palliame to a soule to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an everlasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the flouthfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the peeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the humble man: but feare shall bee for the workers of iniquitie.

30 The righteous shall neuer bee remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisdom: but the tongue of the forward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh forward things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a precise & weight pleaseth him.

2 When pride commeth, then cometh shame: but with the lowly is wisdom.

3 The brightness of the iust shall guide them: but the forwardnesse of the transgressors shall destroy them.

4 Riches shall not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the bright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vnjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the

i For they speak truth, and oblige many by exhortations, admonition and counsell. k Meaning, that all worldly things bring care and sorrow, whereas they that feele the blessings of God, haue none.

i He is but a trouble & grief to him that seeth him about any business. m The time of their prosperitie shall be short, because of their great fall though they seeme to liue long. n They enjoy in this life by faith and hope, their everlasting life.

a Vnder this word he condemneth all false weights, measures, and deceit.

i Ebr. sum.

b When man forgetteth himselfe, and thinketh to be exalted about his vocation, then God bringeth him to confusion.

Ezr. 7. 19.

eccl. 5. 1.

W. 1. 5. 11.

c That is, shall enter in or possible.

d A dissembler that precedeth friendship, but is a priuie enemy.

Chap. 15. 30.

a That is, wickedly gotten.
b But though he suffer the iult to want for a time, yet he will find him comfort in due season.

Or, acenfall.

c When their wickednesse shall be discovered, they shall be as duabe, and not know what to say.

d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortal.

Ebr. lips.

Or, surely.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 1. 3.

f For the corruption of this heart is knowne by his talke.

1 Cor. 13. 4.

1 Pet. 4. 8.

g That is, God will find him out to punish him.

h And so maketh him bold to doe euill,

whereas power to bridle the poore from many euill things.

a The country
is blessed, where
there are godly
men, and they
ought to reioyce
wth the wicked
are taken
away.

Or, prosperitie.
Will not make
light report of
others.

g Where God
giveth store of
men of wisdom
and counsell.

h Whose con-
sumation hee
knoweth not.
i He that doeth
not without
indgement and
consideration of
the circumstan-
ces put him selfe
in danger, as
Chap. 6. 1.

Or, mediocrity.
Is both good
to himselfe and
to others.

Or, neighbour.
Though they
make neuer so
many friends, or
winke them-
selves neuer so
low, yet they shal
not escape.

Or, is of uncomely
behaviour.
n They can
looke for no-
thing but Gods
vengeance.

n Meaning them
that give libe-
rally, whom God
blesseth.

o That is, the
niggard.
p The soule of
living shal be
made fat.

p That provi-
deth for the use
of them that are
in need.

q The courteous
men that spare
their riches to
the inheritance of their families, shall be deprived thereof miserably.

r For though the wicked be rich, yet they are but slaves to the
godly, which are the true possors of the gifts of God. f That
is, bringeth them to the knowledge of God. e Shall be punished
as he deserueth, 1. Pet. 4. 18.

the inheritance of their families, shall be deprived thereof miserably.

r For though the wicked be rich, yet they are but slaves to the
godly, which are the true possors of the gifts of God. f That
is, bringeth them to the knowledge of God. e Shall be punished
as he deserueth, 1. Pet. 4. 18.

citie = reioyeth, and when the wicked perish,
there is joy.

11 By the blessing of the righteous, the
citie is exalted: but it is subverted by the
mouth of the wicked.

12 He that despiseth his neighbour, is de-
stitute of wisdom: but a man of understand-
ing will keepe silence.

13 He that goeth about as a slanderer, dis-
coureth a secret: but he that is of a faithfull
heart, concealeth a matter.

14 Where no counsell is, the people fall:
but where many counsellors are, there is
health.

15 He shal be sore vexed, that is surey for
a stranger, and hee that hateth suretyship,
is sure.

16 A gracious woman attaineth honour,
and the strong men attain riches.

17 He that is mercifull, = rewardeth his
owne soule: but hee that troubleth his owne
flesh, is cruell.

18 The wicked woorketh a deceitfull
woyke, but he that loveth righteousness, shal
receive a sure reward.

19 A righteousnesse leadeth to life, so hee
that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are
abomination to the Lord: but they that are
upright in their way, are his delight.

21 Though hand laye in hand, the wicked
shall not be unpunished: but the seede of
the righteous shall escape.

22 As a twell of gold in a swines snout:
so is a faire woman, which lacketh discre-
tion.

23 The desire of the righteous is onely
good: but the hope of the wicked = is indig-
nation.

24 There is that scattereth, and = is more
increased: but he that spareth more = then is
right, surely cometh to poverty.

25 The liberal person shal have plenty:
and he that wasteth, shal also have raine.

26 He that withholdeth the come, the
people will curse him: but blessing shal be
upon the head of him that = scattereth.

27 Hee that seeketh good things, getteth
favour: but he that seeketh euill, it shal come
to him.

28 He that trusteth in his riches, shal fall:
but the righteous shal flourish as a tree.

29 Hee that troubleth his owne house,
shall inherit the wind, and the foole shal be
servant to the wise in heart.

30 The fruit of the righteous is as a tree
of life, and he that = winneth soules, is wise.

31 Behold, the righteous shal be recom-
pensed in the earth: how much more the wicked
and the sinner?

the inheritance of their families, shall be deprived thereof miserably.
r For though the wicked be rich, yet they are but slaves to the
godly, which are the true possors of the gifts of God. f That
is, bringeth them to the knowledge of God. e Shall be punished
as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

He that loveth instruction, loveth know-
ledge: but he that hateth correction, is a
foole.

2 A good man getteth favour of the Lord:
but the man of wicked imaginations will be
condemned.

3 A man cannot be established by wicked-
nesse: but the = roote of the righteous shal
not be mooven.

4 A virtuous woman is the crowne of
her husband: but shee that maketh him asham-
ed, is as corruption in his bones.

5 The thoughts of the iust are right: but
the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in
waite for blood: but the mouth of the righte-
ous will = deliver them.

7 God overthoweth the wicked, and
they are not: but the house of the righteous
shall stand.

8 A man shal be commended for his wise-
dome: but the froward of heart shal be de-
spised.

9 Hee that is despised, = and is his owne
servant, is better then hee that boasteth him-
selfe, and lacketh bread.

10 A righteous man = regardeth the life
of his beast: but the mercies of the wicked
are cruell.

11 = Hee that tilleth his land, shal be sat-
isfied with bread: but hee that followeth the
fole, is destitute of understanding.

12 The wicked desireth the = net of =
wills: but the = roote of the righteous groweth
fruit.

13 The euill man is snared by the wicked-
nesse of his lips, but the iust shal come out of
adversitie.

14 A man shal be satiate with good
things by the fruite of his mouth, and the re-
compence of a many hands shal God give un-
to him.

15 The way of a foole is = right in his
owne eyes: but hee that heareth counsell, is
wise.

16 A foole in a day shal be knowne by
his anger: but hee = that courteth shame, is
wise.

17 Hee that speaketh truth, will shewe
righteousnesse: but a false witness is
deceit.

18 = There is that speaketh words like the
pickings of a sword: but the tongue of wise
men is health.

19 The lippe of truth shal be stable for
ever: but a lying tongue varieth conti-
nently.

20 Deceite is in the heart of them that
imagine euill, but to the counsellors of peace
shal be joy.

21 There shall none inquiry come to the
iust: but the wicked are full of euill.

22 The lying lips are an abomination to
the Lord: but they that deale truly, are his
delight.

23 A wise man concealeth knowledge: but
the heart of the fool is published foolishnesse.

24 = The hand of the diligent shal beare
rule: but the idle shal be under rebuke.

25 Wantnesse in the heart of man bring-
ing it downe: but a = good word reioy-
ceth it.

26 The righteous is = more excellent then
his neighbour: but the way of the wicked
is liberalitie.

a They are so
grouned in the
favour of God,
that their roote
shal prosper
continually.

† Chy. strong, or
passfull.

b As their con-
science is vp-
right, so shal
they be able to
speake for them-
selves against
their accusers.

c The poore man
that is contem-
ned, and yet li-
ueth of his owne
trauaille.

d Is mercifull
euen to the very
beast that doeth
him fruite.

Chap. 28. 19.
eccles. 20. 27.
Or, deserveth.

e Continually
imagineth
meanes how to
doe harme to
others.

f Meaning their
heart within,
which is vpright
and doeth good
to all.

g He standeth in
his owne con-
fidence, and con-
demneth all o-
thers in respect
of himselfe.

h Which bride
leth his affec-
tions.

Chap. 14. 5.
i Which seeke
nothing more
then to prouoke
others to anger.

Chap. 10. 4.
k That is, words
of comfort, or a
cheerful minde,
which is declared
by his words, re-
ioyced a man at
a courteous mind
killeth him.

l That is, more
liberalitie than
will.

The diligent and slothfull.

Although he get much by unlawful means, yet will he not spend it upon himselfe.

a If he is his tongue to Gods glory, and the profit of his neighbour, God shall bless him. b He ever desireth, but taketh no paines to get any thing.

† Ebr. way. c For his power, he is not able to escape the threatenings, which the cruell oppressours use against him. d When as every man contendeth to haue the preeminence, and will not give place to another.

e That is, goods will gotten. f That is, with his own labour. g Meaning, the word of God, whereby he is admonished of his duty.

Chap. 25. 13. h Bringeth many inconueniences both to himselfe and to others. i As he is partaker of their wickednesse, and heareth with their voices, so shall he be punished alike as they are.

k Read Iob 37. 36, 37. l God blesteth the labour of the poore and comforteth their goods which are negligent, because they think they haue enough.

Chap. 23. 13. m Now, 30. 1.

will decrie them.

27 The deceitfull man concealeth not that hee tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard desireth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying wordes: but the wicked cansteth slander and shame.

6 Righteousnesse preserueth the upright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyseth: but the candle of the wicked shall be put out.

10 Only by pride doth man make contention: but with the weak is wisdom.

11 The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, hee shall be destroyed: but hee that feareth the commandment, he shall be rewarded.

14 The instruction of a wise man is as the quickning of life, to turne away from the snares of death.

15 Good understanding maketh acceptable: but the way of the disobedient is hated.

16 Every wise man will worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into euill: but a faithfull ambassadour is preservation.

18 Poverty and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is in yd by for the rust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 Hee that spareth his rod, hateth his

Proverbs.

sonne: but he that loneth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

CHAP. XIII.

A Wise woman buildeth her house: but the foolishly despoyleth it with her owne hands.

2 Hee that walketh in his righteousness, feareth the Lord: but hee that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the types of the wise preserue them.

4 Where none are, there the cribbe is empty: but much increase cometh by the strength of the ore.

5 A faithfull witness will not lie: but a false reuiler will speake lies.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is calie to him that will vnderstand.

7 Depart from the foolish man, when thou percerst not in him the types of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnesse of the fool is deceipt.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his top.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heavinesse.

14 The heart that declineth, shall bee satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleene every thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is careless.

17 He that is halfe to anger, committeth folly, and a busie body is hated.

18 The foolish, doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, & the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercy on the poore is blessed.

22 Doe not they erre that imagine euill: but to them that thinke on good things, shall be mercy and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth nothing want.

24 The crowne of the wife is their riches,

asse, wee must consider that it is because of our sinnes, which hee

Gods working.

The crowne of the wife.

a That is, taketh paine to profe her family, and to do that which concerneth her duty in her house.

b That is, in vprightnesse of heart, and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the ox is meant labour, and by the cribb the barn, meaning, without labour there is no profit.

e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.

f Doth not know the grievousnesse of his sinne, nor Gods iudgements against him.

g As a mans conscience is witness of his owne grieffe: so another cannot feele the ioy and comfort which a man feeleth in himselfe.

h Chap. 16. 35. i He sheweth that the allowance vnto sinne seemeth sweet, but the ende thereof is destruction.

i He that forsaketh God shall be punished, and made weary of his sinnes when hee is delighted.

† Ebr. the man of imagination.

k If this come not daily to

and

and the folly of foolen is foolishness.

25 A faithfull witness delivereth soules: but a backbiters speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoid the snares of death.

28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of an haile mind, exalteth folly.

30 A sound heart is the life of the flesh: but enuie is the rotting of the bones.

31 Hee that oppreseth the poore, reproo- ueth him that made him: but hee honoureth him that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom dwelleth in the heart of him that hath understanding, and is knowen in the mids of foolen.

34 Iustice exalteth a nation, but shame is a shame to the people.

35 The pleasure of a king is in a wise ser- uant: but his wrath shall be toward him that is lewde.

CHAP. XV.

A soft answer turneth away wrath: but outrageous words stirre by anger.

2 The tongue of the wise breedeth knowledge aright: but the mouth of foolen breedeth enuie.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A fool despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doth not so.

8 The sacrifice of the wicked is abomina- tion vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomina- tion vnto the Lord: but hee loveth him that followeth right counsel.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 A spell and destruction are before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loveth not him that rebu- keth him, neither will hee goe vnto the wise.

13 A toylfull beere maketh a cheerefull countenance: but by the sorrow of the heart the minde is braute.

14 The heart of him that hath understand- ing, seeketh knowledge: but the mouth of the fool is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is little with the feare of the

Lord: then great treasure & trouble therewith.

17 Better is a dinner with green herbes where loue is, then a stalled oxe and hatred therewith.

18 An angry man stirreth by strife: but he that is slow to wrath, appeareth strife.

19 The way of a foolish man is as an hedge of thornes: but the way of the righte- ous is plaine.

20 A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is toy to him that is destitute of understanding: but a man of under- standing walketh wisely.

22 Without counsell thoughts come to nought: but in the multitude of counsell- ers there is stedfastnesse.

23 A toy cometh to a man by the answer of his mouth: but how good is a word in due season?

24 The way of life is on high to the puen- dent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but hee will stablish the borders of the widows.

26 The thoughts of the wicked are abomi- nation to the Lord: but the pure haue pleasant words.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous standeth to answer: but the wicked mans mouth breedeth railings.

29 The Lord is far off from the wicked: but hee heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart: a good name maketh the bones fat.

31 The care that bearkeneth to the cor- rection of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correcti- on, getteth understanding.

33 The feare of the Lord is the instructi- on of wisdom: and because honour goeth humbly.

CHAP. XVI.

The preparations of the heart are in the man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his own eyes: but the Lord pondereth the spirits.

3 Commit thy waikes vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomi- nation to the Lord: though hand ioyne in hand, he shall not be unpunished.

6 By mercy and trueh iniquity shall be forgotten, and by the feare of the Lord they depart from euill.

7 When the waikes of a man please the Lord, hee will make also his enemies at peace with him.

8 Better is a little with righteousness

Chap. xv. 22.

That is, hee- ver findeth some let or stay, and dare not goe forward.

Chap. x. 11.

Read Chap. 11. 14.

If we wil chat our talk be comfort- able, we must wait for time and season.

That is, whole- some and profit- able to the hearers.

That suffereh himselfe to be admonished by Gods word, which bringeth life, and so a- mendeth.

Meaning, that God exalteth none but they that are true- humbled.

Meaning, that none but them that are truly humbled.

He desireth the presumption of man, who dare attribute to himselfe any thing as to pre- pare his heart, as such like, seeing that he is not able to speake a word, except God giue it him.

He sheweth hereby, that man statereth himselfe in his doinge, calling that uer- tue which God cometh vnto.

Elsewhere.

So that the in- struction of the wicked, Chap. 11. 21.

And their vngodly and reprobous heart shall be a token that their sinnes are forgiven, Chap. 1. 21.

Chap. 1. 21.

Chap. 1. 21.

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Chap. 1. 21.

Chap. 1. 21.

1 That is, the strength of a king standeth in many people.

Or, body.

Chap. 17. 5.

In Forasmuch as they are conuict thereby, and put to silence.

Or, and the mer- cy of the people is a sacrifice for sin.

Chap. 15. 15.

Vers. 28.

a For though they haue much yet it is full of troubles and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c He that swar- mth from the word of God, cannot abide to be admonished.

d There is no- thing so deepe or secret that can be hid from the eyes of God, much lesse men- thought.

Chap. 17. 12.

† Ebr. 12.

¶ 14. 17. 16.

CHAP. XVII.

8 Hee sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remove one foot except God give force.

Chap. 11. 1.

9 If they be true and iust they are Gods worke, and he delighteth therein but otherwise it they be false they are the worke of the deuil, & to their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, hee findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground,

Deut. 1. 1. 4.

Chap. 8. 10.

2. 1. 13. 1.

k The sweete words of consolation, which come forth of a godly heart, either that which the wicked teach others, or els it is folly to teach them that are malicious.

Chap. 1. 4. 12.

† Elv. Ioveth upon him.

m For hee confuseth himselfe and others.

n With his whole endeavour he laboureth to bring his wickednesse to passe.

o That is, when it is ioynd with vertue: or els the side that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are decreed in the counsell of God, which shall come to passe.

when great cruelties without equitie.

9 The heart of man purporeth his way: but the Lord direct his steps.

10 A diuine sentence shall be in the lips of the king: his mouth shall not transgresse in iudgement.

11 * A true weight and ballance are of the Lord: all the weights of the bagge are his make.

12 It is abomination to kings to commit wickednesse: for the throne is established by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh righte things.

14 The wrath of a king is as messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour is as a cloud off the latter raine.

16 How much better is it to get wisdom then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 His goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 Hee that is wise in his businesse shall find good: and he that trusteth in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and the sweetnesse of the lippes shall increase doctrine.

22 Understanding is a wellspring of life vnto them that haue it: and the instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, & adderth doctrine to his lips.

24 Faire words are as an hony combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof is as the wayes of death.

26 The person that transleth, transleth for himselfe: for his mouth y crauerth it of him.

27 A wicked man diggerh by euill, and in his lips is like a burning fire.

28 A forward person lowerh strife: and a talebearer maketh diuision among princes.

29 A wicked man deceiueh his neighbour, and leadeh him into the way that is not good.

30 * Hee shutteth his eyes to druffe wickednesse: hee mouerth his lips, and bringerth euill to passe.

31 Age is a crowne of gloiy, when it is found in the way of righte counselles.

32 Hee that is slow vnto anger, is better then the mighty man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

Better is a drie morsell, if peace be with thee, then an boule full of sacrifices with strife.

2 * A discreet seruant shall haue rule ouer a few sonne, and he shall diuide the heritage among the brethren.

3 As is the lining talke for siluer, and the fornice for gold, so the Lord trieth the hearts.

4 The wicked giuerh heed to false lippes, and a liar hearkeneth to the naughty tongue.

5 * He that mocketh the poore, reprocherh him that made him: and hee that reioyceth at destruction, shall not be unpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 † High talke becommeth not a foole, much lesse a lying talke for a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth whither soeuer it turneth.

9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter separateth the prince.

10 A reproofe entereth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh euery euill, and a cruell messenger shall be sent against him.

12 It is better for a man to meete a Beare robbed of her whelpes, then a foole in his folly.

13 * He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore of the contention be medled with, leaue off.

15 * He that insulteth the wicked, and hee that condemnerh the iust, euen they both are abomination to the Lord.

16 Wherefore is there a spicke in the hand of the foole to get wisdom, and he hath none heart?

17 A friend lonerh at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, and becommerh curstie for his neighbour.

19 Hee lonerh transgression that lonerh strife: and hee that traileth his gate, seeketh destruction.

20 The forward heart findeth no good: and he that hath a naughty tongue, shall fall into euill.

21 He that begetterh a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

22 * A loyfull heart canterh good health: but a sorrowfull minde dyeth the bones.

23 A wicked man taketh a gift out of the bolome to buye the wayes of iudgement.

24 * Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a beauienesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should loose such for equitie.

a For wheres were many sacrifices, there were many portions given to the people, wherewith they lested.
 b That is, shall be made gouernour ouer the children.
 Chap. 1. 4. 31.

† Elv. the lip of excellencie.
 c Therward hath great force to game the hearts of men.

d He that admonisheth the Prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Wherby he meaneth the wicked in his rage, who hath no feare of God.

g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

i Reade Chap. 6. 1.

k Liffeth vp himselfe about his degree.

l That is, secretly & out of the bolome of the rich.

m That is, wader to and fro, and seeke neuer wisdom.

n For their widoing.

27 He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.

28 When a fool (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

For the desire thereof hee will separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foolke hath no delight in understanding, but that his heart may be discouraged.

3 When the wicked commeth, then commeth contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe waters, and the well spring of wisdom is like a flowing riuier.

5 It is not good to receiue the person of the wicked, to cause the righteous to fall in iudgement.

6 A foolcs lips come with strife, and his mouth calleth for stripes.

7 A foolcs mouth is his owne destruction, and his lips are a snare to his soule.

8 The words of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

9 He also that is slothfull in his worke, is euen the brother of him that is a great waker.

10 The Name of the Lord is a strong tower: the righteous runneth vnto it, and is rescued.

11 The rich mans riches are his strong citie: and as an high wall in his imagination.

12 Before destruction the heart of a man his haunty, and before glooy goeth lowliness.

13 Hee that answerech a matter before he heareth it, is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift: enlargeth him, and leadech him before great men.

17 Hee that is first in his owne cause, is last: then commeth his neighbour, and maketh enquire of him.

18 The forer caller contention to cease, and maketh a partition among the mighty.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increas of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eat the fruit thereof.

22 He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit. 23 When a fool (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

22 He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is neerer then a brother.

found, which are most ready to doe pleasure then hee that is more bound by duty.

CHAP. XIX.

Better is the poore that walketh in his uprightness, then he that abuseth his lips, and is a fool.

2 For without knowledge the minde is not good, and hee that hasteth with his feet, sinnech.

3 The foolishnesse of a man prouerterch his way, and his heart stretcheth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witnesse shall not be unpunished: and hee that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euerie man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him: though he be instant with words, yet they will not.

8 He that possideth understanding, lonerch his owne soule, and keepeth wisdom to find goodnesse.

9 A false witnesse shall not be unpunished: and he that speaketh lies, shall perish.

10 Pleasure is not comely for a fool, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his gloiy is to passe by an offence.

12 The Kings wrath is like the roaring of a Lion: but his fauour is like the dew vpon the grasle.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.

15 Slothfulnessse caueth to fall asleepe, and a deceitfull person shall be ashamed.

16 Hee that keepeth the commandment, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices are in a mans heart, but the counsell of the Lord shall stand.

He that is ioynd with a veruous woman in marriage, is blessed of the Lord, as Chap. 19. 14. That is, oftentimes such are

Chap. 18. 6.

Deut. 19. 19. dan. 13. 62.

a To haue comfort of them.

b Hee that is vpright in iudgement, findeth fauour with God.

c The free vie of things is not to be permitted to him that cannot vse them aright.

d That is, to euerie by charity, and to doe therein as may most serue to Gods glory.

Chap. 10. 3.

Chap. 17. 11.

Chap. 21. 9.

e As raine that droppeth and rotteth the house.

Chap. 18. 22.

f Though for a time he giue place to counsel,

yet sooner will he giue place to his raging affections.

g Mans deuice shall not haue successe except God gouerne it.

whose purpose is vchangingable.

h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich which is not veruous.
Chap. 26. 15.
Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in del cate meares & drinks.

a By wine here is meant, him that is given to wine, and so by strong drinke.
Chap. 19. 2.
b Purteeth his life in danger.

c It is hard to find out: for it is as deepe waters whole bottomne cannot be found, yet the wife man will know a man either by his words or manners.
d Where righteous iudgement is executed, there sinne crafeth, and vice dare not appeare.
1. King. 8. 46.
2. Chron. 6. 36.
eccl. 7. 23.
1. John 1. 8.
e Enfloure and floure, ephraim and ephraim.
1. Reade Chap. 26. 11.

Chap. 27. 13.
f Teach him wit, that he cast not himselfe rashly into danger.

22 That this is to be desired of a man, is his goodnesse, and a poore man is better then a liar.
23 The feare of the Lord leadeth to life: and he that is filled therewith shall continue, and shall not be visited with euill.
24 The slothfull hideth his hand in his bosome, and will not put it to his mouth againe.
25 * Smite a scooner, and the foolish will beware: and reprove the prudent, and hee will vnderstand knowledge.
26 He that destruyeth his father, or chaſeth away his mother, is a lewde and shameful childe.
27 Oe sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.
28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked is full of iniquitie.
29 But iudgements are prepared for the scooners, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is ragling: and whosoever is deceived thereby, is not wise.
2 * The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, b sinneth against his owne soule.
3 It is a mans honour to cease from strife: but every foole will be meddling.
4 The slothfull will not plow, because of winter: therefore shall he begge in summer, but haue nothing.
5 The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding, will draw it out.
6 Many men will boast, every one of his owne goodnesse: but who can finde a faithfull man?
7 He that walketh in his integritie, is safe: and blessed shall his children bee after him.
8 A king that strerth in the throne of iudgement, chaſeth away all euill with his eyes.
9 * Altho can say, I haue made mine heart cleane, I am cleane from my sinne?
10 Diuers * weights, and diuers measures, both these are euen abomination vnto the Lord.
11 A childe is also knowne by his doings, whether his worke bee pure and right.
12 The Lord hath made both these, euen the eare to heare, and the eye to see.
13 Loue not sleepe, lest thou come vnto peruerſe open thine eyes, and thou shalt bee sanctified with braue.
14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.
15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious fewell.
16 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.
17 The head of deceit is sweet to a man:

but afterward his mouth shall be filled with gall.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slanderer, discouereth * secrets: therefore mchable not with him that flattereth his lips.

20 * He that curseth his father or his mother, his light shall bee put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but wait vpon the Lord, and hee shall save thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull ballances are not good.

24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to enquire.

26 A wise king scattereth the wicked, and causeth the * wheele to turne ouer them.

27 The sight of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and truth preſerue the King: for his throne shall be established with mercie.

29 The beautie of young men is their strength, and the glory of the aged is their gray head.

30 * The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

k Sharpe punishment that pierceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: hee turneth it whithersoever it pleaseth him.

2 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement, is more acceptable to the Lord then sacrifice.

4 A haury look, and a proud heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is idle, cometh surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue, is vanity tossed to and fro of them that becke death.

7 The robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerred and strange: but of the pure man, his worke is right.

c He hath goeth rashly about his businesse, and without counsell.
Chap. 13. 18. **d** Hee meaneth this chieflie, of Iudges and Princes which leaue their vocation wherunto God hath called them, and powle their subjects to maintaine their liues.

Chap. 11. 15.
Ecc. 2. 1. 17.
Leuit. 20. 9.
matth. 15. 4.
Deut. 32. 35.
chap. 17. 13.
and 24. 29.
rom. 12. 17.
1. thes. 5. 15.
1. pet. 3. 9.
Chap. 11. 1.
and verse 10.
Ierem. 10. 23.

g That is, to pply it, or taken to his owne vie, which was appointed to Gods, and then enquire how they may be exempted from the fault.
h Which was a kind of punishment then vied.
i The word of God giueh life vnto man, and causeth vs to see and trie the leccres of our do. ke hears.
Heb. 4. 13.
Chap. 29. 14.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any other wise then God hath appointed, much lesse are the inferiours able.
Chap. 16. 3.
Micah 6. 8.
|| Or, playing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruit of his worke.

Chap. 19. 13.
ad 15. 14.
|| Open a great
family.

e Reale Chap.
19. 25.

f Though the
godly admonish
them both by
words and ex-
ample of life, yet
the wicked will
not amend, till
God destroy
them.

g To doe a plea-
sure to the angry
man, pacifieth
him.

h God shal cause
that to fall on
their own heads,
which they in-
tended against
the iust, by deli-
uering the iust,
and putting the
wicked in their
places.

i Meaning, a
bondance of all
things.

k Wisdome
overcometh
strength and
confidence in
worldly things.

l He thinketh to
live by wisdom
and desiring all
things, but will
take no paine to
get ought.

Chap. 15. 34. 1.
13. eccl. 34. 21.

Chap. 10. 5.
m He may bold-
ly misse the
truth that hee
hath heard,

Eccl. 7. 3.
a Which com-
meth by well
doing.

Chap. 19. 13.

b Line together
and haue neede
the one of the
other.

Chap. 37. 13. c That is, the punish-
ment which is prepared for the
wicked, and fleeeth to God for succour.

9 * It is better to dwell in a corner of the
house top, then with a contentious woman
in a // wide house.

10 The soule of the wicked withereth enuie,
and his neighbour hath no fauor in his eyes.

11 * When the scooner is punished, the
foolish is wiser: and when one instructeth the
wile, he will receive knowledge.

12 The righteous // teacheth the house of
the wicked: but God overthroweth the wicked
for their sinfull.

13 * Hee that stoppeth his eare at the cry-
ing of the poore, hee shall also cry and not be
heard.

14 * A gift in secret pacifieth anger, and
a gift in the bosome, great wrath.

15 It is toy to the iust to doe iudgement:
but destruction shal be to the workers of in-
iquitie.

16 A man that // wandreth out of the way
of wisdome, shall remaine in the congrega-
tion of the dead.

17 * He that loveth pastime, shal be a poore
man: and he that // with wine and oyle, shall
not be rich.

18 The // wicked shal be a ransome for the
iust, and the transgressor for the righteous.

19 * It is better to dwell in the wilderness,
then with a contentious and angry woman.

20 In the house of the wile is a pleasant
treasure and // oyle: but a foolish man deuour-
eth it.

21 * He that followeth after righteousness
and mercie, shall find life, righteousness and
glory.

22 A // wise man goeth by into the citie of
the mighty, and catcheth downe the strength
of the confidence thereof.

23 * Hee that keepeth his mouth and his
tongue, keepeth his soule from afflictions.

24 * Bound, haughty, & scornful is his name
that worketh in his arrogancie, wrath.

25 * He desire of the foolish // slayeth him:
for his hands refuse to worke.

26 * He coveteth evermore greedily, but the
righteous giveth, and spareth not.

27 * He // sacrificeth of the wicked is an
abomination: how much more when he bring-
eth it with a wicked minde.

28 * A false witness shal perish: but hee
that heareth // speaketh continually.

29 A wicked man hardeneth his face:
but the iust, he will direct his way.

30 * There is no wisdome, neither under-
standing, nor counsell against the Lord.

31 * The horse is prepared against the day
of battell: but saluation is of the Lord.

C H A P. XXII.

A * Good name is to be chosen above great
riches, and // louing fauour is above sil-
uer and about gold.

2 * The rich and poore // merite together
the Lord is the maker of them all.

3 * A prudent man seeth the // plague, and
hideth himselfe: but the foolish got on still,
and are punished.

4 * The reward of humilitie, and the feare
of God is riches, and glory, and life.

5 * Thorns and thistles are in the way of
the forward: but he that regardeth his soule,
will depart farre from them.

6 * Teach a child // in the trade of his way,
and when hee is olde, hee shall not depart
from it.

7 * The rich ruleth the poore, and the bo-
rower is seruant to the man that lendeth.

8 * Hee that loveth iniquitie, shall reape
affliction, and the // rodde of his anger shall
faile.

9 * * Hee that hath a good // eye, hee shall be
blissed: for hee giveth of his bread unto the
poore.

10 * Cast out the scooner, and strife shall
goe out: to contention and reproch shall
cease.

11 * Hee that loveth purenesse of heart for
the grace of his lips, the // king shall bee his
friend.

12 * The eyes of the Lord // preserve know-
ledge: but hee overthroweth the words of the
transgressor.

13 * The fleshfull man saith, // A Lyon is
withouth, I shall be safe in the streete.

14 * The mouth of strange women is as a
deepe pit: he with whom the Lord is angry,
shall fall therein.

15 * Foolishnesse is bound // in the heart of
a child: but the rod of correction shall drive
it away from him.

16 * He that oppresseth the poore to increase
himselfe, and giveth unto the rich, shall surely
come to poverty.

17 * // Encline thine eare, and heare the
wordes of the wile, and apply thine heart un-
to my knowledge.

18 * For it shall be pleasant, // if thou keepe
them in thy belly, and if they bee directed to-
gether in thy lips.

19 * What the confidence may bee in // the
Lord, I haue shewed thee this day: thou
therefore take heede.

20 * Haue not I written vnto thee // three
times in counsels and knowledge,

21 * That I might shew thee the assurance
of the wordes of truth to answer the wordes
of truth to them that lend to thee?

22 * Robbe not the poore because hee is
poore, neither oppress the afflicted // in iudg-
ment.

23 * For the Lord // will defend their cause
and // people the soule of those that // people
them.

24 * Make // no friendship with an angry
man, neither goe with the furious man:

25 * Left thou leaue his wales, and receive
destruction to thy soule.

26 * Be not thou of them that // rouse the
hand, nor among them that are suretie for
debts.

27 * If thou hast nothing to pay, why caus-
est thou that he should take thy bed from un-
der thee?

28 * Thou shalt not // remove the ancient
bounds which thy fathers haue made.

29 * Thou shalt not // be a diligent man in his
business standeth before kings, and standeth
not before the base court.

d Bring him up
vertuously, and
he shall to con-
tinue.

e His authoritie
whereby hee did
oppress others
shall be taken
from him.

Eccl. 31. 23.
f Hee that is mer-
ciful and libe-
rall.

g Hee sweeth
that princes
should vie their
familiaritie,
whose consci-
ence is good, and
their take wile
and godly.

h Favour them
that looe
knowledge.

i Hee decideth
them that inuene
vaine excuses, be-
cause they would
not doeth their
duty.

k So God puni-
sheth one sinne
by another, whi-
ch hee suffereth the
wicked to fall
into the ac-
quaintance of an
harlot.

l Hee is naturally
giuen vnto it.

m Hee sweeth
what the end of
wisdome is, to
vie, to direct vnto
the Lord.

n That is, sundry
times.

† Eccl. in the gate,
Chap. 23. 11.

o Hee not to
doe with him
that is not able
to rule his affe-
ctions: for he
would hurtheth
by his euill con-
uersion.

p Which rashly
perth himselfe
in danger for
others, as Chap.
6. 1.

q Dent 32. 17.

Chap. 23. 10.

CHAP. XXIII.

When thou sleepest to eat with a ruler,
consider diligently what is before thee.

2 And put the knife to thy throat, if thou be a man given to the appetite.

3 Be not delicious of his dainty meates: for it is a delectable meat.

4 Canaile not too much to be rich: but cease from thy wisdom.

5 While thou cast thine eyes upon it, which is nothing: for he hath taken her to her wings as an eagle, and flith into the heauen.

6 Eat thou not the bread of him that hath an euill eye, neither desire his dainty meates.

7 For as though hee thought it in his heart, so will hee say vnto thee, Eat, and drinke: but his heart is not with thee.

8 Thou shalt vomite thy morsels that thou hast eaten, and thou shalt lole thy sweet words.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy words.

10 Remove not the ancient boundes, and enter not into the fields of the fatherless.

11 For hee that redeemeth them, is might: hee will defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare and see wise, and guide thine heart in the way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when he is old.

23 Buy the truth, but sell it not: likewise wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue ioy of him.

25 Thy father and thy Mother shall bee glad, and the that bare thee, shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes delight in my wayes.

27 For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 Also shee lieth in waite as for a pray, and shee increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rednesse of the eyes?

30 Euen to them that tary long at the wine, to them that go, and seeke mirt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt be as on that sleepeth in the midst of the sea, and as hee that sleepeth in the top of the mast.

35 Thy haue striken mee, shalt thou say, but I was not sicke: thy haue bearen mee, but I knew not: when I awoke; therefore, will I seke it yet still.

CHAP. XXIII.

Be not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded: and with understanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 For with counsell thou shalt enterpise thy war, and in the multitude of them that can giue counsell, is health.

7 Wisdom is high to a foole: therefore he cannot open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an hour of wickednesse.

9 The wicked thought of a foole is sinne, and the scorn is an abomination vnto men.

10 If thou be faint in the way of aduersitie, thy strength is small.

11 Deliuer them that are drawen to death, and with thou not preserve them that are led to blame.

12 If thou say, Behold, we knew not of it: hee that pondereth the hearts, nor hee vnderstand it: and hee that keepeth thy soule, knoweth hee is not: will not hee also recompence euery man according to his workes?

13 My sonne, eate of honey, for it is good, and the honycombe, for it is sweet vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a lust man falleth seven times, and riseth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy fallith,

n Which by Art make winnifronger, and more pleasant

o That is, drunkennesse shall bring thee to whoredome.

p In such great danger shalt thou be

q Though drunkennesse make them more insensible then beasts, yet can they not reframe.

r As such great danger shalt thou be

s Though drunkennesse make them more insensible then beasts, yet can they not reframe.

t He will not cease till he hath done thee some harme, and his flatering words shall come to no vfe.

u That is, covetous, as contrary a good eye taken for liberal, as Chap. 22. 9.

v He will not cease till he hath done thee some harme, and his flatering words shall come to no vfe.

w As such great danger shalt thou be

x Though drunkennesse make them more insensible then beasts, yet can they not reframe.

y As such great danger shalt thou be

z Though drunkennesse make them more insensible then beasts, yet can they not reframe.

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ab That is, drunkennesse shall bring thee to whoredome.

ac In such great danger shalt thou be

ad Though drunkennesse make them more insensible then beasts, yet can they not reframe.

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ai In such great danger shalt thou be

aj Though drunkennesse make them more insensible then beasts, yet can they not reframe.

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al Though drunkennesse make them more insensible then beasts, yet can they not reframe.

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an That is, drunkennesse shall bring thee to whoredome.

ao In such great danger shalt thou be

ap Though drunkennesse make them more insensible then beasts, yet can they not reframe.

aq As such great danger shalt thou be

ar Though drunkennesse make them more insensible then beasts, yet can they not reframe.

as Which by Art make winnifronger, and more pleasant

at That is, drunkennesse shall bring thee to whoredome.

au In such great danger shalt thou be

av Though drunkennesse make them more insensible then beasts, yet can they not reframe.

a Eat with sobriety.

b Bridle thine appetite, as it were by force and violence.

c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestow not the gifts that God hath giuen thee, to get worldly riches.

e That is, covetous, as contrary a good eye taken for liberal, as Chap. 22. 9.

f He will not cease till he hath done thee some harme, and his flatering words shall come to no vfe.

g That is, covetous, as contrary a good eye taken for liberal, as Chap. 22. 9.

h The prosperity of the wicked shall not continue.

i In the obseruation of Gods commandements.

j Ebr. winebibbers.

k Spare no cost for truths sake, neither depart from it for any gaine.

l Giue thy selfe wholly to wisdom.

m Shee seduceth men, and causeth them to offend God.

n Which by Art make winnifronger, and more pleasant

o That is, drunkennesse shall bring thee to whoredome.

p In such great danger shalt thou be

q Though drunkennesse make them more insensible then beasts, yet can they not reframe.

r As such great danger shalt thou be

s Though drunkennesse make them more insensible then beasts, yet can they not reframe.

t He will not cease till he hath done thee some harme, and his flatering words shall come to no vfe.

u That is, covetous, as contrary a good eye taken for liberal, as Chap. 22. 9.

v He will not cease till he hath done thee some harme, and his flatering words shall come to no vfe.

w As such great danger shalt thou be

x Though drunkennesse make them more insensible then beasts, yet can they not reframe.

y As such great danger shalt thou be

z Though drunkennesse make them more insensible then beasts, yet can they not reframe.

aa Which by Art make winnifronger, and more pleasant

ab That is, drunkennesse shall bring thee to whoredome.

ac In such great danger shalt thou be

ad Though drunkennesse make them more insensible then beasts, yet can they not reframe.

ae As such great danger shalt thou be

af Though drunkennesse make them more insensible then beasts, yet can they not reframe.

ag Which by Art make winnifronger, and more pleasant

ah That is, drunkennesse shall bring thee to whoredome.

ai In such great danger shalt thou be

aj Though drunkennesse make them more insensible then beasts, yet can they not reframe.

ak As such great danger shalt thou be

faller, and let not thine heart reioyce when he stumbleth.

18 Let the Lord see it, and it displease him, and he turne his wrath¹ from him.

19 * Free not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall bee none end of plagues to the euill man: * the light of the wicked shall bee put out.

21 Why sonne, feare the Lord, and the king, and meddle not with them: that are sitiditions.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 ALSO THESE THINGS PERTAIN TO THE WISE. It is not good to haue respect of any person in iudgement.

24 See that faith to the wicked. * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall bee pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answerech vpright words.

27 Prepare thy worke without, and make ready thy things in the house, and after, build thine house.

28 Bee not a witness against thy neighbour without cause: for wille thou deeme with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, I will recompense every man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man delinquent of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof: and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued instruction.

33 Yee a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth as one that traualleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES OF Salomon, which the man of Bzeekiah King of Iudah¹ copied out.

2 The glory of God is to * concale a thing secret: but the Kings honour is to search out a thing.

3 The heauens in height, and the earth in depth, and the Kings heart can no man search out.

4 Take he¹ profite from the silver, and there shall proceede a benefitt for the finer.

5 Take away the wicked from the king,

f To be augmented on thee, Psal. 37. 17. Chap. 13. 9.

g Meaning elcher of the wicked, and lediti-
ous, as ver. 1. 9.
h 31. or of them
that feare not
God, nor obey
his king
i Eze. 10. 18
Chap. 17. 15.
Ips. 5. 3.

b Before of the
means how to
compass it, be-
fore thou take
any enterprise
in hand.
Chap. 20. 25.
i He sheweth
what is the na-
ture of the wic-
ked, or euenge
wrong for wrong.

k That I might
learn by ano-
ther mans fault.
I Reade Chap.
4. 10.

a Whom Heze-
kiah appointe-
d for this purpose.
b That is, gathe-
red out of diuers
bookes of Salo-
mon.

c God doth not
reueale the cause
of his iudge-
ment to man.
d Because the
king reuleth by the reuealed word of God the cause of his doings
must appere, and therefore hee must vie diligence in trying out of
twiue. e He sheweth that it is too hard for man to attaine to the
reason of all the secret doings of the king, even when he is vpright
and doth his dutie. f When vice is removed from a king, hee is a
meete vessel for the Lords vie. g It is not enough that hee be pure
himselfe, but that he put away others that be corrupted.

and his throne shall bee stablised in righte-
ousnesse.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * For it is better, that it bee said vnto thee, Come vp hither, then thou to bee put lowe in the presence of the prince whom thou haue seene.

8 Doe not stoop hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbor, and discouer not the secret to another.

10 Lest hee that heareth it, put thee to shame, and thine infamie doe not¹ cease.

11 A word spoken in his place is like apples of gold with pictures of silver.

12 He that reproveth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the colde of the snow in the time of harvest, so is a faithfull messenger to them that send him: for hee refretheth the soule of his masters.

14 A man that boasteth of false liberalitie is like¹ cloudes and wind without raine.

15 A prince is pacified by staying of anger, and a soft tongue breaketh the bones.

16 If thou haue found honie, cate that is sufficient for thee, lest thou beouer full, and vomit it.

17 Withdraw thy foot from thy neighbours house, lest hee bee wearie of thee, and hate thee.

18 A man that beareth false witness against his neighbour, is like an hammer, and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foot.

20 Hee that taketh away the garment in the colde season, is like vinegar powred vpon¹ nitre, or like him that singeth songs to an heauie heart.

21 If hee that hateth thee bee hungry, giue him bread to eate, and if hee bee thirstie giue him water to drinke:

22 For thou shalt lay¹ coales vpon his head, and the Lord shall recompense thee.

23 As the south winde disperseth away the raine, so doeth an angry countenance the flandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the colde waters to a weary soule, so is good newes from a farre country.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much honey: * so to search their owne glory is not glory.

28 A man that reframeth not his appetite, is like a citie which is a broken downe, and without walles.

CHAP. XXVI.

As the snow in the summer, and as the raine in the harvest are not meete, so is honour vnto the foolish.

2 As the sparrow by flying, and the swallow

Luke 14. 10.

h Left whereas
thou thinkest by
this means to
haue an end of
the matter, it put
thee to further
trouble.
i In the time of
great heat when
men desire cold

k Whi h haue
an outward ap-
pearance, and are
nothing within.
l By not mini-
sting occasion
to prouoke him
further.
m That is, the
heart that is
bent to anger,
as Chap. 15. 1.
n Vile moderat-
ly the platura
of this world.

o Which wel-
leth it, and con-
tinue it.
p Or, alone.
q Thou shalt as
it were by force
ouercome him,
in somuch that
his owne confi-
dence shall moue
him to acknow-
ledge thy bene-
fit, and his heart
shall be inflamed.
Chap. 21. 9.

Exclus. 3. 22.

q And so is in
extreme danger.

low by flying escape, so the curse that is cause-
less, shall not come.

3 Into the house belongeth a whippe, to
cheate a bible, and a rodde to the footes
backe.

4 Answere not a foole according to his
foolishnesse, lest thou also be like him.

5 Answer a foole according to his
foolishnesse, lest hee be wise in his owne
conceit.

6 He that sendeth a message by the hand
of a foole is as hee that curseth off the feete,
and drinketh iniquitie.

7 As they that lift vp the legs of the lame,
so is a parable in a fooles mouth.

8 As the closing vp of a precious stone
in an heape of stones, so is hee that giueth
glory to a fool.

9 As a thorne standing vpon in the hand
of a drunkard: so is a parable in the mouth
of fool.

10 The excellent that found all things,
both rewardeth the foole and rewardeth the
transgressor.

11 As a dog turneth againe to his owne
vomit, so a foole turneth to his foolishnesse.

12 Seek thou a man wise in his owne
conceit: his hope is of a foole then of
him.

13 The foolishfull man sayth, A lyon is in
the way: a lyon is in the streets.

14 As the dooie turneth vpon his hinges,
so doeth the foolishfull man vpon his bed.

15 The foolishfull hideth his hand in his
bosome, and he greiveth him to put it againe
to his mouth.

16 The sluggard is wiser in his owne
conceit, then seven men that can render a
reason.

17 See that passer by and medleth with
the strife that belongeth not vnto him, is as
one that taketh a dog by the eares.

18 As hee that saith himselfe madde,
casteth firebrandes, arrowes, and moyle all
things.

19 He dealeth the decreitfull man with
his friend, and saith, Am not I in thout?

20 Without wood the fire is quenched,
and without a talebearer strife ceaseth.

21 As the cole maketh burning coles, and
wood a fire, so the contentious man is apt to
kindle strife.

22 The wordes of a talebearer are as
flatterings, and they goe downe into the
bowels of the belly.

23 As silver dissolue overlaid vpon a poe-
sheard, so are burning lips, and an euill
heart.

24 He that hateth, will counterfeite with
his lips, but in his heart he layeth by deceit.

25 Though he speake favourably, beloeue
him not: for there are seven abominations
in his heart.

26 Hatred may be covered by deceit:
but the malice thereof shall be discouered in
the congregation.

27 He that diggeth a pit, shall fall there-
in, and hee that collecth a stone, it shall re-
turne vnto him.

28 A false tongue hateth the afflicted,
and a flattering mouth causeth enie.

Best not thy selfe of to morrow: for
thou knowest not what a day may bring
forth.

2 Let another man praise thee, and not
thine owne mouth: a stranger, and not thine
owne lips.

3 A stone is heauie, and the sand weigh-
ty: but a foolish wench is heavier then them
both.

4 Anger is cruell, and wrath is raging:
but who can stand before enuie?

5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithfull,
and the kisses of an enemy are pleasant.

7 A person that is full, despiseth an
hony combe: but vnto the hungry soule enu-
ry bitter thing is sweet.

8 As a bird that wandereth from her nest:
so is a man that wandereth from his owne
place.

9 As oynement and perfume reioyce the
heart, so doeth the sweetness of a mans
friend by hearty counsell.

10 Thine owne friend, and thy fathers
friend forsake thou: neither enter into
thy brothers house in the day of thy calam-
itie: for better is a neighbour that is neere, then
a brother farre off.

11 My sonne, be wise, and reioyce mine
heart, that I may answer him that repro-
cheth me.

12 A prudent man seeth the plague, and
hideth himselfe: but the foolish goe on kill,
and are punished.

13 Take his garment that is surly for
a stranger: and a pledge of him for the stran-
ger.

14 Hee that passeth his friend with a
lowde voyce, rising early in the morning, it
shall be counted to him as a curse.

15 A continuall drooping in the day
of raine, and a contentious woman are a-
like.

16 He that hideth her, hideth the winde,
and there is as the oyle in his right hand, that
breeth it selfe.

17 When sharpenest thou, so doeth a man
sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate
the fruit thereof: so he that waiteth vpon his
master, shall come to honour.

19 As in water face answereth to face, so
the heart of man to man.

20 The graue and destruction can neuer
be full, so the eyes of man can neuer be sa-
tisfied.

21 As is the lining pot for silver, and the
snaue for gold, so is every man according
to his dignitie.

22 Though thou shouldst buy a foole in
a market among wheat hayed with a pe-
stell: yet will not his foolishnesse depart from
him.

23 Be diligent to know the state of thy
flocke, and take heed to the herds.

24 For riches remaine not alway, nor the
croune from generation to generation.

25 The day discouereth is selfe, and the
grasse appeareth, and the herbes of the moun-
taines are gathered.

a Delay not the
time, but take
occasion when
it is offered.

Eccles. 32.35.

b For the eni-
ous are obli-
gated, and cannot
be reconciled.

c They are fla-
tering, and some
friendfull.

Iob. 6.6.

d Trust not to
any worldly
helpe in the day
of thy trouble.

e Reade Chap.
22.3.

Chap. 10.16.

f Ebr. blessing.
i Hastily and
without cause

Chap. 19.13.

and 21.9.

g One hastie
man provoked
another to an-
ger.

h There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference.

Eccles. 14.9.

Chap. 17.3.

i That is, he is
either known to
be ambitious,
and glorious,
humble and me-
des.

a Content not
vnto him in his
doings.

b Reproue him
as the matter
requirerth.

f Ebr. eyes.

c To wit, of the
messenger whom
he sendeth.

d That is, recei-
ueth damage
thereby.

e Whereby he
both hurteth
himselfe and
others

f Meaning, God.

2. Tim. 2.22.

g For the foole
will rather be
counseled then
he: all the foole
fineth of igno-
rance, and the
other of malice.

h Reade Chap.
22.13.

Chap. 5.24.

i Which disem-
bleth himselfe to
be that he is not.

Eccles. 28.10.

Chap. 18.3.

k They will
soone breake
out and vnder-
take melius.

l Meaning, many:
he visit the
number certain
for the vicar-
sine.

m In the assem-
bly of the godly.

Eccles. 10.8.

eccles. 37.26.

k This declar-
eth the great
goodwill of
God towards
man, and the
diligence that
he requirerth of

26 The lambs are for thy clothing, and
the goats are the price of the field.
27 And let the milke of the goates be suf-
ficient for thy food, for the foode of thy fami-
lie, and for the sustenance of thy maydes.

him for the preferuation of his gifts.

CHAP. XXVIII.

a Because their
owne confidence
ascendeth them,
b The state of
the common
weale is often-
times changed,

The wicked flee when none pursueth but
the righteous are hold as a lion.

2 For the transgression of the land there
are many princes thereof: but by a man of
vnderstanding and knowledge, a realme like-
wise endureth long.

3 A poore man, if he oppresse the poore, is
like a raging raine, that leaueh no food.

4 They that forsake the Law, praise the
wicked: but they that keepe the Lawe, let
themselves against them.

5 Wicked men vnderstand not iudge-
ment: but they that seeke the Lord, vnder-
stand all things.

6 Better is the poore that walketh in
his vprightnesse, then hee that peruertereth his
wayes, though he be rich.

7 He that keepeth the Law, is a childe of
vnderstanding: but he that feedeth the gluo-
tons, sheweth his father.

8 Hee that increaseth his riches by vsury
and interest, gathereth them fall to him that
will be mercifull vnto the poore.

9 Hee that turneth away his eare from
hearing the Law, euen his prayer shall bee
abominable.

10 Hee that causeth the righteous to goe
astray by an euill way, shall fall into his
owne pit, and the vpright shall inherite good
things.

11 The rich man is wise in his owne con-
ceit: but the poore that hath vnderstanding,
can trie him.

12 When righteous men reioyce, there is
great glory: but when the wicked come vp,
the man is tried.

13 He that hideth his sinnes, shall not pros-
per: but hee that confesseth, and forsakerh
them, shall haue mercy.

14 Blessed is the man, that feareth al-
way: but hee that hardeneth his heart, shall
fall into euill.

15 As a roaring Lyon, and an hungry
Beare, so is a wicked ruler ouer the poore
people.

16 A Prince destitute of vnderstanding,
is also a great oppressor: but he that hath
conscience, shall prolong his dayes.

17 A man that doeth violence against the
blood of a person, shall flee vnto the graue,
and they shall not stay him.

18 He that walketh vprightly, shall be sa-
ued: but hee that is stroward in his wayes,
shall once fall.

19 He that tilleth his land, shall be satis-
fied with bread: but hee that followeth the
idle, shall be filled with pouertie.

20 A faithfull man shall abound in bles-
sings, and hee that maketh vaine to be rich,
shall not be innocent.

21 To haue respect of persons is not

good: for charman will transgresse for a piece
of bread.

22 A man with a wicked eye hasteth to
riches, and knoweth not that pouertie shall
come vpon him.

23 Hee that rebuketh a man, shall finde
more fauour at the length, then he that flate-
tereth with his tongue.

24 Hee that robbeth his father and mo-
ther, and saith, He is no transgression, is the
companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp
strife: but he that trusteth in the Lord, shall
be safe.

26 He that trusteth in his owne heart, is a
foole: but he that walketh in wisdom, shall
be directed.

27 Hee that glorieth vnto the poore, shall
not lacke: but hee that hideth his eyes shall
haue many curles.

28 When the wicked rise vp, men hide
themselves: but when they perish, the right-
eous increase.

CHAP. XXIX.

A man that hardeneth his necke, when he
is rebuked, shall suddenly bee destroyed
and cannot be cured.

2 When the righteous are in authori-
tie, the people reioyce: but when the wicked
beareth rule, the people sigh.

3 A man that souereth with dome, reioyceth
his father: but he that feedeth barlots, wa-
terh his substance.

4 A King by iudgement maintaineth the
countrie: but a man receiuing gifts, destroy-
eth it.

5 A man that flattereth his neighbour,
spreadeth a net for his steps.

6 In the transgression of an euill man is
his share: but the righteous doth sing and
reioyce.

7 The righteous knoweth the cause of
the poore: but the wicked regardeth not
knowledge.

8 Scornefull men bying a citie into a
share: but wise men turne away wrath.

9 If a wise man contend with a foolish
man, whether he be angry or laugh, there is
no rest.

10 Bloody men hate him that is vpright,
but the iust haue care of his soule.

11 A foole pouereth out all his minde: but
a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all
his seruants are wicked.

13 The poore and the vniuers merite to-
gether, and the Lord lighteneth both their
eyes.

14 A King that iudgeth the poore in
truth, his throne shall be established for euer.

15 The rodde and correction giue wis-
dome: but a childe let at libertie, maketh his
mother ashamed.

16 When the wicked are increased, trans-
gression increaseth: but the righteous shall
see their fall.

17 Correct thy sonne, and he will giue thee
rest, and will giue pleasure to the soule.

18 Where there is no vision, the people
decay: but hee that keepeth the Lawe, is
blessed.

k He will be a-
bused for no-
thing.

l Meaning him
that is common,

m Shall haue all
things in abun-
dance,

Chap. 29. 2.

Chap. 28. 12, 28.
Or, are increased,

Luke 8. 5. 13.

a He that reioyceth
eare to the flate-
rer, is in danger
as the bird is be-
fore the fowler,
b He is ever re-
ady to fall into the
snare that he lay-
eth for others,
c He can be in
no admonition,
in what sort foo-
ner it is spoken,

Chap. 22. 2.

Chap. 20. 28.

d Where there
are no vision, all
ministers of the
word of God,

e Heretics of a
ferule and rebel-
lious nature.
f He that spareth
man rore then
God, falleth into
a snare, and is de-
stroyed.
g He needeth
not to flatter the
ruler, for what
God hath ap-
pointed, that
shall come to
him.

Chap. 15. 18.

Job 22. 29.

f He that spareth
man rore then
God, falleth into
a snare, and is de-
stroyed.

g He needeth
not to flatter the
ruler, for what
God hath ap-
pointed, that
shall come to
him.

a Who was an
excellent man in
virtue & know-
ledge in the time
of Solomon,
b Which were
Agur & Ichabod,
c Herein he de-
clareth his great
humilitie, who
would not attri-
bute any wis-
dome to him-
selfe, but all vn-
to God.

d Meaning, to
know the secrets
of God, as
though hee
would say, None.
e Psal. 9. 8.
f Dan. 4. 5.
g And 12. 13.
h He maketh this
request to God,
i Meaning, that
they that put
their trust in
their riches, for-
get God, & that
by too much
wealth men have
an occasion to
shame.
k In accusing
him without
cause.

19 A servant will not be chastised with
words: though hee understand, yet hee will
not stand.
20 Seek thou a man hable in his mat-
ters: There is more hope of a foole, then of
him.

21 What delicately bringeth up his ser-
uant from youth, at length he will be euen as
his sonne.

22 An angry man stirreth up strife, and
a furious man aboundeth in transgression.

23 The pride of a man shall bring him
lowe: but the humble in spirit shall enjoy
glory.

24 He that is partner with a thiefe, ha-
teth his owne soule: he heareth cursing, and
declareth it not.

25 The feare of man bringeth a snare:
but he that trusteth in the Lord, shall be ex-
alted.

26 Many doe seeke the face of the ruler:
but currys mans iudgement cometh from
the Lord.

27 A wicked man is abomination to the
just, and he that is vpright in his waye, is a-
bomination to the wicked.

CHAP. XXX.

a To humble our sinnes in consideration of Gods
works 5 The word of God is perfect, 10 Of the wick-
ed and hypocrites. 15 Of things that are neuer sa-
tisfied, 18 Of others that are wonderful.

The words of AGUR the sonne
of IAKEH.

The prophetic which the man spake vnto
Ishiel, euen to Ishiel and Ahal.

2 Surely I am more foolish then any
man, and haue not the vnderstandings of a
man in me.

3 For I haue not learned wisdom, nor
attained to the knowledge of holy things.

4 Altho hath ascended vp to heauen, and
descended: Altho hath gathered the wind in his
fist: Altho hath bound the waters in a
garment: Altho hath established all the ends
of the world: What is his name, and what
is his sonnes name, if thou canst tell?

5 Every word of God is pure: hee is a
shield to those that trust in him.

6 But nothing vnto his words, lest hee
reprooue thee, and thou be found a liar.

7 Two things haue I required of thee:
denie me them not before I die.

8 Remove farre from mee vanitie and
lies: giue me not poudertie, nor riches: ferde
me with food conuenient for me.

9 Let I be full and benighted, and say,
Altho is the Lord: or lest I be poore, and
strale, and take the name of my God in vaine.

10 Accuse not a seruant vnto his master,
lest hee curse thee, & when thou hast offend-
ed.

11 There is a generation that curseth their
father, and doeth not blisse their mother.

12 There is a generation that are pure in
their owne conceits, and yet are not washed
from their filthines.

13 There is a generation, whose eyes are
haunte, and their eye lids are lifted up.

14 There is a generation, whose teeth are
as sawes, and their laters as knives to eate

up the afflicted out of the earth, and the poore
from among men.

15 The foolish hath two daughters,
which cry, Shame, shame. There be three things
that will not be satisfied: yea, four that say
not, It is enough.

16 The graue, and the barren wombe, the
earth that cannot be satisfied with water,
and the fire that saith not, It is enough.

17 The eye that mocketh his father, and
despise the instruction of his mother, let the
ravens of the valley picke it out, and the
young eagles eate it.

18 There be three things hid from mee,
yea, four that I know not.

19 The way of an eagle in the nye, the
way of a serpent vpon a stone, the way of a
ship in the mids of the sea, and the way of a
man with a maid.

20 Such is the way also of an adu-
erous woman: shee eateth and twisteth her
mouth, and saith, I haue not committed in-
quitye.

21 For three things the earth is mooued:
yea, for foure it cannot sustaine it selfe:

22 For a seruant when hee reigneth, and
a foole when hee is filled with meate,

23 For the barefull woman when there is
married, and for a handmaid that is be-
fore to her mistresse.

24 These be foure small things in the
earth, yet they are wise, and full of wis-
dome:

25 The ptarmice, a peopie not strong, yet
prepare their meate in summer:

26 The conies a peopie not mightie, yet
make they their houses in the rocke:

27 The grasshopper hath no king, yet goe
they forth all by bandes:

28 The spider taketh hold with her
bands, and is in kings palaces.

29 There be three things that order well
their going: yea, foure are comely in going.

30 A lion which is strong among beastes,
and turneth not at the sight of any:

31 A lustie greyhound, and a goat, and a
king against whom there is no rising up.

32 If thou hast bene foolish in lifting thy
selfe up, and if thou hast thought wickedly,
lay thine hand vpon thy mouth,

33 When one churcheh miske, hee bringeth
forth burre: and hee that wringeth his nose,
causeth blood to come out: so he that forgetteth
warth, bringeth forth strife.

CHAP. XXXI.

a He exhorteth to chastitie and industry, 10 And
showeth the conditions of a wise and worthy woman.

The words of KING LE-

MYEL. The prophetic which his
mother taught him.

What my sonne: and what the sonne of
my wombe: and what the sonne of
my desires?

3 Dine not thy strength vnto women, nor
b The doctrine which his mother Bath sheba taught him. c By
this often repetition of one thing, shee declareth her motherly ad-
monition, d Meaning, that women are the destruction of Kings, if
they haunt them.

b The leach had
two forks in her
tongue, which
here he calleth
her two daugh-
ters, where y
she sucketh the
blood, and is ne-
uer satiate: euen
so are the coue-
tous extor-
tioners insatiable,
i Which haunt
in the valley for
carious.

k She hath her
desires and after
counterfeith
as though she
were an honest
woman.

l These com-
monly abuse the
state whereunto
they are called,

m Which is mar-
ried to her mas-
ter, after the
death of her
mistresse.

n They containe
great doctrine
and wisdoms.

o If man be not
able to compass
these common
things by his
wisdom, hee
cannot attribue
wisdom to
man, but folly.

p Make a stay,
and continue not
in doing euill.

q That is, of So-
lomon, who was
called Lemuel,
that is, of God,
because God had
ordained him to
be King ouer
Israel.

r By
this often repetition of one thing, shee declareth her motherly ad-
monition, d Meaning, that women are the destruction of Kings, if
they haunt them.

thy wares, which is to destroy Kings.

4 It is not for Kings; O Leuath, it is not for Kings to drink wine, nor for princes strong drink.

5 Let her drink, and forget the decree, and change the judgement of all the children of affliction.

6 Give yet strong drink unto him that is ready to perish, and wine unto them that have griefe of heart.

7 Let him drink that he may forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb, in the cause of all the children of destruction.

9 Open thy mouth: judge righteously, and judge the afflicted and the poor.

10 Who shall find a virtuous woman? for her price is farre above the pearls.

11 The heart of her husband trusteth in her, and he shall have no need of spoile.

12 She will not him good, and not cull all the dayes of her life.

13 She seeketh wool and flaxe, and laboureth cheerfully with her hands.

14 She is like the ship of merchants: she bringeth her food from afare.

15 And her rise, while it is yet night: and giveth her // position to her household, and the ordinary to her maid.

16 She considereth a field, and getteth it; and with the fruit of her hands she planteth a Vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandises is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 She stretcheth out her hand to the poor, and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with scarlet.

22 She maketh herselfe carpets: fine linen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh // herselfe, a letter of them, and giveth girdles unto the merchant.

25 Strength and honour is her clothing, and in the latter day she shall rejoice.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overleth the wayes of her household, and cetereth not the bread of idleness.

28 Her children rise up, and call her blessed: her husband also shall praise her, saying,

29 Many daughters have done virtuously: but thou surmountest them all.

30 Favour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

31 Give of her of the fruit of her handes, and let her owne workes praise her in the gates.

|| Or, with double

|| In the assemblies and places of judgement.

|| Or, loynes: that is, as if she had spoken of the apparel of the body, he now declares the apparel of the spirit.

n Her tongue is as a book where by one might learne many good things: for she delighteth to talke of the word of God.

o That is, do her reverence.

p Confesse her diligent labours, and commend her therefore.

q Forasmuch as the most honourable are clad in the apparel that she made,

Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not bee addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heavenly life: therefore he confesteth his opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is united with God, and shall enjoy his presence: so that all other things must be rejected, false in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other false in God alone.

CHAP. I.

2 All things in this world are full of vanity, and of none enduranc. 3 All man wisdom is but folly and griefe.

4 The wordes of the Preacher, the sonne of David King in Jerusalem.

5 A little of vanities, saith the Preacher: vanities of vanities, all is vanity.

6 What remaineth unto man in all his travail, which he suffereth under the Sunne? 7 One generation passeth, and another generation succeedeth: but the earth remaineth for ever.

8 The Sunne riseth, and the Sunne goeth downe, and returneth to his place where he riseth.

9 The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

10 All the rivers goe into the sea, yet the sea is not full: so the rivers go into the place whence they returne and goe.

11 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

12 What is it that hath bene? that that shall be: and what is it that hath bene done: that which shall be done: and there is no new thing under the Sunne.

13 Is there any thing, whereof one may

spring, and Rivers into the Sea againe. g For speaketh of times past, so come they to passe againe.

o By the Sunne, winde and rivers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world.

Secus, q. 1. 1.

The sea which compasseth all the earth, filleth the veins thereof, of the which power out

the power of the

the power of the

the power of the

the power of the

the power of the

the power of the

the power of the

o That is, the King must not give himselfe to wantonnesse, and neglect his office, which is to execute judgement. f For wine doth comfort the heart, as Psal. 104. 15.

g Defend their cause: that are not able to help themselves.

h He shall not need to vie any unlawful meanes to gaine his living.

|| Or, matter, as Psal. 11. 5.

i She prepareth this meat before time.

k The purchase is with the gaines of her travail.

a Salomon is here called a Preacher, or one that assembled the people, because he teacheth the true knowledge of God, and sheweth one how to passe this life in this transitory world.

b He condemneth the opinions of all men that felicitie in any thing be in God alone, seeing that in this world all things are as vanity & nothing. c Salomon doth not condemne mans labor or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any cacare, forasmuch as all things are transitory. d One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subject to corruption.

h He proueth
that if any could
haue attained to
felicitie in this
world by labour
and study, hee
chiefly should
haue obtained it,
because he had
gifts and aydes
of God thereto
about all o-
ther.

i Man, of nature
hath a desire to
know, and yet is
not able to come
to the perfection
of knowledge,
which is the pu-
nishment of sin,
to humble man,
and to teach him
to depend onely
vpon God.

k Man is nota-
ble by all his di-
ligence to cause
things to goe
otherwise then
they doe: neither
can he number
the fautes that

are committed,
much lesse remedy them.
l That is, vaine things
which serued vnto pleasure,
wherein was no commodity,
but griefe
and trouble of conscience.

m Wisdom and knowledge
cannot be come by without
great paine of body and
mind: for when a man
hath attained to the highest,
yet is his minde neuer
fully content:
therefore in this world is
no true felicitie.

ay. Beholde this, it is true: It hath bene
already in the olde time that was before
me.

11 There is no memorie of the former,
neither shall there bee a remembrance of the
latter that shall be, with them that shall come
after.

12 ¶ The Preacher haue bene King o-
uer Israel in Ierusalem:

13 And I haue giuen mine heart to search
and finde out wisdom by all things that are
done vnder the heauen: (this forse prauel hath
God giuen to the sonnes of men, to humble
them thereby.)

14 I haue considered all the workes that
are done vnder the Sunne: and behold, all is
vanitie and vexation of the spirit.

15 That which is crooked, can none
make straight: and that which falleth, can
not be numbered.

16 I thought in mine heart, and said, Be-
hold, I am become great, and excell in wis-
dome: all that haue bene before mee in
Ierusalem: and mine heart hath seene much
wisdom and knowledge.

17 And I gaue mine heart to know wis-
dome and knowledge, madnes and foolish-
nesse: I knew also that this is a vexation of
the spirit.

18 For in the multitude of wisdom is
much griefe: and he that increaseth know-
ledge, increaseth sorrow.

1 That is, vaine things
which serued vnto pleasure,
wherein was no commodity,
but griefe
and trouble of conscience.

CHAP. II.

Pleasures, sumptuous buildings, riches and posses-
sions are but vanitie. 15 The wise and the foole haue
both an end, touching the bodily death.

I said in mine heart, See to now, I will
prooue thee with toy: therefore take thou
pleasure in pleasant things: and behold, this
also is vanity.

2 I said of laughter, Thou art made: and
of toy, What is this that thou doest?

3 I sought in mine heart to giue my
selfe to wine, to leade mine heart in wis-
dome, and to take hold of felicity, till I might
see where is that goodnesse of the children
of men, which they enjoy vnder the Sunne,
the whole number of the dayes of their liue.

4 I haue made my great workes: I haue
built mee houses: I haue planted mee vine-
yards.

5 I haue made me gardens, & orchards,
and planted in them trees of all feult.

6 I haue made me cisternes of water, to
water therewith the woods that grow with
trees.

7 I haue gotten seruants and maydes,
and had children borne in the house: also
I had great possession of beemes and sheepe
about all that were before mee in Ierusa-
lem.

a Salomon maketh
this discourse with him-
selfe, as though
he would try
whether there
were contenta-
tion in ease and
pleasures.

b Ibr. draw my
selfe to wine.

c Albeit I gaue
my selfe to plea-
sures, yet I
thought to keepe
wisdom and the
fear of God in
mine heart, and
gouerne mine
affaires by the
same.

d Ibr. doe.

e Ibr. paradise.

f Meaning of
the seruants, or
slaves, which he
had bought:

g So the children borne
in their seruitude,
were the masters.

8 I haue gathered vnto mee also silver,
and gold, and the chiefe treasures of Kings
and prouinces: I haue powdered mee men-
singers and women singers, and the de-
lightes of the sonnes of men: as a woman
taken captiue, and women taken cap-
tivities.

9 And I was great and increased about
all that were before mee in Ierusalem: also
my wisdom remained with me.

10 And what desired mine eyes desired,
I withheld it not from them: I withheld not
mine heart from any toy: for mine heart re-
ioyced in all my labour: and this was my
portion of all my trauell.

11 Then I looked on all my workes
that mine hands had wrought, and on the
trauell that I had laboured to doe: and
behold, all is vanitie and vexation of the
spirit: and there is no profit vnder the
Sunne.

12 ¶ And I turned to behold wisdom,
and madnesse, and folly: for who is the man
that will come after the King in things
which men now haue done?

13 When I saw that there is profit in
wisdom more then in folly: as the light is
more excellent then darkenesse.

14 ¶ For the wise mans eyes are in his
head, but the foole walketh in darkenes: yet
I know also that the same condition falleth
to them all.

15 ¶ Then I thought in mine heart, It be-
fallerh vnto mee, as it befallerh to the foole:
why therefore doe I then labour to be more
wise? And I said in mine heart, that this
also is vanitie.

16 For there shall bee no remembrance of
the wise, nee of the foole for ever: for that
that now is, in the dayes to come shall all be
forgotten. And how dieth the wise man, as
doeth the foole?

17 Therefore I hated life: for the worke
that is wrought vnder the Sunne is grie-
uous vnto me: for all is vanitie, and vexation
of the spirit.

18 I hated also all my labour, wherein
I had trauailed vnder the Sunne, which I
shall leaue to the man that shall bee after
mee.

19 And who knoweth whether hee shall
bee wise or foolish? yet shall hee haue rule
ouer all my labour, wherein I haue tra-
uailed, and wherein I haue shewed my selfe
wise vnder the Sunne. This is also vani-
tie.

20 Therefore I went about to make mine
heart to abhorre all the labour, wherein I had
trauailed vnder the Sunne.

21 For there is a man to whose trauell is in
wisdom, and in knowledge and in equitie:
yet to a man that hath not trauailed herein,
shall hee giue his portion: this also is vanitie
and a great griefe.

22 For what hath man of all his trauell
and griefe of his heart, wherein hee hath tra-
uailed vnder the Sunne?

23 For all his dayes are sorowes, and

great trauell, to one that had taken no paine
therefore, and whom
he knew not whether he were a wise man or a foole.

d That is, what
founer men take
pleasure in.

e Which were
the most beauti-
full of them that
were taken in
warre, as Iudg. 5.

f Some vnder-
stand by these
words, so wo-
men, but instru-
ments of mu-
sicke.

g For all this,
God did not take
his gift of wis-
dome from mee.

h This was the
fruit of all my
labour, a cer-
taine pleasure
mixt with care,
which he called
vanitie in the
next verse.

i I be thought
with my selfe
whether it were
better to follow
wisdom, or
mine owne
fancies or plea-
sures, which be
called madnesse.

j Or, compare
with the King,
Prou. 17. 34.

k Hee foretold
things, which
the foole cannot
for lacke of wis-
dome.

l For both the
and are forgot-
ten, as vent. 16,
or they both
like haue prof-
peritie or adu-
sire.

m Meaning in
this world.

n Hee wist
that men forget
a wife man being
dead, as Ibr. 11.
they doe a foole
in that I might
seeke the tras-
cendencie which
is in God.

o Among other
griefes that was
not the least to
leave that which
he had gotten
in God.

p Among other
griefes that was
not the least to
leave that which
he had gotten
in God.

q Among other
griefes that was
not the least to
leave that which
he had gotten
in God.

r Among other
griefes that was
not the least to
leave that which
he had gotten
in God.

s Among other
griefes that was
not the least to
leave that which
he had gotten
in God.

When man
hath labored,
he can get no
more then food
and refreshing,
yet he contenteth
also that this
commeth of
Gods blessing, as
Chap. 1. 13.
g Meaning, to
please,

his trauaile griefe: his heart also taketh not
rest in the night: which also is vanitie.

24. There is no profit to man, but that he
eate and drinke, and delight his soule with
the profit of his labour: I saw also this, that
it was the hand of God.

25. For who could eate, and who could
drinke, without things more then I?

26. Surely to a man that is good in his
light, God giueth wisdom, and knowledge,
and joy: but to the sinner hee giueth paine to
gather, and to heape to giue to him that is
good before God: this is also vanitie and
vexation of the spirit.

CHAP. IIL

1. All things haue their time, 14. The works of
God are perfect, and cause vs to fear him. 17. God
shall iudge both the iust and vniu.

a He speaketh of
this diuersitie of
time for two
causes: first to
declare that
there is nothing
in this world per-
petuall: next to
teach vs not to
be iudged if we
haue not all
things at once
according to our
desires: neither
to long as wee
would with,

T All things there is an appointed time,
and a time to every purpose vnder the
heauen.

2. A time to bee borne, and a time to die:
a time to plant, and a time to plucke vp that
which is planted.

3. A time to slay, and a time to heale:
a time to breake downe, and a time to
build.

4. A time to weepe, and a time to laugh:
a time to mourne, and a time to dance.

5. A time to cast away stones, and a time
to gather stones: a time to embrace, and a
time to be farre from embracing.

6. A time to seeke, & a time to lose: a time
to keepe, and a time to cast away.

7. A time to rent, and a time to sew:
a time to keepe silence, and a time to
speake.

8. A time to loue, and a time to hate: a
time of warre, and a time of peace.

9. What profit hath hee that woorkech
of the thing wherein he trauaileth?

10. I haue seene the trauaile that God
hath giuen to the sonnes of men: to humble
them thereby.

11. Wee hath made every thing beautifull
in his time: also hee hath set the world in
their heart, yet cannot man finde out the
works that God hath wrought from the be-
ginning euen to the end.

12. I knowe that there is nothing good in
them, but to reioyce, and to doe good in his
life.

13. And also that every man eateth and
drinketh, and seeketh the commoditie of all his
labour: this is the gift of God.

14. I knowe that whatsoeuer God shall
doe, it shall bee for ever: to it can no man
add, and from it can none diminish: for
God hath bene, that they should feare be-
fore him.

15. What is that that hath bene? that
is now: and that that shall bee, hath now
bene: for God requirerth that which is
past.

16. And moreover, I haue seene vnder the
sunne the place of iudgement, where was
wickednesse, and the place of iustice, where
was iustitie.

17. I thought in mine heart, God will
iudge the iust and the wicked: for time is
there for every purpose and for every
work.

18. I considered in mine heart the state of
the children of men, that God hath purged
them: yet to see to, they are in themselves as
beasts:

19. For the condition of the children of
men, and the condition of beasts, are euen as
one: condition vnto them. As the one dieth,
so dieth the other: for they haue all one breath,
and there is no excellencie of man about the
beast: for all is vanitie.

20. All goe to one place, and all was of the
dust, and all shall returne to the dust.

21. What knoweth whether the spirit
of man ascend vpwarde, and the spirit
of the beast descend downewards to the
earth?

22. Therefore I see that there is nothing
better then that a man should reioyce in
his affaires, because that is his portion.
For who shall buy him to see what shall bee
after him?

and faith we easily know the diuersitie, as verse 21.
that reason cannot comprehend that which faith beleueth herein.

1. By the often repetition of this sentence, as Chap. 2. 24 and 3. 1, 2, 3, 12, 22, and 5. 17, and 8. 15, he declareth that man by reason can com-
prehend nothing better in this life, then to vis the gifts of God so-
berly and comfortably: for to know further, is a special gift of
God revealed by his Spirit,

CHAP. I. III.

1. The innocent are oppressed, 4. Mens labours
are full of abusi and vanitie, 9. Mans society is ne-
cessary, 13. A young man poore, and wife, is to be
preferred to an old King that is a foole.

S O I turned, and considered all the op-
pressions that are wrought vnder the
sunne, and behold, the teares of the oppres-
sed, and none comforterth them: and loe, the
strength is of the hand of them that oppresse
them, and none comforterth them.

2. Therefore I praised the dead which
now are dead, above the liuing which are
yet aliue.

3. And I count him better then them
both which hath not yet bene: for he hath not
seene the euill works which are wrought
vnder the sunne.

4. Also I beheld all trauaile, and all
perfection of works, that this is the ende of a
man against his neighbour: this also is vani-
tie and vexation of spirit.

5. The foole solberth his hands, and ca-
terth vp his owne flesh.

6. Better is an handfull with quietnesse,
then two handfulls with labour and vexa-
tion of spirit.

7. Again I returned, and saw vanitie
vnder the sunne.

8. There is one alone, and there is not
a second, which hath neither sonne nor
brother, yet is there none ende of all his
trauaile, neither can his eye see satisfaction
with riches: neither doeth hee thinke, for
whom doe I trauaile, and because my
sonne

g Meaning, with
God, howeouer
man neglect his
duty.
h And made
them pure in
their first crea-
tion.
i Man is not sa-
tisfiable by his reason
and iudgement
to put a difference
betweene man &
beast, as touching
these things
whereunto both
are subiect: for
the eye cannot
iudge any other-
wise of a man be-
ing dead, then of
a beast, which is
dead: yet by the
word of God

k Meaning,
that reason cannot
comprehend that which
faith beleueth herein.

l By the often repetition of this sentence, as Chap. 2. 24 and 3. 1, 2, 3, 12, 22, and 5. 17, and 8. 15, he declareth that man by reason can com-
prehend nothing better in this life, then to vis the gifts of God so-
berly and comfortably: for to know further, is a special gift of
God revealed by his Spirit,

a Hee maketh
here another
discourse with
himselfe concern-
ing the tyrann-
ie of them that
oppressed the
poore,
b Because they
are no more sub-
iect to these op-
pressions.
c Hee speaketh
according to the
iudgement of the
flesh, which can
not abide co-
resles or senseless
beings.
d The more po-
werfull is that the
workes is, the
more is it enough
of the wicked.

e For idleness
he is compelled
to destroy him-
selfe.

f The more po-
werfull is that the
workes is, the
more is it enough
of the wicked.

g For idleness
he is compelled
to destroy him-
selfe.

h The more po-
werfull is that the
workes is, the
more is it enough
of the wicked.

i For idleness
he is compelled
to destroy him-
selfe.

j The more po-
werfull is that the
workes is, the
more is it enough
of the wicked.

k For idleness
he is compelled
to destroy him-
selfe.

4 Forasmuch as when man is alone, he can neither help himself nor others, he sheweth that man ought to live in mutual society, so the intent they may be profitable one to another, and that their things may increase.

g By this promise he declarereth how necessary it is, that men should live in society.

h That is, from a poore, and base estate, or out of trouble, and prison, as Joseph did, Gen. 41. 14.

i Meaning, that is borne a King, which follow, and flatter the kings sonne, or him that shall succeed, to enter into credit with them in hope of gaine.

1 They cease by all means to creep into favour: but when they obtaine not their greedie desires, they thinke themselves abused, as others have bene in time past, and so care no more for him. m That is, with what affection thou comest to hear the words of God, n Meaning of the wicked, which thinke to please God with ceremonies, and have neither faith nor repentance.

CHAP. V.

1 Not to speak lightly, chiefly in Gods matters. 9 The content can never be enough. 11 The labourer's sleep is sweete. 14 Man when he dieth, taketh nothing with him. 18 To live joyfully, and with a contented minde is the gift of God.

a Either is vowing or in praying, meaning, that we should use all reverence to Godward.

b He heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and fervent minde.

c Dmt. 3. 21.

e Hypocrites, which are expressed by Gods word and service to his glory.

f Cautie not thy selfe to others by vowing rashly: as they doe which make a vow to live unmarried and such like. e That is, before Gods messenger, when hee shall examine thy doing: as though thy ignorance should be a just excuse.

2 Be not a vaine man with thy mouth, nor let thine heart be facile to utter a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be few.

3 For as a dreamer commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

4 When thou hast vowed a vow to God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou hast vowed.

5 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

6 Suffer not thy mouth to make thy neighbour to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the

workes of thine hands?

7 For in the multitude of dreams, and vanities are also many words: but feare thou God.

8 If in a country thou seek the oppression of the poore, and the defrauding of iudgement and justice, bee not ashamed at the matter: for hee that is higher then the highest, regardeth, and there be higher then they.

9 And the abundance of the earth is over all: the King also continueth by the fildes that is tilled.

10 If that louchy silver, shall not be satisfied with siluer, and hee that louchy riches, shall bee without the fruite thereof: this also is vaine.

11 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, for the beholding thereof with their eyes?

12 The sleep of him that travelleth, is sweete, whether hee eat little or much: but the sacrifice of the rich will not suffer him to sleepe.

13 There is an euill sickness that I haue seene under the Sunne: to wit, riches refused to the owners thereof for their cruell.

14 And these riches perish by euill traffike, and hee getteth a sonne, and in his hand is nothing.

15 As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.

16 And this also is an euill sickness, that in all points as hee came, so shall hee goe, and what profit hath hee that hee hath trafficked for the world?

17 Also all his dayes hee entereth in darkness with much griefe, and in his sorrow and anger.

18 Behold then what I haue seene good, that it is comely to eat, and to drinke, and to take pleasure in all his labour, wherein hee trafficketh under the Sunne, the whole number of the dayes of his life, which God giueth him for this is his portion.

19 Also to every man to whom God hath giuen riches and treasures, and giueth him power to eat thereof and to take his part, and to enjoy his labour: this is the gift of God.

20 Surely hee will not much remember the dayes of his life, because God answereth to the lay of his heart.

CHAP. VI.

1 The miserable state of him to whom God hath giuen riches, and not the grace to use them.

2 There is an euill, which I saw under the Sunne, and it is much among men.

3 A man to whom God hath giuen riches and treasures and honour, and hee plague of God wanted nothing for his soule of all that when hee dieth he desireth: but God giueth him not his power to eat thereof, but a strange man shall eat it by: this is vaine, and this

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenty of the earth are to be preferred aboue all things which appertain to this life.

h Kings & Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeiting which cometh by his great feeding.

k When courteous men haue riches, which turne to their destruction.

l He doeth not enjoy his fathers riches.

m 2. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

n In affliction and griefe of minde.

o Reade Chap. 3. 21.

p Hee will take great thought for the paines that hee hath endured in time past.

q Hee shall not be able to enjoy his riches.

this is an euill sicknesse.

3 If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule bee not satisfied with good things, and hee bee not buried. I say that an vniuersally fruit is better then hee.

4 For the cometh into vanitie, & goeth into darknesse: and his name shalbe covered with darknesse.

5 Alfo he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twice told, and had seene no good, shal not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the darknesse: this also is vanitie, and veneration of spirit.

10 What is that that hath bene? the name thereof is now named: & it is known that it is man: and he cannot strue with him that is stronger then he.

b If he can neuer have enough.
c As we see oftentimes, what the covetous man either falleth into crimes that deserve death, or is murdered, or drowned, or hanged himselfe, or such like, and do lacketh the honour of buriall, which is the last office of humanity.
d Meaning, the vocally fruite, whose life did neither profice or hurt any.
e His desire and affliction.
f That knoweth to use his goods well in the iudgement of men.
g To be content with that which God hath given, is better then to follow the desires that never can be satisfied.
h Meaning God, who will make him to seele that he is mortall.

CHAP. VII.

Diuerse precepts to follow that which is good, and to avoid the contrary.

Clearly there be many things that increase vanitie: and what availeth it a man?

2 For who knoweth what is good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? For who can shew unto man what shall be after him under the Sunne?

3 A good name is better then a good oymment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of foolles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.

8 For like the noyse of the thornes vnder the por, so is the laughter of the fool: this also is vanitie.

9 Surely oppression maketh a wise man madde: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no floure wherein man can liue to have perfect quietnesse in this life.
b Psal. 144. 4.
c Prov. 3. 1.
d He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all evils: or els because that this corporal death is the entering into life everlasting.
e Where we may see the hand of God, and learne to examine our liues.
f Which crackle for a while, and profiting nothing.
g A man that is reformed wise, when he falleth to oppression, becometh like a beast.
h He noteth their lightnesse which enterprize a thing, and suddenly leave it off againe.

is better then the proud in spirit.

11 Bee not thou of an hasty spirit to be angry: for anger resteth in the bosome of foolles.

12 Say not thou, Why is it that the former dayes were better then these? for thou dost not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent is them that see the Sunne.

14 For man shal rest in the shadow of wisdom, & in the shadow of siluer: but the excellency of the knowledge of wile dom giueth life to the possessor thereof.

15 Behold the work of God: for who can make a weight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction consider, God also hath made this contrary to that, to the intent that man should finde nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a lust man that perissheth in his iustice, and there is a wicked man that continueth long in his malice.

18 We not thou lust? overmuch, nesthes make thy selfe ouer wile: wherefore shouldest thou be desolate?

19 Is not thou wicked? overmuch, neither be thou foolish: wherefore shouldest thou perissh not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for hee that feareth God shall come forth of them all.

21 Wisdome shall strengthen the wise man more then ten mighty princes that are in the citie.

22 Surely there is no man lust in the earth, that doth good and sinneth not.

23 Eue not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast caused others.

25 All this haue I proued by wisdom: I thought, I will bee wise, but it went farre from mee.

26 It is farre off, what may it bee? and it is a profound deepnesse, who can finde it?

27 I haue compassed about, both I and mine heart to know, and to inquire, and to search wisdom, and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: hee that is good before God, shal be deliuered from her, but the sinner shal be taken by her.

29 Behold, saith the Seracher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Mixture not against God when he sendeth aduersities for mans finnes.
h He answereth to them that esteeme not wisdom, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is far more excellent, and may be without riches.
i Chap. 1. 15.
j Consider what for God doeth lend it, and what may comfort thee.
k That man should be able to control nothing in his workes.
l Meaning, that cruel tyrants put the godly to death, and let the wicked go free.
m Boast not too much of thine owne iustice and wisdom.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit on these admonitions that goe before.
p Consider what isolation and destruction shal come, if thou dost not obey them.
q Or, speake still of others.
r Meaning, wisdom.
s That is so come to a conclusion.

The wicked escape.

1 And so are
cause of their
owne destruc-
tion.

31 Only for this have I found, that God
hath made man rigorous : but they have
lough of many inventions.

CHAP. VIII.

1 To obey princes and Magistrates, 17 The works
of God passe mans knowledge.

Who is as the wiseman ? & who know-
eth the interpretation of a thing : the
wisdom of a man doeth make his face to
shine : and the strength of his face shall be
changed.

2 If advertise thee to take heede to the
counsell of the king, and to the word of the
counsell of God.

3 Make not to goe forth of his sight :
stand not in an euill thing : for hee will doe
whatsoever pleases him.

4 Where the word of the king is, there is
power, and who shall say vnto him, What
dost thou ?

5 Hee that keepeth the commandment,
shall know none euill thing, and the heart of
the wise shall know the time and iudge-
ment.

6 For to every purpose there is a time
and iudgement, because the misery of man
is great vpon him.

7 For he knoweth not that which shalbe
for him : who can tell him when it shalbe ?

8 Man is not lord ouer the spirit to re-
taine the spirit : neither hath he power in the
day of death, nor deliuerance in the barreil,
neither shall wickednesse deliuer the posses-
sors thereof.

9 All this haue I seene, and haue giuen
mine heart to carry word which is wrought
vnder the Sunne, and I saw a time that man
ruleth our man to his owne hurt.

10 And likewise I saw the wicked buried,
and they returned, and they that came
from the holy place, were yet forgotten in
the city where they had done right : this also
is vanitie.

11 Because sentence against an euill work
is not executed speedily, therefore the heart
of the children of men is fully set in them to
doe euill.

12 Though a sinner doe euill an hundred
times, and God prolongeth his daies, yet I
know that it shall bee well with them that
fear the Lord, and do reuerence before him.

13 But it shall not be well to the wicked,
neither shall he prolong his daies : he shall be
like a shadow, because he feareth not before
God.

14 There is a vanitie which is done vpon
the earth, that there bee righteous men
to whom it cometh according to the
work of the wicked : and there be wicked
men to whom it cometh according to the
work of the iust : I thought also that this
is vanitie.

15 And I prayed for : for there is no
goodnesse to man vnder the Sunne, save
to eat and to drinke, and to reioyce : For
this is assigned to his labour, the dayes of
his life that God hath giuen him vnder the
Sunne.

16 When I applyed mine heart to know

Ecclesiastes.

The state of good and bad.

willcome, and to be both the business that is
done on earth : that neither day nor night
the eyes of man take sleepe,

17 Then I behelde the whole worke of
God, that man cannot finde out the worke
that is wrought vnder the Sunne : for the
which man laboureth to seeke it, and cannot
find it : yea, and though the wise man thinke
to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God
loatheth or hateth, 12 No man knoweth but end, 16
Wisdom excelleth strength.

I haue surely giuen mine heart to all this,
and to declare all this, that the iust, and
the wise, and their workes are in the hand of
God : and no man knoweth either loue or
hate of all that is before them.

2 All things come alike to all : and the
same condition is to the iust and to the wicked,
to the good and to the pure, and to the
polluted, and to him that sacrificeth, and to
him that sacrificeth not : as is the good, so is
the sinner, he that sweareth, as he that fea-
reth an oath.

3 This is euill among all that is done
vnder the Sunne, that thereto is one con-
dition to all, and also the heart of the sonnes of
men is full of euill, and madnesse is in their
hearts while they liue, and after that they
goe to the dead.

4 Surely whosoener is toynd to all the
liuing, there is hope : for it is better to be a
liuing dogge, then to be a dead lion.

5 For the liuing know that they shal die,
but the dead know nothing at all : neither
haue they any more a reward : for their re-
membrance is forgotten.

6 Also their loue, and their hatred, and
their enuy is now perished, and they haue no
more portion for euer, in all that is done vnder
the Sunne.

7 Soe, eat thy bread with ioy, and drinke
thy wine with a cheerefull heart : for God
now accepteth thy workes.

8 At all times let thy garments be white,
and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou
hast loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the Sunne all the dayes of thy banitie : for
this is thy portion in the life, and in thy
travaille wherein thou labourst vnder the
Sunne.

10 All that thine hand shall finde to doe,
doe it with all thy power : for there is neither
work nor knowledge, nor knowledge, nor wis-
dom in the graue whither thou goest.

11 I returned, and I saw vnder the Sun-
ne, that the race is not to the swift, nor the bat-
tel to the strong, nor yet bread to the wise, nor
also riches to men of vnderstanding, neither
yet fauour to men of knowledge : but time
and chance cometh to them all.

in abundance, e Reioyce, be merry, and spare for no cost : that
speake the wicked belly-gods. † Etr. regard the life. Chap. 9. 12.
f Thus the worldlings say to promise that all things are lawfull for
them, and attribute that to chance and fortune which is done by
the prouidence of God.

a That is, doeth
get him fauour
and prosperity.

b Whereas be-
fore he was
proud and ar-
rogant, he shall be
come humble
and meeke.

c That is, that
thou obey the
king, & keep the
oath that thou
hast made for
the same cause.

d Withdraw not
thy selfe lightly
from the obedi-
ence of thy
prince.

e That is, when
time is to obey,
and how farre he
should obey.

f Man of him-
selfe is miserable
therefore ought
to do nothing to
increase the same,
but to worke all
things by wis-
dome & counsell.

g Man hath no
power to saue his
owne life, and
therefore must
not rashly cast
himselfe into
danger.

h As cometh
offences to ty-
rants and wic-
ked rulers.

i That is, others
as wicked as
they.

k They that fea-
red God, & wor-
shipped him ac-
cording as he
had appointed.

l Where iustice
is delayed, there
is corruption.

m Which are
punished as
though they
were wicked, as
Chap. 9. 7.

n Hence Chap.
9. 14.

a Meaning, what
things he ought
to chuse or re-
fute : or man
knoweth not by
these outward
things, that is, by
prosperity or ad-
uersity whom

God doth fauor
or hate : for he
sendeth them as
well to the wic-
ked as to the
godly.

b In outward
things, as riches,
and poverty,
sickness, and
health there is
no difference be-
tween the godly
and the wicked :

c The more the
epicures and car-
nall men, which
made their belly
their God, & had
no pleasure but
in this life, with-
ing rather to be
an abject & vile
person in this
life, than a man
of authority, and
so to die, which
is meant by the
dog and lion.

d They flatter
themselves to be
in Gods fauour,
because they
haue all things

g That is, he
doth not foresee
what shall come.

12 For neither hath man know his time,
as the fishes which are taken in an en-
net, and as the birds that are caught in the
snare: so are the children of men snared in
the cruel time when it falleth vpon them sud-
denly.

13 I haue also seene this wisdom vnder
the sunne, and it is great vnto me.

14 A little citie and few men in it, and a
great king came against it, and compassed it
about, and builded forre against it.

15 And there was found therein a poore
and wise man, and he deliuered the citie by
his wisdom: but none remembered this
poore man.

16 When said I, Better is wisdom then
strength: yet the wisdom of the poore is
despised, and his words are not heard.

17 The words of the wise are more heard
in quietnesse, then the cry of him that crieth
among folles.

18 Better is wisdom then weapons of
warre: but one sinner deileth forth much good.

CHAP. X.

1 The difference of foolishnes and wisdom. 12
A flaunderer is like a serpent that cannot be charmed.

16 Of foolish kings: and drunken priests: 17 And
of good kings and princes.

God likes cause to sinke, and putrifie
the oymment of the Apothecarie: so
doeth a little folly him that is in estimation
for wisdom, and for glory.

2 The heart of a wise man is at his
right hand: but the heart of a foole is at his
left hand.

3 And also when the foole goeth by the
way, his heart faileth, and he belitteth vnto
all that he is a foole.

4 If the spirit of him that ruleth rise vp
against thee, leaue not thy place: for gentle-
nesse pacifieth great sinnes.

5 There is an enill chanc I haue seene vnder
the sunne, as an eecrow that proceedeth
from the face of him that ruleth.

6 Folly is set in great excellencie, and the
rich set in the low place.

7 I haue seene seruaunts on horses, and
princes walking as seruaunts on the ground.

8 Hee that diggeth a pit, shall fall into
it: he that breaketh the hedge, a serpent shall
bite him.

9 We that remooueth stones, shall hurt
himselfe thereby, and he that cutteth wood,
shall be in danger thereof.

10 If the yon be blunt, and one hath not
whet the edge, hee must chide him to more
strength: but the excellencie to direct a
thing, is wisdom.

11 If the serpent bite, when hee is not
charmed: no better is a babler.

12 The words of the mouth of a wise
man haue grace: but the lips of a foole de-
spise himselfe.

13 The beginning of the words of his
mouth is foolishnes, and the latter end of his
mouth is wicked madnes.

14 For the foole multiplieth words, say-
ing, I know knoweth not what shall bee: and
who can tell him what shall be after him?

15 The laboure of the foolish doth weary
him: for he knoweth not to go into the city,

16 And to the, O land, when thy king is
a childe, and thy princes: eate in the moy-
ning.

17 Blessed art thou, O land, when thy
king is the sonne of nobles, and thy princes
eate in time, for strength and not for hun-
kenesse.

18 By slouthfulnes the rooffe of the house
goeth to decay: and by the slothfulnes of the
hands, the house decayeth choiow.

19 They prepare bread for laughter, and
wine comforteth the lining, but siluer an-
swereth to all.

20 Curst not the king, no not in thy
thought, neither curse the rich in thy bed
chamber: for the foule of the beehiue shall
cary the voyce, and that which hath wings,
shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of
Gods providence. 8 All worldly prosperitie is but
vanitie. 9 God will iudge all.

Cast thy bread vpon the waters: for af-
ter many dayes thou shalt find it.

2 Giue a portion to seuen, and also to
right: for thou knowest not what water shall
be vpon the earth.

3 If the clouds be full, they will poure
foorth raine vpon the earth: and if the tree
doe fall toward the South, so to watach the
North, in the place that the tree falleth, there
it shall be.

4 We that obserueth the wind, shall not
sow, and he that regardeth the clouds, shall
not reape.

5 As thou knowest not which is the way
of the spirit, nor how the bones doe grow in
the wombe of her that is with childe, so thou
knowest not the worke of God that worketh
all.

6 In the morning sow thy seed, and in
the evening let not thine hand rest: for thou
knowest not whether shall prosper, this or
that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing:
and it is a good thing to the eyes to see the
sunne.

8 Though a man liue many yeeres, and
in them all be reioyce: yet hee shall remember
the dayes of darkness: because they are
many, all that conuerth is banicle.

9 Reioyce, O yong man, in thy youth,
and let thine heart cheer thee in the dayes
of thy youth, and walke in the waves of
thy heart, and in the sight of thine eyes: but
know that for all these things God will
bring thee to iudgement.

10 Therefore take away grieue out of
thine heart, and cease euill: so depart from
thy flesh: for childhoode and youth are va-
nities.

God would not call them to an account.

11 Meaning, carnall lusts whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till
age. 7 The soule returneth to God. 11. Wisdom
is the gift of God, and cannot be obtained by
keeping his commandments.

Remember thy Creator in the dayes of thy youth,
before the dayes of thine aduancement come:
before the dayes of thine aduancement come:
before the dayes of thine aduancement come:

a So that hee
doeth all things
well and iustly,
wheras the foole
doeth the con-
trary.

b By his doings
he bewrayeth
himselfe.

c If thy superior
be angry with
thee, be thou dis-
crete and not
mooued.

d Meaning, that
itis an euil thing
when they that
are in authority,
talk, and do not
their due.

e They that are
rich in wisdom
and vertue.

f Idly.

g Without wis-
dom, what couer
smantaken in
hand, turneth to
his owne hurt.

h The ignorance
and beelinesse
of the wicked is
such, that they
know not com-
mon things, and
yet will they dis-
cuss his matters.

h That is, with-
out wisdom
and counsell.

i Are giuen to
their lusts and
pleasures.

k Meaning, when
hee is noble for
vertue and wis-
dome, and with
the gifts of God.

l Thou canst not
worke euil so se-
cretly but it shal
be knowne.

a That is, be li-
berall to the
poore & though
it seeme to be as
a thing ventured
on the sea, yet it
shall bring thee
profite.

b As the clouds
that are full,
pouere out raine,
so the rich that
haue abundance,
must distribute
it liberally.

c Hee that
is carelesse
to bee liberal
while we liue:

d He that seareth
inconueniencies,
when necessitie
requireth, shall
never doe his
duty.

e He that is not
wary of well doing.

f That is, which
of thy worke
is most agreeable
to God.

g That is, of ad-
dition and
trouble.

h Hee that
cheereth that
their delighe
in worldly plea-
sures, as though
it were their
duty.

i To wit, anger, and
envie.

Remember now thy Creatour in the
dayes of thy youth, whilst the rust
dayes come not, nor the yeeres approach
wherein thou shalt say, I have no pleasure
in them:

2 Whiles the sunne is not darker, nor the
light, nor the moone, nor the stars, nor the
clouds returne after the raine:

3 When the keepers of the house shall
tremble, & the strong men shall bow them-
selves, and the grinders shall cease, because
they are few, and they were dark that look
out by the windows:

4 And the doopes shall be spout without by
the hale sound of the grinding, and he shall
rise up at the voyce of the bird: and all the
daughters of singing shall be abash.

5 Also they shall be afraid of the high
thing, and feare shall be in the way, and the
almond tree shall flourish, and the grass-
hopper shall be a burden, and concupiscence
shall be driven away: for man goeth to the
house of his age, and the mourners go about
in the street.

6 Whiles the silver cord is not loos-
ed, and the golden ring is not broken, nor the

pitcher broken at the well, nor the bottle
broken at the cistern:

7 And dust returne to the earth, as
it was, and the spirit returne to God that
gave it.

8 Vanitie of vanities, sayth the Prea-
cher, all is vanitie.

9 And the more wise the Preacher was,
the more hee taught the people knowledge,
and caused them to heare, and searched forth
and prepared many parables.

10 The Preacher sought to find out plea-
sant words, and an insight writing, even the
words of truth.

11 The words of the wise are like goads,
and like nails: fastened by the masters of
the assemblies, which are given by one: Pa-
mour.

12 And of other things besides these,
my sonne, take thou heed, for there is
none ende in making many books,
and much reading is a weariness of the
flesh.

13 Let us heare the end of all: Feare God
and keepe his commandments: for this is
the whole duty of man.

14 For God will bring every worke unto
judgement with every secret thing, whether
it be good or euill.

'cannot be comprehended in bookes, or learned by study, but God
must instruct thy heart, that thou mayest only know that wisdom
is the usefulness, and the way thereunto is to feare God.

p The little skin
that covereth the
braine, which is
in colour like
golde.

q That is, the
veines.

r Meaning, the
liuer.

s Which is the
head.

t That is, the
heart, out of the
which the head
draweth the po-
wers of life.

u The soule in-
continently go-
eth either to joy
or torment, and
sleepeth not as
the wicked
imagine.

x Which are
well applied by
the ministers,
whom he calleth
masters.

y That is, by
God.

z These things
were all set forth
to the Church, which
confesseth her
spots and sinnes,
but hath confide-
nce in the fa-
uour of Christ.

h Kedar was
Ishmael's sonne,
of whom came
the Arabians
that dwell in
deserts.

i Which within
were all set forth
to the Church, which
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An excellent Song which was Salomons.

THE ARGUMENT.

IN this song Salomon by most sweet & comfortable allegories and parables describeth the perfect
loue of Iesus Christ, the true Salomon & King of peace, and the faithfull soule or his Church, which
he hath sanctified and appointed to be his spoule, holy, chaste, and without reprehension. So that here
is declared the singular loue of the bridegrome toward the bride, and his great and excellent bene-
fits wherewith he doth enrich her of his pure bounty and grace without any of her desertings. Also
the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more
and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talks and myssicall communication
of the spiritual loue betweene Iesus Christ and his
Church. 2 The demysticall ennuies that persecute
the Church.

3 Let him kisse me with the kis-
ses of his mouth: for thy loue
is better then wine.

4 Because of the labour
of the good oymments thy
name is as an ointment pow-
red out: therefore the virgins loue thee.

5 Datt me: we will runne after thee:
the King hath brought mee into his cham-
bers: we will reioyce and be glad in thee: we
will remember thy loue more then wine: the
righteous doe loue thee.

6 The faithfull confesse that they cannot come to
Christ, except they be drawn. e Meaning the secret ioy that is
not known to the world.

4 I am blacke, O daughters of Jerusa-
lem, but comely, as the tents of Kedar, and
as the curtains of Salomon.

5 Regarde ye me not because I am blacke:
for the sunne hath looked upon me. The
sonnes of my mother were angry against
me: they made mee the keeper of the vines:
but I kept not mine owne vine.

6 Shew mee, O thou, whom my soule
loath, where thou feedest, where thou liest
at noone: for why should I bee as shee that
turneth aside to the flockes of thy compa-
nions.

precious stones and jewels. i Consider not the Church by the
outward appearance. k The corruption of nature, through sinne
and afflictions. l Mine owne brethren, which should haue
nourished mee. m She confesseth her owne negligence. n The
Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignity of pastors, and they let
forth their owne dreames in stead of thy doctrine.

f The Church
confesseth her
spots and sinnes,
but hath confide-
nce in the fa-
uour of Christ.

g Kedar was
Ishmael's sonne,
of whom came
the Arabians
that dwell in
deserts.

h Which within
were all set forth
to the Church, which
confesseth her
spots and sinnes,
but hath confide-
nce in the fa-
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t That is, the
heart, out of the
which the head
draweth the po-
wers of life.

u The soule in-
continently go-
eth either to joy
or torment, and
sleepeth not as
the wicked
imagine.

a This is spoken
in the person of
the Church, or
of the faithfull
soule inflamed
with the desire
of Christ whom
she loueth.

b The feeling of
the great
benefits.

c They that are
pure in heart and
conseruation.

d The faithfull confesse that they cannot come to
Christ, except they be drawn. e Meaning the secret ioy that is
not known to the world.

f The Church
confesseth her
spots and sinnes,
but hath confide-
nce in the fa-
uour of Christ.

g Kedar was
Ishmael's sonne,
of whom came
the Arabians
that dwell in
deserts.

h Which within
were all set forth
to the Church, which
confesseth her
spots and sinnes,
but hath confide-
nce in the fa-
uour of Christ.

i Consider not the Church by the
outward appearance. k The corruption of nature, through sinne
and afflictions. l Mine owne brethren, which should haue
nourished mee. m She confesseth her owne negligence. n The
Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignity of pastors, and they let
forth their owne dreames in stead of thy doctrine.

j Kedar was
Ishmael's sonne,
of whom came
the Arabians
that dwell in
deserts.

k Which within
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l Mine owne brethren, which should haue
nourished mee. m She confesseth her owne negligence. n The
Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignity of pastors, and they let
forth their owne dreames in stead of thy doctrine.

p The little skin
that covereth the
braine, which is
in colour like
golde.

Christ speaketh to his Church, bidding them that are ignorant, to go to the pasture to learn.
For thy spiritual beauty and excellency, there was no worldly creature but was compared unto thee.
The Church rejoiceth that she is admitted to the company of Christ.
He shall be most dear unto me.
Christ accepteth his Church, and commendeth her beauty.
That is, the heart of the faithful wherein Christ dwelleth by his spirit.

7 If thou knowest not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the rents of the shepherds.

8 I have compared thee, O my love, to the troops of horses in the chariots of Shabaoth.

9 Thy cheeks are comely with robes of stones, and thy necke with chaines.

10 All will make thee borders of golde with studs of silver.

11 As the King was at his repast, my spikenard gave the smell thereof.

12 My wellbeloved is as a bundle of myrrour unto me: he shall lie betweene my breasts.

13 My wellbeloved is as a cluster of Camphire unto me in the vines of Engad.

14 My love, beholde, thou art faire: bold, thou art faire: thine eyes are like the doves.

15 My wellbeloved, beholde, thou art faire and pleasant: also our bed is green.

16 The beams of our house are cedars, our fastners are of silver.

CHAP. II.

1 The Church desireth to rest under the shadow of Christ. **2** She heareth his voyce. **3** She is compared to the dove. **4** And she comes to the flocke.

I am the rose of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my love among the daughters.

3 Like the apple tree among the trees of the forest, so is my wellbeloved among the sonnes of men: under his shadow had I delight and safe down, and his fruit was sweet unto my mouth.

4 Hee brought mee into the wine cellar, and love was his banner over me.

5 Stay mee with flagons, and comfort mee with apples: for I am sick of love.

6 His left hand is under mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Jerusalem, by the roses and by the bindes of the field, that ye stirre not up, nor waken my love, untill she please.

8 It is the voyce of my wellbeloved: beholde, he cometh leaping by the mountaines, and skipping by the hills.

9 My wellbeloved is like a roe, or a young hart: loe, he standeth behind our wall, looking forth of the windows, showing himselfe through the graties.

10 My wellbeloved spake and said unto mee, Arise, my love, my faire one, and come thy way.

11 For beholde, a winter is past: the raine is chased, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her young figges: and the vines with their small

grapes have cast a shadow: arise my love, my faire one, and come away.

14 My dove, that art in the holes of the rocks, in the secret places of the stairs, shew me thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take us the foxes, the little foxes, which destroy the vines: for our vines have small grapes.

16 My wellbeloved is mine, and I am his: he feedeth among the lillies.

17 Until the day breake, and the shadows flee away: secure me my wellbeloved, and bee like a roe, or a young hart upon the mountaines of Bether.

18 The Church desireth Christ to bee most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be joined inseparably to Christ her husband. **6** Her delinencies out of the wilderness.

I found my bed by night: I sought him that my soule loveth: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the cite, by the streets and by the open places, and will seeke him that my soule loveth: I sought him, but I found him not.

3 The watchmen that went about the cite, found mee: to whom I said, Have you seene him whom my soule loveth?

4 When I had past a lillie from them, then I found him whom my soule loveth: Iooke holde on him and lett him not, till I have brought him unto my mothers house, into the chamber of her that conceived me.

5 I charge you, O daughters of Jerusalem, by the roses and by the bindes of the field, that ye stirre not up nor waken my love untill she please.

6 Who is she that cometh up out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

7 Beholde his bed which is Salomons: wherefore strong men are round about it, of the valliant men of Israel.

8 They all handle the sword, and are expert in warre, every one hath his sword upon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Libanon.

10 Hee made the pillars thereof of silver, and the pavement thereof of golde, the hangings thereof of purple, whole middes was paved with the loue of the daughters of Jerusalem.

11 Come forth ye daughters of Zion, and behold the King Salomon with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

12 The Church desireth to be crowned by Christ her King.

13 The Church desireth to be crowned by Christ her King.

14 The Church desireth to be crowned by Christ her King.

15 The Church desireth to be crowned by Christ her King.

16 The Church desireth to be crowned by Christ her King.

17 The Church desireth to be crowned by Christ her King.

18 The Church desireth to be crowned by Christ her King.

19 The Church desireth to be crowned by Christ her King.

20 The Church desireth to be crowned by Christ her King.

21 The Church desireth to be crowned by Christ her King.

22 The Church desireth to be crowned by Christ her King.

23 The Church desireth to be crowned by Christ her King.

24 The Church desireth to be crowned by Christ her King.

25 The Church desireth to be crowned by Christ her King.

26 The Church desireth to be crowned by Christ her King.

27 The Church desireth to be crowned by Christ her King.

28 The Church desireth to be crowned by Christ her King.

29 The Church desireth to be crowned by Christ her King.

h Those that are ashamed of thy sinnes, come and shew thy lillie unto mee.
i I suppose the heretikes whilley they are young, that is, when they begin to shew their malice, and destroy the vine of the Lord.

a The Church by night, that is, in troubles testeth to Christ, but is not contentedly heard.
b Shewing that although we be not heard at the first, yet we must lill continue in prayer till we feele comfort.
c Which declareth that was must seeke unto all, of whom we hope to have any succour.
d Reads Chap. 2.7.
e This is referred to the Church of Israel, which was led by the wilderness forty years.
f Elv. ponder.
g By the bed is meant the Temple, which Salomon made.
h Healludeth to the church which kept the Temple.
i Or, charit.
j All ye that are of the number of the faithful love of God with

CHAP. IIII.

1 The press of the Church. **2** She is without blame in his sight. **3** The love of Christ towards her.

23

24

a Because Christ delighteth in his Church, he commendeth all that is in her, Chap. 6. 4.
b He hath respect to the multitude of the faithful, which are many in number.

c Wherein are knowledge and zeale, two precious jewels.

d Christ prometh his Church to call his faithful from all corners of the world.

e Christ calleth his Church sister in respect that he had taken the flesh of man. f In that he made his Church beautiful and rich, he loved his gifts in her.

g Because of thy confession and thanksgiving.

h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountaine of all grace.

i The desireth Christ to come for her, and to powre the graces of his spirit vpon her, which spirit is meant by the North and South winds.

a The garden signifieth the kingdom of Christ, where he prepareth the banquet for his elect.
b The spouse faith that she is troubled with the cares of worldly things which is meant by sleeping

Behold, thou art faire, my loue: behold thy eyes are like the doves among thy lockes: thyne haire is like the flocke of goats, which looke downe from the mountaine of Silead.

2 Thy eyes are like a flocke of sheepe in good order, which goe vp from the washings: which euery one bringeth out twinnies, and none is barren among them.

3 Thy lips are like a thred of scarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of David built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two breasts are as two yong roes that are twinnies, feeding among the lillies.

6 Until the day breake, & the shadowes flee away, I will goe into the mountaine of myrre, and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with mee from Lebanon, my spouse: even with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lions, and from the mountaines of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thy breasts, and with a chain of thy necke.

10 My sister, my spouse, how faire is thy loue: how much better is thy loue then wine, and the fauour of thyne ointments then all spices?

11 Thy lips, my spouse, drop as honycombes: hony and milke are vnder thy tongue, and the fauour of thy garment is as the fauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shutt vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as champhire, spikenard.

14 Euen spikenard, and sakkon, calamus, and cinnamon, with all the trees of incense, myrre, and aloes, with all the chiefe spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Art thou, O south, and come O south, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

IAm come into my garden, my sister, my spouse: I gathered my myrre with my spice: I ate mine honycombe with mine hony: I dranke my wine with my milke: eat, O friends, drinke and make you merrye, O welbeloued.

2 I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my fount, my fount, my head: for mine head is full of dew, and my lockes with the

drops of the night.

3 I haue put on my coats, how shall I put it on? I haue washed my feet, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrre, and my fingers pure myrre vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The wicked watchmen that went about the cite, found me: they smote me and wounded mee, the watchmen of the wals took away my walle from me.

8 I charge you O daughters of Ierusalem, if ye finde my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou dost to charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doves vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweet flowers, and his lips like lillies dropping downe pure myrre.

14 His hands are as rings of gold, set with the chrysolite, his belly like white yvorie couered with Sapphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and hee is wholly delectable: this is my welbeloued, and this is my loue, O daughters of Ierusalem.

17 O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church flourisheth herself for the love of Christ. 2 The praises of the Church. 3 Shee is but one and vnadulterate.

My welbeloued is gone downe into his garden to the beds of spices, to seeke in the gardens, and to gather lillies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lillies.

3 Thou art beautiful as my loue, as Tirzah, comely as Ierusalem, terrible as an armed with banners.

4 Turne away thine eyes from me: for thy outcommence: thyne haire is like a flocke of goats, which looke downe from Silead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bringeth out twinnies, and none is barren among them.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing, or feeling that she is once made clean, she prometh not to defile herselfe againe. e My beloved is my beloved.

f The spouse which should be appointed of Christ shall finde him if shee thinketh to anoint him with her good works. g These are the false teachers which wound the conscience with their traditions.

h She asketh of them which are godly (torment) much as the law and situation should cometh of Zion and Ierusalem, that they would direct her to Christ.

i She describeth Christ to be the perfect beauty and comeliness.

k Hearing of the excellencie of Christ, the faithful desire to know how to finde him.

a That is, is conuertant here in earth among men.

b Which was faire and strong citie, 1. King 14.

c That declareth the exceeding loue of Christ toward his Church.

Chap. 6. 1.

a Meaning, that the gifts are infinite which Christ giveth to his Church: for that his faithfull are many in number. *e* He becometh the beginning of the Church was small, but that it grew up to a great multitude. *f* He went down into the Synagogue to see what fruits came of the Law and the Prophets. *g* I found nothing but rebellion. *h* I ran as swift as the nobles of my people in their chariots. *i* O ye people of Jerusalem: for Jerusalem was called Shalem, which signifies peace.

6. Thy temples are within thy locks as a piece of a pomegranate.

7. There are 4 chesecope Queenes and fourescore concubines, and of the damocles without number.

8. But my house is alone, and my undefiled, here is the only daughter of her mother, and she is deare to her that bare her: the daughters have seene her and conneth her blessed: even the Queenes and the concubines, and they have payed her.

9. What is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners?

10. I went downe to the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11. I knew nothing, my soule let me as the chariots of my noble people.

12. Returne, returne, O Shulamite, returne: returne that way may beholde thee. What shall you see in the Shulamite, but as the company of an army?

CHAP. VII.

1. The beauty of the Church in all her members. 2. O She is assured of Christ's love toward her.

a How beautiful are thy goings with thy shoots, O princes daughter: the topes of thy thighs are like Jewels: is the work of the hand of a cunning workman.

2. Thy navel is as a round cup that wanteth not liquor: thy belly is as an heap of wheat compassed about with lillies.

3. Thy two breasts are as two young rons that are twins.

4. Thy necke is like a tower of Ivory: thine eyes are like the fish-pools in Asdon by the gate of Bath-rabbim: thy nose is as the tower of Libanon that looketh toward Damascus.

5. Thine head upon thee is as Scharlet, and the bush of thine head like purple: the King is sed in thy hairsters.

6. How faire art thou, and how pleasant art thou, O my loue in pleasures!

7. This thy stature is like a palm tree, and thy breasts like clusters.

8. I sayd, I will goe up into the palm tree, I will take holde of her boughes: thy breasts shall now be like the clusters of the vine: and the favour of thy nose like apples.

9. And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

10. I am thy welbeloued, and his desire is toward me.

11. Come, my welbeloued, let us go forth into the field: let us remaine in the villages.

12. Let us get up early to the vines, let us

see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish there: tell I give thee thy love. 13. The mandrakes have given a smell, and in our gates are all sweet things, new and olde: my welbeloued, I have kept them for thee.

CHAP. VIII.

1. The Church will be taught by Christ. 2. She is upheld by him. 3. The sacrament last with Christ loveth her. 4. She is the vine that bringeth forth fruit to the spiritual Salomon, which is Jesus Christ.

O that thou werest as my brother that I might sucke thy breasts as my mother: I would kiss thee, then they should not despise thee.

2. I will lead thee, and bring thee into my mothers house: where thou shalt teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3. His left hand shall be under mine head and his right hand shall embrace me.

4. I charge you, O daughters of Jerusalem, that you stirre not up, nor waken my loue untill the please.

5. (What is this that cometh by out of the wilderness, leaning upon her welbeloued?) I raised thee up under an apple tree: there thy mother conceived thee: there she conceived that bare thee.

6. Set me as a scale on thine heart, and as a signet upon thine arme: for love is strong as death: jealousy is cruel as the grave: the coales thereof are fiery coales, and a vehement flame.

7. Much water cannot quench love, neither can the floods drowne it: If a man should give all the substance of his house for love, they would greatly contemne it.

8. I have a little sister, and she hath no breasts: what shall we doe for our sister when she shall be spoken for?

9. If she be a wall, we will build upon her a silver palace: and if she be a doore, we will keepe her in with boards of Cedar.

10. I am a wall, and my breasts are as towers: then was I in his eyes, as one that loveth peace.

11. Salomon had a vine in Baal-hamon, he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thousand pieces of silver.

12. But my vineyard which is mine, is before me, to thee, O Salomon, sperraneth a thousand pieces of silver, and two hundred to them that keepe the fruit thereof.

13. O thou that dwellest in the gardens, the companions hearken unto thy voyce: causeth me to heare it.

14. O my welbeloued, slee away, and bee like unto the Roe, or to the young hart upon the mountaines of spices.

1. If the people did the small grape, or whether the pomegranates flourish there: tell I give thee thy love. 2. The Church called the Gentiles speake thus to the Church of Jerusalem. 3. O ye, 4. Read chap. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a The Church called of the Gentiles speake thus to the Church of Jerusalem. *b* O ye, *c* Read chap. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d The spouse desireth Christ to be ioyned in perpetuall love with him. *e* The Jewish Church speaketh this of the Church of the Gentiles. *f* If the betrothed Chait, she is meet for the husband to dwell in. *g* The Church prometh fidelitic and constancy. *h* This is the vineyard of the Lord, hired out. *i* Christ dwelleth in his Church, whose voyce the faithful heare. *k* The Church desireth Christ, that if he depart from them, yet that he would haue to helpe them in their troubles.

Isaiah.

THE ARGUMENT.

God according to his promise, Deut. 18. 15. that hee would never leave his Church destitute of a Prophet, hath from tyme to tyme accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained therein, to the sinners.

profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Lawe, Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same, nor for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly entreated it then Moses, and set forth more liuely, Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: neuer applying the doctrine, as he saue that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdomes. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vniou with the Iewes, Which are most principall points contained in this Booke, and a gathering of his Sermons which he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8. 1. and Habac. 2. 2.) the Priests tooke it downe and referred it among their registers: and so by Gods prouidence these booke were preferred as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best Writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reignes of Manasseh, whose father in law hee was (as the Iewes write) and of whom hee was put to death. And in reading of the Prophets this one thing among others is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

a Isaiah reproveth the Iewes of their ingratitude and stubbornnesse, that neither for benefiter punishment would amend. *b* He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. *c* Hee prophesieth of the destruction of Ierusalem, *d* And of the restitution thereof.

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Num. 12. 6. and therefore the Prophets were called Seers, 1. S. m. 9. 9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2. King. 1. 5. 1. of these Kings, read 2. King, from Chap. 14. vnto Chap. 21. and 2. Chro. from Chap. 25. vnto Chap. 33. *d* Because men were obstinate and insensible, hee colled them the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1. *e* Hee declareth his great mercy toward the Iewes, forasmuch as hee chose them aboute all other nations to be his people & children, as Deut. 10. 15. *f* The most brut and dull beasts do more acknowledge their duty toward their maisters then my people do toward me, of whom they haue receiued benefites without comparison. *g* They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others. *h* That is, him that sanctifieth Israel. *i* What auailith it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?



a Vision of Isaiah, the soune of Amos, which hee saith, concerning Iudah and Ierusalem in the dayes of: Uzziah, Iotham, Ahaz, and Hezekiah, Kings of Iudah.

2 Heare, *O* heaunties, and hearken, *O* earth: for the Lord hath sayd, I haue nourished and brought vp children, but they haue rebelled against me.

3 The Lord knoweth his owne, and the asse his maisters cribbe, but Israel hath not knownen: my people hath not vnderstood.

4 Ah, fawfull nation, a people laden with iniquitie: as a feede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the Lord: they are gone backward.

5 Wherefore should hee be smitten any more? for yet fall away more and more: the

whole head is sick, and the whole heart is deceitful.

6 From the sole of the foot vnto the head, there is nothing whole therein, but wounds and swelling, and bores full of corruption: they haue not bene wrapped, nor bound by no mollified with oyle.

7 Your land is waste: your cities are burnt with fire, strangers deuoure your land in your presence, and it is desolate like the wilderness of strangers.

8 And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had reserved vns, yea, euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorrah.

10 Heare the word of the Lord, *O* princes of Sodom: hearken vnto the Lawe of our God, *O* people of Gomorrah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beastes: and I desire not the blood of bullocks, nor of lambs, nor of goats.

12 Whither ye come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no more oblations: in vain: incense is an abomination vnto mee: I cannot suffer your new moones, nor Sabbathes, nor solemne dayes (it is iniquitie) nor solemne assemblies.

r Yet that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserved a little number. Lam. 1. 23. *t* Although God commaunded these sacrifices for a time, as youths and exercises of their faith: yet because the people had not faith nor repentance, God detested them, Psal. 50. 13. Iere. 6. 20. Amos 5. 11 Mich. 6. 7. *e* Without faith and repentance.

k By naming the chiefe parts of the body hee signifieth that there was no part of the whole body of the Iewes free from his rods. *l* Every part of the body, as well the least as the chiefeest was plagued.

m Their plagues were so grievous that they were incurable, & yet they would not repent.

n Meaning, of them that dwelt farre off, which because they looke for no advantage of that that remaineth, destroy all before them.

o That is, Ierusalem.

p Because that hee will euer haue a Church to call vpon his Name. *q* That is, all destroyed.

o Your sacrifices offered in the new moons and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are royd of faith and mercy.
x Hee sheweth that where men be given to avarice, deceit, cruelty and extortion, which is meant by blond, there God will shew his anger, and not accept them, though they seeme newholly, as Chap. 19. 3.
y By this outward washing, he meaneth the spiritual: exhorting the Jewes to repent and amend their lives.
z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend much holiness and religion in words, but when their charity and loweward their brethren should appear, they declare that they have neither faith nor religion: **a** To know if I doe accuse you without cause. **b** Left sinners should pretend any rigour on Gods part, he onely willeth them to be pure in heart, and hee will forgive all their finnes, were they neuer so many or great.
c Hee sheweth that whatsoever aduocatie man endureth, it ought to be attributed to his owne incredulity and disobedience. **d** That is Ierusalem, which had promised fidelitie vnto mee, as a wile to her husband.
e Given to countenances and extortion, which hee signifieth before by blond, verse 15.
f Whatsoever was pure in thee before is now corrupt, though thou haue an outward shew. **g** That is, they maintain the wicked and the extortioners, and not onely doe not punish them, but are themselves such. **h** When God will hee himselfe mercifull to his Church he calleth himselfe, The holy One of Israel: but when he hath to doe with his enemies, hee is called Mighty, as against whom no power is able to resist. **i** I will take vengeance of mine aduocaries the Jewes, and to satisfie my desire by punishing them: Which thing yet he doth with a grieffe, because of his covenante. **k** Left the faithfull among them should be overcome with this threatening, he addeeth this consolation. **l** It is onely the worke of God to purifie the heart of man, which thing he doeth: because of his promise, made concerning the saluation of his Church.
m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

14 My soule hateth your new moons and your appointed feasts: they are a burden unto me, I am weary to beare them.
15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood.
16 Woe is you, make you cleane: take away the cuill of your workes from before mine eyes: cease to doe euill.
17 I care not to be well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widow.
18 Come now, and let vs reason together, saith the Lord: though your sins were as crimson, they shall be made white as snow: though they were redde like scarlet, they shall be as wooll.
19 If ye consent and obey, yee shall eate the good things of the land.
20 But if ye refuse and be rebellious, yee shall be denoured with the sword: for the mouth of the Lord hath spoken it.
21 Woe is the faithfull citie become an harlot: It was full of iudgement, and iustice lodged therein, but now they are murderers.
22 Thy silver is become dross: thy wine is inter with water.
23 Thy princes are rebellious and companions of theues: euery one loneth gifts, and followeth after rewards, they iudge not the fatherlesse, neither doeth the widowes cause come before them.
24 Therefore saith the Lord God of hosts, the mighty one of Israel, Ah, I will eate me of mine aduocaries, and auenger me of mine enemies.
25 Then I will turne mine hand upon thee, and burne out thy dross, till it be pure, and take away all thy sinne.
26 And I will restore thy iudges as at the first: and thy counsellors as at the beginning: afterward shall thou be called a citie of righteousness, and a faithfull citie.
27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressors and of the sinners, shall bee together: and they that forsake the Lord shall be consumed.
29 For they shall be confounded for the oakes, which yee haue desired; and yee shall be ashamed of the gardens, that yee haue chosin.
30 For yee shall be as an oke, whose fruite fadeth: and as a garden that hath no water.
31 And the strong shall be as a sparke, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.

your confidence, shall be consumed as easily as a piece of towne.
C H A P. I I.
1 The Church shall be restored by Christ, and the Gentiles called. **6** The punishment of the reuoluous and obstinate.

The word that I saiah the sonne of Amoz saw vpon Iudah and Ierusalem.
1 It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hills, and all nations shall flow vnto it.
2 And many people shall goe & say, Come and let vs goe vnto the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for they saw that go forth of Zion, and the word of the Lord from Ierusalem.
3 And hee shall iudge among the nations, and rebuke many people: they shall breake their swords also into mattockes, and their speares into shees: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.
4 House of Iacob, come yee, and let vs walke in the sight of the Lord.
5 Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East manners and are sacrificers as the Ishittims, and abound with strange children.
6 Their land also was full of silver and golde and there was none end of their treasures: and their land was full of hoyses, and their characts were infinite.
7 Their land also was full of idoles: they worshipped the worke of their owne hands, when the Gospell was first preached in Ierusalem, and from thence went through all the world.
8 The Lord, which is Christ, shall haue all power giuen him.
9 That they may acknowledge their sinne, and turne to him.
10 Hee sheweth the fruite of the peace, which the Gospell should bring, to wit, that men should doe good one to another, where as before they were enemies.
11 Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfected, when wee are ioyned with our head Christ Iesus.
12 Seeing the Gentiles will be so ready, make you hast and shew them the way to worship God.
13 The Prophet seeing the small hope that the Jewes would conuert, complaineth to God, as though he had wearily forsaken them for their finnes.
14 Full of the corruptions that reigned chiefly in the East parts.
15 They altogether giue themselves to the traditions of other nations.
16 The Prophet first condemneth their superstition and idolatry, next their countenances, and chirdly, their vaine trust in worldly meanes.

n The wicked shall not be partakers of Gods promise, Psal. 92. 9.
o That is, the trees, & pleasant places where ye commit idolatry, which was forbidden, Deut. 16. 22.
p The false god, wherein ye put your confidence.

M I C A H. 4. v.
a The decrees and ordinance of God, touching the restoration of the Church, which is chiefly meant of the time of Christ.
b In an euident place to be seene and discerned.
c When the kingdom of Christ shall be enlarged by the preaching of the doctrine.
d Alluding to mount Zion, where the visible Church then was.
e Meaning, the whole doctrine of Saluation.
f This was accomplished

q He nogeth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgment.

f Meaning, as soone as God shall begin to execute his iudgements.

t By high trees and mountains are meant them that are proud, and loftie, and shink themselves most strong in this world.

u Hee condemneth their vaine confidence which they had in strong holdes and in their rich merchandise,

which brought in vaine pleasures, wherewith mens mindes became estimat.

Hose. 10. 8. Luke 21. 30. Mat. 6. 16. and 9. 6.

x They shall cast them into most vile and filthy places when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose bee stopped he is dead, and consider that you haue to doe with God.

z For the same of the people God will take away the wise men, and giue them foolish princes.

14 The confusion first of the garrisoners.

16 The pride of the women.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hee looker of man shall be abashed, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in that day.

12 For the day of the Lord of hostes is upon all the proud and haury, and upon all that is exalted: and it shall be made low:

13 Euen upon all the Cedars of Lebanon, that are hie and exalted, and upon all the oaks of Bashan,

14 And upon all the high mountaines, and upon all the hils that are lifted up,

15 And upon every hightower, and upon euery strong wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the haughtinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will be utterly destroy.

19 When they shall goe into the holes of the rockes, and into the caves of the earth from before the feare of the Lord, and from the glory of his maiestie, when hee shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles, and his golden idoles (which they had made themselves to worship them) to the moles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glory of his maiestie, when hee shall arise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is hee to bee esteemed?

CHAP. III.

1 For the same of the people God will take away the wise men, and giue them foolish princes.

14 The confusion first of the garrisoners.

16 The pride of the women.

For loe, the Lord God of hostes will take away from Jerusalem and from Iudah, the stay, and the strength: euen all the stay of bread, and all the stay of water.

2 The strong man, and the man of warre: the iudge, and the Prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule ouer them.

5 The people shall bee oppressed one of

another, and eury one by his neighbour: the children shall perfume against the ancient, and the vile against the honourable.

6 When eury one shall take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day bee shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Jerusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lord, to provoke the eyes of his glory.

9 The trial of their countenance triseth against them, yea, they declare their sinners, as Sodom, they hide them not. Alce be unto their soules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall bee twell with the last: for they shall eate the fruite of their workes.

11 Alce be to the wicked, it shall be euill with him: for the reward of his handes shall bee giuen him.

12 Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to plead, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of the people and the princes thereof: for yee haue eaten up the vineyard: the holle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandering eyes, walking and mincing as they goe, and making a tinkling with their feete.

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers and the calces, and the bounders,

19 The sweete balles, and the bracelets, and the bonnets,

20 The eyes of the head, and the floss, and the braddans, and the tablers, and the earetings,

21 The rings and the mufflers,

22 The costly apparell and the balles, and the wimples and the crisping pimes,

23 And the glasse, and the fine linnen,

preferred it according to their duetie. m That is, yee shew all euellie against them. n He menaceth the people, because of the inuengance and pride of their women, which gaue themselves to alway conuense, and dissolution. o Which declared thir eir pride. p As a signe that they were not chaste. q Which shewed their wantonnesse. r They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

and

f He sheweth that this plague shall be to horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their gournour.

g Feare shall rather cause him to forswear himselfe then to take such a dangerous charge vpon him.

h When God shall examine their deedes,

whereupon they now set an important face, hee shall finde the marks of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addicted to their princes, then to the commandments of God he sheweth that he would giue them such prices, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and estimate.

l Meaning, that the rulers and gournours had destroyed his Church and set

by euellie against them.

n He menaceth the people, because of the inuengance and pride of their women, which gaue themselves to alway conuense, and dissolution.

o Which declared thir eir pride.

p As a signe that they were not chaste.

q Which shewed their wantonnesse.

r They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

s They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

t They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

u They delighted then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

f In cherishing
all these things
particularly, as
through the
highness and
vileness of such as
cannot be com-
munic with com-
munic apart ac-
cording to their
degrees.

g Meaning, that
God will not onely punish the women, but their husbands, which
have suffered this dissolution, and also the common wealth, which
hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction
of Ierusalem. 2 The graces of God upon them that
remain.

a When God
shall execute this
vengeance, there
shall not bee one
man found to be
the head to ma-
ny women, and
they, contrary to
womanly shame-
fulness, shall
speak vnto men,
and offer them-
selves to any
condition.

b He thow our
husband, and let
us be called thy
wives.

c For so they
thought it to be
without an head
and husband.

d He comforteth
the Church
in this desolati-
on, which shall
bring vp like a
bud, signifying
that Gods graces
should bee as plentiful toward the faithfull, as
though they sprang out of the earth, as Ch2. 45. 8. Some by the bud
of the Lord, meane Christ. e Hee alludeth to the booke of life,
whereof see Exod 32. 32. meaning Gods secret counsell, wherein
his elect are predestinate to life euerslasting. f That is, the crueltie,
extortion, auarice and all wickednesse. g When things shall bee
redressed that were amiss. h Hee alludeth to the pillar of the cloud,
Exod. 13. 21. meaning, that Gods fauour and protection should ap-
peare in every place. i The faithfull are called the glory of God,
because his image and tokens of his grace shine in them. k God
promiseth to bee the defence of his Church against all troubles and
dangers.

5 And the Lord shall create upon every
place of mount Zion, & upon the assemblies
thereof, a cloud and smoke by day, and the
flaming of a flaming fire by night: for upon
all the glory shall bee a defence.

6 And a conering shall bee for a shadow in
the day for the heat, & a place of refuge, and
a couert for the storme, & for the raine.

7 And the Lord shall create upon every
place of mount Zion, & upon the assemblies
thereof, a cloud and smoke by day, and the
flaming of a flaming fire by night: for upon
all the glory shall bee a defence.

CHAP. V.

1 Vnder the similitude of the vine, hee describeth the
state of the people. 2 Of their auarice. 3 Their
drunkennesse. 4 Of their capitiuitie.

a The Prophet
by this song
doth let before
the peoples eyes
their ingratitude
and Gods mercy.

b That is, to
God. Ier. 2. 31. Math. 2. 23. c Meaning, that hee had planted
his Church in a place most plentiful and abundant.

2 And in hedge of sweete fauour there
shall bee a vine, and in head of a girle, a reu-
ner, and in head of bearding of the baile, bal-
dnes, and in head of a Romacher, a girning of
backebord, and burning in head of bearty.

3 The men shall fall by the sword, and
thy strength in the battell.

4 Then shall her gates mourne and la-
ment, and she being desolate shall sit vpon the
ground.

plants, & and bee built a tower in the middes
thereof, and made a bulwark therein: then
bee looked that it should bring forth grapes:
but it brought forth wilde grapes.

5 Show therefore, O inhabitants of Ie-
rusalem, and men of Iudah, iudge, I pray
you, her betwixt me and my vineyard.

6 What could I haue done any more to
my vineyard, that I haue not done vnto
it? why haue I looked that it should bring
forth grapes, and it bringeth forth wilde
grapes?

7 And now I will tell you what I will
doe to my vineyard: I will take away the
hedge thereof, and it shall be eaten vp: I will
brenke the wall thereof, and it shall be troden
downe.

8 And I will lay it wast: it shall not bee
cut, nor digged, but byers, and thornes shall
grow vp: I will also command the cloudes
that they raine no raine vpon it.

9 Surely the vineyard of the Lord of
hostes is the house of Israel, and the men of
Iudah are his pleasant plant, and hee look-
ed for iudgement, but beholde oppres-
sion: for righteousnesse, but beholde a cry-
ing.

10 Alas vnto them that sayne house to
house, and lay fildes to fildes, till there bee no
place, that ye may be placed by your selues
in the mids of the earth.

11 This is in mine eares sayeth the Lord
of hostes, Surely many houses shall bee de-
solate, euen great, and faire without inhabi-
tant.

12 For tere acres of vines shall yeelde one
barb, and the seed of an homer shall yeelde
an ephah.

13 And vnto them that rise vp carely
to followe drunkennesse, and to them that
continue vntill night, till the wine doe in-
flame them.

14 And the harpe, and vsole, timbrel, and
pipe, and wine are in their feastes: but they
regard not the worke of the Lord, neither
consider the worke of his hands.

15 Therefore say people: is gone into
captiuitie, because they had no knowledge,
and the glory thereof are men sanctified,
and the multitude thereof is dyed by with
thirst.

16 Therefore hee hath enlarged it lesse,
and hath opened his mouth without mea-
sure, and their glory, and their multitude,
and their pompe, and be that reioiceth among
them, shall descend into it.

17 And man shall be brought downe, and
man shall be humbled, euen the eyes of the
proud shall bee humbled:

18 And the Lord of hostes shall be exalted
in iudgement, and the holy God shall bee
sanctified in iustice.

19 Therefore shall they that are
drunken, and they that are in the mids of
the earth, shall sayne, we were done already.

20 Because they
would not obey the word of God.

21 Meaning, the grapes shall
swallow vp them that shall die for hunger and thirst, and yet for all
this great destruction shall neuer beare fruit.

22 And the Lord of hostes shall be exalted
in iudgement, and the holy God shall bee
sanctified in iustice.

d Hee saith no
diligence nor
coit.

e In the month
vnto hee decla-
reth what they
were.

f Hee maketh
them indges in
their own cause,
forasmuch as it
was euident that
they were the
cause of their
owne ruine.

g I will take no
more care for it:
meaning that he
would take from
them his word
and ministers,

h And all other
comforts, and
send them con-
trary plagues.

i Iudgement &
righteousnesse
are true fruits of
the feare of God,
and therefore in
the cruel oppressi-
on there is no reli-
gion.

k Of them that
are oppressed,
to wit, for the
poore to dwell
in.

l I haue heard
the complaint
and cry of the
poore.

m Which con-
taineth about
ten portells: to
that euery acre
should bee yeld
one portell.

n Which con-
taineth an hun-
dred portells.

o An ephah
containeth ten
portells, and is in
dry things as
much as Bash is
in licours.

p That spare no
paine nor dili-
gence to follow
their lusts.

q Which are
sener weary of
their rioting and
excessive pleasures:
but vs all meane to
provoke to
the same.

r They regard not
the providence of
God ouer
them, nor for what
end he hath created
them.

s That is, shall
certainly goe: for
in the Prophets vs
to speake, as though
the thing which
shall come to pass,
were done already.

t Because they
would not obey the
word of God.

u Meaning, the
grapes shall
swallow vp them
that shall die for
hunger and thirst,
and yet for all
this great destruc-
tion shall neuer
beare fruit.

v And the Lord
of hostes shall be
exalted in iudgement,
and the holy God
shall bee sanctified
in iustice.

x God comforteth the poore Lambs of his Church, which had bene strangers in other countries, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vsd all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are y words of the wicked, when they are menaced with Gods iudgments.

a Which are not ashamd of sin, nor care for honesty, but are growen to a desperate impietie.

b Which are contentmrs of all doctrine and admonition.

c Which are neuer wary but shewe their strength, & brag in gluttony and drunkenness.

d Both they and their posterity, so that nothing shall be left.

e He sheweth that God had so sore punished this people, that the dummie creatures, if they had bene so plagued, would have bene more sensible, & therefore his plagues must continue till they begin to feele them.

f Hee will make the Babylonians to come against them at his becke, and to fight vnder his banner.

g They shall be prompt, and lully to execute Gods vengeance.

h The enemies shall have none impediment.

i Whereby is declared the crueltie of the enemies.

k The Iewes shall finde no succour.

l In the land of Iudah.

17 When shall the lambs feed after their manner, and the strangers shall eate the desolate places of the fat.

18 And hee vnto them that dwelt iniquitie with roades of vanitie, and sin, as with cart-ropes:

19 Which say, Let him make speede: let him hasten his worke that wee may see it: and let the counsell of the Woyle one of Israel dwale nere and come, that wee may knowe it.

20 And vnto them that speake good of euill, and euill of good, which put darknes for light: and light for darknes, but put bitter for sweet, and sweet for sowre.

21 And vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 And vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame, so their root shall be as reeknesse, and their hynd shall rise up like dust, because they haue cast of the Lawe of the Lord of hostes, and condemned the woys of the Woyle one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them and hath smitten them that the mountains did tremble: and their carkeless were toyned in the mids of the streets, and for al this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift up a signe vnto the nations a sace, and will hysse vnto them from the ende of the earth: and behold, they shall come hastily with speed.

27 None shall salte nor salt among them: none shall dumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the latchet of his shoes be broken:

28 Whose arrows shall be sharpe, and all his bowes bent: his horse hooues shall be thought like flint, and his wheeles like a whelke wind.

29 His roaring shall be like a lion, and hee shall roare like lions whelpes: they shall roare and lay hold of the way: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if they looke vnto the earth, behold darknesse, and sorrow: and the light shall be darkened in their sight.

31 Hee will make the Babylonians to come against them at his becke, and to fight vnder his banner. g They shall be prompt, and lully to execute Gods vengeance. h The enemies shall have none impediment. i Whereby is declared the crueltie of the enemies. k The Iewes shall finde no succour. l In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine manifest. 2 Hee sheweth the absmacie of the people. 3 The destruction of the land. 4 The remembrance of sin.

Isaiah the verge of the death of King Asiah, 1 I saw also the Lord sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the Temple.

2 Hee saw Seraphims stand vpon it: eury one had sixe wings: with twaine hee covered his face, and with twaine hee covered his feet, and with twaine hee did sit.

3 And one cried to another, & said, Holy, holy, holy is the Lord of hostes: the whole world is full of his glory.

4 And the funnels of the doore cheskes moved at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with an hote coale in his hand which hee had taken from the Altar with the tongues.

7 And hee touched my mouth, and said, Lo, this hath touched thy lips, and thine iniquitie shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send: and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, See, and say vnto this people, O pee shall heare indeed, but ye shall not vnderstand: yee shall plainly see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauie, and shut their eyes lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and convert, and hee shall heale them.

11 Then said I, Lord, how longe? And hee answered, Till all the cities be wasted without inhabitance, and the houses without man, and the land be utterly desolate.

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

13 This oft repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs, that in all our liues wee should giue our selues to the continuall praise of God.

14 His glory doth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

15 Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

16 Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other because the more neere that man approacheth to God, the more doth hee knowe his owne sinne and corruption.

17 Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, vntill hee haue purged vs. o Whereby is declared, that for the malice of man, God will not immediatly take away his word, but hee will cause it to be preached to their condemnation, when as they will learne thereby to obey his will, and be saved: hereby hee exhorteth the ministers to doe their dutie, and answereth to the wicked murderers, that through their owne malice their heart is hardened. Marth. 13. 14. Ages 28. 26. Rom. 11. 8. p As hee was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

a God sheweth not himselfe to man in his maiestie, but according as mans capacity is able to comprehend him, that is, by visible signes, as John Baptist saw the holy Ghost in the forme of a dove.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called because they were of a fiery colour, to signifie that they burne in the love of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightness of Gods glory.

f Whereby was declared that man was not able to see the brightness of God in them.

g Which thing declareth the prompt obedience of the Angels to cruell Gods commandement.

h This oft repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs, that in all our liues wee should giue our selues to the continuall praise of God.

i His glory doth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

l Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other because the more neere that man approacheth to God, the more doth hee knowe his owne sinne and corruption.

n This declareth that man cannot render true obedience to God, vntill hee haue purged vs.

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p As hee was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

Meaning, the
only partner as
some write, it
was revealed to
Isaiah for the
confirmation of
his prophesie, that
in kings should
come before their
captivity, as
was from Vzziah to
Zedekiah. For the
fewness they shall
beaten up: yet they
shall after flourish
as a tree, which in
winter looses his
leaves, and seemeth
to be dead, yet in
summer is
fresh and greene.

12 But yet in it shall be a tenth, and shall
returne, and shall be eaten up as an thorn
or as an oak, which have a substance in them,
when they cast their leaves: so the holy seede
shall be the substance thereof.

CHAP. VII.

Jerusalem besieged. 1. Isaiah comforteth the
Kings. 14. Christ promised.

And in the dayes of Ahaz, the sonne of
Jotham, Rezin the king of Syria came up,
and Pekah the sonne of Remaliah King of
Israel, to Jerusalem to fight against it, but
he could not overcome it.

2 And it was told the house of David,
saying, Aram is topped with Ephraim:
therefore his heart was moved, and the
heart of his people, as the trees of the forest
are moved by the winde.

3 When said the Lord unto Isaiah, Go
forth now to meet Ahaz (thou art Shema-
iah the sonne) at the end of the conduit
of the upper pool, in the path of the fullers
strid.

4 And say unto him, Take heed, and be
still, feare not, neither be faint hearted for
the two ralles of bristling spearmen, for
the furious wrath of Rezin and of Aram,
and of Remaliahs sonne.

5 Because Aram hath taken wicked coun-
sell against thee, and Ephraim, and Rema-
liahs sonne, saying,

6 Let vs goe up against Judah, and let
vs weaken them, and make a breach there-
in for vs, and let a king in the midst thereof,
even the sonne of Tabeal.

7 Thus said the Lord God, It shall not
stand, neither shall it be:

8 For the head of Aram is Damascus,
and the head of Damascus is Rezin: and
within three and threescore yeere Ephraim
shall be destroyed from being a people.

9 And the head of Ephraim is Samaria,
and the head of Samaria is Remaliahs son.
If ye beleeve not, surely ye shall not be estab-
lished.

10 And the Lord spake againe unto A-
haz, saying,

11 Aske a signe for thee of the Lord thy
God: aske it, either in the depth beneath,
or in the height above.

12 But Ahaz said, I will not aske, neither
will I tempt the Lord.

13 Then hee said, Heare ye now, O
house of David, is it a small thing for you
to grieve men, that ye will also grieve my
God?

Isaiah did this message. 1 For the confirmation of this thing, that
thine enemies shall be destroyed, and thou preferred. 2 Not to be-
lieve Gods word without a signe, is to tempt God but to refuse a
signe when God offereth it for the ayde and helpe of our infirmities,
is to rebel against him. 3 You thinke you haue to doe with men,
when ye contemne Gods messengers: but it is God against whom
you bend your sinnes.

14 Therefore the Lord himselfe will
give you a signe. Behold, the Virgin shall
conceive and beare a sonne, and she shall call
his name Immanuel.

25 Butter and honey shall be eate, till he
have knowledge to refuse the enill, and to
chuse the good.

16 For afore the child shall have know-
ledge to refuse the enill, and to chuse the
good, the land shall be without inhabiters, for-
laken of both her kings.

17 The Lord shall bring upon thee, and
upon thy people, and upon thy fathers house
(the dayes that haue not come from the day
that Ephraim departed from Judah) even
the king of Assyrie.

18 And in that day shall the Lord blisse
for thee: for he shall be at the uttermost part of
the floods of Egypt, and for the Bee which
is in the land of Assyrie.

19 And they shall come and shall light all
in the bestroite ballies, and in the holies of the
rocks, and upon all thorny places, and upon
all bushie places.

20 In that day shall the Lord haue with
himselfe that is bled, even by them beyond the
river, by the king of Assyrie, the head and the
base of the fierre, and it shall consume the
heard.

21 And in the same day shall a man be nour-
ish a yong kowe, and two sheepe.

22 And for the abundance of milke that
they shall giue, he shall eat butter: for butter
and honey shall eury one eate, which is left
within the land.

23 And at the same day every place where-
in shall be a thoulnd vines, shall be at a thoul-
nd pieces of silver: so it shall be for the hyers
and for the thornes.

24 With arrows and with bows shall
one come thither: because all the land shall be
hyers and thornes.

25 But on all the mountaines which shall
be digged with the mattocke, there shall not
come thither the feare of hyers and thornes:
but they shall bee for the feeding out of bul-
locks, and for the treading of sheepe.

f Signifying, that no place shall be free from them. 1 That is,
that which is from the belly downward: meaning, that he would
destroy both great and small. 2 He that before had a great num-
ber of cattell, shall be content with one kowe and two sheepe. 3 The
number of men shall be so small, that a few beasts shall be able to
nourish all abundantly. 4 As they that goe to seek wilde beasts
among the bushes. 5 The mountaines contrary to their wont,
shall be tilled by such as doe flee to them for succour.

CHAP. VIII.

1. The captivity of Issachar and Judah by the Affy-
rians. 6. The infidelity of the Iewes. 9. The destruc-
tion of the Affyrians. 14. Christ the stone of foun-
dation to the church. 19. The word of God shall be con-
firmed.

Moreover, the Lord said unto mee, Take
a great roll, and write in it with a
mans pen, what hee shall see. 2 And hee
said, What shall I see? 3 Hee shall see
the destruction of the Affyrians, and the
captivity of the Iewes, and the returne
of the Affyrians, and the destruction of
the Affyrians, and the captivity of the
Iewes, and the returne of the Affyrians,
and the destruction of the Affyrians.

m Forasmuch
as thou art va-
worthy, the Lord
for his own pro-
mise sake will
give a signe:
which shall be,
that Christe the
Sanctifier of his
Church and the
effect of all signes
and miracles,
shall be revealed.
11 Or, God with us,
which name can
agree to none but
to him that is both
God and man.
n Meaning, that
Christ is not on-
ly God, but man
also, because he
shall be nourished
as other men va-
ill the age of
discretion.
o Not meaning
Christ, but any
child: for before
a child can come
to the years of
discretion, the
kings of Samaria
and Syria shall
be destroyed.
p Since the time
that the welde
cries rebellion
against Roboam,
in whom thou
hast put thy trust.
q Meaning, the
Egyptians: for by
ruining the coun-
try is hot, and
moued, is full
of flies, as Affy-
ria is full of bees.

a That thou
mayest write in
great letters, so
the Iewes may
be more easily read.
b Meaning, that the common saying, he
came all men might read it.

c Because the thing was of great importance, he took these two witnesses, which were of credit with the people when he fesseth up upon the doors of the Temple, albeit Uriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife: and this was done in a vision.

e Or, make speed to the priests: haste to the pray.

f Before any child be able to speak.

g That is, the armie of Assyria.

h Which was a fountaine at the foot of mount Zion, out of the which ran a small river thorow the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

i That is, the Assyrians, which dwell beyond Euphrates.

j It shall be ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, yeharath enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrink for the infidelity of this people, and so neglect mine office.

n Confess not ye that are godly, the league and friendship that this people seeketh with heathens and idolaters.

o Meaning, that they should not fear the thing that they feared, which have no hope in God.

p In putting your trust onely in him, in calling upon him in aduersitie patiently looking for his help, and fearing to do any thing contrary to his will.

q He will defend you which are his elect, and resist all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. Rom. 9. 33. Pet. 2. 7, 8.

r Though all forsake me, yet ye that are mine, keep my word sure sealed in your hearts.

2 Then Iooke into me: faithfull witnesses to record, Uriah the Priest, and Zephaniah the sonne of Becharias.

3 After, I came to the 4 Prophets, which concerned and bare a soune. Then said the Lordes me, Call his name, I Dauid: shall he be his.

4 For before the child that haue knowledgeto cry, My father and my mother, he shall take away the riches of Damascus, and the people of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of a Shiloah that runne softly, and reioyce with Rym, and the sonne of Remalib.

7 Now therefore behold, the Lord bringeth vp vpon them the waters of the River mighty and great, even the King of Asshur with all his glory, and hee shall come vpon vpon all their riches, and goe ouer all their banks.

8 And shall breake into Iudah, and shall ouerflow, and passe through, and shall come vnto the neck, and the stretching out of the wings shall fill the breadth of the land, 2. Iannanuel.

9 Gather together on heapes, O ye people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selves, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: y promoune a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me, in taking of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 May wee not, A confederacie to all them to whom this people hath a confederacie, neither feare you: their feare, nor be afraid of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 Bind up the testimony: seale vp the

Law among my disciples.

17 Therefore I will wait vpon the Lord: that hath bid his face from the house of Ahab, and I will looke for him.

18 Behold, I and the children whom the Lord hath giuen mee, are as signes and as wonders in Israel, by the Lord of hosts, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of divination, and at the soothsayers which to whisper and murmur, should not a people enquire at their God: from the living to the dead.

20 To the Law, and to the testimony, if they speake not according to this word: it is because there is no light in them.

21 Then hee that is afflicted and famished, shall goe to and feed in it: and when hee shall be hungry, hee shall euen feed himselfe, and curse his king and his gods, and shall looke upward.

22 And when hee shall looke to the earth, behold trouble, and darkness, vexation and anguish, and he is turned to darkness.

him? x Thais, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke help at the dead, which is the illusion of Satan? y Seeke remedy in the word of God, where his will is declared. z They haue no knowledge, but are blind leaders of the blind. a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God. b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

1 The darkness shall not be according to the affliction that it had when at the first hee touched lightly the land of Sebulum and the land of Naphtali, nor afterwards when he was more grievous by the way of the sea beyond Iordan in Galilee of the Gentiles.

2 The people that walked in darkness, haue seen a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou shalt multiply the nation, and not increase their sorrows: they haue reioyced before thee according to the say in harueit, and as men reioyce when they diuide a spoile.

4 For the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Bethsan.

5 Surely curie battell of the warrior: sure

f Meaning them that were willing to heare & obey the word of God whom the world hated, although they were mockers, and not worthy to live. g This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord. h Answered the wicked thus, Should not Gods people seeke succour onely at him? i Thais, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke help at the dead, which is the illusion of Satan? y Seeke remedy in the word of God, where his will is declared. z They haue no knowledge, but are blind leaders of the blind. a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God. b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

a He comforted the Church, a gaine after shee had great troubles, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath Pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caied the Israelites away captiues.

c Whereas the Iewes and Gentiles dwell together by reason of those twenty cities, which Salomon gaue to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threecore yeeres after, as though it were now done. e Meaning, the comfort of their deliverance. f This captiuitie and deliverance were figures of our captiuitie by sinne, and of our deliverance by Christ through the preaching of the Gospel, Math. 4. 15, 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their rescue, Hag. 2. 10. h Thou gauest them perfect ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 25.

with

i He speaketh of the denurance of his Church,

which he hath delivered miraculously from his enemies, but especially by commending of Christ,

of whom he prophesied in the next verse.

k The author of enmity, and by whom the Church and every member thereof shall be preserved for ever, and have immortal life.

l His singular love and care for his elect.

m This is another prophesy against them of Samaria, which were mockers, and contemners of Gods promises and menaces.

n We were but worms, when the enemy overcame us, but we will make our names to be long, that we will neither cease for our enemies, nor fear Gods threatenings.

o Akin King of Syria, who was in league with Israel, was slain by the Assyrians, whose whole

kingdom, Aram, that is the Syrians, were against Israel, which

was assailed by the Philistines.

p Wickedness, as a bellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no torments, yet they shall destroy one another.

r Their greediness shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

with noyle, and with tumbling of garments in blood: but this shall be: with burning and denouncing of fire.

6 For unto us a child is borne, and unto us a Sonne is given: and the government is upon his shoulder, and hee shall call his Name Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace.

7 The increase of his government and peace shall have none end: hee shall sit upon the throne of David, & upon his kingdom, to order it, and to stablish it with indgement, and with justice from henceforth, even for ever: the state of the Lord of hosts will performe this.

8 ¶ The Lord hath sent a word into Jacob, and it hath lightened upon Israel.

9 And all the people shall know, even Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 Then bulches are fallen, but we will build it with between stones: the withe figges trees are cut downe, but we will change them into cedars.

11 Nevertheless, the Lord will raise up the adversaries of Akin against him, and loyne his enemies together.

12 Aram before, and the Philistines behinde, and they shall denounce Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither doe they feare the Lord of hostes.

14 Therefore will the Lord cut off from Israel head & tallie branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth him he is the tallie.

16 For the leaders of the people cause them to erre: and they that are led by them are denounced.

17 Therefore shall the Lord have no pleasure in their young men, neither will hee have compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it denoureth the hyfers and the thornes, and will kinde in the thicke places of the forest: and they shall mourne up like the lifting up of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall bee as the meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and hee shall eate on the left hand, and shall not be satisfied: every one shall eate the flesh of his owne arme.

21 ¶ Against Ephraim: and Ephraim against Dan, and they both shall be against Judah.

22 ¶ Their greediness shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

23 ¶ Yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saved.

VVDe vnto them that decree wicked decrees, and write greivous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widows may be their pray, and that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from farre: to whom will ye flee for helpe: and where will ye leane your glory?

4 Without me every one shall fall among them that are bound, & they shall fall downe among the flame: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ As for the rod of my wrath, and the staffe in their hands is mine indignation, 6 I will send him to a dissembling flatterer, and I will glue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them under foote like the mire in the street.

7 But hee thinketh not so, neither doth his heart esteeme it so: but hee imagineth to destroy, and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, being they idoles were aboute Jerusalem, and aboute Samaria,

11 Shall not I, as I have done to Samaria, and to the idoles thereof, so doe to Jerusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke upon mount Zion and Jerusalem, I will visite the fruits of the proud heart of the king of Assyria, and his glorious and proud lookes,

13 Because hee said, By the power of mine owne hand have I done it, and by my wisdom, because I am wise: therefore I have remoued the borders of the people, and have spoiled their treasures, and have pulled downe the inhabitants like a vallant man.

14 And mine hand hath found as a nett the riches of the people: and as one gathereth egges that are left, so have I gathered all the earth: and there was none to moue the wing, as to open the mouth, as to whisper.

15 Shall the axe boast it selfe against

a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefes, should be first punished.

b To wit, from Assyria.

c Your riches and authorities, that they may be safe, and that ye may receive them againe.

d Because they have forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites, and in this first and seventh verse is declared the difference of God, and of the wicked in one very thing and

act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their

owne malice, it is the worke of the deuil.

g Seeing that I have overcome as well one citie as another, so that none could resist.

h When hee hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the reede.

i Meaning, of Samaria.

k Here we see that no creature is able to doe any thing but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verbe.

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him that beweth therewith : as shall the Law
craie it selfe against him that moueth it : as
if the rod should lift vp it selfe against him
that taketh it vp, or the staffe should craie it
it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts
send among his far men leannes, and vnder
his glory hee shall kindle a burning, like the
burning of fire.

17 And the sight of Israel shall bee as a
fire, and the Holy one thereof as a flame,
and it shall burne and deuoure his thornes,
and his briers in one day :

18 And shall consume the glory of his fo-
rest, & of his fruitfull fields both some and
steele : and hee shall bee as the fainting of a
standard bearer.

19 And the rest of the trees of his forest
shall be few, that a child may tell them.

20 And at that day shall the remnant
of Israel, and such as are escaped of the house
of Iakob, stay no more vpon him that smote
them, but shall stay vpon the Lord, the Holy
one of Israel in truth.

21 The remnant shall returne, euen the
remnant of Iakob, vnto the mighty God.

22 For though thy people, O Israel, be as
the sand of the Sea, yet shall the remnant of
them returne. The consumption decreed
shall ouerflow with righteousness.

23 For the Lord God of hosts shall make
the consumption, euen decreed in the
midst of all the land.

24 Therefore thus saith the Lord God of
hosts, O my people that dwellest in Zion, be
not afraid of Asinur : he shall smite thee with
a rod, and shall lift vp his staffe against thee
after the manner of Egypt :

25 But per a very little time, & the wrath
shall bee consumed, and mine anger in their
destruction.

26 And the Lord of hosts shall raise vp a
scourge for him, according to the plague of
Midian in the rocke Oreb : and as his
staffe was vpon the Sea, so he will lift it vp
after the manner of Egypt :

27 And at that day shall his burden bee
taken away from off thy shoulder, and his
yoke from off thy necke : and the yoke shall
be destroyed because of the anointing.

28 He is come to Astar, he is passed into
Elgon : at Bethmash shall hee lay vp his
armour.

29 They haue gone ouer the flood : they
lodged in the lodging at Seba : Ramah is a
strait, Gibeah of Sam is strait way.

30 Lift vp thy voice, O daughter Gallim,
cause Laish to heare, O ye daughter Aathob.

31 Madmenah is remooued : the inhabi-
tants of Sebim haue gathered themselves
together.

32 Yet there is a time that hee will stay
at Astar : hee shall lift vp his hand toward
the mount of the daughter Zion, the hill of
Ierusalem.

33 Behold, the Lord God of hosts shall
cut off the tough with fcare, and they of

high stature shall be cut off, and the high shall
be humbled.

34 And hee shall cut away the thicke pla-
ces of the forest with you, and Araban
shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Ihsai, 2 His vir-
tues and kingdom, 6 The fruites of the Gospel, 10
The calling of the Gentiles.

1 At there shall come a rod forth of the
stocke of Ihsai, and a grasse shall grow
out of his rootes.

2 And the Spirit of the Lord shall rest
vpon him : the Spirit of wisdome and un-
derstanding, the Spirit of counsell and
strength, the Spirit of knowledge, and of
the feare of the Lord,

3 And shall make him pudent in the feare
of the Lord : for hee shall not iudge after the
sight of his eyes, neither reprove by the hea-
ring of his eares.

4 But with righteousness shall hee iudge
the poore, and with equity shall hee reprove
for the meere of the earth : and he shall smite
the earth with the rod of his mouth, and
with the breath of his lips shall hee slay the
wicked.

5 And iustice shall bee the girdle of his
loynes, and faithfullnesse the girdle of his
riumes.

6 The Wolfe also shall dwell with the
Lambe, and the Leopard shall lie with the
Kidder, and the Calfie and the Lyon, and the
fat beaust together, and a little child shall
lead them.

7 And the Cow, and the Beare shall feed :
their young ones shall lie together : and the
Lion shall eate straw like the bullocke.

8 And the sucking child shall play vpon
the hole of the Aspe, & the weaned child shall
put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy for all
the mountaine of mine holinesse : for the earth
shall be full of the knowledge of the Lord, as
the waters that couer the sea.

10 And in that day the roote of Ihsai,
which shall stand vp for a signe vnto the
people, the nations shall seeke vnto it, and
his rest shall be glorious.

11 And in the same day shall the Lord
stretch out his hand againe the second time
to possesse the remnant of his people (which
shall be left) of Asinur, and of Egypt, and of
Babylon, and of Ethiopia, and of Elam,
and of Shinar, and of Hamath, and of the
ples of the sea.

12 And hee shall set vp a signe to the na-
tions, and assemble the dispersed of Israel,
and gather the scattered of Iudah from the
four corners of the world.

another, and cast off all their cruel affections, chap. 65. 35. d It
shall be in as great abundance as the waters in the Sea. e He pro-
phesieth of the calling of the Gentiles. f That is, his Church,
which he also calleth himselfe. Psal. 132. 14. g For God first deli-
uered his people out of Egypt, and now promisseth to deliver them
out of their enemies hands, as from the Parrhians, Persian, Calde-
ans, and them of Antiochia, among whom they were disperfed : and
this is chiefly meant of Christ, who calleth his people, being disper-
sed through all the world.

a Because the
captiuitie of Ba-
bylon was a fig-
ure of the spiri-
tuali captiuitie
vnder sinne, he
sheweth that our
true deliuerance
must come by
Christ : for as
Dauid came out
of Ihsai a man
without dignity,
so Christ should
come of a poore
carpenteres house
as out of a dead
stock. chap. 13. b

All these pro-
perties can agree
to none but only
vnto Christ : for
is he that con-
uerteth the hearts
of the faithfull,
and mortifieth their
concupiscence :
& to the wicked
he is the fauour
of death, and to
them that shall
perish : for what
all the world
shall be filled
with this rod,
which is his
word.

c Men because
of their wicked
affections are
named by the
names of beasts,
wherein the like
affections reign :
but Christ by his
Spirit shall re-
forme them, and
worketh in them

such mutual cha-
ritie, that they
shall bee like
lambes favouring
and louing one

h Here he describeth the content that shall be in his Church, & their victory against their enemies.

i Meaning, a corner of the sea that encreth into the land, & hath the forme of a tongue.

k To wit, Nilus the great river of Egypt, which runneth into the sea with seven fountains.

13 The hated also of Ephraim shall be past, and the adversaries of Judah shall be cut off: Ephraim shall not exist: Judah, neither shall Judah be of Ephraim.

14 But they shall sit upon the shoulders of the Philistines toward the West: they shall spurn them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mighty winds shall lift up his hand over the river, and shall smite him in his seven streames, and cause men to walke therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Assur, like as it was unto Israel in the day that he came by out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

And thou shalt say in that day, O Lord, I will praise thee: though I thou wast angry with mee, thy wrath is turned away, and thou comest to me.

2 Behold, God is my salvation: I will trust, and will not feare: for the Lord God is my strength and song: he shall become my salvation.

3 Therefore with joy shall ye draw waters out of the wells of salvation.

4 And ye shall say in that day, Praise the Lord: call upon his name: declare his workes among the people: make mention of them, for his name is exalted.

5 Sing unto the Lord, for hee hath done excellent things: this is known in all the world.

6 Cry out and shout, O inhabitant of Zion: for great is the Holy one of Israel in the midst of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.
The burden of Babylon, which shall say, I have sinned against the Lord my God, who hath said, I will build thee a tower, and shall call it Babel: that ye may be gathered together.

2 Lift up a standard upon the hill mountaine: lift up the voice unto them: wagge the banner, that they may go into the gates of the cities.

3 I have commanded them that I have sanctified: and I have called the mighty to my wrath, and them that rejoyce in my glory.

4 The noise of a multitude is in the mountaine like a great people: a tumultuous noise of the kingdoms of the nations

would smite these strange nations (whom they knew) to declare that God chastised the Israelites as his children, and these others as his enemies: and also that God spare not those that be ignorant, that they must not thinke strange if hee punished them that have knowledge of his law, & keepe it not. **b** To wit, to the Medes and Persians. **c** That is, prepared and appointed to execute my judgements. **d** Which willingly goe about the worke wherunto I appoint them, but how the wicked doe this, see Chap. i. 6.

gathered together: the Lord of hostes shall smite the tower of the battell.

5 They come from a farre country, from the end of the heaven: even the Lord with the weapons of his wrath shall destroy the whole land.

6 Howle ye, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt:

8 And they shall be afraid: anguish and sorrow shall take them, & they shall have paine, as a woman that travaileth: every one shall be anguish at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and hee shall destroy the sinners out of it.

10 For the starres of heaven, and the planets thereof shall not give their light: the Sunne shall be darkened in his going forth, and the Moone shall not cast his light to shine.

11 And I will visit the wickednesse upon the world, and their iniquities upon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, even a man above the watch of gold of Ophir.

13 Therefore I will shake the heaven, and the earth shall remove out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And it shall be as a chafed Doe, and as a sheepe that man hath kept by: every man shall turne to his own people, and flee each one to his stone land.

15 Every one that is found, shall be stricken throto: and whosoever is caught himself, shall fall by the sword.

16 Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives ravished.

17 Behold, I will stirre up the Wordes against them, which shall not regard silver, nor be desirous of gold.

18 With stones also shall they destroy the children, and shall have no compassion upon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Chaldeans shall bee as the destruction of God in Sodom and Gomorrah.

20 It shall not be inhabited for ever, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepherds make their flocks there.

21 But I will lodge there, and their houses shall be full of O him: & Bitches shall dwell there, and the Scorpions shall pounce there:

made none. **p** Which either were wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the filthie, and such like phantasies.

a The armies of the Medes and the Persians against Babylon, & the Babylonians.

b The Babylonians are angry and grieved, because they much that their faces shall burne as fire.

c They that are overcome, shall thinke that all the powers of heaven and earth are against them.

d Ezek. 32. 7. Joel 3. 5. Mat. 24. 29.

e The compass of Babylon to the whole world, because they esteemed themselves by reason of their great empire.

f He saith the principall vice, wherunto they were most given, as are all that abound in wealth.

g He saith the great sin, which they had committed, in that they had despised the commandment of God, for gold or silver.

h Meaning, the power of Babylon with their hired soldiers.

i That was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

j Gen. 19. 24. Num. 10. 40.

k Who vied to go from country to country, to conquer, to find pasture for their flocks, that they should

22 And him shall open their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captivity. 4 The darishon of the King of Babylon. 13 The death of the king. 19 The destruction of the Philistines.

1 **W**HEN the Lord will have compassion of Iakob, and will see chust Iteart, and cause them to rest in their owne lands: and the stranger shall loyne himselfe vnto them, and they shall cleane to the house of Iakob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Iakob shall possesse them in the land of the Lord, for seruantes and bandmaydes: and they shall take these prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 And in that day when the Lord shall cause their rest from the Lord, and from their feare, and from the laye bondage, wherein thou didst serue,

4 Then shalt thou take vp this grourbe against the king of Babel, and say, How hath the oppressour ceased: and the golde-christie Babel is left?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which liued the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, yet did not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the three trees reioyced of her, and the charas of Libanon, saying, Since thou art laid downe, no better came vp against vs.

9 Well beneath is mooued for thee to merite thee at thy counting, raising vp the dead for thee, even all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 They shall cry, and say vnto thee, Art thou become weak like also as we: art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of the viols: the woyme is spread vnder thee, and the woymes couer thee.

12 How art thou fallen from heauen, O Lucifer, some of the morning: and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne a-boue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

g In stead of thy costly carpets and coverings. h Thou that thoughtest thyselfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchad-nassar is compared. i Meaning Ierusalem, whereof the Temple was on the North side, as Psal. 134. s. whereby hee meaneth that tyrant fight against God, when they persecute his Church, and would be themselves in his place.

14 I will ascend above the height of the cloudes, and I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee shall looke vpon thee, and consider thee, saying, This is the man that made the earth to tremble, and that did shake the Kingdomes?

17 Yet made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prison.

18 All the Kings of the Nations, even they all sleepe in glory: every one in his owne house.

19 But thou art cast out of thy graue, like an abominable branch, like the rament of those that are staines, and shalt throw with a sword: which goe downe to the stones of the pit, as a cartelle troden vnder feet.

20 Thou shalt not be layed with them in the graue, because thou hast despoyled thine owne land, and slain thy people: the scene of the wicked shall not be remoued for euer.

21 Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 I for I will rise vp against them (saith the Lord of hosts) and will cut off from Iakob the name and the remnant, and the strong, and the strength, saith the Lord.

23 And I will make it a possession to the hedgehog, and poles of water, and I will sweepe it with the besom of destruction, saith the Lord of hosts.

24 The Lord of hosts hath twaine, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue considered, it shall stand:

25 That I will breake to pieces Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from off them, and his burden shall bee taken from off their shoulder.

26 This is the counsell that is considered vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hosts hath determined it, and who shall dissuall it? and his hand is stretched out, and who shall turne it away?

28 In the yere that King Abaz died, was this burden:

29 Reioyce not (thou whole Palestina) because the rod of him that did hate thee, is broken: for out of serpentes roote shall come forth a scorpion, and the fruit thereof shall be a fiery flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and I shall slay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolved: for there shall come from the North a smoke, & none shall be left alone,

u That is, from the Iewes or Assyrians: for they were both North from Palestina. x But they shall be all ready and ioyne together,

k In maruelling at thee.

l To set them at libertie: noting his cruelty.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was to be abhorred,

n He called to the Medes and Persians, and all those that should execute Gods vengeance.

|| Or, ierusalem.

o As I haue begun to destroy the Assyrians in Sancherib, so will I continue & destroy them wholly, when I shall deliuer you from Babylon. p From the Iewes.

q Reade Chap. 13. 1.

r He will shew the Philistines reioyce because the Iewes are diminished in their power: for their strength shall be greater then it was.

s The Israelites which were brought to most extreme misery. t To wit, my people.

7 Which shall come to enquire of the fate of the Church.

8 They shall answer that the Lord doth defend his Church, and them that loyne themselves there unto.

32 What shall then one answer to the messengers of the Gentiles? That the Lord hath established Zion, and the poor of his people shall trust in it.

CHAP. XV.

A prophetic against Moab.

a Reade Chap.

13. 1. The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be to no late.

d Which were cities of Moab.

e For as in the West parts the people vied to let their haire grow long when they mourned so in the East parts they cutt off.

f The Prophet speaketh this in the person of the Moabites, or so one that felt the great judgement of God that should come vpon them.

g Meaning, that it was a citie that was a citie that we lived in pleasure and not in paine.

h He describeth the miserable disposition and flight of the Moabites.

i To hide themselves and their goods there.

k Of them that are slain.

l So that by no means they should escape the hand of God: thus will God punish the enemies of his Church.

m That is, offer a sacrifice: wherby he describeth their long delay, which would not respect when the Lord called them, crying that they should be ready.

n There is no remedy but you must flee.

o He sheweth, what Moab should have done, when Israel their neighbor was in affliction, to whom because they would give no hand, nor effort, they are now left comfortlesse.

The burden of Moab. Surely he of Moab was destroyed, and brought to silence in a night: surely his of Moab was destroyed, and brought to silence in a night.

2 He shall goe up to the Temple, and to Dibon to the high places to weepe: for Aro and for Bethusa shall Moab howle: vpon all their heads shall baldnes, and euer heard shewen.

3 In their streets shall they be girded with sackcloth: on the tops of their houses, and in their streets euer one shall howle, and come downe with weeping.

4 And Weithon shall cry, and Elealeh: their voice shall be heard vnto Iazer: therefore the warriors of Moab shall howl: the soule of euerie one shall lament in himselfe.

5 Mine heart shall cry for Moab: his fugitives shall flee vnto Soar: an better of three yeere old: for they shall goe by with weeping by the mounting up of Labich: and by the way of Desolation they shall ralle up a cry of destruction.

6 For the waters of Dimon shall be dried up: therefore the graffe is withered, the herbe consumed, and there was no green herbe.

7 Therefore what euerie man hath left, and their substance shall beare to the spooke of the wilderness.

8 For the cry went round about the borders of Moab: and the howling thereof vnto Eglaim, and the seeking thereof vnto Beer Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring most vpon Dimon, euen lions vpon him that shepeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherfore the Moabites are destroyed.

1 Can ye be a land to the water of the world? From the rocke of the wilderness vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that flyeth, and a nest forsaken: the daughters of Moab shall be as the fowles of Armon.

3 Gather a counsell, execute iudgement: make thy shadow as the night in the midday: hide them that are chased out: bring up not him that is fled.

4 Let my banished dwell with thee, Moab: because they are come from the face of the destroyer: for the captiuitie shall end, the

destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercie shall the chorne be prepared, and he shall sit vpon it in steadfastnes, in the Tabernacle of Dan, iudging, and seeking iudgement, and halting iustice.

6 Wee haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancy, and his indignation, but his eyes shall not be se.

7 Therefore shall Moab howle vnto Moab: euerie one shall howle: for the foundations of Kir-hareseth shall ye mourne, yet they shall be stricken.

8 For the vineyards of Weithon are cut downe, and the vine of Bethusa: the lords of the Varchen haue broken the principall vines thereof: they are come vnto Iazer: they wandred in the wilderness: her goodly branches stretched out themselves, and went out the Sea.

9 Therefore will I weep with the weeping of Iazer, and of the bane of Bethusa, and Weithon: and Elealeh, I will make thee drinke with my teares, because vpon thy summer fruites, and vpon thy harvest, in thourting is fallen.

10 And gladnes shall be taken away, and for out of the plentifull field: and in the vineyards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine presses: I haue caused the rejoycing to cease.

11 Therefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Beer-baal.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not be heard.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three yeeres, as the yeeres of an fleecing, and the glory of Moab shall be consumed in all the great multitude, and the remnant shall be very small and feeble.

15 They shall vse all meanes to seek help of their idoles, and all in vaine, for Chemoz their great god shall not be able to help them.

16 He appointed a certaine time to punish the enemies in it, who will obserue iustly the time, for the which he is hired, and serue no longer, but will cease long for it.

CHAP. XVII.

A prophetic of the destruction of Damascus, and Ephraim.

1 The burden of Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of Aroer shall be forsaken: they shall bee for the flocks: for they shall lie there, and none shall make them afraid.

3 The nation also shall cease from Ephyraim, and the kingdome from Damascus, and the remnant of Aram shall bee as the glory of the children of Israel,

declaring the destruction of these two kingdome of Syria & Israel, whom as they had conspired the overthrow of Iudah, so they were gloried in their alliance with other nations, therefore he saith that they shall be brought downe, as the Syrians are.

e Meaning Christ.

f Their vaine confidence and proud brags shall deceive them, as Iere. 48. 3.

g For all your mourning, yet the citie shall be destroyed euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all precious things thereof were carried into the borders, yea into other countreys, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141. 5.

l The enemies are come vpon them, and thence for joy, when they carry thy commodities from them, as Iere. 48. 31.

m For very sorrow and compassion.

n They shall vse all meanes to seek help of their idoles, and all in vaine, for Chemoz their great god shall not be able to help them.

o He appointed a certaine time to punish the enemies in it, who will obserue iustly the time, for the which he is hired, and serue no longer, but will cease long for it.

p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will cease long for it.

q The cities of Aroer shall be forsaken: they shall bee for the flocks: for they shall lie there, and none shall make them afraid.

r The nation also shall cease from Ephyraim, and the kingdome from Damascus, and the remnant of Aram shall bee as the glory of the children of Israel,

declaring the destruction of these two kingdome of Syria & Israel, whom as they had conspired the overthrow of Iudah, so they were gloried in their alliance with other nations, therefore he saith that they shall be brought downe, as the Syrians are.

s The enemies are come vpon them, and thence for joy, when they carry thy commodities from them, as Iere. 48. 31.

t For very sorrow and compassion.

^f Meaning, of the ten tribes, which boasted themselves of their nobility, prosperity, strength, and multitude. ^g As the abundance of corn doth not cause the harvest men that should cut it down: so no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them. ^h Which valley was plain, full and fertile. ⁱ Because God would have his covenant table, he promised to restore some of his people, and to bring them to repentance. ^k He sheweth that Gods corrections ever bring forth some fruit, and cause his to turne from their sinnes, and to humble themselves to him. ^l As the Canaanites left their cities when God did place the Israelites there: so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them. ^m Which are excellent, and brought out of other countries. ⁿ As the Lord threateth the wicked in his Law, Leviticus 26. 16. ^o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. ^p He addeth this for the consolation of the faithful which were in Israel. ^q He comprehendeth the enemies, the Assyrians, to a tempest, which riseth over night, and in the morning is gone.

saith the Lord of hosts.

4 And in that day the glory of Jacob shall be iniquified, and the sameness of his city shall be made lame.

5 And it shall be as when the harvest man gathereth the corn, and reaper the ears with his arm, and hee shall bee as hee that gathereth the ears in the valley of Ephraim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the remotest boughes, and foure or five in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man look to his maker, and his eyes shall look to the holpe one of Israel.

8 And he shall not look to the altars, the workes of his owne hands, neither shall hee look to those things which his owne fingers have made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou sit pleasant places, shalt graffe strange vine branches.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall bee gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of mighty waters.

13 The people shall make a sound like the noise of many waters, but God shall rebuke them, and they shall see farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlwind.

14 And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle us, and the lot of them that rob us.

men in vessels of brass upon the waters, saying, Go ye swift messengers, to a nation that is scattered abroad, and spoyle, unto a terrible people from their beginning, even hitherto: a nation by little & little even trodden under foot, whole land the floods have spoiled.

3 All ye the inhabitants of the world, and dwellers in the earth, shall see when I set a signe by a sign in the mountains, and when he bloweth the trumpet, ye shall heare.

4 For so the Lord said unto me, I will send, and behold in my tabernacle, as the beaſt dying by the raine, and as a cloude of dew in the heat of harvest.

5 For afore the harvest, when the floure is finished, and the seare is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together unto the foules of the mountaines, and to the beaſts of the earth: for the foule shall summer upon it, and every beaſt of the earth shall winter upon it.

7 At that time shall a present be brought unto the Lord of hosts, (a people that is scattered abroad, and spoyle), and of a terrible people from their beginning hitherto, a nation by little & little even trodden under foot, whole land the rivers have spoiled) to the place of the flame of the Lord of hosts, even the mount Sion.

^e Meaning, the Assyrians, as Chap. 8. 7. ^f When the Lord prepareth to fight against the Ethiopians, ^g I will stay a while from punishing the wicked. ^h Whiche two seasons are most profitable for the riping of fruits: whereby he meaneth, that hee will sometime favour them, and give them abundance for a time, but he will suddenly cut them off. ⁱ Not onely men shall contemne them, but the beaſts. ^k Meaning, that God will punish his Church, and reprove that little remnant, as offending unto himselfe.

CHAP. XX.

1 The destruction of the Egyptians by the Assyrians. 2 Of their conversion to the Lord.

The burden of Egypt. Behold, the Lord is clothed upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midwes of her.

2 And I will set the Egyptians against the Egyptians: to every one shall I fight against his brother, and every one against his neighbour, cite against cite, and kingdom against kingdom.

3 And the spirit of Egypt shall faile in the midwes of her, and I will destroy their counsel, and they shall seeke at the idols, and at the soothsayers, and at them that have spirits of divination, and at the soothsayers.

4 And I will deliver the Egyptians into the hand of cruel lords, and a mighty king shall rule over them, saith the Lord God of hosts.

the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. & Chap. 49. 26. ^d Meaning, their policies and wisdom.

5 Then

^b Which in those countries were great: inasmuch as they made ships of them for swiftnesse.

^c This may be taken thereby for other to comfort the Iewes, and to promise them help against their enemies, & to the Lord did threaten to take away their strength, that the Iewes should not trust therein: or rather they did looke the Egyptians, and promised them aid to goe against Iudah.

^d To wit, the Iewes, who because of Gods plagues made all other nations afraid of his name, as God threatened, Deut. 28. 37.

^e When the Lord prepareth to fight against the Ethiopians, ^g I will stay a while from punishing the wicked. ^h Whiche two seasons are most profitable for the riping of fruits: whereby he meaneth, that hee will sometime favour them, and give them abundance for a time, but he will suddenly cut them off. ⁱ Not onely men shall contemne them, but the beaſts. ^k Meaning, that God will punish his Church, and reprove that little remnant, as offending unto himselfe.

^a Reade Chap. 13. 1.

^b Because the Egyptians trusted in the defence of their country, in the multitude of their idols, and in the valiantes of their men, the Lord sheweth that he will come over all their munitions in a swift cloud, and that their idols shall tremble at his coming, and that mens hearts shall faile.

^c As hee doth over all their munitions in a swift cloud, and that their idols shall tremble at his coming, and that mens hearts shall faile.

CHAP. XXVII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

O, the land shadowing with wings, which is beyond the rivers of Ethiopia,

2 Sending ambassadors by the Sea,

^a He meaneth that part of Ethiopia, which lieth toward the Sea, which was full of ships, that the sayles (which hee compareth so wings) seemed to shadow the Sea.

e He sheweth
that the sea and
Nilus their great
rivers, whereby
they thought
themselves most
sure, should not
be able to defend
them from his
anger, but that
he would send
the Assyrians
among them,
that should keep
them under
as slaves.

f For Nilus ran
into the sea by
fluvial streames,
although they
were so many
rivers.

g The Hebrew
word is mouth,
whereby they
mean the spring
out of the which
the water gush-
eth as out of a
mouth.

h The Scriptures
use to describe
the destruction
of a country by
taking away by
the commodi-
ties thereof, as
by vines, flesh,
fish, and such o-
ther things,
whereby coun-
tries are en-
riched.

i Called also
Tanes, a famous
city upon Ni-
lus.

k He noteth the
flatterers of Pha-
raoh: who per-
suaded the king
that he was wise
and noble, and
that his house
was most anti-
ent, and so hee

flattered himselfe, saying, I am wise. l Or, Memphis, others A-
lexandria, and now called the great Cairn. m The principall vp-
holders thereof, are the chiefeest cause of their destruction. n For
the spirit of wisdom, hee hath made them drunke and giddie with
the spirit of error. o Neither the great nor the small, the strong
nor the weak. p Considering that through their occasion the
Jewes made not God their defence, but put their trust in them, and
were therefore now punished, they shall feare lest the like light vp-
on them. q Shall make one confession of faith with the people
of God: by the speech of Canaan, meaning the language wherein
God was then spaken. r Shall renounce their superstitions, and
proceed to serve God aright. s Meaning, of six cities five should
serve God, and the sixth remaine in their wickedness, and so of the
six part, there should be but one lost,

5 When the waters of the sea shall faile,
and the river shall be dried up and wasted.

6 And the rivers shall goe farre away:
the rivers of defence shall bee emptied and
dried up: the reedes and flagges shall be cut
downe.

7 The grasse in the river and at the head
of the rivers, and all that groweth by the ri-
ver, shall wither, and be dryen away, and be
no more.

8 The fishers also shall mourne, and all
they that cast angle into the river shall lament,
and they that spread their net upon the wa-
ters, shall be weakened.

9 Moreover, they that worke in flares of
divers loyes, shall be confounded, and they
that weane nets.

10 For their nets shall bee broken, and
all they that make ponds, shall be heapy in
beare.

11 Surely the princes of Izoan are fooles:
the counsell of the wise counsellors of Pha-
raoh is become foolish: how say ye unto Pha-
raoh, I am the sonne of the wise? I am the
sonne of the ancient Kings?

12 Where are now thy wise men, that
they may tell thee, or may know what the
Lord of hostes hath determined against E-
gypt?

13 The Princes of Izoan are become
fooles: the Princes of Ioph are deceived,
they have deceived Egypt, even the coun-
cyls of the tribes thereof.

14 The Lord hath mingled among them
the spirit of errors: and they have caused
Egypt to erre in every worke thereof, as a
drunken man erreth in his vomit.

15 Neither shall there bee any worke in
Egypt, which the head may doe, nor the
tail, the branch nor the rush.

16 In that day shall Egypt be like unto
women: for it shall bee afraid and feare
because of the rousing of the hand of the Lord
of hostes, which hee shaketh over it.

17 And the land of Iudah shall be a feare
unto Egypt: every one that maketh men-
tion of it, shall be afraid thereof, because of
the counsell of the Lord of hostes, which hee
hath determined upon it.

18 In that day shall five cities in the land
of Egypt speake the language of Canaan,
and shall sweare by the Lord of hostes:
one shall bee called the citie of destruction.

19 In that day shall the altar of the Lord
bee in the middest of the land of Egypt,

and a pillar by the border thereof unto the
Lord.

20 And it shall bee for a signe and for a wit-
nesse unto the Lord of hostes in the land of
Egypt: for they shall cry unto the Lord, be-
cause of the oppressours, and hee shall send
them a saviour and a great man, and shall
deliver them.

21 And the Lord shall be knowne of the
Egyptians, and the Egyptians shall know
the Lord in that day, and doe sacrifice and
oblation, and shall bow bowes unto the Lord,
and performe them.

22 So the Lord shall smite Egypt, hee shall
smite and heale it: for hee shall returne unto
the Lord, and hee shall be entreated of them,
and shall heale them.

23 In that day shall there be a path from
Egypt to Asshur, and Asshur shall come in-
to Egypt, and Egypt into Asshur: so the E-
gyptians shall worshipping with Asshur.

24 In that day shall Israel bee the third
with Egypt and Asshur, even a blessing in
the mids of the land.

25 For the Lord of hostes shall bless it,
saying, Blessed bee my people Egypt, and
Asshur, the worke of mine hands, and Israel
mine inheritance.

were then chiefe enemies of the Church, he sheweth that the Gen-
tities and the Jewes should be ioyned together in one faith and reli-
gion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

2. The three yeres captivity of Egypt and Ethiopia,
described by the three yeres going naked of Isaiah.

In the yere that Tartan came to Ash-
dood, when Sargon king of Asshur sent
him) and had fought against Ashdood, and
taken it.

2 At the same time spake the Lord by the
hand of Isaiah the sonne of Amoz, saying,
Go, and loose the sackcloth from thy loines,
and put off thy shoe from thy foot. And he
did so, walking naked, and bare foot.

3 And the Lord said, Like as my servant
Isaiah hath walked naked, and barefoot
three yeres, as a signe and wonder vpon E-
gypt and Ethiopia.

4 So shall the King of Asshur take away
the captivity of Egypt, and the captivitee of
Ethiopia, both young men and old men, na-
ked and barefoot, with their buttocks unco-
vered, to the shame of Egypt.

5 And they shall feare, and be ashamed
of Ethiopia their expectation, and of Egypt
their glory.

6 Then shall the inhabitant of this isle
say in that day, Behold, such is our expecta-
tion, whither we fled for help to be delivered
from the King of Asshur, and how shall we
be delivered?

was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1. Of the destruction of Babylon by the Persians and
Medes. 11. The nine of Idumea, 13. and of Arabia.

The burden of the desert sea. As the
whirlwindes in the South use to
passe from the wilderness, so shall it
denesse, whereby he meaneth Caldea.

2. Come

There shall be
evident signes
and tokens, that
Gods religion is
there: which
manner of speech
is taken of the
Patriarkes and
ancient times,
when God had
not as yet ap-
pointed the place
and full maner
how he would
be worshipped.
u This declareth
that this proph-
cie should be ac-
complished in
the time of
Christ.

x By these cere-
monies, he com-
prehendeth the
spirituall service
vnder Christ.
y By these two
nations which

a Who was a
captaine of Sa-
nabath, 2 kings
18. 17.

b A cite of the
Philistines.

c The Hebrews
write that Sane-
herib was fo-
called.

d Which signi-
fied that the
Prophet did la-
ment the miserie
that he saw pre-
pared before the
three yeres,
that he went
naked and bare-
footed.

e In whose ayde
they trusted.

f Of whom they
boasted and glo-
ried.

g Meaning,
Iudea, which

a On the sea
side betwene
Iudea and Cal-
dea was a wil-

The fall of Babylon.

b That is, the ruine of Babylon by the Medes and Persians.

c The Assyrians and Caldeans, which had destroyed other nations, that be overcome of the Medes and Persians: and this he prophesied an hundred years before it came to passe.

d By Elam he meant the Persians.

e Because they shall finde no succour, they shall moorne no more, or, I have caused them to cease mourning, whom Babylon had afflicted.

f This he prophesied in the person of the Babylonians.

g He prophesied the death of Belshazzar, as Dan. 5. 30, who in the middes of his pleasure was destroyed.

h While they are eating and drinking they shall be commanded to runne to their weapons.

i To wit, in a vision by the spirit of prophesie.

k Meaning, chariots of men of warre, and others that carried the baggage.

l Meaning, Darius which overcame Babylon.

m The watchman whom Isaiah set up,

told him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Jerem. 51. 8, 9, 14.* n Meaning Babylon, f *Ebr. sume.* o Which was a citie of the Ishmaelites, and was named of Dumah, *Genes. 25. 14.* p A mountaine of the Idumeans, q He describeth the unquietnesse of the people of Dumah, who were night and day in feare of their enemies, and ever ranne to an I fro to enquire newes. r For feare, the Arabians shall flee into the woodes, and hee appointeth what way they shall take. s Signifying that for feare they shall not ary to eat nor drinke. t Hee appointeth them respice for one yeere only, and then they should be destroyed. u Reade Chap. 16. 14.

b come from the horrible land.

2 A grievous vision was shewed unto me, The c transgressour against transgressour, and the destroyer against a destroyer. Go ye d Elam, besiege Media: I have caused all the mourning: thereof to cease.

3 Therefore are my Ioyes filled with sorrow: for I have taken mee as the forerunner of a woman that travaileth: I was tormented with paine when I heard it: and I was amazed when I saw it.

4 Mine heart failed: fearefulness troubled me: the night s of my pleasures hath he turned into feare unto me.

5 Prepare ye, eat, drinke: h arise, ye princes annoint the shield.

6 For thus hath the Lord said unto me, See, I set a watchman to tell what he seeth. 7 And he saw a chariot with two horsemen: a chariot of an alle, and a chariot of a camel: and hee hearkened, and took diligent heede.

8 And hee cryed, A I Iyon: my Lord, I stand continually upon the watch tower, in the day time, and I am set in my watch every night:

9 And behold, this mans chariot cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath hee broken unto the ground.

10 O my thesling, and the t come of my floore. That which I have heard of the Lord of hostes, the God of Israel, have I shewed unto you.

11 C The burthen of Dumah. He calleth unto mee out of p Scit, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will awake, enquire: returne and come.

13 C The burden against Arabia. In the foremost of Arabia shall ye tarry all night, even in the waters of Dedan.

14 O inhabitants of the land of Tema, bring forth water to mee: the thirstie, and prevent him that thirst with his bread.

15 For they flee from the danger of swords, even from the danger of swords, and from the bent bow, and from the grievousness of warre.

16 For thus hath the Lord said unto me, Yet a yeere according to the prers of an hirceling, and all the glory of Kedar shall faile.

17 And the residue of the number of the

Isaiah.

strong archers of the sonnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

CHAP. XXII.

1 He propheseth of the destruction of Ierusalem, by Nebuchadnezzar. 13 A threatening against Saba. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What ayleth thee now that thou art wholly gone up unto the house tops?

2 Thou that art full of noise, a citie full of hubbub, a Ioyous citie: thy Iainne men shall not be shame: with sword, nor die in battell.

3 All thy princes shall flee together from the how: they shall be bound: all that shall be found in thee, shall bee bound together, which have fled from Iaire.

4 Therefore said I, Turne away from mee: I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hosts in the valley of vision, breaking downe the citie: and a crying unto the mountains.

6 And Elam bare the quiver in a mans chariot with horsemen, and Kir uncovered the shield.

7 And thy chiefe valleys were full of chariots, and the horsemen set themselves in aray against the gate.

8 And hee discovered the covering of Iudah: and thou didest looke in that day to the armour of the house of the forest.

9 And yet have I seen the breaches of the citie of David: for they were many, and ye gathered the waters of the lower pool.

10 And ye numbred the houses of Ierusalem, and the houses have ye broken downe to fortifie the wall.

11 And have also made a ditch betwene the two walles, for the waters of the old pool, and have not looked unto the maker thereof, neither had respect unto him that formed it of old.

12 And in that day did the Lord God of hostes call unto weeping and mourning, and to baldnesse, and girding with sackcloth.

13 And behold, Ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

destroye the citie. I He putteth them in mind how God delivered them once from Sancherib, who brought the Persians and Syrians with him, that they might by returning to God, avoide this great plague which they should else suffer by Nebuchadnezzar. k The secret place where the armour was: to wit, in the house of the forest, i King. 7. 2. l Ye fortified the ruinous places, which were neglected in time of peace: meaning the whole citie, and the citie of David, which was within the compass of the other. m Either to pull down such as might hurt, or else to know what men they were able to make. n To provide, if need should be, of water. o To God that made Ierusalem: that is, they trusted more in those walls ly means then in God.

Drinking

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.

b He speaketh to Hierusalem, whose inhabitants were fled up to the house tops for feare of their enemies.

c Which wast went to be full of people and ioy.

d But for hunger.

e And led into captivity.

f Which have fled from places to Ierusalem for succour.

g He sheweth what is the duty of the godly, when Gods plagues hang over the Church, and especially of the ministers, *Jerem. 9. 1.* h That is, the

house of the enemies whom God had appointed to

a R
13.
b Y
the
ther

p In stead of repentance ye were joyfull and made great cheare, commending the admonitions of the Prophets, saying, Let vs ease and drinke: for our Prophets say, that we shall die to morrow.

q Because the Hebrew word doeth all of signification one that doth nourish and cherish, therefore of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians, and Egyptians, to betray the Church, and to provide for himselfe against all dangers: in the meane season he pacted craftily, and gave of the best offices into his hand vnder Herckiah, euer aspiring to the height.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas he thought to make his name immortal by his famous sepulchre, he did most miserably among the Assyrians.

t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.

u To besteward againe, out of the which office hee had bene puer by the craft of Shebna.

x I will commit vnto him the full charge and gouernment of the kings house.

y I will establish him and confirme him in his office: of this phrase, read Ezra 9.9.

z Meaning, that both small and great shall come of Eliakim, shall haue praise and glory by this faithful officer.

a He meaneth Shebna who in mans iudgement should neuer haue fallen.

drinking wine, & eating and drinking: for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not bee purged from you, till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go get thee to that treasure, to Shebna, the reward of the house, and lay,

16 What hast thou to do here? and whom hast thou here? that thou shouldst heere bewee thee out a sepulchre, as bee that bethereth out his sepulchre in an high place, or that graneth an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.

18 Hee will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the charers of thy glory shall be the name of thy Lords house.

19 And I will diue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Shilkab.

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall bee a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of David will I lay vpon his shoulder: so he shall open and no man shall shut: and hee shall shut and no man shall open.

23 And I will fasten him as a naille in a sure place, and he shall bee for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the nepheues and posteritie, all small vessels from the vessels of the cups, euen to all the instruments of musique.

25 In that day saith the Lord of hostes, shall the naille, that is fastened in the sure place, depart and shall bee broken, and fall, and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

the land of Chittim: it is reuealed vnto them.

2 Bee still, ye that dwell in the yles: the merchants of Zidon, and such as passe out the sea, haue replenished thee.

3 The seed of Nilus growing by the abundance of waters, and the barrell of the ritter was her reuenues, and she was a mart of the nations.

4 Bewailest thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not trauelled nor brought forth children, neither nourished young men, nor brought vp virgins.

5 When the same cometh to the Egyptians they shall bee loy concerning the ruin of Tyus.

6 See you ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feet shall leade her a farr off to be a solourner.

8 Who hath decreed this against Tyus (that crowneth men) whose merchants are princes, whose chapmen are the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the witte of all glory, & to bring to contempt all them that be glorious in the earth.

10 Passe thorow thy land like a flood, to the daughter of Tarshish: there is no more strength.

11 Hee stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And hee said, Thou shalt no more refoyce, when thou art oppressed: O virgin daughter of Zidon, rise vp, go ouer vnto Chittim, yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: A Shur founded it by the inhabitants of the wilderness: they set by the towers thereof: they raised the palaces thereof, and hee brought it to ruine.

14 Howle, ye ships of Tarshish: for your strength is destroyed.

15 And in that day shall Tyus be forgotten leuenty yeres (according to the yeres of one king) at the end of leuenty yeres, shall Tyus be as an harlot.

16 Take an harp, and go about the city: (thou harlot that hast bin forgotten) make sweet melody, sing moe songs (that thou mayest be remembered).

17 And at the end of leuenty yeres shall the Lord visite Tyus, and shee shall returne to her wages, and shall commit fornication

by Chittim

they mean all the yles & countreys Westward from Palestina.

All men know of this destruction, I haue haunted thee and enriched thee.

Meaning, the come of Egypt, which was led by the overflowing of Nilus.

Thar is, Tyus which was the chiefe port of the sea.

I haue no people left in me, & am as a barren woman that neuer had childen.

Because these two countreys were ioyned in league together.

Tyus willeth other merchants to go to Cilicia, and to come no more there.

Who maketh her merchants like princes.

Thy strength will no more fruthe thee, therefore flee to other countreys for succour.

For Tyus was neuer touched nor afflicted before.

Because Tyus was built by them of Zidon.

The Caldeans, which dwell in tents in the wilderness, were gathered by the Assyrians into cities.

The people of the Caldeans destroyed the Assyrians: where-

by the Prophet meaneth, that seeing the Caldeans were able to overcome the Assyrians which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyus. Thar is, Tyus, by whom ye are enriched. Tyus shall lie destroyed leuenty yeres, which he calleth the reigne of one King, or a mans age. I shall vse all craft and subtiltie to entice men againe to her. She shall labour by all meanes to recover her first credit, as an harlot, when she is long forgotten, & seeketh by all meanes to marrye her louers. I thought she had bene chastised of the Lord, yet she shall returne to her old wicked practices, and for gaue shall giue her selfe to all mens lusts & pleasures.

C H A P. XXIII.

1 A prophetic against Tyus. 17 A promise that it shall be restored.

The burden of Tyus, Howle, ye ships of Tarshish: for it is destroyed, so that there is none house: none shall come from there for merchandise. Tyus is destroyed by Nebuchad-nazzar,

a Read Chap. 13.1.

b Ye of Cilicia, that come thither for merchandise.

A curse for sinnes.

Iſaiah,

Feare, pit, and ſnare.

2 He ſheweth that God yet by the preaching of the Goſpell will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worſhipping of God and liberallitie toward his Saints.

with all the kingdomes of the earth, that are in the world.

18 Per her occupying and her wages ſhall be holy vnto the Lord: it ſhall not be laid vp nor kept in ſtoze, but her merchandise ſhall be for them that dwell beſore the Lord, and eat ſufficiently, and to haue durable clothing.

from auarice and filthy gaine, vnto the true worſhipping of God and liberallitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curſe of God for the ſinners of the people. 13 A remnant reſerued ſhall praiſe the Lord.

a This Prophecy is as a conſolation of that which hath bene threatened to the Iewes and other nations, from the 13. Chapter, & therefore by the earth hee meaneth thoſe lands, which were before named.

b Beſauſe this was a name of dignitie, it was alſo applied to them which were not of Aarons familie, and ſo ſignifieth alſo a man of dignitie as 2.

Sam. 8. 18. & 20. 25. & ebron. 18. 17. and by theſe words, the Prophet ſignifieth an horrible conſuſion, where there ſhall be neither religion, order, nor policy.

c That is, rendereth not her fruit for the ſinne of the people whom the earth deſcended of their noutriture, becauſe they deſcended of God of his honour.

d Written in the Law as Leuit. 26. 14. deut. 28. 16.

e Thus the Prophet viſed to apply particularly the menaces and promiſes, which are general in the Law.

f Which as it was without order, ſo now ſhould it be brought to deſolation and conſuſion: and this was not onely meane of Ieruſalem, but of all the other wicked cities.

g Beſauſe they did not vſe Gods benefites aright, their pleaſures ſhould faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praiſe his Name, as Chap. 10. 22.

Behold the Lord maketh the earth empty, and hee maketh it waſte: hee turneth it vppide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people, like a priſt and like ſeruant, like maſter, like maide, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giuer, like taker to viſit.

3 The earth ſhall be cleane emptied, and utterly ſpoiled: for the Lord hath ſpoken this word.

4 The earth lamenteth and ſadly bewaileth: the world is ſerbed and decaped: the proud people of the earth are weakened.

5 The earth alſo deceiweth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting covenant.

6 Therefore hath the curſe denoured the earth, and the inhabitants thereof are deſolate. Therefore the inhabitants of the land are burned up, and few men are left.

7 The wine faileth, the vine hath no might: alſo that tree of merry heart, doe mourne.

8 The miſch of tabrets ceaſeth: the noiſe of them that reioyce, endeth: the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with miſch: ſtrong drinke ſhall be bitter to the miſch drinke it.

10 The citie of vanity is broken downe: every houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreets: alſo ioy is darkened: the miſch of the world is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 Surely thus ſhall it be in the mid of the earth, among the people, as the ſhaking of an olive tree, and as the grapes when the vintage is ended.

14 They ſhall liſt vp their voyce: they

ſhall ſhout for the magnificence of the Lord: they ſhall reioyce from the ſea.

15 Wherefore praiſe ye the Lord in the valleys, euen the ſame of the Lord God of Iſrael, in the vles of the ſea.

16 From the utmoſt part of the earth there haue heard praifes, euen glory to the Lord: Iuſt and I ſay, My Ieannette, my Ieannette, who is me: the tranſgreſſors haue offended: yea, the tranſgreſſors haue gotten onſhippened.

17 Feare, and the pit, and the ſnare are vpon thee, inhabitant of the earth.

18 And hee that fleeeth from the noiſe of the feare, ſhall fall into the pit, and hee that cometh by out of the pit, ſhall be taken in the ſnare: for the windowes from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken downe: the earth is cleane diſſolved: the earth is mouen exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall be remoued like a tent, and the iniquitie thereof ſhall be heauy vpon it: ſo that it ſhall fall, and riſe no more.

21 And in that day ſhall the Lord viſit the hoſte about that is on fire, euen the kings of the world that are vpon the earth.

22 And they ſhall be gathered together as the priſoners in the pit: and they ſhall be ſhut vp in the piſon, and after many dayes ſhall they be viſited.

23 Then the Moone ſhall be abaſhed, and the Sunne abaſhed, when the Lord of hoſtes ſhall reigne in mount Zion and in Ieruſalem: and glory ſhall be beſore his ancient men.

will viſite him with his rods. o Not with his rods, as ver. 21. but ſhall be comforted. p When God ſhall reſtore his Church, the glory thereof ſhall ſhine, and his miniſters (which are called his ancient men) that the Sunne and the Moone ſhall be darke in compariſon thereof.

CHAP. XXV.

A thankſgiving to God in that that hee ſheweth himſelfe iudge of the world, by puniſhing the wicked, and maintaining the Godly.

O Lord, thou art my God: I will craſt thee, I will praife thy Name: for thou haſt done wonderfull things, according to the counſels of old, with a ſtable truth.

2 For thou haſt made of a citie an heape, of a ſtrong citie a ruine: euen the palace of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the mightie people giue glory vnto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt bene a ſtrength vnto the poore, thou a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadowe againſt the heate: for the blaſt

haue bin thine enemies, c That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.

d The arrogant and proud, which before would not know thy, ſhall by the correſtions feare and gloriſie thee.

i From the very moſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.

k Meaning, to God, who will publiſh his Goſpel through all the world.

l I am conſidering with care, conſidering the affliction of this Church, both by forreine enemies and domeſticall.

m Some read, my ſecret, my ſecret, that is, it was ſealed to the Prophet, that the good ſhould be preferred, and the wicked deſtroyed.

n Meaning, that Gods wrath and vengeance ſhould be ouer and vnder them: ſo that they ſhould not eſcape no more, then they did at Noahs flood.

o There is no power fo higher might, but God

a Thus the Prophet giueth thanks to God, becauſe he will bring vnder ſubiection theſe nations by his correſtions, and make them of his Church which before were his enemies.

b Not onely of Ieruſalem, but alſo of theſe other cities, which

c That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.

d The arrogant and proud, which before would not know thy, ſhall by the correſtions feare and gloriſie thee.

e That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.

f The arrogant and proud, which before would not know thy, ſhall by the correſtions feare and gloriſie thee.

g Beſauſe they did not vſe Gods benefites aright, their pleaſures ſhould faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praiſe his Name, as Chap. 10. 22.

i From the very moſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.

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of

e This rage of the wicked is furious, till God smite the force thereof.

f Meaning that as the heart is abused by the rain so shall God bring down the rage of the wicked.

g As a cloud shadoweth from the heats of the sun, so shall God assuage the rejoicing of the wicked against the godly.

h To wit, in Zion, whereby the church, which should vnder Christ be assembled of the Jewes and the Gentiles, and is here described vnder the figure of a costly banker, as Mat. 22. 2.

i Meaning that ignorance and blindness, whereby we are kept back from Christ.

k Hee will take away all occasions of sorrow, and fill his with perfect joy, Reuel. 7. 17. and 11. 4.

l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Judah, 1. Chr. 2. 49. and another in the land of Moab, Ierem. 48. 2. which seemeth to have bene a plentiful place of corne, Chap. 10. 31.

* Of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyle of the strangers, as the deate in a day place: hee will bring downe the song of the mightie, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make unto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that couereth all people, and the bairre that is spread vpon all nations.

8 Wee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, For this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and God shall be chesed vnder him, euen as strawe is chesed in Madmenah.

11 And he shall stretch out his hand in the mids of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walls shall be bring downe, and lay low, and cast them to the ground, euen vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what compasseth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull when their captiuitie should come, assuring them all of their deliuerance, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs. c He assureth the godly to returne after the captiuitie to Ierusalem.

d Then hast decreed so, and thy purpose cannot be changed. e There is no power to high that can let God when he will deliuer his.

I that day shall this song bee sung in the land of Iudah, Wee haue a strong citie: saluation shall God set for walles and bulwarkes.

2 Open yee the gates, that the righteous nation which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: the high citie hee will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall stand it downe, euen and men without religion were not deslorred. e Hee comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14. a By herbs dead in winter, flourish againe by the raine in the spring time: so they that be in death, shall rise vnto life when they shall see the dew of Gods grace. b Hee comforteth the faithfull to be patient in their afflictions, and to trust vpon Gods works.

the feete of the poore, and the steps of the needy.

7 The way of the iust is righteousness: the way of the wicked is the way of destruction: the desire of our soule is to the right, and to the remembrance of thee.

8 Alas, we, O Lord haue waited for thee in the way of thy iudgements: the desire of our soule is to the right, and to the remembrance of thee.

9 My soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learn righteousness.

10 Let mercy be shewed to the wicked, yet hee will not learne righteousness: in the land of uprightness will hee do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with the scale of the people, and the fire of thine enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other lords beside thee haue ruled vs, but wee will remember thee onely, and thy name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they pouched out a prayer when they chastering was vpon them.

17 Like as a woman with child, that draweth neere to the traualle, is in sorrow, and crieth in her paines, so haue wee bene in thy sight, O Lord.

18 We haue conceived, we haue borne in paine, as though wee should haue brought forth: but there was no helpe in the earth, neither did the inhabitants of the world fall.

19 O Lord, the dead men shall liue: euen with my body shall they rise. Awake, and sing for thee dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the Lord cometh out of his place, to visit the iniquitie of the inhabitants of the earth vpon them: and the

f God will shake the poore as the power of the wicked.

g We haue constantly abided in the desert, where with thou hast afflicted vs. h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shall be neuer the better.

k Through enuie and indignation against thy people.

l The fire and vengeance, wherewith thou dost destroy thine enemies.

m The Babylonians which haue not gouerned according to thy word.

n Meaning, that the reprobare euen in this life shall haue the beginning of eternall death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by the rods were moued to pray for thees for deliuerance.

q To wit, in extreme sorrow.

r Our sorrows had none end, neither did we enioy thy comfort, that we looked for.

t The wicked

Forfaking of idolatrie,

Isaiah,

The peoples dulnesse.

y The earth shall vomit, and cast out the innocent blood which hath drunke, that it may cry for vengeance against the wicked.

one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Assur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

n In the time of Cyrus, by whom they should be delivered: but this was chiefly accomplished vnder Christ.

CHAP. XXVII.

A prophesie against the kingdom of Satan, 2 and of the 10 of the Church for their delinquent.

a At the time appointed,
b That is, by his mighty power, & by his word,
He prophesieth here of the destruction of Satan & his kingdom vnder the name of Leuiathan, As hur, and Egypt.

c Meaning, of the best wine which this vineyard, that is, the Church should bring forth as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Satan, because he loveth his Church for his owne mercies sake, and cannot be angry with it but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes

e He marvaileth that Israel will not come by gentleness except God make them to feele his rods, and subring them vnto him.

f Though I afflict and punish my people for a time yet shall the root spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

i Hee sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.

k Notwithstanding his fauour that he will shew them after: yet Ierusalem shall be destroyed, and graue for cattell shall grow in it.

l God shall not haue neede of mighty enemies: for the very women shall doe it to their great shame.

m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

12 That day the Lord with his sore and great and mighty sword shall visite Leuiathan, that pearcing serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 In the Lord doe keepe it: I will water it every moment: lest any assaile it, I will keepe it night and day.

4 Anger is not in mee: who would set the briers and the thornes against me in battell? I would goe thorow them, I would burne them together.

5 O will hee feele my strength, that hee may make peace with me, and be at one with mee.

6 Hereafter Iakob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 I hath hee smitten him as hee smote those that smote him: or is hee slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iakob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the grouns and images may not stand vp.

10 Per the defended citie shall be desolate, and the habitation shall be forsaken and left like a wilderness. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are dry, they shall bee broken: the women come and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion on them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the channell of the River vnto the riuer of Egypt, and yet shall bee gathered

CHAP. XXVIII.

Against the pride and drunkenness of Israel, 9 The unawariness of them that should learne the word of God, 24 God doth all things in time and place.

W De to the crowne of pride, the drunkenards of Ephraim: for his glorious beantie shall bee a fading flower, which is vpon the head of the valley of them that be fat, and are out come with wine.

2 Beholde, the Lord hath a mighty and strong holte, like a tempest of hail, and a whirlwinde that ouerthroweth, like a tempest of mighty waters that ouerflow, which rishow to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkenards of Ephraim.

4 For his glorious beantie shall bee a fading flower, which is vpon the head of the valley of them that be fat, and as the balke fruit afoor summer, which when hee that looketh vpon it, seeth it, while it is in his hand hee catcheth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beantie vnto the residue of his people:

6 And for a spirit of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke, they are swallowed by strong wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a hammering tongue, and with a strange language shall hee speake vnto this people.

12 Vnto whom he saith, This is the owne gates, g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkenness and vomiting.

h For there was none that was able to vnderstand any good doctrine, but were foolish, and vnmeet as young babes. i They must haue one thing ot times told, k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language. l That is, the Prophet, whom God should send. m This is the doctrine which vpon ye ought to Bay and rest.

a Meaning, the proud kingdom of the Israelites which were drunken with worldly prosperitie.

b Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.

c He seemeth to meane the Assyrians, by whom theen tribes were carried away.

d Which is not of long continuance, but is soon ripe, and soon eaten.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preferred.

f He will giue counsel to the gouernour, and strength to the captain, to driue the enemies in at their owne gates.

g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkenness and vomiting.

h For there was none that was able to vnderstand any good doctrine, but were foolish, and vnmeet as young babes.

i They must haue one thing ot times told, k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

l That is, the Prophet, whom God should send. m This is the doctrine which vpon ye ought to Bay and rest.

n Shew to them that are weary and have need of rest, what is the true rest.

o Because they will not receive the word of God when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it as before, Chap. 6. 9.

p They thought they had fitted to auoid Gods iudgements, and that they could escape though al other perished.

q Though the Prophets condemned their idoles and vaine trust of falsehood and vanities, yet the wicked thought in themselves that they would trust in these things.

r That is, Christ by whom all the building must be voyed, and v. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

s In their testimony of his Church, iudgement and iustice shall raigine.

t Gods corrections and affliction.

rest : a guest rest to him that is weary : and this is the refreshing, but they would not hear.

13 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe and fall backward, and be broken and be shamed, and be taken.

14 Therefore heare the word of the Lord, ye scornfull men that rule his people, which is at Ierusalem,

15 Because ye haue said, We haue made a c^c covenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe thorough, it shall not come at vs: for wee haue made a falschoode our refuge, and vnder banities are wee hid,

16 Therefore thus sayeth the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that breketh, I shall not make haile.

17 Iudgement also will I lay to the rule, and a righteousnesse to the balance, and the halle shall swerpe away the vaine confidence, and the waters shall overflowe the fecer place.

18 And your conenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorough, then shall ye be trode downe by it.

19 When he passerth ouer, it shall take you away: for it shall passe through eueri morning in the day, and in the night, and there shall be onely f^r fear to make you to vnderstand the hearing.

20 For the bed is : strait that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount : Berazin : hee shall be woth as in the balley of Sion, that hee may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore bee no mockers, least your bonds increase : for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce, hearken ye and heare my speech.

24 Doeth the plowman plow all the day, to sow? doth he open and breake the clots of the ground?

25 When hee hath made it plaine, will hee not then sow the s^ceds, and sow cummin, and cast in wheate by measure, and

the appointed barley and rie in their place? 26 For his God doth instruct him to haue discretion and doth teach him.

27 For s^ceds shall not be threshed, with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin : but the s^ceds are beaten out with a flasse, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth hee the wheele of his cart fill it make a noyse, neither will he breake it with the reeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsaile, and excellent in doings.

C H A P. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of Man.

A^h Altar, altar of the cite that Dauid dwelt in: adde yece vnto yece: b let them kill lambs.

2 But I will bring the altar into distress, and there shall be heauines, and sorrow, and it shall be vnto me like an Altar.

3 And I will bessege thee as a circle, and fight against thee on a mount, and will cast by ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the d^e ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall wipe out of the dust.

5 Moreover, the multitude of thy strangers shall bee like small dust: and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hostes with thunder and shaking and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against y^e altar, shall be as a dreame or vision by night: euen all they that make the war against it, and strong holds against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and behold, he eateth: and when he awaketh his soule is empty: o like as a thirsty man dreameth, and so, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger but not by strong drinke.

10 For the Lord hath covered you with a

makest thy vaine trust, shall come at vⁿawar, euen as a dreame in the night. Some read, as if this were a comfort to the Church for the destruction of their enemies. g That is, he thinketh that hee eateth. h Must heereon as long as you list, yet shall ye finde nothing but occasion to be shamed: for your Prophets are blind and therefore cannot direct you.

a The Hebrew word Ariel signifieth the lion of God, and signifieth the Altar, because the Altar seemed to deuore the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your city shall be full of blood as an Altar whereon they sacrifice.

d Thy speech shall be no more so lesly, but abased and low, as the very charmers, which are in low places, and whisper so that their voice can scarce be heard.

e Thine hired soldiers in whom thou trustest shall be destroyed as dust or chaffe in a whirlwinde.

f The enemies that I will bring to destroy thee, that which thou

CHAP. XXX.

1 Hee reprooveth the Lewes which in their adu-
sins vsed their owne counsells, 2 And sought helpe
of the Egyptians, 10 Despisng the Prophets, 16
Therefore hee sheweth what destruction shall come
vpon them, 18 But offereth mercy to the repentant.

i Meaning, that
it is all alike ei-
ther to read, or
not to read, ex-
cept God open
the heart to vin-
derstand.

k because they
are hypocrites
and not sincere
in heart, as
Matth. 5. 8.

l That is, their
religion was
learned by mans
doctrine, and not
by my word.

m Meaning, that
whereas God is
not worshipped
according to his
word, both Ma-
gistrates and mi-
nisters are but
fooles and with-
out vnderstand-
ing.

n This is spoken
of them which
in heart despised
Gods word, and
mocked at the
admonition, but
outwardly bare
a good face.

o For all your
craft, faith the
Lord, you can-
not be able to
escape mine
hands no more
then the clay,
that is in the
potters hands,
hath power to
deliuer it selfe.

p Shal there not
be a change of al
things? and Carmel,
that is a
pleasant place
in respect of that
it shall be then,
may be taken as
a foresh as Chap.
32. 15. and thus
he speaketh to
comfort the
faithfull.

q They that went
about to finde fault
with the Prophets
wordes, and would
not abide admo-
nitions, but would
entangle them &
bring them into
danger.

r Signifying, that
except God giue
vnderstanding
and knowledge,
man cannot but
still erre and
murmure against
him.

Spirit of slumber, and hath shut by your eyes
the Prophets, and your chiefe Seers hath
he couered.

11 And the vision of them all is become
vnto you, as the wordes of a Booke that is
sealed by, which they deliuer to one that
can read, saying, Read this. I pray thee,
Then shall hee say, I can not: for it is se-
aled.

12 And the Booke is giuen vnto him
that cannot read, saying, Read this,
I pray thee. And hee shall say I cannot
read.

13 Therefore the Lord saith, Because this
people come neere vnto mee with their
mouth, and honour mee with their lippes
but haue remoued their heart farre from
me, and their feare toward mee was taught
by the precept of men,

14 Therefore behold, I will againe doe
a marvellous worke in this people, euen a
marvellous worke, and a wonder: for the
wisdom of their wife men shall perish,
and the vnderstanding of their prudent men
shall be hid.

15 And vnto them that seeke deepe
to hide their counsell from the Lord: for
their workes are in darknesse, and they
say, Who seeth vs? and who knoweth
vs?

16 Pour turning of deuiſes shall it not be
esteemed? as the potters clay: for shall the
worke say of him that made it, Hee made
mee not? or the thing founed, say of him
that fashioned it, Hee had none vnderstand-
ing?

17 Is it not yet but a litle while, and Le-
banon shall bee turned into Carmel: and
Carmel shall be counted as a forest?

18 And in that day shall the deafe heare
the wordes of the booke, and the eyes of the
blinde shall see out of obscuritie, and out of
darkenesse.

19 Hee meeke in the Lord shall receiue
loy againe, and the poore men shall reioyce in
the holy one of Israel.

20 For the cruel man shall cease, and the
scornefull shall bee consumed: and all that
halted to iniquitie shall be cut off:

21 Which made a man to sinne in the
word, and tooke him in a snare: which re-
proued them in the gate, and made the iust
to fall without cause.

22 Therefore thus saith the Lord vnto
the house of Iacob, euen hee that rede-
med Abraham, Iacob shall not now bee
confounded, neither now shall his face bee
pale.

23 But when hee seeth his children, the
worke of mine handes, in the mids of him
they shall sanctifie my name, and sanctifie
the holy one of Iacob, and shall feare the
God of Israel.

24 Then they that erred in spirit, shall
haue vnderstanding, and they that murmur-
ed shall learne doctrine.

W De to the rebellious children, sayth
the Lord, that take counsell, but not
of mee, and couer with a couering, but not
by my spirit, that they may lay sinne vpon
sinne:

1 Which walke forth to goe downe into
Egypt (and haue not asked at my mouth)
to strengthen themselves with the strength
of Pharaoh, and trust in the shadow of E-
gypt.

2 But the strength of Pharaoh shall be
your shame, and the trust in the shadow of
Egypt your confusion.

3 For his Princes were at Soan, and
his Ambassadors came vnto vaines.

4 They shall be all ashamed of the people
that cannot profit them, nor helpe nor
doe them good, but shall be a shame and al-
lowe reproach.

5 The burden of the heaues of the
South, in a land of trouble and anguish,
from whence shall come the pong and old sy-
on, the viper, and fierie flying serpent against
them that shall beare their riches vpon the
shoulders of the colts, and their treasures
vpon the bunches of the camels, to a people
that cannot profit.

6 The Egyptians are brutish, and
they shall helpe in vaine. Therefore haue
I cryed vnto her, Their strength is to lie
still.

7 Now goe, and write s before them in
a table, and note it in a booke, that it may
be for the last day for cur and cure.

8 That it is a rebellious people, lying
children, and children that would not heare
the Law of the Lord.

9 Which say vnto the Seers, See not:
and to the Prophets, Prophesie not vnto vs
right things: but speake flattering things
vnto vs: prophesie errors.

10 Depart out of the way: goe aside out
of the path: cause the holy One of Israel to
cease from vs.

11 Therefore thus saith the holy One of
Israel, Because ye haue cast off this word
and trust in violence and wickednesse, and
say thereupon,

12 Therefore this iniquitie shall be vnto
you as a breach that falleth, or a swelling in
an hic wall, whose breaking cometh sud-
denly in a moment.

13 And the breaking thereof is like the
breaking of a Potters pott, which is
broke without piers, and in the breaking
thereof is not found a spearde to
take fire out of the hearth, or to take wa-

delighted to be flattered and led in error. k Threaten vs not
by the word of God, neither be so rigorous, nor talke vnto vs in
the Name of the Lord, as Iserlem. 11. 21. l Meaning in their
stubbornesse against God, and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shall be without
recouer.

a Who contrary
to their promise
take not care for
their protect or
and contrary to
my comman-
dement seeke
helpe at stran-
gers.

b They seeke
shifts to cloke
their doings, and
not godly
meanes.

c The chiefe of
Israel went into
Egypt in im-
bassy to seeke
helpe at abode
at these cities.

d That is, a he-
uie sentence, or
prophesie against
the beast, that
carried their trea-
sures into Egypt,
by the wilder-
nesse, which was
South from Iu-
dah: signifying,
that if the beast
should not be
spared, the men
should be puni-
shed much more
griuously.

e To wit, tole-
rusalem.

f And not to
come to and
fro to seeke
helpe.

g That is, this
prophesie.

h That it may
be a witness a-
gainst them for
all posteritie.

i He sheweth
what was the
cause of their
destruction, and
bringeth also
miserie to man:
to wit, because
they would not
heare the word
of God, but de-

l Threaten vs not
by the word of
God, neither be
so rigorous, nor
talke vnto vs in
the Name of the
Lord, as Iserlem.

m Meaning in their
stubbornesse
against God, and
the admonitions
of his Prophets.

n Signifying, that
the destruction
of the wicked
shall be without
recouer.

ter out of the pit.

15 For thus saith the Lord God, the holy One of Israel, In rest and quietnes shall ye be saved: in quietnes and confidence shall be your strength, but ye would not.

16 For ye have said, No, but wee will flee away upon horses. Therefore shall ye flee, and will ride upon the swiftest. Therefore shall your persecuters be swift.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast upon the top of a mountaine, and as a bracon upon an hill.

18 Yet therefore will the Lord waite; that hee may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercy vpon thee at the voice of thy cry: when hee heareth thee, he will answer thee.

20 And when the Lord hath given you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the coneruing of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shall hee giue raine vnto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell bee fed in large pastures.

24 The open also and the yong asses, that till the ground, shall eate cleane prowender, which is winnowed with the shouel, and with the fanne.

25 And vpon every high mountaine, and vpon every high hill shall there be rivers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seven fold, and like the light of seven dayes in the day that the Lord shall binde up the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his Spirit is as a river that ouerfloweth vnto the necke: it shall deliuer a sinner, to fayne the nations with the fanne of vanity: and there shall be a hidde to cause them to erre in the lawes of the people.

29 But there shall bee a song vnto you as in the night, when a solemn feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord, to the highry one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hailstones.

31 For with the voyce of the Lord shall Alhur bee destroyed, which vnite with the rod.

32 And in every place that the staffe shall passe, it shall cleaue fall, which the Lord shall lay vpon him with tabrets and harpe, and with battels, and lifting up of hands shall hee fight against it.

33 For Egypt is prepared of olde: it meaning the As is euen prepared for the King: hee hath bylonians and Babel made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of byrmstone, doth kinde it.

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CHAP. XXXI.

1 Hee curseth them that forsake God, and seeks for the helpe of man.

WDe vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in chariots, because they ate many, and in horsemen, because they bee very strong: but they looke not vnto the holy One of Israel, nor seeke vnto the Lord.

2 But hee yet is wisest: therefore hee will bring euill, and not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanity.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, As the lyon of byrons whelpes roareth vpon his pray, against whom is a multitude of shepherds hee called, hee will not bee afraide at their voyce, neither will hee humble himselfe at their voyce: so shall

they forsake the Lord, that put their trust in worldly helpe: for they cannot trust in both, C And knoweth their enterprise, and will bring all to nought, D Meaning, both the Egyptians and the Israelites.

a To drine them to nothing: and thus God comforteth the wicked by that meanes, whereby hee cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemn feast, which began in the evening.

c Gods plague. d It shall deliroy. e With ioy and assurance of the victory.

f Against Babel, g Here it is taken for hell, where the wicked are tormented.

h So that their estate or degree cannot exempt the wicked. i By these figuratiues (speeches) hee declareth the condition of the wicked after this life.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. lest they should forget the benefit of their redemption: and secondly lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God.

b Meaning, both the Egyptians and the Israelites.

a He sheweth the Lewes, that if they would put their trust in him, he is to able that none can resist his power: and so carefull over them as a bird over her young which ever flieth about them for their defence: which similitude the Scripture vish in divers places, as Deut. 32. 11. match. 23. 17. f He toucheth their conscience that they might earnestly feele their grievous finnes, and so truly repent, forasmuch as now they are al most drowned, and past recovery. g By these fruits your repentance shall be knowne, as Chap. 2. 18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and he fled to his caille in Niniegh for succour. k To destroy his enemies.

the Lord of hostes come: downe to fight for mount Zion, and for the hill thereof.

5 As birds shall sit, so shall the Lord of hostes defend Jerusalem by defending and securing, by passing through and preserving it.

6 O yee children of Israel, turne againe, in as much as yee are f lunkin deepe in rebellion.

7 For in that day, every man shall cast out his idoles of silver, and his idoles of gold, which your handes have made you, even a sinne.

8 Then shall Sathan fall by the sword, not of man, neither shall the sword of man devour him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall goe for feare to his tower, and his princes shall bee afraine of the standard, sayeth the Lord, whose fire is in Zion, and his furnace in Jerusalem.

CHAP. XXXII:

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By judgement and iustice is meant an upright government both in policy and religion.

c Where men are wearie with travelling for lacke of water.

d He promitteth to give the true light, which is the pure doctrine of Gods word, and understanding, and zeale of the same, contrary to f threatening against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f Hee prophesieth of such calamitie to come, that they will not spare the women and children, and therefore will let them to take heede and provide.

Behold, a King shall reigne in iustice, and the Princes shall rule in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as rivers of water in a dry place, and as the shadow of a great rocke in a wearie land.

3 The eyes of the d seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the flatterers shall bee ready to speake distinctly.

5 A niggard shall no more be called libeall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the churle to taste.

7 For the weapons of the churle are wicked: hee deviseth wicked counsels, to vnder the poore with lying wordes, and to speake against the poore in iudgement.

8 But the libeall man will devise of libeall things, and hee will continue his libeallitie.

9 Rise up yee women, that are at ease: heare my voyce, yee carelesse daughters:

hearken to my wordes.

10 Ye women, that are carelesse, shall bee in feare: about a yeere in dayes: h for the vintage shall faile, and the gathering shall come no more.

11 Ye women that are at ease, be astonished: feare, O yee carelesse women: put off the clothes: make bare, and gird sackcloth upon the loynes.

12 Men shall lament for the teares, even for the pleasaunt fields, and for the fruitfull vine.

13 Upon the land of my people shall grow thornes and briers: yea, upon all the houses of ioy in the cite of reioicing.

14 Because the palace shall bee forsaken, and the h myse of the cite shall bee left: the tower and fourreshall bee demnes for euer, and the delight of wilde asses, and a pasture for flockes.

15 Until the Spirit bee powred upon us from above, and the wilderness become a fruitfull field, and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shall be peace, even the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it shall be, it shall fall on the forest, and the cite shall bee in the low place.

20 Blessed are ye that sowe upon all waters, and o drinke thither the feete of the ore and the asse.

ked, yf to comfort the godly, lest they should faint. i The field which is now fruitfull, shall bee but as a barren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christs time: for then they that were before as the barren wilderness, being regenerate, shall be fruitfull, and they that had some beginning of godlinesse, shall bring forth fruits in such abundance, that their former life shall seeme but as a wilderness where no fruits were. m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turn away the stormes from hurting of their comodities. n That is, yf far ground and well watered, which bringeth forth in abundance or in places which before were covered with waters, and now made dry for your vies. o The fields shall bee so ranke, that they shall send out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

VVoe to thee that spoilest, and wast a Meaning, thou not spoiled: and doest wickedly, enemies of the Church, as were when thou shalt cease to spoyle, thou shalt bee spoiled: when thou shalt make an

herib, but not onely. b When thine appointed time shall come that God shall take away thy power, and that which thou shalt wrongfully gotten, shall be given to others, as Amos 5. 11.

c The Caldeans shall doe like the Assyrians as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seek helpe of God.

e Which helpe he putteth our fathers so soone as they called vpon the.

f That is, the Assyrians fled before the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift vp thine arm to punish thine enemies.

h Yea that as caterpillers destroyed with your number the whole world shall have no strength to resist your enemies the Caldeans, but shall be gathered on a heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hekiah.

l Sent from Saneherib.

m Whom they of Ierusalem sent to intreat of peace.

n These are the wordes of the Ambassadors, when they returne from Saneherib.

o Which was a plentifull country, meaning, that Saneherib would destroy all.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who thought all was their owne but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them.

r His vengeance shall be so great, that all the world shall talke thereof.

s I Which do not beleue the wordes of the Prophet, and the assurance of their deliuerance.

t Meaning, that God will be a sure defence to all them that liue according to his word.

end of doing wickedly, they shall doe wickedly against thee.

2 And Lord haue mercy vpon vs, we haue waited for thee: be thou, which waitest their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumulte, the people fled: at thine exalting, the nations were scattered.

4 And your people shall be gathered like the gathering of caterpillers; and he shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his creatur.

7 Beholde, their messengers shall cry without, and the ambassadors of peace shall weepe bitterly.

8 The paths are walke: the wayfaring man ceaseth, hee hath broken the covenant: hee hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and betweene downe: Sharon is like a wilderness, and Bashan is shaken and Carmel.

10 Now will I be exalted, now will I lift up my selfe.

11 Per shall conceiue chaffe, and bring forth stubble: the fire of your wrath shall deuoure you.

12 And the people shall bee as the burning of lime, and as the thornes cut vp, shall they be burnt in the fire.

13 Feare, yee that are farre off, what I haue done, and yee that are nere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the consuming burnings?

15 Hee that walketh in iustice, and spea- keth righteous things, refusing game of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 Hee shall dwell on high: his defence shall bee the munitions of rockes: bread shall bee giuen him, and his waters shall bee sure.

17 Thine eyes shall see the King in his glorie: they shall beholde the land farre off.

18 Thine heart shall meditate feare, where is the scribe: where is the receiuer: where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a backe speech, that thou shalt not perceiue, and of a stammering tongue, that thou shalt not vnderstand.

20 Looke vpon Zion the cite of our so- lomne feastes: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will bee vnto vs, as a place of floods and broad rivers, whereby shall passe no shippe with oares, neither shall great shippes passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, he will saue vs.

23 Thy coards are loosed: they could not well strengthen their mass, neither could they spread the sail: then shall the praye be diuided for a great spoile: yea, the same shall take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquity forgotten.

from this feare. x Let vs bee content with this small riu- er of Shiloah, and not desire the great streames and rivers, whereby the enemies may bring in ships and destroy vs. a Hee derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shall bee enriched with all benefits both of body and soule.

CHAP. XXXIII.

a He sheweth that God punisheth the wicked for the leues that he beareth toward his Church.

Come nere, ye nations and heare, and hearken, yee people: let the earth heare, and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath destroyed them and deli- uered them to the slaughter.

3 And their slake shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall bee melted with their blood.

4 And all the host of heauen shall be dissolved, and the heuens shall bee folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shall be drunken in the thinketh that heauen and earth perisheth, and I haue determined in my secret counsell, and in the heauen to destroy them, till my sword be weary with shedding of blood.

brauens

e They had an opinion of holiness, because they came of the Patriacke Izhak, but in effect were accursed of God, and enemies vnto his Church as the Popists are.

f That is, both of yong and old, poore, and rich of his enemies.

g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be aswell destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19, 24.

k Read Chap. 13, 21. and Zeplian 3, 14

l I saue in shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Reads Chap. 23, 21.

o Signifying, that Iudaea should be an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

beauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the Lambes, and the goates, with the fatte of the kidneies of the Rammes: for the Lord hath a sacrifice in a Boyrah, and a great slaughter in the land of Edom.

7 And the Anciennes shall come downe with them, and the bulles, and their lande shall be drunken with blood, and their dust made fatte with farnesse.

8 For it is the day of the Lords vengeance, and the yeece of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into hyu-stone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe up euermore: it shall be desolate from generation to generation: none shall passe thowow it for euer.

11 But the Pellicane and the Hedgehog shall possesse it, and the great Owle, and the Kauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and chistles in the strong holdes thereof, and it shall bee an habitation for Dragons, and a court for Drickes.

14 There shall meete also Zim and Jim, and the Sharpe shall crie to his fellow, and the Schicowite shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Turtles also be gathered, eury one with her mate.

16 So the in the booke of the Lords, and read: none of these shall faste, none shall want her mate: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

18 He hath giuen the beasts and foules Iudaea for an inheritance.

The desert and the wilderness shall reioyce: and the waite ground shall bee glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and say, the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Saron. They shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God cometh with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as a hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters break out, and riuers in the desert.

7 And the drie ground shall be as a pool, and the thiristie as springs of water: in the habitation of dragons where they lay, shall be a place for reedes and rushes.

8 And there shall bee a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the foolkes shall not erre.

9 There shall be no Lyon, nor any Lyons heads shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euerslasting joy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

11 Therefore shall the Lord be said to be at hand.

12 When the knowledge of Christ is revealed, g They that were barren and destitute of the grace of God, shall haue them giuen by Christ.

13 It shall be for the Saints of God, and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened the wicked to be destroyed hereby. chap. 30, 6.

l Whom the Lord shall deliuer from the captiuitie of Babylon.

a He prophesied of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plentiful and beautiful.

c He sheweth that the presence of God is the cause that the Church doeth bring forth fruit and flourish.

d Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.

e To destroy your enemies.

f When the knowledge of Christ is revealed, g They that were barren and destitute of the grace of God, shall haue them giuen by Christ.

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aa It shall be for the Saints of God, and not for the wicked. ab God shall leade and guide them, alluding to the bringing forth of Egypt. ac As he threatened the wicked to be destroyed hereby. chap. 30, 6.

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ae The knowledge of Christ is revealed, af They that were barren and destitute of the grace of God, shall haue them giuen by Christ.

ag It shall be for the Saints of God, and not for the wicked. ah God shall leade and guide them, alluding to the bringing forth of Egypt. ai As he threatened the wicked to be destroyed hereby. chap. 30, 6.

aj Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXV.

1 Sanctheri fenderh Ralsbach to be sage Ierusalem. 15 His blasphemies against God.

Now in the fourteenth yere of King Hezekiah, Saneherib King of Assur came by against all the strong cities of Iudah, and tooke them.

2 And the King of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah with a great host, and hee stood by the conduit of the upper pool, in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This history is rehearsed, because it is as a scale and confirmation of the doctrine of the both for the thestraining and promises: to wit, that God would suffer his Church to be afflicted, but at the length would send deliverance.

b When he had abolished superstition and idolatry, and reformed religion, yet God would exercise his Church to trie their faith, and patience.

c Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.

d To destroy your enemies.

e When the knowledge of Christ is revealed, f They that were barren and destitute of the grace of God, shall haue them giuen by Christ.

g It shall be for the Saints of God, and not for the wicked. h God shall leade and guide them, alluding to the bringing forth of Egypt. i As he threatened the wicked to be destroyed hereby. chap. 30, 6.

CHAP. XXXV.

1 The great joy of them that believe in Christ.

2 Their office which preach the Gospel, 3 The fruites that follow thereof.

For he was now restored to his office, as Iſaiah had prophesied, Chap. 52, 20. d This declareth that there were few godly to be found in kings house, when he was driven to send this wicked man in such a weighty matter. e Saneherib chief captain, i He speaketh this in the person of Hezekiah, falsely charging him, f he put his trust in his wit, & eloquence, whereas he only could, hence was in the Lord.

g Saran laboured to pull the godly king from one vaine confidence to another, i o wit, from trust in the Egyptians whose power was weak and would deceive them, to yield himselfe to the Assyrians, & to not to hope for any helpe of God.

j Or, youn backe, k He reprocheth to Hezekiah his small power, which is not able to resist one of Saneherib's least capitaines.

l Thus the wicked to deceive w will pretend the Name of the Lord, but wee must try the spirit, whether they be of God or no.

m They were afraid lest by his words he should have stirred the people against the king, and so pretended to grow to some appointment with him, n Ebr, the water of their feet. 1 The Hebrew word signifieth blessing: whereby this wicked captain would have persuaded the people, that their condition should be better vnder Saneherib, then vnder Hezekiah.

Some of Iſitiah the steward of the house, and Shebna the chancellor, and Ioaab the sonne of Iſaph the recorder.

4 And Rabſhakeb layde vnto them, Tell you Hezekiah, I pray you, Thus sayeth the great King, the King of Aſſur, what confidence is this wherein thou trustest?

5 I say, Surely I have eloquence, but counsell and strength are for the warre: on whom thou dost thou trust, that thou rebellest against mee?

6 Loe, thou trustest in this broken staffe of reeder, on Egypt, wherupon if a man lean, it will goe into his hand and pierce it: so is Saneherib king of Egypt vnto all that trust in him.

7 But if thou say vnto mee, Wee trust in the Lord our God: Is not that hee whose high places and whose altars Hezekiah tooke downe, and layd to Iudah and to Ierusalem, shall worship before this Altar.

8 Nowe therefore giue hostages to my lord the King of Aſſur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou despise any captain of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come by without the Lord to this land to destroy it? The Lord said vnto mee, Goe vp against this land and destroy it.

11 Then said Eliakim, and Shebna, and Ioaab vnto Rabſhakeb, Speake, I pray thee, to thy seruants, in the Aramite language, (for wee understand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then said Rabſhakeb, Hath my master sent mee to thy master, and to thee, to speake these wordes, and not to the men that sit on the wall, that they may eate their owne dung, and drinke their owne piss with you?

13 So Rabſhakeb stood and cried with a loud voyce in the Jewes language, and said, Heare the wordes of the great King, of the King of Aſſur.

14 Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver vs: this citie shall not be giuen over into the hand of the king of Aſſur.

16 Hearken not to Hezekiah: for thus saith the king of Aſſur, Make appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne fig tree, and drinke every man the water of his owne well.

17 Till I come a bring you to a land like your owne land, even a land of wheate and

wine, a land of bread and vineyards,

18 Let Hezekiah deceive you, saying, The Lord will deliver vs. Woe any of the gods of the nations delivered his land out of the hand of the king of Aſſur?

19 Where is the god of Hamath, and of Arpad? where is the god of Shepharaim: or how haue they delivered Samaria out of mine hand?

20 Where is he among all the gods of these lands that hath delivered their country out of mine hand, that the Lord should deliver Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Iſitiah the steward of the house, and Shebna the chancellor, and Ioaab the sonne of Iſaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabſhakeb.

punish cities for sinne. n Not that they did not shew by euident signes that they did deſert his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vie long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

a Hezekiah after counsell of Iſaiah who promiſeth him the victorie, 10 The blasphemie of Saneherib, 16 Hezekiah's prayer, 36 The army of Saneherib is slain of the Angel, 38 and he himselfe of his owne sinnes.

AND when the king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And he sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priestes clothed in sackcloth, vnto Iſaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemy: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabſhakeb, whom the king of Aſſur his master hath sent to calle on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then lett thou by thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of y wordes that thou hast heard, wherewith the seruants of the king of Aſſur haue blasphemed me.

7 Whereof, I will send a blast vpon him,

declare by effect that he hath heard it: For when God deſereth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

m That is, of Antiochia in Syria, of the which these two other cities also were wherby we see how every towne had his peculiar idole, and how the wicked make God an idole, because they doe not understand that God maketh them

his scourge and punisher: Not that they did not shew by euident signes that they did deſert his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vie long reasoning with this infidell, whose rage they should haue so much more prouoked.

2. King. 19. 1. a In signe of griefe and repentance,

b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnestly reaching hereby that in all dangers these two are the onely remedies to seeke vnto God and his ministers.

c We are in as great sorrow, as a woman that trauaileth of child, & cannot be delivered.

d That is, will

and.

37 So Saneherib king of Assyria departed, and went away, and returned and dwelt at Nineveh.

38 And as hee was in the Temple worshipping of Nisroch his god, Adonimelech and Saneherib his sonnes slew him with the sword, and they escaped into the land of Arrarat: and Adadnabodon his sonne reigned in his stead.

in whole daies ten yeeres after Saneheribs death, the Caldæans ouercame the Assyrians by Merodach their king.

CHAP. XXXVIII.

1 Hezekiah is sick: 5 He is restored to health by the Lord, and liueth fifteen yeeres after, 10 He giueth thanks for his benefit.

1. Kings. 20. 1.

2 Chron. 32. 1, 2.

3 A Soone after

that the Assyrians

were slain:

to that God will

have the exercise

at his children

continuall, that

they may learne

only to depend

upon God, and

aspire to the hea-

uens,

b For his heart

was touched

with feare of

Gods iudgement,

seeing he had ap-

pointed him to

die so quickly

after his deliue-

rance from so

great calamitie,

as one vnworthy

to remaine in

that estate, and

also foreseeing

the great change

that should come

in the Church,

forasmuch as he

left no sonne to

reigne after him:

as yet Manaf-

sch was not born

& when he rei-

gned, wee saw

strange he was.

c He doeth not

only promise to

prolong his life,

but to giue him rest

and quietnesse from

the Assyrians, who

might haue

renewed their

armie to reuenge

his former discom-

fiture.

d For Hezekiah

had asked for the

confirmation of his

faith a signe

as verse 2. and 2

Kings. 20. 8.

wherein o hee

was moued by the

singular motion

of Gods spirit.

ABout that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amos came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt dye, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed vnto the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will add vnto thy dayes fifteene yeeres.

6 And I will deliuer thee out of the hand of the King of Assyria, and this city: for I will defend this city.

7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees: by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sickness.

10 I said in the cutting off of my dayes, I shall go to the gates of the graue: I am depriued of the residue of my yeeres.

11 I said, I shall not see the Lord, euen the Lord in the land of the liuing: I shall see

man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from mee like a shepherd: rent: I haue cut off like a weauer my life: bee will cut mee off from the height: from day to night thou wilt make an end of me.

13 I reckoned to the morning: but bee brake all my bones like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallowe, so did I chatter: I did mourne as a dove: mine eyes were lift vp on high, O Lord, it hath oppressed me, comfort me.

15 What shall I say? for hee hath sayd to me, and hee hath done it: I shall walke in nakedly all my yeeres in the bitterness of my soule.

16 O Lord, to them that surseue them, and to all that are in them, the life of my spirit shall bee knowne, that thou causest me to creep, and hast giuen life to me.

17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my sinnes behind thy backe.

18 For the graue cannot praise thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the liuing, the liuing he shall confesse thee, as I doe this day: the father to the children shall declare thy truth.

20 The Lord was ready to slay me: therefore wee will sing my Song all the dayes of our life in the house of the Lord.

21 Then sayde Isaiah, Take a lump of dye like this, and lay it vpon the soyle, and bee shall recover.

22 Also Hezekiah had sayd, What is the signe that I shall goe by into the house of the Lord?

23 They that shall ouerline the men that are now alieue, and all they that are in these yeeres, shall acknowledge this benefit: That after that thou haddest condemned me to death, thou restoredst me to life.

24 Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe.

25 Heesteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

26 Forasmuch as God hath placed man in this world to glorifie him, godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17.

28 All posteritie shall acknowledge, & the fathers according to their dutie toward their children, shall inuocate them in thy graces and mercies toward mee.

29 He sheweth what is the vie of the Congregation and Church to wit, to giue the Lord thanks for his benefits.

30 Reade 2. Kings. 20. 7. a Verse 7.

CHAP. XXXIX.

Hezekiah is reproached, because he sheweth his treasures vnto the ambassadors of Babylon.

AT the same time, Berodach Babeladan, the sonne of Babelodon, King of Babylon, which ouerpaine the Assyrians in the tenth yeere of his reigne.

2. Kings 20. 33. a This was the first king of Babylon, which ouerpaine the Assyrians in the tenth yeere of his reigne.

By my sinne I haue provoked God to take my life from me. k That is, in one day, or shortly. l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horror that the faithfull haue, when they apprehend Gods iudgement against their sinne.

m I was oppressed with sorrow that I was not able to venter my words, but only to groane and sigh.

n To grieue, sorrow and to write both of body and minde.

o God hath declared by his Prophets that I shall die, and therefore I will yeeld vnto him.

p I shall haue no release, but continuall sorrowes while I liue.

q They that shall ouerline the men that are now alieue, and all they that are in these yeeres, shall acknowledge this benefit: That after that thou haddest condemned me to death, thou restoredst me to life.

r Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe.

s Heesteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

t Forasmuch as God hath placed man in this world to glorifie him, godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17.

x All posteritie shall acknowledge, & the fathers according to their dutie toward their children, shall inuocate them in thy graces and mercies toward mee.

y He sheweth what is the vie of the Congregation and Church to wit, to giue the Lord thanks for his benefits.

z Reade 2. Kings. 20. 7. a Verse 7.

b Partly moved with the greatness of the miracle, partly because he showed himself enemies to his enemies, but chiefly because he would toyne with them whom God favoured, and haue their help if occasion serued.

c Reade 3. King. 20. 13. & 3. chr. 32. 23. 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition, could not see.

e By the grievousness of the punishment, is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants. g Reade 3. Kings 20. 19.

of Babel, sent letters and a present to Hezekiah: for he had heard that he had bene sick, and was recovered.

2 And Hezekiah was glad of them, and showed them the house of the treasures, the silver and the gold, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdom that Hezekiah showed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What said these men? And from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto mee, from Babel.

4 Then said he, What haue they seen in thine house? And Hezekiah answered, All that is in mine house haue they seen: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid up in store vntill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace and truth in my daies.

CHAP. XI.

2 Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveh the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church assuring them that they shall be neuer destitute of Prophets, whereby he exhorted the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction, c Meaning, sufficient, as Chap. 61. 7. and full correction, or double grace, whereas the deserued double punishment, d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captivity and miserie. f Meaning, Cyrus and Darius, which should deliuer Gods people out of captivity, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Math. 3. 3. g Whatsoeuer may let or hinder this deliuerance, shall be removed.

Comfort ye, comfort ye my people, saith your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

3 A voyce cryeth in the wilderness: Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and euery mountaine and hill shall be made low: and the crooked shall be straight, and the rough

places plaine.

5 And the glory of the Lord shall be reuealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A voyce said, Cry. And he said, What shall I cry? All flesh is grasse, and all the grace thereof is as the flower of the field.

The grasse withereth, the flower fadeth: because the spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flower fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold your God.

10 Behold, the Lord God will come with power, and his arme shall rule for him: behold his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepherd: hee shall gather the lambs with his arme, and cary them in his bosome, and shall guide them with a yong.

12 Who hath measured the waters in his fist: or counted heauen with the spanne, and comprehended the dust of the earth in a measure: or weighed the mountaines in a weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord: or was his counsellor, or taught him?

14 Of whomooke hee counsellor, and who instructed him, and taught him in the way of iudgement: or taught him in knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a drop of a bucket, and are counted as the dust of the ballance: beholde he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire: nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him lesse then nothing and vanity.

18 To whom then will ye liken God? or what similitude will ye set vp vnto him?

19 The workman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith maketh silver plates.

20 Doeth not the poore chuse out a tree

to passe, q He shall shew his care and sauaour ouer them that are weak and tender. r Declaring that as GOD only hath all power, so doeth he vse the same for the defence and maintenance of his Church. s He sheweth Gods infinite wisdome for the same end and purpose. t Hee speaketh all this to the intent that they should neither feare man, nor put their trust in any saue only in God. u Hereby hee armeth them against the idolatry wherewith they should be tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore, that haue not to lose their owne necessities, will defraude themselves to serue their idoles.

h This miracle shall be to great, that it shall be knowne thorow all the world.

i The voice of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisdoms and natural powers, Lam. 1. 10.

l The Spirit of God shall discover the vanity in all that seems to haue any excellencie of themselves.

m Though considering the frailty of mans nature, many of the Iewes should perish and lo not be partakes of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should see the fruit thereof.

n To publish this benefit through all the world.

o He sheweth at one word the perfection of all mans felicitie, which is, to haue Gods preience.

p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will

that will not eat, for an oblation? hee seeth also unto him a cunning workman, to prepare an image, that shall not be moved.

21 Know ye nothing? have ye not heard? it hath been told you from the beginning: have ye not understood it by the foundation of the earth?

22 He stretcheth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heavens as a curtain, and spreadeth them out, as a tent to dwell in.

23 He bringeth the Princes to nothing, and maketh the Judges of the earth as dunces.

24 As though they were not planted, as though they were not sown, as though their stocke took no root in the earth: for he bloweth upon them, and they withered, and the whirlwind will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the Lord?

26 Lift by your eyes on high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatness of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, My way is hid from the Lord, and my Judgement is passed out of my God?

28 Knowest thou not? or hast thou not heard that the everlasting God, the Lord hath created the ends of the earth: he neither fainteth nor is weary: there is no searching of his understanding.

29 But seee giue strength unto him that fainteth, and unto him that hath no strength he encreaseth power.

30 Even the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that waite upon the Lord, shall renew their strength: they shall lift by the wings as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

32 They that trust in their owne vertue, and doe not acknowledge the all cometh of God.

CHAP. XLII.

2 Gods mercie in chusing his people, 6 Their idolatry, 7 Deliuance promised to Zion.

1 **Repe**ntance before me, O Iand, & let the people & erue their strength: let them come neerer, and let them speak: let vs come together into iudgement.

2 **Altho** raised by iustice from the East, and called him to his foot: and gaue the nations before him, and subdued the Kingdome: he gaue them as dust to his sword, and as scattered stubble unto his bow.

3 He pursued them, & passed softly by the way that he had not gone with his feet.

4 He was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.

5 **Altho** had wrought, and done it: & yet that called the generations from the beginning, I the Lord am the first, and with the last I am the same.

6 The yles saw it, and were afraid, and the ends of the earth were abashed, they were, and came.

7 Every man helpe his neighbour, and saith to his brother, Be strong.

8 **As** the workman comforted the founder, and he that fineth with the hammer, him that fineth by course, saying, It is ready for the hewing, and he fastened it with nayles that it should not be moued.

9 **But** thou, Israel, art my servant, and thou Iakob, whom I haue chosen, the seed of Abraham my friend.

10 For I haue taken thee from the endes of the earth and called thee before the chiefe thereof, and said unto thee, Thou art my servant: I haue chosen thee, and not cast thee away.

11 **Fear** thou not, for I am with thee: bee not afraid, for I am thy God: I will strengthen thee, and help thee, I will sustain thee with the right hand of my iustice.

12 Behold, all they that prouoke thee shall be ashamed and confounded: they shall be as nothing, and they that strue with thee shall perish.

13 **Thou** shalt seeke them, and shalt not find them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee as a thing of nought.

14 For I the Lord thy God will hold thy right hand, saying unto thee, Feare not, I will helpe thee.

15 **Fear** not thou: I will helpe thee, saith the Lord, and thy redeemer the holy one of Israel.

16 Behold, I will make thee a roller, and a new threshing instrument hauing reed: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

17 **Thou** shalt fenne them, and the wind shall carry them away, and the whirlwinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

18 **When** the poore and the needy seeke water, and there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

19 **I** will open euers in the toppes of the hills, and fountains in the mids of the valleys: I will make the wilderness as a pool of water, and the waste land as springs of water.

20 **I** will set in the wilderness the cedar, the fir tree, and the myrtle tree, and the pine tree, and I will set in the wilderness the fir tree, the elme and the boxe tree together.

21 **That** shall be afflicted in the captiuitie of Babylon, rather change the order of nature, than they should waite any thing, that crye to him by true faith in their miserie: declaring to them hereby that they shall do nothing by the way, when they returne from Babylon.

22 **Who** hath created man and maintained his succession?

23 **Though** the world see vs as a fool, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue ever bene, and shall be for ever.

24 **Considering** mine excellent workes among my people, they are miled themselves, and conspired against me to maintain their idolatry.

25 **He** that is the obstinacy of the idolaters to maintain their superstitions.

26 **And** therefore oughtest not to pollute thy selfe with the superstition of the Gentiles,

27 **That** is, by the force of my promise, in the performance whereof I will shew myselfe faithfull and true.

28 **Because** they shall be destroyed, thus he calleth them because they were contemned of all the world, and that they considering their own poore estate, should seek unto him for helpe.

29 **I** will make them able to destroy all his enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

30 **That** is, they shall be able to destroy all his enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

31 **God** will rather change the order of nature, than they should waite any thing, that crye to him by true faith in their miserie: declaring to them hereby that they shall do nothing by the way, when they returne from Babylon.

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y Have ye not the word of God which plainly connecteth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serue you, that you should not serue them nor worship them?

a So that his power appeareth in every place where we are, whereto we turne our eyes.

b Who hath fer in order the infinite number of the starres.

c Herubeketh the Lewes, became they did not rest on the providence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliue when his time cometh.

e Shewing, that men must patiently abide, and not curiously seek out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge the all cometh of God.

g God although he pleaded his cometh with all nations, requirerh silence, that he may be heard in his righte.

h That is, gather all their power and supports.

i Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

j Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

k Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

l Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

m Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

n Who called Abraham (who was the pattern of Gods iustice in deliuering his Church from the viceroy of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan.)

q That is, hath appointed, and determined that it shall so come to passe.

r Hee iddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but hee must doe that, which God decreeth and abhorreth: for hee chuseth his owne deuities, & forsaketh the Lords, e Meaning, the Chaldeans,

u That is, Cyrus, who shall doe all things in my Name and by my direction: whereby he meaneth, that both their captiue and deliuerance shall be ordered by Gods prouidence and appointment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returned from the captiue. a To wit, a continuall succession of Prophets and Ministers. b When I looked whether the idols could doe these things: I found that they had neither wisdom nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

20 Therefore let them see and know, and let them consider, and vnderstand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it.

21 ^a And now for your cause, saith the Lord: bring forth your strong reasons, saith the King of Iacob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination by them.

25 ^a I haue rayled by from the North, and he shall come: from the East sunne shall he call vpon my Name, and shall come vpon princes as vpon clay, and as the porter treadeth mire vnder the foot.

26 ^a Who hath declared from the beginning that we may know? or before time, that we may say, he is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first that sayeth to Zion, Beholde, beholde: them: and I will giue to Ierusalem: one that shall bring good tidings.

28 But when ^b I behelde, there was none, & when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all banished: their worke is of nothing, their images are winds and confusion.

Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returned from the captiue. a To wit, a continuall succession of Prophets and Ministers. b When I looked whether the idols could doe these things: I found that they had neither wisdom nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christs. 6 Why hee was sent into the world. 11 The vocation of the Gentils.

a That is, Christ, who in respect of his manhood is called hee seruant. b Beholde, my seruant: c I will lay vpon him: mine elect, in whom my soule delighteth: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

2 Hee shall not cry, nor lift vp, nor cause of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithful steward. Some read, I will establish him, to wit, in his office, by giuing him the fullness of my Spirit. c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Math. 11. 28. ephes. 1. 4. d Hee shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit. e His coming shall not be with pompe, and soles as earthly Princes.

his voice to be heard in the street.

3 ^a I haue receiued that hee shall not break, and the smiting a staffe shall bee: nor quenched, bee shall bring forth iudgement in a crier.

4 Hee shall not fall: nor bee discouraged till hee haue set iudgement in the earth: and the eyes shall wait for his law.

5 Thus saith God the Lord, (hee that created the heauens and spread them abroad: hee that stretcheth forth the earth, and the birds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in righteousnesse, and will hold mine hand, and I will keep thee, and giue thee for a covenant of the people, and for a light of the Gentiles.

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkness, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another: neither my praise to grauen Images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: yee that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the towers that Cedar doth inhabit: let the inhabitants of the rocks sing: let them shout from the top of the mountains.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord hath gone forth as a giant: hee shall stirre up his courage like a man of warre, hee shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I crie like a trauailing woman: I will destroy and denounce at once.

15 I will make waste mountains and billes, and dry vp all these herbes, and I will make the floods ylands, and I will drye by their pooles.

16 And I will bring thee: blind by a way that they knew not, and lead thee by paths that they haue not knowne: I will make darkness light before thee, and crooked things straight. These things will I doe vnto thee, and not forsake thee.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, See are our gods.

18 Heare, yee deafe: and ye blind, regard that ye may see.

19 Who is blinde but my seruant? or

the zeale of the Lord, and his power in the construction of his Church. f I will haue to execute my vengeance, which I haue long deferred, as a woman that desireth to be deliuered, when she is in trauaile. t That is, my poore people which are in perplexity and care. u To wit, Israel, which should haue most light, because of my Law.

f He will not hurt the weak and feeble, but support & comfort them.

g Meaning, the work of a lamp or candle, which is almost out, but hee will cherish it and make it, that it may shine brighter. h Although he fauor the weak, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

i Tull hee haue set all things in good order, k The Gentils shall be desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation. m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe, if I were not faithful in performing the same, and idolaters thereby would extoll their idoles boueme.

p As intimation I haue bene true in my promises, so will be in time to come.

q Meaning, the Arabians, vnto whom he comprehended all the people of the East.

r He sheweth the zeale of the Lord, and his power in the construction of his Church. f I will haue to execute my vengeance, which I haue long deferred, as a woman that desireth to be deliuered, when she is in trauaile. t That is, my poore people which are in perplexity and care. u To wit, Israel, which should haue most light, because of my Law.

a Neither for
composition of
the sweet oint-
ment, Exod. 30.
34. or for the
sweet incense,
Exod. 30 7.
b Thou hast
made me to beare
an heavy burden
by thy sinnes.
c If I forget any
thing that may
make for thy iu-
stification, put
me in remem-
brance, & speake
for thy selfe d
f That is, rejected
and at other time

24 Thou boughtest me no Sweet - Sins;
with money, neither hast thou made mee
drinke with the fat of thy sacrifices, but
thou hast made me^e to serve with thy finnes,
and wearch me with thine iniquities.

25 I, even I am hee that puttech away
thyne iniquities for mine owne sake, and will
not remember the sinnes.

26 But inee in remembrance: let vs bee
iudged together: count thou that thou may-
est be iustified.

27 Thy^d first father hath sinned, and thy
teachers have transgressed against me.

28 Therefore I haue^f prophaned the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reprob.

Thine ancestors. e Thy Priests and thy Prophets,
d, abhorred, and destroyed them in the wilde nesse.

CHAP. XLIII.

5 The Lord promiseth comfort, and that he will assemble his Church of divers nations. 9 The vanity of idols. 17 The beastliness of idolaters.

Y Et now heare, O Iacob my seruant,
and Israel whom I haue chosen.

2 Thus saith the Lord that made thee, and formed^a thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteous, ^b whom I haue chosen.

3 For I will pour water upon the thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon the bud.

4. And they shall grow as among the
grasse, and as the willowes by the rivers of
waters.

5 One shall say, I am the Lords: another
shall be called by the name of Iakob: and
another shall subscribe with his hand unto
the Lord, and name himself by the name of
Israel.

6 Thus sayeth the Lord the King of Israel, and his redeemer the Lord of hostes, I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall call, and shall declare it, and set it in order before mee, since I appointed the ancient people: and what is at hand, and what things are to come: let them shew vnto them.

8 Feare ye not, neither bee afraid: haue not I told thee of old, and haue declared it: you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are ba-
nitis, ^m and their delectable things shall no-

thing prosper: and they are their own wit-
nesses, that they see nor no; know; therefore
they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

I I Behold, all that are of the ⁹ fellowship
thereof, shall be confounded: for the worke
men themselves are men: let them all bee ga
thered together, and stand by, yet they shall
fear, and be confounded together.

12 The smith taketh an instrument, and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his armus; yea, he is an hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: b
faithfulness it with a red thread, he plainerd it
and he putteth it with the compasse, and
maketh it after the figure of a man, and ac
cording to the beaute of a man, that it may
remaine in an house.

14 He will hew him down cedars, and take the pine tree and the oak, and tuckage among the trees of the forest: he planteth a fir tree, and the cypress both new and old.

15 And man burneth thereof: for hee will take therof and warme himselfe: hee also kindleth it, and baketh bread, yet hee maketh a god and worshippeth it: hee maketh it an idole, and boweth vnto it.

16 Wee burneth the halfe thereof euen in
the fire, and vpon the halfe thereof he^r eateth
flesh: wee roseth the rose and is satisfied; al-
to wee warmeth himselfe and saith, Ah, I
am warme, I haue bene at the fire.

17 And the residue thereof hee maketh
god, euen his sole: hee boweth vnto it, and
worshippeth and prayeth vnto it, and sayeth
Decline me: for thou art my God.

18 They haue not knowen, nor vnder
stood: for God hath shut their eyes that
they cannot see, and their hearts, that they
cannot vnderstand.

19 And none considereth in his heart
neither is there knowledge nor understand-
ing to say, I haue burnt halfe of it, euen in
the fire, and haue baked bread also vpon the
coales thereof: I haue roasted flesh, and eaten
it, and shall I make the residue thereof an
abomination: shall I bow to the stocke of
trees?

20 We feedeth^r of ashes: a seduced heart hath deceived him, that hee cannot deliue his soule, nor say, Is there not a lie in my right hand?

idolaters, which forget their own necessities
devotion toward their idoles. & To place in

He fettereth forth the obstinacy and malice of idolaters though they see by daily experience that their gods are not then the rest of the matter whereof they are made the one part, and make a god of the other. They make their cake god, and the rest of their idols either maketh a table or trenchers. y The People of God give an answer to all them that wonder how it is that they should be blind to commit such abominations. They say that hath blinded their eyes, and hardened their hearts.

n That is, the
idolaters seeing
their idols
blind, must
needs be wit-
nesses of their
owne blindness,
and feeling that
they are not able
to helpe them,
must confesse
that they haue
no power.
O Meaning that
whatsoever is
made by the
hand of man, if
it be esteemed
as God, is most
despicable.

p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are no only here called vnprofitable, but Chap. 41. 24 abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15, Habakkuk, a lying teacher,

a He created and chose thee from the beginning of his owne mercy, and before thou couldest merit any thing.
b Whom God accepteth as righteous : or which haddest occasion thereunto because of the Law, and of thine holy vocation.

a Shewing that
mans heart is
most inclined to
idolatry, and
therefore he war-
neth his people
by these exam-
ples, that they
should not cleave
to any but to the
living God, who
they should be
among the ido-
lators.

b He sheweth
that the worke
of the Lord to-
ward his people
shall be great,
that the inen-
surable creature
shall be moved
therewith.

c He armeth
them against the
foolishness of
Babylon, which
would have
borne them in
hand that they
knew by the
starres that God
would not deli-
ver them, and
that Babylon
should stand

d Ofliah & the rest of his Prophets, which did assure the Church
of Gods favour and deliverance. e He sheweth that Gods worke
should be no lesse notable in this their deliverance, then when he
brought them out of Egipt through the sea. f To assure them of
their deliverance, he nameth the person, by whom it should bee,
more then a hundred yeere before he was borne.

CHAP. XLV.

1 The deliverance of the people by Cyrus, 9 God
is just in all his workes. 20 The calling of the Gentiles.

To assure the
Iewes of their
deliverance a-
gainst the great
tentation that
they should a-
bide, he nameth
the person and
the meane.
b Because Cyrus
should execute
the office of a
deliverer, God
called him his
anointed for a
time, but after
another sort then
he called David.
c To guide him
in

his deliverance of my people d I will take away all impediments
and lesse e Not that Cyrus did know God to worship him aright,
but hee had a certaine particular knowledge as prophane men may
have of his power, and so was compelled to deliver Gods people
f Not for anything that is in thee, or for thy worthinesse.

21 Remember these (O Iacob and
Israel) for thou art my servant: I have for-
med thee: thou art my servant: O Israel
forget me not.

22 I have put away thy transgressions
like a cloud, and thy iniquities as a mist: turne
unto me, for I have redeemed thee.

23 Rejoyce yee heavens: for the Lord
hath done it: shoute, yee lower parts of the
earth: bragge forth into prayles, yee moun-
taines, O forest, and every tree therein: for
the Lord hath redeemed Iacob, and will be
glorified in Israel.

24 Thus saith the Lord thy redeemer,
and he that formed thee from the wombe, I
am y Lord that made all things, that spread
out the heavens alone, and stretched out the
earth by my selfe.

25 I destroy the tokens of the foolhardy-
ners, and make them that contemne, foolish,
and turne the wisemen backward, and make
their knowledge foolishnesse.

26 I have confirmed the word of my ser-
vant, and performed the counsell of his mes-
sengers, saying to Ierusalem, Thou shalt bee
inhabited: and to the cities of Iudah, Yee
shall bee built up, and I will repaire the de-
cayed places thereof.

27 He saith to the deepe, Be drye, and I
will drye by thy floods.

28 He saith to Cyrus, Thou art my shep-
heard: and hee shall performe all my desire:
saying also to Ierusalem, Thou shalt bee
built: and to the Temple, Thy foundation
shall bee surely laid.

5 I am the Lord, and there is none other:
there is no God beside me: I stirred thee
though thou hast not known me,

6 That they may know from the rising
of the sunne and from the West, that there
is none besides me, I am the Lord, and there
is none other.

7 I forme the light and create dark-
nesse: I make peace and create euill: I the
Lord doe all these things.

8 Yee heavens sende the dewe from a-
boue, and let the cloudes droppe downe
righteousnesse: let the earth open, and let
saluation and iustice grow forth: let it bring
them forth together: I the Lord have cre-
ated him.

9 Goe be unto him that striueth with
his maker, the porter with the porters
of the earth: shall the clay say to him that fa-
shioneth it, What makest thou: or thy work,
What hath mine hands?

10 Goe unto him that saith to his father,
What hast thou begotten: or to his mother,
What hast thou brought forth?

11 Thus saith the Lord, the Holy one of
Israel, and his maker, Like mee of things
to come concerning my sonnes, and concern-
ing the workes of mine hands: command
you me.

12 I have made the earth, and created
man vpon it: I, whose handes haue spread
out the heavens, I have euen commanded
all their army.

13 I have rayled* him vpon in righteous-
nesse, and I will direct all his wayes: hee shall
build my citie, & hee shall let goe my captiues,
not for price nor reward, saith the Lord of
holies.

14 Thus saith the Lord, The labour of
Egypt, and the merchandise of Ethiopia,
and of the Sabeans, men of stature shall
come vnto thee, and they shall be thine: they
shall follow thee, and shall goe in chains:
they shall fall downe before thee, and make
supplication vnto thee, saying, Surely God
is in thee, and there is none other God be-
sides.

15 Verily thou, O God, hast hid thy selfe,
O God the saviour of Israel.

16 All they shall be ashamed and also con-
founded: they shall goe to confusion together,
that are the makers of images.

17 But Israel shall be saved in the Lord,
with an everlasting saluation: yee shall not
bee ashamed nor confounded world without
ende.

18 For thus saith the Lord (that created
heauen, God himselfe, that formed the earth,

and deament. Some reade it with an interrogation, and maketh the applica-
tion of the similitude. o That is the starres. p To wit, Cyrus,
that I may shew by him the faithfulness of my promise in deli-
vering my people. q Meaning, freely, and without ransom, or any
griuous condition. r These people were tributaries to the Per-
sians, and so King Artaxerxes gaue this money toward the build-
ing of the Temple, Ezra 7. 21. f Whereas before they were their
enemies, they shall now honour thee, and thou shalt rule them which
was accomplished in the time of Christ. t Herby hee exhorteth
the Iewes to patience, though their deliverance bee deferred for a
time: shewing that they should not repent their long patience, but
the wicked and idolaters shall be destroyed.

g I haue giuen
the strength,
power and au-
thoritie,
h I send peace
and warre, pro-
speritie and ad-
uersitie, as Amos
3. 6.

i He comforteth
the Iewes as if
he would say,
Though when
ye looke to the
heavens & earth
for succour, ye see
nothing now but
signes of Gods
wrath, yet I will
call them to
bring forth most
certain tokens
of your deliue-
rance, and of the
performance of
my promise,
which is meant
by righteousnesse.
k I haue appoint-
ed Cyrus to this
use and purpose.
l Herby hee bri-
deleth their im-
patience, which
in aduersitie and
trouble murmure
against God, and
will not take his
pleasure: willing
that man should
match with his
like, & not con-
tend against God.
m That is, it is
not perfectly
made.

n In stead of
murmuring,
humble your
selves, and aske
what ye will for
the consolation
of my children,
and you shall be
sure of it, as ye
are of these
things which are
at your comma-
ndment.

1 To wit, of
man, but chiefly
of his Church.
2 As do the false
gods which give
uncertain an-
swers.

3 Al ye Idolaters
which though
you ſeeme to
haue neuer to
much worldly
dignity, yet in
Gods ſight you
are vile & abſci.

4 He calleth the
idolaters to re-
pentance, willing
them to looke
vnto him with
the eye of faith.
5 That is, that
the thing which
I haue promiſed
ſhall be faithfully
performed.

6 The knowledge
of God, and the
true worſhipping
ſhall be through-
out al world. Rom.
14. 11. Phil 2. 10

7 wherby he ſigni-
fieth y we muſt
not onely ſerue

God in heart, but declare the ſame alſo by outward profeſſion.
c Meaning, the faithful ſhall ſeele and confeſſe this. d All the
contemners of God.

a Theſe were the
chiefe idoles of
Babylon.

b Becauſe they
were of gold and
ſiluer, the Medes
and Perſians ca-
ried them away.

c The Bealties
that carried the
idoles, ſet downe
vnder their bur-
den.

d He derideth
the idoles, which
had neither ſoule
nor ſenſe.

e He ſheweth
the difference
betweene the
idoles and the true
God: for they muſt
bee caried of others,
but God himſelfe
carrieth his, as Deut. 32. 11. f Seeing I haue be-
gotten you, I will nouriſh and preſerue you for euer. g The people of God,
ſeeing their owne calamitie, and the flouriſhing ſtate of the Babylo-
nians, ſhould be tempted to thinke that their God was not ſo mighty
as the idoles of their enemies: therefore hee deſcribeth the originall
of all the idoles, to make them to be abhorred of all men: ſhewing
that the moſt iuſt can be ſpoken in their commendation, is but to
prooue them vile. Baruch, 6. 25.

and made it: hee hath prepared it, hee cre-
ated it not in vaine: hee ſoyned it to bee in-
habited) I am the Lord, and there is none
other.

19 I haue not ſpoken in ſecret, neither in
a place of darkeneſſe in the earth: I ſaid not
in vaine to the ſeed of Iaakob, Seeke you
mee: for the Lord doe ſpeake rightcouſly,
and declare righteous things.

20 Allowe your ſelues, and come: draw
neere together, yee abſci of the Gentiles:
they haue no knowledge, that ſet vp the
wood of their idole, and pray vnto a god,
that cannot ſaue them.

21 Tell yee and bring them, and let them
take counſell together, who hath declared
this from the beginning: or hath told it of
olde? haue not I the Lord? & there is none
other God beſide me, a true God, and a Sau-
our: there is none beſide me.

22 Looke vnto me, and yee ſhall be ſaued:
all the ends of the earth ſhall bee ſaued: for
I am God, and there is none other.

23 I haue twome by my ſelfe: the word
is gone out of my mouth in rightcouſneſſe,
and ſhall not returne, That euery knee
ſhall bowe vnto mee, and euery tongue ſhall
ſwear by me.

24 Surely he ſhall ſay, In the Lord haue
I rightcouſneſſe and ſtrength: hee ſhall come
vnto him, and all that pronoke him, ſhall
be aſhamed.

25 The whole ſeed of Iſrael ſhall be iu-
ſtified, and glorie in the Lord.

CHAP. XLVI.

1 The deſtruction of Babylon and of their idoles.
2 Hee calleth the Lewes to the conſideration of his
works.

3 He is bowed downe: a Bebe is fallen:
B heire idoles were vpon the beaſtes, and
vpon the cattell: they which did beare you,
were laden with a wearie burden.

4 They are bowed downe, and fallen
together: for they could not ridde them of
the burden, and their ſoule is gone into cap-
tiuitie.

5 Heare yee mee, O houſe of Iaakob, and
all that remaine of the houſe of Iſrael, which
are borne of mee, from the wombe, and
brought vp of me from the birth.

6 Therefore vnto olde age, I the ſame,
euen I will beare you vntill the hoare halres:
I haue made you: I will alſo beare you, and
I will carie you, and I will deliuer you.

7 To whom will ye make mee like, or
make me equall, or compare me, that I
ſhould be like him?

8 Therefore now heare, thou that art
giuen to pleaſures, and dwelleſt careleſſe,
ſeeke ſaſety in her heart, I am and none elſe:
I ſhall not ſit as a widow, neither ſhall I know
the loſſe of children.

9 But theſe two things ſhall come to thee
ſuddenly in one day, the loſſe of children,
and widowhooe, they ſhall come vpon

6 They draw gold out of the bagge, and
weigh ſiluer in the balance, and hire a gold-
ſmith to make a god of ſiluer, & they bow downe
and worſhip it.

7 They beare it vpon the ſhoulders: they
cary him and ſet him in his place: ſo doth
hee ſtand, and cannot remoue from his
place. Though one cry vnto him, yet can hee
not anſwer, nor deliuer him out of his tri-
bulation.

8 Remember this, and be aſhamed: bring
it againe to minde, O ye tranſgreſſors.

9 Remember the former things of olde:
for I am God, and there is none other God,
and there is nothing like me.

10 Which declare the laſt thing from the
beginning: and from olde, the things that
were not done, ſaying, My counſell ſhall
ſtand, and I will doe what ſoener I will.

11 I call a bird from the Eaſt, and the
man of my counſell from farre: as I haue
ſpoken, ſo will I bring it to paſſe: I haue
purpoſed it, and I will doe it.

12 Heare me, ye ſtubborne hearted, that
are farre from iuſtice.

13 I bring nene my iuſtice: it ſhall not
be farre off, and my ſaluation ſhall not tarie:
for I will giue my ſaluation in Zion, and my
glorie vnto Iſrael.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

Come downe and ſit in the duſt, O bir-
gine, daughter Babel, ſit on the ground:
there is no throne, O daughter of the Cal-
deans: for thou ſhalt no more bee called,
Tender and delicate.

2 Take the millſtones, and grind meale:
loſe thy locks: a make bare the ſcote: vnco-
uer the legges, and paſſe through the floods.

3 Thy ſiſterneſſe ſhall bee diſcouered,
and thy ſhame ſhall bee ſene: I will take
vengeance, and I will not meete thee as a
man.

4 Our redeemer, the Lord of hoſtes is
his name, the holy one of Iſrael.

5 Sit ſtill, and get thee into darkeneſſe:
O daughter of the Caldeans: for thou
ſhalt no more bee called, The ladie of king-
domes.

6 I was wroth with my people: I haue
polluted mine inheritance, and giuen them
into thine hand: thou diſdeſt ſhem them no
mercy, but thou diſdeſt lay thy very heauy
yoke vpon the ancient.

7 And thou ſaiſt, I ſhall be a Lady for
euer, ſo that thou diſdeſt not let thy minde
to theſe things, neither doſt thou remember
the laſter end thereof.

8 Therefore now heare, thou that art
giuen to pleaſures, and dwelleſt careleſſe,
ſeeke ſaſety in her heart, I am and none elſe:
I ſhall not ſit as a widow, neither ſhall I know
the loſſe of children.

9 But theſe two things ſhall come to thee
ſuddenly in one day, the loſſe of children,
and widowhooe, they ſhall come vpon

h They abuſed Gods iudgements, thinking that hee puniſhed
Iſraelites, becauſe he would vicerly caſt them off, and therefore
ſtead of pitying their miſerie, ſhowed increaſe of
thee

h Become with
meaning that all
idolaters are
without wit or
ſenſe, like mad
men.

i This is, Cyrus
which ſhall come
as ſwift as a
bird, and fight a-
gainſt Babylon.
k Him of whom
I haue appointed
to execute thee,
which I haue de-
termined.

l Which by your
incredulitie
would let the
performance of
my promiſe.

m He ſheweth
that moſt inco-
dulitie cannot
abolish the pro-
miſe of God,
Rom. 3. 3.

a Which haſt
ued in wealth &
wanterneſſe, and
haſt not yet been
ouercome by any
enemie.

b Thy govern-
ment ſhall be
ken from thee,
c Thou ſhalt be
brought to molt
vile ſeruitude:

d The things
wherein the ſer-
uile ſeruitude:
for to turne the
mill was the of-
fice of ſlaues.

e I will vſe no
humaniſie nor
pity toward
thee.

f The Iſraelites
ſhall confeſſe,
that the Lord
doeth this for
his Churches
ſake.

g For very
ſhame, and his
thy ſelfe.

1 So that thy punishment shalbe as great as is possible to be imagined.

2 Thou dost think that thine own wisdom, & policie would haue saved thee.

3 He derideth thine vaine confidence that putteth their trust in any thing but in God

condemning also such vaine sciences, which serue to no ye, but to delude y^e people,

4 to bring them from depending only on God.

5 They shall venter perill, and no part of them remaine.

6 They shall flee every one to that place, which he thought by his speculations to be most sure: but that shall deceiue them.

7 thee in their perfection, for the multitude of thy iniquities, & for the great abundance of thine inchanters.

8 For thou hast trusted in thy wickednes: thou hast sayde, none seeth mee, & thy wisdom, & thy knowledge, they haue caused thee to rebel, and thou hast laide in thine heart, I am, and none els.

9 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yet thou beware.

10 Stand now among thine inchanters, with in y^e multitude of thy sorcerers, with whom thou hast wearied thy selfe from thy youth: if so be thou mayest haue profite, or if so be thou mayest haue strength.

11 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the Starre-gazers, and Diuinitors stand vp, and saue thee from their things, that shall come vpon thee.

12 Beholde, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of y^e flame: there shall be no coales to warme at, nor light to see by.

13 Thus hath they serue thee, with whom thou hast wearied thee, even thy merchants from thy youth: every one that wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrite of the Tower is repressed. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

a He derideth their hypocrite which vaunted themselves to be liuallies and were not to be found.

b Meaning, the fontaine and focke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in anything, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more than I promised, that thy tribunes and impudencie might haue bene overcome.

f How thou shouldst bee deliuered out of Babylon. g Will ye not acknowledge this my benefit, and declare it vnto others?

Hear ye this, O house of Iacob, which are called by the name of Israel, and are come out of y^e waters of Iudah: which sweare by the name of the Lord, and make mention of the God of Israel; but in truth not in righteousness.

2 For they are called of the holy cite, and stay themselves vpon the God of Israel, whose name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy neck is as yron sinew, and thy browe brass.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idle hand hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, beholde all this, and wilt not see: declare it: I haue shewed thee new things, euen now, & hid things, which thou knowest not.

7 They are created now, and not of old, and euen before this thou heardest them not,

least thou shouldst say, Beholde, I knowe them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine ear opened of old: for I knowe that thou wouldest gruously transgress: therefore haue I called thee a transgressor from thy wombe.

9 For my names sake will I deferre my wrath, and for my praise will I restraime it from thee, that I cut thee not off.

10 Beholde, I haue sined thee, but not as sinners: I haue chosen thee in the furnace, of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name bee polluted? Surely I will not giue my glory vnto another.

12 Heare mee, O Iacob, and Israel my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, they stand by together.

14 Alway, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued him: he will doe his will in Babel: and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto mee: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way, that thou shouldst goe.

18 Whither thou haddest bearkened to my commandements: then had thy profecie bene as the flood, and thy righteousness as the waues of the Sea.

19 Thy seede also had bene as the sand, & the fruit of thy body like the grauell thereof: his name should not haue bene cut off, nor destroyed before me.

20 Go ye out of Babel: flee ye from the Caldeans, with a voice of ioy: and declare this: shewe it forth to the ende of the earth: say ye, The Lord hath redeemed his seruant Iacob.

21 And they were not thither. he led them through the wilderness: he caused the waters to floure out of the rocke for them: for hee cleaued the rocke, and the water gushed out.

22 There is no peace, sayeth the Lord, vnto the wicked,

himselfe, and to assure them of these things. u What things shall doe thee good. x That is, the prosperous state of Israel. y After that he had forwarned them of their caruities, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was nei: their faith nor repentance, as Chap. 57. a.

h Shewing that mans arrogancie is the cause why God doeth not cleare all things at once, least they should attribute this knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt, for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weakness and infirmity: for in sinuer there is some purenesse, but in vs there is nothing but dross.

m Iooke thee out of the furnace where thou shouldst haue bene consumed.

n God iudgeth the saluation of his with his own honour: so that they cannot perill, but his glory should be diminished.

o Read Chap. 42. 8.

p Read Chap. 41. 4.

q To obey me and to doe whatsoever I command them.

r Meaning Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers,

t Thus the prophete speaketh for

u What things shall doe thee good.

x That is, the prosperous state of Israel.

y After that he had forwarned them of their caruities, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleue his promises. 6 Christ is the saluation of all that beleue, and will deliuer them from the tyrannie of their enemies.

Hear ye me, O Iſſes, and hearken, ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And hee hath made my wombe like a sharpe sword: I was in the shadowe of his hand hath he hid me, and made me a cholin shaft, and hid me in his quirt,

3 And laide vnto me, thou art my ſeruant Iſrael, for I will be glorious in thee.

4 And I ſaid, I haue laboured in vaine: I haue ſpent my ſtrength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now ſaith the Lord that formed me from the wombe to be his ſeruant, that I may bring Iſaakob againe to him (though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.)

6 And he ſaide, It is a ſmall thing that thou ſhouldest be my ſeruant, to raiſe vp the tribes of Iſaakob, and to reſtore the deſolation of Iſrael: I will alſo giue thee for a light of the Gentiles, that thou mayeſt bee my ſaluation vnto the ends of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, and his holy one, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a ſeruant of rulers, Kings ſhall ſee, and ariſe and princes ſhall worſhip, becauſe of the Lord, that is faithfull: and the Holy one of Iſrael, which hath choſen thee.

8 Thus ſaith the Lord, In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee: and I will preſerue thee, and will giue thee for a covenant of the people, that thou mayeſt raiſe vp the earth, and obtaine the inheritance of the deſolate heritages.

9 That thou mayeſt ſay to the captiues, Go forth: and to them that are in darkenes, Shew your ſiſters: they ſhall feede in the wayes, and their paſſures ſhall bee in all the tops of the hills.

10 They ſhall not be hungry, neither ſhall they be thirſty, neither ſhall they heate ſunne, nor the ſunne: for he hath compaſſion on them, ſhall leade them: euē to the ſprings of waters ſhall be diſtine them.

11 And I will make all my mountaines, as a way, and my paths ſhall be created.

12 Behold, theſe ſhall come from farre: and loe, theſe from the North, and from the Weſt, and theſe from the land of ſinim.

13 Reioyce, O heauens: and be toyfull, O earth: beuſt forth into praife, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion ſaith, The Lord hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her childre, & not haue compaſſion on the ſonne of her wombe: though they ſhould forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of mine hands: thy walls are cur in my light.

17 Thy builders make haſte: thy deſtroyers and they that made thee waſte, are departed from thee.

18 Lift vp thine eyes round about, and behold: all theſe gather themſelues together and come to thee: as I ſaie, ſaith the Lord, thou ſhalt ſurely put them all vpon thee as a garment, and gird thee ſelfe with them like a beldre.

19 For thy deſolations, and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narrowe for them that ſhall dwell in it, and they that did deuoure thee, ſhall be farre away.

20 The children of thy barrenneſſe ſhall ſay againe in thine eares, The place is ſtraite for me: giue place to mee that I may dwell.

21 Then ſhalt thou ſay in thine heart: Who hath begotten mee thee, ſeing I am barren and deſolate, a captiue and a wanderer: to and fro? and who hath nourished them? behold, I was left alone: whence are theſe?

22 Thus ſaith the Lord God, Behold, I will liſt vp mine hand to the Gentiles, and ſet vp my ſtandard to the people, and thy ſhall bring thy ſonnes in their armes, and thy daughters ſhall bee caried vpon their ſhoulders.

23 And kings ſhall bee thy nurſing fathers, and Queenes ſhall bee thy nurſes: they ſhall worſhip thee with their faces toward the earth, and ſicke vpon the duſt of thy feet: and thou ſhalt knowe that I am the Lord: for they ſhall not bee aſhamed that waite for me.

24 Shall the pray bee taken from the mighty: or the iuſt captiue deliuered?

25 But thus ſaith the Lord, Euen the captiuitie of the mighty ſhall bee taken away: and the pray of the tyrant ſhall bee deliuered: for I will contend with him that contended with thee, and I will ſaue thy children.

26 And will feede them that ſpoyle thee, with their owne fiſh, and they ſhall be drunken with their owne blood, as with head, and giue him all honour.

27 He maketh this as an obſecration, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion. This is the anſwere to this obſecration, that none is ſtronger than the Lord, neither hath a more iuſt title vnto them: I will cauſe them to deſtroy one another, as I haue ſaid 7. 22, 23. Chap. 19. 3.

r Meaning, the South country, ſo that Chriſt ſhall deliuer his from all the parts of the world. ſ Read Chap. 44. 23.

t He obiecteth what the ſai ſhall might ſay in their long affliction, and anwereth thereunto to comfort them, with a moſt proper ſimilitude and full conſolation.

u Becauſe I would not forget thee.

x Meaning, the good order of policie and diſcipline.

y I haue a continual care to build thee vp againe, and to deſtroy thine enemies.

z He ſheweth what are the ornaments of the Church: to haue many children, which are ſemble by the word of God, and gouerned by his Spirit.

a He ſheweth that Chriſt will not onely gaine this great number of the lewes, but alſo of the Gentiles.

b Meaning, that kings ſhall be converted to the Goſpel, and ſhow their power and authority for the preſeruation of the Church.

c Being ioynd with the Church, they ſhall humble themſelues to Chriſt their head, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.

d This is the anſwere to this obſecration, that none is ſtronger than the Lord, neither hath a more iuſt title vnto them: I will cauſe them to deſtroy one another, as I haue ſaid 7. 22, 23. Chap. 19. 3.

a This is ſpoken in the perſon of Chriſt, to aſſure the ſaiſull that theſe promiſes ſhould come to paſſe: for they were all made in him, and in him ſhould be performed.

b This is meant of the time that Chriſt ſhould be maniſteſt to the world, as Pſa 2. 7.

c By the ſword and ſhaft, he ſignifieth the vertue and efficacy of Chriſts doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Chriſt, & may alſo be applied to the miniſters of his word.

e By Iſrael is meant Chriſt, and all the body of the ſaiſull, as the members and the head.

f Thus Chriſt in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approved of God.

g Though the lewes reſuſe my doctrine, yet God will approve my miniſtery.

h To declare my Goſpell to the Gentiles, Chap. 42. 6. acts 13. 47. Luke 2. 32.

i Meaning the lewes whom tyrants kept in bondage. k The benefit of their diſſuerance ſhall be ſo great, that great and ſmal ſhall acknowledge it & reuerence God for it. l Thus he ſpeaketh of his Church, when he would ſhew his mercy toward it. m Meaning, Chriſt alone. n Signifying, that before Chriſt renew the earth by his word, there is nothing but conſuſion and diſorder. o To them that are in the priſon of ſinne and death.

p Being in Chriſts protection they ſhall be ſafe againſt all dangers, and free from the feare of the enemies. q Meaning, that there ſhould be nothing in their way from Babylon that ſhould hinder or burthen them: but this is accomplished ſpiritually.

Sweete wine : and all flesh shall know that I
the Lord am thy Saviour and thy redeemer,
the Righte one of Iacob.

C H A P. L.

1 The leaves for saken for a time. 2 Yet the pow-
er of God is not diminished. 5 Christ's obedience and
victory.

Thus saith the Lord, Where is that ^a bill
of your mothers divorcement, ^b whom I
have cast off : or who is the creditor : to
whom I sold you : Behold, for your iniqui-
ties are ye sold, and because of your transgres-
sions is your mother for saken.

2 Wherefore ^c came I, and there was no
man : I called, and none answered : is mine
hand so ^d shortened, that it cannot helpe : or
have I no power to deliuer : Behold, at my
rebuke I dry vp the sea : I make the floods
desert : their fish rotter for want of water,
and die for thirst.

3 I clothe the heauens with darkenes,
and make ^e a lacke their covering.

4 The Lord God hath giuen ^f mee a
tongue of the learned, that I should know to
minister a word in time to him that is ^g weary:
he will raise me vp in the morning : in the
morning hee will wake mine eare to heare
^h as the learned.

5 The Lord God hath opened mine eare,
and I was not rebellious : neither turned I
backe.

6 I gaue my backe vnto the ⁱ smiters,
and my cheekes to the nippers : I hid not my
face from shame and spitting.

7 For the Lord God will helpe mee,
therefore shall I not bee confounded : therefore
haue I set my face like a flint, and I know
that I shall not be ashamed.

8 He is neere that iustifieth mee : who will
contend with mee : Let vs stand together:
who is mine aduersary : let him come neere
to mee.

9 Behold, the Lord God will helpe mee:
who is hee that can condemne mee : for, they
shall waite vnto mee as a garment : the mouth
shall eate them vp.

10 ^k Who is among you that feareth the
Lord : let him heare the voyce of his seruante:
he that walketh in darkenesse, and hath no
light, let him trust in the name of the Lord,
and stay vpon his God.

11 Behold, all you kindle ^l a fire, and are
compassed about with sparkes : walke in the
light of your fire, and in the sparkes that yee
haue kindled. This shall yee haue of mine
hand : ye shall lie downe in sorrow.

To him that is oppressed by affliction and misery.
i As they that are taught, and made mee by him. k I did not
shrinketh from God for any persecution or calamitie. Whereby hee
knoweth that the true ministers of God can looke for none other re-
compence of the wicked but after this sort. and also what is their
comfort. l Shewing that it is a rare thing that any should obey
right Gods true ministers : though they labour to bring them from
hell to heauen. m You haue sought consolation by your owne de-
uotion, and haue refused the light and consolation, which God hath
offred : therefore yee shall remaine in sorrow, and not be comforted.

C H A P. LI.

1 To trust in God alone by Abrahams example.

7 Not to feare men. 17 The great affliction of Is-
rahel, 22 and her deliuerance.

Hear me, yee ^a that follow after righte-
ousnes, and yee that seeke the Lord : looke
vnto the ^b rocke whence yee are hewn, and to
the hole of the pit whence yee are digged.

2 Consider Abraham your father, and
Sarah that bare you : for I called him alone,
and blessed him, and increased him.

3 Surely the Lord shall comfort Zion : he
shall comfort all her desolations, and he shall
make her desert like Eden, and her wilder-
nes like the garden of the Lord : for and
gladnesse shall bee found therein : praise, and
the voyce of singing.

4 Hearken yee vnto mee, my people, and
giue care vnto mee, O my people : for a
Law shall proceed from mee, and I will
bring forth my iudgement for the light of
the people.

5 My righteousnes is neere : my salu-
ation goeth forth, and mine ^c armes shall iudge
the people : the piers shall wait for mee, and shall
trust vnto mine arme.

6 Lift vp your eyes to the heauens, and
looke vpon the earth beneath : for the hea-
uens shall vanish away like smoke, and the
earth shall waie olde like a garment, and
they that dwell therein, shall perish in like
manner : but my saluation shall bee for ever,
and my righteousnes shall not bee aban-
doned.

7 Hearken vnto mee, yee that know righte-
ousnes, the people in whose heart is my
Law. Feare yee not the reproch of men, nei-
ther be ye afraid of their rebukes.

8 For the moth shall eate them vp like a
garment, and the woome shall eate them
like woolle : but my righteousnes shall bee for
ever, and my saluation from generation to
generation.

9 Rise vp, rise vp, and put on strength.
Arise of the Lord : rise vp, as ^d in the olde
time in the generations of the world. Arise
thou the same, that hast cut ^e Rahab, and
wounded the ^f dragon.

10 Art not thou the same which hath dyed
the sea, even the waters of the great deepe,
making the depth of the sea a way for the re-
deemed to passe out :

11 Therefore the redeemed of the Lord
shall returne, and come with toy vnto Zion,
and everlasting toy shall be vpon their head:
they shall obtaine toy and gladnesse : and for-
row and mourning shall flee away.

12 I, even I am he, that comfort you. Who
art thou, that thou shouldst feare a mortall
man, and the sonne of man, which shall bee
made as grass :

13 And forgettest the Lord thy maker,
that hath spread out the heauens, and layed
the foundations of the earth : and hast fea-
red continually all the day, because of the
rage of the oppressour, which is ready to de-
stroy : where is now the rage of the oppres-
sour :

14 The captiue ^g is hastened to be loosed,
and that he should nor die in the pit, nor that
his head should faile.

15 And I am the Lord thy God that de-
liued

a He comforteth
the Church that
they should not
be discouraged
for their small
number.

b Tharis, to A-
braham of whom
ye were begot-
ten, and to Sarah
of whom yee
were borne.

c As plentifull
as Paradise, Gen.
2. 3.

d I will rule and
gouerne my
Church by my
word and do-
ctrine.

e The time that
I wil accomplish
my promise.

f My power and
strength.

g He forewar-
neth them of the
horrible chan-
ges and muta-
tions of all things,
and how he will
preferre his
Church in the
mide of all these
dangers.

h He putteth
them in remem-
brance of his
great benefite for
their deliuerance
out of Egypt,
that thereby they
might learne to
trust in him con-
stantly.

i Meaning, E-
gypt, Psal. 87. 4.

k To wit, Pha-
raoh, Ezek. 19. 3.

l From Baby-
lon.

m He comfor-
teth them by the
short time of their
banishment : for in 70.
years they were
restored, and the
greater Empire of
the world de-
stroyed.

n Meaning of
Isaiah, and of all
true ministers,
who are defend-
ed by his pro-
tection.

o These things
may be restored
in heaven and
earth, Ephe. 3. 10.

p Thou hast
been justly pun-
ished and suffi-
ciently, as Chap.
40. 3. and this
punishment in the
elect is by

measure, and ac-
cording as God
giveth grace to
bear it: but in
the reprobate it
is the just venge-

ance of God to
drive them to an
insensibleness and
madness, as 1er.
25. 1. 16.

q Whereof the
one is outward,
as of these things
that come to the
body, as warre
and famine: and
the other is in-
ward, and apper-

tained to the minde:
that is, to be without
comfort: therefore hee
saith, How shalt thou
be comforted? **r** But with trouble and feare.

s No wicked try-
ant, which shall
subvert Gods
true Religion,
and oppress the
consciences.

t Put off the
garments of sor-
row and heavie-
ness, and put on
the apparell of
joy and gladnes.

c The Babylo-
nians payed no-
thing to me for
you: therefore I
will take you a-
gain without
ransome.

d When Isakob
went thither in
time of famine.

e The Egyptians
might pretend some
cause to oppress
my people, because
they went thither
and remained among
them, but the As-
syrrians have no
title to execute
their tyranny
upon you: and
therefore will I
punish them more
then I did the
Egyptians.

vided the Sea, when his waues roared: the
Lord of hosts is his Name.

16 And I have put my wordes in thy
mouth, and have defended thee in the sha-
dow of mine hand, that I may plant the
heavens, and lay the foundation of the
earth, and say unto Zion, Thou art my
people.

17 Awake, awake, and stand up, O Jeru-
salem, which hast drunken at the hands of the
Lord the cup of the wrath: thou hast drunken
the dregs of the cup of trembling, and
wringing them out.

18 There is none to guide her among
all the fowles, whom shee hath brought
forth: there is none that taketh her by the
hand of all the fowles that shee hath brought
up.

19 These two things are come unto
thee: who wilt lament thee? desolation and
destruction and famine, and the sword: by
whom shall I comfort thee?

20 Thy fowles have fainted, & lie at the
head of all the streets as a wild bull in a
net, and are full of the wrath of the Lord, and
rebuke of thy God.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God
that pleadeth the cause of his people, Be-
hold, I have taken out of thine hand the cup
of trembling, even the dregs of the cup of my
wrath: thou shalt drinke it no more.

23 But I will put it into their hand that
spoil thee: which have salde to thy soule,
Bow downe, that we may go over, and thou
halt layd thy body as the ground, and as the
street to them that went over.

CHAP. LII.

1 A consolation to the people of God. **7** Of the
messengers thereof.

A Rise, arise, put on thy strength, O Zion:
Arise, arise, put on thy strength, O Zion:
Jerusalem, the holy Citie: for henceforth
there shall no more come into thee the vin-
circumcised and the uncircumcised.

2 Shake thy selfe from the dust: arise
and sit downe, O Jerusalem: loose the
bands of thy necke, O thou captive daugh-
ter, Zion.

3 For thus saith the Lord, Dye were sold
for nought: therefore shall wee be redeemed
without money.

4 For thus saith the Lord God, My
people went downe as yet into Egypt to
solourne there, and Asshur: oppressed
them without cause.

5 Now therefore what haue I here,
saith the Lord, that my people is taken
away for nought, and they that rule over
them, make them to howle, saith the Lord:
and my Name all the day continually is

blasphemed? **6** Therefore my people shall know my
Name: therefore they shall know in that day,
that I am hee that doe speake: behold, it
is I.

7 How beautiful upon the mountaines
are the feet of him that declarerth and publish-
erth peace: that declarerth good tidings, and
publisheth saluation, saying unto Zion, Thy
God reigneth!

8 The voyce of the watchmen shall bee
heard: they shall lift up their voyce, and shout
together: for they shall see eye to eye, when
the Lord shall bring againe Zion.

9 Wee desolate places of Jerusalem, bee
glad and reioyce together: for the Lord hath
comforted his people: hee hath redeemed Jeru-
salem.

10 The Lord hath made: I bare his holy
Arme in the sight of all the Gentiles, and all
the ends of the earth shall see the saluation
of our God.

11 Depart, depart wee: goe out from
thence, and touch no uncleane thing: goe out
of the midst of her: bee ye cleane, that I
bear the vessels of the Lord.

12 For ye shall not goe out with haste,
nor depart by fleeing away: but the Lord will
goe before you, and the God of Israel will
gather you together.

13 Behold, my seruant shall prosper:
he shall bee exalted and extolled, and bee very
high.

14 As many were astonished at thee (his
vilage was so deformed of men and his
forme of the fowles of men) so shall hee
sprinkle many Nations: the Kings shall shut
their mouthes at him: for that which had
not bene tolde them, shall they see, and that
which they had not heard, shall they vnder-
stand.

1 For the time is at hand, that the Priests and
Leuites chiefly (and so by them all the people
which shall be as Leuites in this office) shall
carry home the vessels of the Temple, which
Nebuchad-nezzar had taken away. **m** As your fathers
did out of Egypt. **n** Meaning Christ, by whom
our spirituall deliuerance should be wrought,
whereof this was a figure. **o** In the corrupt
iudgement of man Christ in his person was
not esteemed. **p** He shall spread his word
through many Nations. **q** In signe of reuerence,
and as being astonished at his excellencie. **r** By the
preaching of the Gospell.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few
will beleeue. **6** All men are sinners. **11** Christ is
our righteousnesse. **12** And a dead for our finnes.

Who will beleeue our report? and to
whom is the arme of the Lord re-
ucaled?

2 But wee shall growe by before him as a
branch, and as a roote out of a drye
ground: hee hath neither forme nor beauty:
when we shall see him, there shall be no forme
that we should desire him.

3 The Prophet
saith, that none
can beleeue, but
who haue
God toucheth
with the vertue
of his holy Spirit.

c The begin-
ning of Christs
kingdome shall
be small, and
contempered in
the sight of man,
but it shall grow
wonderfully, and
flourish before
God. **d** Read Chap. 11. 1.

4 Read Chap. 11. 1.

5 The Prophet
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4 Read Chap. 11. 1.

f To wit, by
the wicked,
which thinke
that I haue no
power to deli-
uer them.

g Signifying,
that the ioy and
good tidings of
their deliuerance
should make
their affliction in
the meane time
more easie: but
this is chiefly
meant of the spi-
rituall ioy, as
Nahum 1. 15.

h The Prophe-
cies which are
the watchmen,
shall publish this
thy deliuerance:
this was begun
vnder Zerubbabel,
Ezra, and Nehu-
miah, but was
accomplished
vnder Christ.

i As ready to
smite his enemies
and to deliuer
his people.

k He warneth
the faithful not
to pollute them-
selves with the
superstitions of
the Babylo-
nians, as Chap. 48. 30.

l As ready to
smite his enemies
and to deliuer
his people.

m As your fathers
did out of Egypt.

n Meaning
Christ, by whom
our spirituall
deliuerance should
be wrought.

o In the corrupt
iudgement of man
Christ in his
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p He shall spread
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q In signe of
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who haue
God toucheth
with the vertue
of his holy Spirit.

Which was by
God singular
providence for
the comfort of
sinners, He 4. 15.

f That is, the pun-
ishment due to
guiltiness: for
which he hath
both suffered and
made satisfaction,
Mat. 8. 17.
1. Pet. 3. 34.

g We judged e.
all thinking he
was punished for
his own sinnes,
and not for ours.
h He was chastis-
ed for our con-
demnation, 1. Cor.
11. 31.

i Meaning, the
punishment of our
iniquity, and not
the fault in itself.
k He willingly
and patiently ob-
eyed his fathers
appointments,
Mat. 26. 53.
ad. 6. 3.

l From the cross
and grave after
he was condem-
ned.

m Though he
did for sin, yet
after his resurrec-
tion he had life
forever: and not
his death is to re-
store life to his
members, Rom.
6. 4.

n God the Fa-
ther delivered
him into the hands of the wicked, and to the powers of the world to
doe him what they would. o Christ by offering vp himselfe shall
give life to his Church, and so cause them to live with him for ever.
p That is, the fruit and effect of his labour, which is the salvation of
his Church. q Christ shall iustifie by faith through his word, where-
as Moses could not iustifie by the law. r Because he humbled him-
selfe, therefore he shall be exalted to glory, Phil. 2. 7, 8. f That is, of
all that beleue in him.

s After that he
had declared the
death of Christ,
he speaketh to
the church, because
she should feele the

fruit of the same, & calle her barren, because y
was as a widow without hope to have any children. b The Church
in this affliction & captivity shall bring forth more children then
when she was at liberty: or this may be spoken by admiration, con-
sidering the great number y should come of her. Her deliuerance vn-
der Cyrus was as her childhood, & therefore her was accomplished,
when she came to her age, which was vnder the Gospel,

3 Hee is despised and reſected of men: he
is a man full of sorowes, and hath experi-
ence of infirmities, wee hnd as it were our
faces from him: he was despised, & wee este-
med him not.

4 Surely hee hath borne our infirmities,
and caried our sorowes: yet wee did iudge
him as a plagued, and smitten of God, and
humbled.

5 But hee was wounded for our trans-
gressions, hee was broken for our iniquities:
the chastisement of our peace was vpon him,
and with his stripes wee are healed.

6 All wee like sheepe have gone astray, wee
haue turned euerie one to his owne way, and
the Lord hath layd vpon him the iniquities
of vs all.

7 He was oppressed, and he was afflicted,
yet did he not open his mouth: he is brought
as a sheepe to the slaughter, and as a sheepe
before her shearers is dumme, so hee openeth
not his mouth.

8 Hee was taken out from prison, and
from iudgement: and who shall declare his
age: for hee was cut out of the land of the li-
ving: for the transgression of my people was
he plagued.

9 And he made him graue with the wicked,
and with the rich in his death, though
he had done no wickednesse, neither was any
decree in his mouth.

10 Yet the Lord would breake him, & make
him subiect to infirmities: when he shall
make his soule an offering for sin, hee shall see
his seed, and shall prolong his daies, & the will
of the Lord shall prosper in his hand.

11 Hee shall see of the travail of his soule,
and shall bee satisfied: by his knowledge shall
my righteous seruant iustifie many: for he
shall beare their iniquities.

12 Therefore will I giue him a portion
with the great, and hee shall diuide the spoyle
with the strong, because he hath powred out
his soule vnto death, & he was counted with
the transgressours, and hee beare the sinne of
many, and prayed for the transgressours.

CHAP. LIIII.

1 *Moe of the Gentiles shall beleue the Gospel
thens of the Iewes, 7 God leaueh his for a time, to
whom afterward he sheweth mercy.*

Recoyce, O barren that didst not beare:
O breake forth into ioy and rancie, thou
that didst not traualle with child: for the
desolate hath more children then the mar-
ried woman, & calle her barren, because y
was as a widow without hope to have any children. b The Church
in this affliction & captivity shall bring forth more children then
when she was at liberty: or this may be spoken by admiration, con-
sidering the great number y should come of her. Her deliuerance vn-
der Cyrus was as her childhood, & therefore her was accomplished,
when she came to her age, which was vnder the Gospel,

ried wife, saith the Lord.

2 Enlarge the place of thy tents, and
let them spread out the curtains of thine ha-
bitations: spare not, stretch out thy cordes,
and make fast thy stakes.

3 For thou shalt increase on the right
hand and on the left, and thy seed shall pos-
sess the Gentiles and dwell in the desolate
cities.

4 Feare not: for thou shalt not be asham-
ed, neither shalt thou be confounded: for
thou shalt not be put to shame: yea, thou shalt
forget the shame of thy youth, and shalt not
remember the reproch of thy widowhood
any more.

5 For he that made thee, is thine husband
(whose name is the Lord of hostes) and thy
redeemer the holy one of Israel, shall be called
the God of the whole world.

6 For the Lord hath called thee being as
a woman forsaken, and afflicted in spirit,
and as a lone wife when thou wast refused,
saith the God.

7 For a little while I haue forsaken thee,
but with great compassion will I gather
thee.

8 For a moment in mine anger I hid my
face from thee for a little season, but with
mercy shall I have compassion on thee, saith the Lord thy Redeemer.

9 For this is vnto mee as the waters of
Noah: for as I haue broome that the waters
of Noah should no more see ouer the earth,
so haue I broome that I would not be angry
with thee, nor rebuke thee.

10 For the mountains shall remoue, and
the hills shall fall downe: but my mercy shall
not depart from thee, neither shall the con-
nant of my peace fall away, saith the Lord,
that hath compassion on thee.

11 O thou afflicted and tossed with tem-
pest, that hast no comfort, behold, I will lay
thy stones with the carbuncle, and lay thy
foundation with sapphires.

12 And I will make thy windows of saphi-
res, and thy gates shining stones, and
all thy borders of pleasant stones.

13 And all thy children shall bee taught
of the Lord, and much peace shall bee to thy
children.

14 In righteousness shalt thou be esta-
blished, and be farre from oppression: for thou
shalt not feare it: and from feare, for it shall
not come nether thee.

15 Behold, the enemy shall gather him-
selfe, but without me: whosoever shall gather
himselfe in thee, against thee, shall
fall.

16 Behold, I haue created thee: I shall
that bloweth the coales in the fire, and him
that bringeth forth an instrument for his
work, and I haue created the destroyer to
destroy.

17 But all the weapons that are made
against thee, shall not prosper: and cur-
ry tongue, that shall rise against thee in
iudgement, thou shalt condemn. This
is the heritage of the Lord thy strength,

God giveth power, for seeing that all are his creatures, he will neede
gouerne and guide them.

c Signifying, how
the great number
of children, that
God should giue
her, she should
seeme to lacke
room to lodge
them.

d The afflictions
which thou suffe-
rest at the be-
ginning.
e When as thou
wast refused for
thy sinnes, Chap.
50. 1.

f That did rege-
nerate thee by
his holy spirit.
g His glory shall
shine through the
whole world,
which seemed
before to be shut
vp in Iudea.

h As a wife
which was for-
saken in thy
youth.

i As hure as the
promise that I
made to Noah,
that the waters
should no more
ouerflow the
earth.

k Hereby hee
declareth the ex-
cellent estate of
the Church vn-
der Christ.

l Or, I asper, or
purifie.

m By the hearing
of his word and
inward mouing
of his spirit.

n In stabilitie
and iurement, so
that he shall stand
for ever.

o And therefore
shall not pre-
uaile.

p Meaning, the
domesticall ene-
mies of thee.

q Churches are
the hypocrites.
r Signifying
hereby that man
can doe nothing,
but for farre as

and their righteousness is of me, sayth the
Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the fruitfull.

Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are

full with their
imagined works,
and the epicures,
which are full
wth their worldly
luses, & to thirst
not after these
waters.
b Signifying,
that Gods be-
nefits cannot be
bought for mo-
ney.

c By waters,
wine, milke and
bread, he mea-
neth all things
necessary to the
spirituall life, as
these are necessa-
ry to this corpo-
rall life.

d Hee reproveth
their ingratitude
which refuse
those things that
God offereth
willingly, and in
the meane time
spare neither cost
nor labour to ob-
tain those which
are nothing pro-
fitable.

e You shall be fed abundantly.

f The same co-
venant which
through my
mercy I ratified
and confirmed
to David that it
should be eter-
nal, 2 Sam. 7.
13, actes 13.34.
g Meaning

Christ, of whom
David was a fi-
gure. h To wit-
ness to bethy pe-
aching of his wor-
joyed with faith
the fruits of our f-
conciled one to a
easier to be reconcil-
small things have
more shall my pro-
passe the things
in. *Beate Choro*

HD, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eat: come, I say, buy wine and milke without silver and without money.

2 Therefore doe yee lay out silver and not
for bread? and your labour without bring
satisfied? hearken diligently vnto mee, and
eate that which is good, and let your soule de-
lite in e^c farnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euertlasting Couenant with you, coven^t the^t sure mercies of Dauid.

-4 Behold, I gaue him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not,^b and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke yet the Lord while hee mayⁱ bee
found, call yee vpon him while he is nere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very ready to forgive.

8 For my^l thoughts are not your thoughts,
neither are your wayes my wayes, sayeth the
Lord.

9 For as the heavens are higher then the earth, so are my waies higher then your waies and my thoughts about your thoughts.

10 Surely as the raine commeth downe
and the snow from heauen, and returneth
not thither, but watereth the earth, and ma-
keth it to bring forth and bud, that it may
giue feede to the lowe, and bread vnto him
that eateth :

I I So shall my word be, that goeth out
of my mouth: It shall not returne vnto mee
boyde, but it shall accomplish that which I
will, and it shall prosper in the thing whereto
I sent it.

12 Therefore yee shall goe out with ioy,
and be led forth with peace: the^e mountaynes
and the hills shall bryake forth before you into
ioy, and all the trees of the field shal clap their
hands.

13 For theynes, there shall growe furre

CHAP. LVI.

1 An exhortation to judgement and iustice. 10
Against Shepheards, that denoure their flocks.

Thus saith the Lord, ^a Keepe iudgement
and doe iustice: for my saluation is at
hand to come, and my^b righteousness to bee
revealed.

2 Blessed is the man that doeth this, and
the sonne of man which layeth holde on it :
he that keepeth the Sabbath and pollureth
it not, and keepeth his hand from doing any
guill.

3 And let not the sonne of the stranger which is ^d ioynd to the Lorde, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuchs, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take hold of my Couenant.

5 Euen vnto them will I giue in mine
House and within my walls, a place and a
name better then of the foules and of the
daughters: I will giue them an euerslaking
name, that shall not be put out.

6 **A**ll ye strangers that cleave vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my Couenant.

7 Then will I bring also to mine holy Mountaine, and make them toyfull in mine House of prayer: their burnt & offerings and their sacrifices shalbe accepted vpon mine Altar: for mine House shalbe called an House of prayer for^h all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye i beastes of the field, come to de-
voure, even all yee beastes of the forrest.

10 Their watchmen are all blind : they haue no knowledge : they are all dumbe dogs : they cannot barke : they lie and sleepe, and delight in sleeeping.

I I And these greedy dogs can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will
fill our selues with strong drinke, and to
morrow shalbe as this day, and much more
abundant.

thanksgiving, yea, themselves and all that they have made acceptable sacrifice to him. Not only for the Jews

Babylonians, Assyrians, &c. Thus he speaketh
 of the enemies of the church, and of the
 persecutors, and to assure the faithful, that when this
 tribulation shall come through the fault of the govern-
 ors, whose ignorance, negligence, avarice, and
 ambition shall be the cause thereof, they shall be
 able to bear it, and not to fear the plagues
 which were made them in the Name of God.

10

CHAP. LVII.

¹ God taketh away the good, that he should not see the horrible plagues to come. ³ Of the wicked idolaters. ⁹ And their vain confidence.

The righteous perseciter and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the earth to come.

² Peace shall come: they shall rest in their beds, every one that walketh in his force him.

³ But you wretched children, come hither, the seede of the adulterers, and of the whores.

⁴ On whom have ye looked? upon whom have ye gaped and thrust out your tongue: are not ye rebellious children, & a false seede.

⁵ Inflamed with fools under every green tree, and sacrificing the children in the valleys under the tops of the rocks.

⁶ Thy portion is in the smooth stones: of the river: they, they are thy lot: even to them hast thou poured a drinke offering: thou hast offered a sacrifice, should I delight in these?

⁷ Thou hast made thy bed upon a very high mountain: thou wast by the river, and thither wentest without offering sacrifice.

⁸ Behinde the doores all and postes hast thou set up thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest by, and diddest enlarge thy bed and make a covenant betweene thee and them, and lovedst their bed in every place where thou sawest it.

⁹ Thou wentest to the kings with oyle and didst increase thine ornaments, and send thy messengers farre off, and didst humble thy selfe unto them.

¹⁰ Thou wentest thy selfe in thy manifold journeys, ye laydest thou not, there is no hope thou hast found life by thine hands, therefore thou wast not grieved.

¹¹ And whom diddest thou reuerence or feare, seeing thou hast layd unto mee, & hast not remembered mee, neither set thy minde thereon? is it not because I hold my peace, and that of long time: therefore thou fearest not mee.

¹² I will declare thy rightcoulnesse and thy workes, and they shall not profit thee,

¹³ When thou cryest, let them that thou

hast gathered together, deliver thee: but the wind shall take them all away: banister shall pull them away: but he that trusteth in mee, shall inherit the land, and shall possesse mine holy mountaine.

¹⁴ And he shall say, Cast by, cast by: prepare the way: take up the stumbling blocks out of the way of my people.

¹⁵ For thus saith he, that is high and excellent, hee that inhabiteth the eternitie, whose name is the holy One, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to give life to them that are of a contrite heart.

¹⁶ For I will not contend for ever, neither will I be alwayes wroth: for the spirit should faile before me: and I have made the breath.

¹⁷ For his wicked countenance I am angry with him, and have beaten him: I hid me and was angry, yet hee went away and turned after the way of his owne heart.

¹⁸ I have seene his wayes, and will hate him: I will lead him also and restore comfort unto him, and to those that lament him.

¹⁹ I create the fruit of their lippesto be peace, peace unto them that are yfaine off, and to them that are merre, sayeth the Lord: for I will heale him.

²⁰ But the wicked are like the raging sea, that can not rest, whose waves call up mire and dirt.

²¹ There is no peace, saith my God, to the wicked.

science doeth ever torment them, and therefore they can neuer have rest. Reade Chap. 48. 22

CHAP. LVIII.

¹ The office of Gods ministers. ² The workes of the hypocrites. ⁶ The fist of the faithfull. ¹³ Of the true Sabbath.

Cry aloud, spare not: lift up thy voyce like a trumpet, and shew my people their transgression, and to the house of Jaakob their finnes.

² For they seeke mee daily, and will know my waies, even as a nation that doeth righteously, and had not forsaken the statutes of their God: they alke mee the ordinances of iustice: they will daw neere unto God, saying,

³ Wherefore have wee fasted, and thou seest it not? we have punished our sinnes, and thou regardest it not. Wholo, in the day of your fault you will seeke our wils, and require all your debts.

⁴ Behold, ye fast to strife and debate, and to smite with the fist of wickednes: yet shall not fast as ye doe to day, to make your voyce to be heard above.

⁵ Is it such a fast that I have chosen, that a man should afflicte his soule for a day, and to bow downe his head as a bullock, and to tie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

⁶ Is not this the fasting that I have chosen, that ye should loose your yokes, and that ye should

q Meaning the Assyrians and other, whose help they looked for.

r God shall say to Darius and Cyrus.

s I will not vie my power against frail men whose life is but a blast.

t That is, for the vices and faults of the people, which is meant hee by countenance.

u Though they were obdurate, yet did I not withdraw my mercy from them.

x That is, I frame the speech and words of my messengers which shall bring peace.

y As well to him that is in captivitie, as to him that remaineth at home.

z Their cruel countenance.

1 The Lord thus speaketh to the Prophet, willing him to vie all diligence and severity to rebuke the hypocrites.

2 They will come to worship me and have our ward holiness.

3 He ferreteth forth the malice and disdain of the hypocrites, which will judge against God if their works be not accepted.

4 This he denieth the hypocrites by the second table and by their duty toward their neighbour, that they have neither faith nor religion.

5 A fasting is a yoke of contention and oppression, your fasting is a fast that is heard.

6 A fasting is a yoke of contention and oppression, your fasting is a fast that is heard.

7 A fasting is a yoke of contention and oppression, your fasting is a fast that is heard.

8 A fasting is a yoke of contention and oppression, your fasting is a fast that is heard.

9 A fasting is a yoke of contention and oppression, your fasting is a fast that is heard.

f That you leave
off all your ex-
tortions.

g For in him
thou seest thy
selfe as in a glasse
h That is, the
prosperous estate
wherewith God
will blesse thee.

i The testimony
of thy goodnesse
shall appeare be-
fore God & man
k Whereby is
meant all manner
of injury.

l That is, haue
compassion on
their miseries.

m Thine aduer-
sity hath turned
into prosperie,
n Signifying,
that of the Iewes
should come such
as should build
against the ruines
of Ierusalem and
Iudea: but chiefly
this is meant of
the spirituall ie-
rusalem, whose
builders were the
Apostles.

o If thou re-
fraine thy selfe
from thy wicked
works.

chosen, to loose the bandes of wickednesse,
to take off the heavy burden, and to let the
oppressed go free, and that ye breake every
yoke.

7 Is it not to breake thy bread to the hun-
ger, and that thou bring the poore that wun-
der, vnto thine house? when thou seest the
naked, that thou cover him, and hide not thy
selfe from a thine owne flesh?

8 Then shalt thy light breake forth as
the morning, and thine health shall growe
speedily: thy righteousnesse shall goe before
thee, and the glory of the Lord shall embrace
thee.

9 Then shalt thou call, and the Lord shall
answer: thou shalt cry, and he shall say, Here
I am: if thou take away from the middes of
thee the yoke, the putting forth of the sin-
ger, and wicked speaking:

10 If thou poure out thy soule to the
hunger, and refresh the troubled soule: then
shall thy light spring out in the darkenesse
and thy darkness shall as the noone day.

11 And the Lord shall guide thee con-
tinually, and satisfie thy soule in drought
and make fat thy bones: and thou shalt be like a
watered garden, and like a spring of water,
whose waters faile not.

12 And thou shalt see of thee, that shall
build the olde waste places: thou shalt
raile vp the foundations for many genera-
tions, and thou shalt be called the repayer
of the breach, and the restorer of the paths to
dwell in.

13 If thou turne away thy foot from
the Sabbath, from doing thy will on mine
holy day, and call the Sabbath a delight to
consecrate it, as glorious to the Lord, & shalt
honour him, not doing thine owne wayes:
nor seeking thine owne will, nor speaking a
vaine word,

14 Then shalt thou delight in the Lord,
and I will cause thee to mount vpon the
high places of the earth, and feed thee with
the heritage of Iacob thy father: for the
mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities
12 The confession of sinnes. 16 God alone will pre-
serve his Church though all men faile.

Behold, the Lords hand is not shortned
that it cannot saue, neither is his care
heauy, that it cannot heare.

2 But your iniquities haue separated
betwene you and your God, and your sinnes
haue hid his face from you, that hee will not
heare.

3 For your hands are defiled with blood
and your fingers with iniquitie: your lips
haue spoken lyes, and your tongue hath in-
mured in iniquitie.

4 As man calleth for iustice: no man
contemneth for truerie: they trust in vanity,
and speake vaine things, they conceale mis-
chiefe, and bring forth iniquitie.

5 They hatch cockatrice eggs, and
to raise the spiders webbe: he that eateth of
their eggs, dieth, and that which is trodde
vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment

neither shall they cover themselves with
their labours: for their works are works of
iniquitie, and the worke of cruelty is in their
banes.

7 Their feet run to euill, and they make
haste to shed innocent blood: their thoughts
are wicked thoughts: destruction and destruc-
tion is in their paths.

8 The way of peace they know not, and
there is none equitie in their goings: they
haue made them crooked paths: whosoever
goeth therein, shall not know peace.

9 Therefore is iudgement farre from
us: neither doth iustice come neere vnto
vs: we waite for light, but loe it is darknes:
for brightnesse, but we walke in darknesse.

10 We grope for the wall like the blinde,
and we grope as she without eyes: we stumble
at the noone day as in the twilight: we
are in solitarie places, as dead men.

11 Wee roare all like i beastes, and
moune like dones: wee looke for equitie,
but there is none: for health, but it is farre
from vs.

12 For our trespasses are many before
thee, and our sinnes testifie against vs: for
our trespasses are with vs, and wee know our
iniquities.

13 In trespassing and lying against the
Lord, and we haue departed away from our
God, and haue spoken of cruelty and rebelli-
on, concealing and uttering out of the heart
false matters.

14 Therefore iudgement is turned back-
ward, and iustice standeth farre off: for
truerie is fallen in the street, and equitie can-
not enter.

15 Peace, truth faileth, and he that restrai-
neth from euill, maketh himselfe a pray: and
when the Lord saw it, it displeased him, that
there was no iudgement.

16 And when hee saw that there was no
man, hee wondered that none would offer
himselfe. Therefore his arme did not saue it,
and his right couereth it selfe did sustaine it.

17 For hee put on righteousnesse as an ha-
bergon, and an helmet of saluation vpon
his head, and hee put on the garments of ven-
geance for clothing, and was glad with zeale
as a cloke.

18 As to make recompense, as to requite
the fure of the aduersaries with a recom-
pense to his enemies: hee will fully repay the
Islands.

19 So shall they feare the Name of the
Lord from the West, and his glory from the
rising of the sunne: for the enemy that
come like a flood: but the Spirit of the Lord shall
chase him away.

20 And the Redeemer shall come vnto Si-
on, and vnto them that turne from iniquity
in Iacob, seith the Lord.

21 And I will make this my Covenant
with them, seith the Lord, My Spirit
shall be vpon thee, and my wordes, which
I haue put in thy mouth, shall not de-

lie from sinne and Satan belonged to none but to the children of God,
whom he iustifieth. u Because the doct ine is made profitable by
the vertue of the Spirit, hee ouerth the one with the other, and pro-
misseth to giue them both to his Church for euer.

f That is, Gods
vengeance to pu-
nish our enemies
g Gods prote-
ction to defend vs.
h We are alto-
gether d. sinners
i of counsell, and
can find no end
of our miseries.
k We expre-
ss our sorrows by
outward signes,
some more some
lesse.

k This confes-
sion is general to
the Church to
obtaine remissi-
on of sinnes, and
the Prophets did
not exempt
themselves from
the same.

l To wit, against
our neighbors
m There is nei-
ther iustice nor
vprightnesse
among men.
n The wicked
will destroy him

o Meaning, to
doe iustice, and
to remedie his
things that were
to farre out of
order.

p That is, his
Church or his
arme did helpe
it selfe, and did
not seeke ayde
of any other.

q Signifying,
that God hath
meant at hand
to deliuer his
Church, and to
punish their ene-
mies.

r To wit, your
enemies which
dwell in diuer
places, and be-
yond the sea.
s He sheweth
that there shall
be great affliction
in the Church

t But God will
not deliuer his
Church, where-
by he deliuereth
the true deliuerance
from sinne and Satan belonged to none but to the children of God,
whom he iustifieth. u Because the doct ine is made profitable by
the vertue of the Spirit, hee ouerth the one with the other, and pro-
misseth to giue them both to his Church for euer.

part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from hence forth even for ever.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

A Rise, O Jerusalem: see bright, for thy light is come, and the glory of the Lord is risen upon thee.

2 For he hath darkened the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and King shall be the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all that are gathered, and come to thee: thy sons shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and thine: thine heart shall be astonished and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, and the dromedaries of Arabia and of Ephraim: all they of Sheba shall come: they shall bring gold and incense, and they shall praise the praises of the Lord.

7 All the shepe of Kedar shall be gathered unto thee: the rammes of Arabia shall serve thee: they shall come up to be accepted upon mine altar: and I will bring the house of my glory.

8 Who are these that flee like a cloude, and as the houses to their windowes?

9 Surely the yles shall wait for mee, and the ships of Tarshish, as at the beginning that they may bring thy sonnes from farre, and their silver and their golde with them, unto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sons of strangers shall build by thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut: that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

h because the altar was a figure of Christ, Heb. 13. 1. see howeth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar itself. **i** Shewing what great number shall come to the Church, & with what great diligence and zeale. **k** The Gentiles that are now enemies, shall become friends and lovers for the Church. **l** Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his Gospel.

12 For the nation and the kingdom, that will not serve thee, shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the firre tree, the cline and the bore tree together: to beautifie the place of my Sanctuary: for I will glorifie the place of my sancte.

14 The sonnes also of them that afflicted thee, shall come and bow unto thee: and all they that despised thee, shall fall downe at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the Mighty one of Jacob.

17 For brass will I bring gold, and for yron will I bring silver, and for wood brass, and for stones yron. I will also make thy government peace, and thine tractours righteousness.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, with in thy borders: but thou shalt call saluacion thy walles, and praise thy gates.

19 Thou shalt have no more sunne to shine by day, neither shall the brightness of the moone shine unto thee: for the Lord shall be thine everlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine everlasting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous, they shall possesse the land for ever, the grace of my planting, shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a strong land, and a small one as a strong nation: I the Lord will hasten it in due time.

cease, and that Christ shall be all in all, as Reuel. 21. 3. The children of the Church, **u** Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheseth that Christ shall be anointed and sent to preach. 10 The joy of the faithful.

The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings unto the poore, to binde up the broken hearted, to preach liberitie to the captiues, and to them that are bound, the opening of the prison.

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

a it pleases him to distribute. **b** To them that are lively conchued with the feeling of their sins. **c** Which are in the bondage of sinne. **d** The time when it pleased God to shew his good will to man, which S. Paul callen the fulnesse of time, Gal. 4. 4. **e** For when God did call his Church, he purifieth his enemies.

m He saith that God hath given all power and authority here in earth for the use of his Church: & that they which will not serve and professe the same, shall be destroyed.

n There is nothing to excellent, which shall not serve the necessity of the Church.

o Signifying, that Gods manifestation is not included in the Temple, which is but the place for his feet, that we may learn to rise up to the heaven.

p To worship their head Christ, by obeying his doctrine.

q Both his and low hauberly to helpe and succour thee.

r Thy governors shall loue thee, seeketh wealth and prosperitie.

l Meaning, not a temporall felicity, but a spiritual, which is fulfilled in Christs kingdom.

t Signifying, that all worldly meanes shall cease, and that Christ shall be all in all, as Reuel. 21. 3.

u The children of the Church, **u** Meaning, that the Church should be miraculously multiplied.

21. 32 and 22. 3

u The children of the Church, **u** Meaning, that the Church should be miraculously multiplied.

Isa. 4. 18. This appeareth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according

to his calling.

3 To

The Churches attire.

Isaiah.

Watchmens durie.

f Which was the signe of mourning.

g Trees that bring forth good fruits, as Mat. 3. 8.

h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k That is accomplished in the time of Christ,

by whom all the faithful are made Priests & Kings,

1. Pet. 2. 9. reuel. 1. 6. and 5. 10.

l Reade Chap. 60. 11. 16.

m Abundant recompense, as this word is vied, Chap. 40. 2.

n That is, the Jews.

o To wit, to the Gentiles.

p Whereas the Gentiles had dominion ouer the Jews in times past, now they shall haue double

authoritie ouer them, & possesse twice so much.

q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deuide me of my glory.

r That is, of the Church.

s He sheweth what shall be the affection, when they feele this their deuiance.

3 To appoint vnto them that mourne in Zion, & to giue vnto them beauty for ashes, the cyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called a tree of righteousness, the planting of the Lord, that he might bee glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waite thow many a generation.

5 And the strangers shall stand and feed your sheepe, and the sonnes of the strangers shall bee your plowmen and drellers of your vines.

6 But ye shall be named the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eate the riches of the Gentiles, and shall be praised with their glory.

7 For your shame you shall receive double, and for confusion they shall reioyce in their portion: for in their land they shall possesse the double: everlasting ioy shall be vnto them.

8 For if the Lord loue iudgement & hate a robber, for burnt offering, and I wil direct their worke in truth, and will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their budnes among the people. All that see them shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall bee ioyfull in my God: for hee hath clothed me with the garments of saluation, and covered me with the robe of righteousness: hee hath decked me like a bridegroom, and as a bride deckt her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

CHAP. XLII.

1 The great desire that the Prophets haue had for Christ coming. 6 The diligence of the Pastors to preach.

FOR Zions sake I will not holde my tongue, and for Ierusalem sake I will not rest, until the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness: all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

a The Prophet faith that he will neuer cease to declare vnto the people the good tidings of their deuiance.

b Till they haue full deuiance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shall esteeme thee as deare and precious, as a king doth his crowne.

4 He shall no more be said vnto thee, Forlaken, neither shall it be said any more to thy land, Desolate, but thou shalt bee called Ierusalem, and thy land shall be called the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man married a virgin, so shall thy sonnes marrie thee: and as a bridegroom is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: yee that are in the midst of the Lord, keepe not silence.

7 And giue him no rest, till hee repaire, and vntill he be set vpon Ierusalem the praise of the world.

8 The Lord hath sworn by his right hand and by his strong arme, Surely I will no more giue thee to be a meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Go thow, goe thow the gates: prepare you the way for the people: call by, call by the way, and gather out the stones, and set vp a stand for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world, tell the daughter Zion, Behold, thy Saviour cometh, behold his wages is with him, & his worke is before him.

12 And they shall call them the holy people, the redeemed of the Lord, & thou shalt be named, A city sought out, & not forsaken.

The world shall praise him. 1 Signifying the great number that should come to the Church, and what meane he would prepare for the refutation of the same, as chap. 57. 14. m Yee Prophets and ministers shew y people of this their deuiance which was chiefly meane of our saluation by Christ, Zec. 9. 9. Mat. 21. 5. n He shall haue all power to bring his purpose to passe, as cha. 40. 10. o That is, one, ouer whom God hath had a singular care to recouer, when she was lost.

CHAP. XLIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benediction toward his Church.

WE is this that cometh from Bozrah, he is glorious in his apparell, and walketh in his great strength. I speake in righteousness, and am mighty to save.

2 Therefore is thine apparell red, and thy garments like him that treadeth in the wine presse.

3 I haue troden the wine presse alone, and of all people there was none with mee: for die after that he hath destroyed them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kind of Abraham, claimed to themselves the chiefe religion, and hated the worshippers, Psal. 137. b. God answered them that asked this question, Who is this? &c. and said Yee see now performed in deede the vengeance which my prophets threatened.

4 Another question to which the Lord answereth.

Thou shalt no more be contemned as a woman forsaken of her husband.

Or, my delight in her.

Or, married.

That is may be replenished with children.

Forasmuch as they confesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in much as Christ maketh her fruitful to bring forth children vnto him.

h Prophets, pastors and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer, for the deuiance of his Church, and to teach others to doe the same.

k For the refutation whereof all

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k Which declar-
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forth his glory,
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for the same,

Exo. 4. 12. Isa. 6. 7.
1 He sheweth
What is the au-
thoritie of Gods
true Ministers,
which by his
word haue power
to beate downe
whatsoever lift-
eth it selfe vp a-
gainst God: and
to plant, and as-
sure the humble,
and such as giue
themselves to the
obedience of
Gods word,

2. cor. 10. 4. bel.
4. 13. & these are
the keys which
Christ hath left
unto his Church
to bind, & loose,
Mat. 18. 18.

3 He joynech
the word with
the sword for a
double con-
firmation, signi-
fying by the rod
that almightie
God, which first
blessed, the ha-
bit coming of
the Babylonians
against the Iewes
a Signifying,
that the Calde-
ans and Assy-
rians should be as a pot to seeth the Iewes which boiled in their plas-
ters and lusts.

4 Syria and Assyria were Northward in respect of
Ierusalem, whiche were the Caldeans dominion, p I will giue
charge and power to execute my vengeance against the ido-
laters, which haue forsaken me for their idoles, q Which decla-
reth, that Gods vengeance is prepared against them which dare not
acknowledge their duties faithfully, either for feare of man, or for any o-
ther cause, 1. Cor. 9. 26. r Signifying on the one part, that the
emperor Satan & the world rage against Gods ministers, the more
they will be to help them, Ioh. 1. 5. Heb. 1. 3. 5. and on the
other part, that they are vtterly vnmeet to serue God & his Church
which are afrayde, and doe not resist wickednesse, whatsoever dan-
ger depend thereon, Isa. 50. 7. Ezek. 3. 8.

5 Then said the Lord vnto me, Thou
halt seene aright for I will hasten my word
to performe it.

6 Again the word of the Lord came vnto
me the second time, saying, What seest thou?
And I said, I see a seething pot looking out of the south.

7 Then said the Lord vnto me, Out of
the south shall a plague be spread vpon all
the inhabitants of the land.

8 For loe, I will call all the fami-
lies of the kingdomes of the south, said
the Lord, and they shall come, and euery
one shall see his thome in the entering of
the gates of Ierusalem, and on all the walles
thereof round about, and in all the cities of
Iudah.

9 And I will declare vnto them my
indgements touching all the wicked-
nesse of them that haue forsaken me, and
haue burnt incense vnto other gods, and
worshipped the workes of their owne
hands.

10 Thou therefore truste vpon thy loynes,
and arise, and speake vnto them all that I
command thee: be not afrayde of their faces,
for I destroy thee before them.

11 For I, beholde, I this day haue made
thee a defended city, and an vpon pillar, a
walles of brasse against the whole land, a-
gainst the kings of Iudah, and against the
princes thereof, against the priests thereof,
and against the people of the land.

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they shall not preuaile against thee: for I
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a According to
that grace and
favour, which I
shewed thee from
the beginning,
when I did first
chuse thee to be
my people, and
married thee to
my selfe.

b When I had
deliuered thee
out of Egypt.

c Chosen about
all other to serue
the Lord only, &
the first offered
to the Lord of all
other nations.

d Whosoever did
challenge this
people, or els
did annoy them,
was punished.

e That is, fallen
to most vile ido-
latrie.

f Also together
giuen to vanitie,
and are become
blind and insen-
sible as the idoles
that they serue.

g Wherefor lack
of all things ne-
cessary for life, ye
could looke for
nothing euer
house but pre-
sent death.

h By your ido-
latrie and wicked
manners, Psal.
78. 58. and 106.
38.

i They taught
not the people
to fecke after
God.

k As the Scribes which should haue expounded the Law to the
people. l Meaning the princes and ministers: signifying, that all
estates were corrupt. m That is, spake vaine things, & brought the
people from the true worship of God to serue idoles: for by Baal,
which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that he would not as he might, straightway con-
demne them, but sheweth them by euident examples their great
ingratitude, that they might be ashamed and repent.

o Meaning,
the Grecians and Italians. p Vnto Arabia. q That is, God
which is their glory, and who maketh them glorious about all o-
ther people: reprouing the Iewes, that they were lesse diligent to
serue the true God, then were the idolaters to honour their vani-
ties.

r Meaning, the idoles, which were their destruction, Psal.
106. 36. f He sheweth that the insensible creatures abhorre this
vile ingratitude: & as it were, tremble for feare of Gods great iud-
gements against the same. s Signifying, that when men forsake
Gods word which is the fountaine of life, they reioice Gods wrath,
and so fall to their owne destruction and vtter confusion, and pro-
cure to themselves destruction, Ioh. 1. 3. 2. 28. 10. 3.

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m. Have I ordered them like servants, and not like dearly beloved children? **Exod. 4. 22.** therefore it is their fault only, if mine enemy spoil them.
 n. The Babylonians, and Caldeans, and Assyrians.
 y. Not one shall be left to dwell there.
 z. That is, the Egyptians, for there were two great cities in Egypt.
 a. Have grievously vexed thee at sundry times.

b. Shewing that God would have still led them a-right, if they would have followed him.
 c. To seeke help of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leave the fountainne, reade **Isa. 31. 1.**
 d. To wit, Europeans.
 e. Meaning, that the wicked are insensible till the punishment for their sin waken them, as **vers. 26.**
 f. 3. 9.

When I delivered thee out of Egypt, **Exod. 19. 8. Deu. 5. 27. Josh. 24. 16. Exra 10. 1. 2. Nehe. 8. 6.** *For feede was all true.* g. Though thou vie all the purifications & ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance.
 h. Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods service.
 i. He compareth the idolaters to cattle beasts, because they never cease running to and fro: for both valleys and hills are full of their idolatry.
 k. He compareth the idolaters to a wilde ass: for she can never be tamed, nor yet wearied: for as the runner, she can take her wilde at every occasion.
 l. That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not be tamed backe now from thine idolatry, yet when thine iniquitie shall be at the full, God will meet with thee.
 m. Perceyve he warneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour and hurt themselves, which is here meant by the barefoot and thirst, **Isa. 57. 10.**

of lining waters, to dig them pits, even broken pits, that can hold no water.

14. As Israel a servant, as is hee bound in the house: why then is he spoiled?

15. The yrons roared upon him, and yelied, and they have made his land waste: his cities are burnt without: y an inhabitant.

16. Alforthe children of Joseph and Ephraim have broken thine head.

17. Hast thou procured this unto thy selfe, because thou hast forsaken the Lord thy God, when hee hidde thee by the way?

18. And what hast thou now to doe in the way of Egypt? to drinke the water of Shittim? or what makest thou in the way of Asshur? to drinke the water of the River?

19. Thine owne wickednesse shall correct thee, and thy turnings backe shall reprove thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

20. For of olde time I have broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an hart thou runnest about upon all high hills, and under all green trees.

21. Per I had planted thee a noble vine, whose plants were all naturall: how then art thou turned unto mee into the plants of a strange vine?

22. Though thou wash thee with sifter, and take thee much sope, yet thine iniquity is marked before mee, saith the Lord God.

23. How canst thou say, I am not polluted, neither haue I followed Baalim: behold thy wayes in the valley, and know what thou hast done: thou art like a swift promedarie, that runneth by his wayes:

24. And as a wilde ass, vnto the wilderness, that smitteth by the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselves: but will finde her in her month.

25. Keepe thou thy feet from barenesse, and thy throat from thirst: but thou saydest

desperately, No, for I haue loved strangers, and them will I follow.

26. As the shee is ashamed when hee is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets.

27. Saying to a tree, thou art my father, and to a stone, thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and help vs.

28. But where are thy gods, that thou hast made thee? Let them arise if they can help thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29. Wherefore will I please with mee? yet all haue rebelled against mee, saith the Lord.

30. I haue smitten your children in baine, they receiued no correction: your owne sword hath deuoured your prophets like a destroying lyon.

31. O generation, take heede to the word of the Lord: haue I bene as a wilderness vnto Israel: or a land of darknesse? Wherefore sayeth my people then, Wee are Lords, wee will come no more vnto thee?

32. Can a maid forget her ornaments, or a bride her attire? yet my people haue forgotten me, dayes without number.

33. Why dost thou prepare thy way, to seeke amitie? euen therefore will I reach thee: that thy wayes are wickednesse.

34. Alas in thy wings is found the blood of the foules of the wings innocents: I haue not found it in holes, but vpon all these places.

35. Per thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36. Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt? as thou art confounded of Asshur.

37. For thou shalt goe forth from thence, and thine hands vnto thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

1. Haue I not giuen thee abundance of all things? 2. But will trust in our owne power and policy, v. With strangers, 3. The Prophets & the faithfull are slain in euery corner of your country.
 y. For the Assyrians had taken away the ten tribes out of Iudah, and destroyed Iudah, euen vnto Ierusalem, and the Egyptians (saith Iosiah, and vexed the Iewes in sundry sorts, 2. In signe of lamentation, as 2 Sam. 1. 3. 19.

CHAP. III.

God calleth his people to repentance, 1. 4. Hee promisseth the restitution of his Church, 10. Hee reprooueth Iudah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne to her? **Deut. 24. 4.**

n. As a shee will not acknowledge his Lute, till hee be taken with the dead, & ready to be punished: so they will not confesse their idolatry till the plagues due to the lame light vpon them.
 o. Meaning, that idolaters spoile God of his honour, and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.
 p. Though thou tell that thy gods of blockes and stones could haue holpen thee because they were many in number, and present in euery place: but now let vs see whether either the multitude, or their pretence can deliuer thee from my plague, chap. 11. 13.
 q. As though I did inuise in punishing you, seeing that your faults are so euident.
 r. That is, you haue killed your Prophets that exhorted you to repentance, as Zachariah, Iosiah, &c.
 s. According to it is written, **Deut. 24. 4.**
 gath

b If he take such one to wife againe.

c That it, with idols, and with them whom thou hast put thy confidence in.

d And I will not call thee off, but receive thee according to my mercy.

e Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.

f As God threatened by his Law, Deut. 32. 34.

g Thou wouldest have shamed of thine acts and repent: and this impudencie is common to idolaters, which will not give off,

though they be seen to manifestly considered. h He sheweth that the wicked in their miseries will cry vnto God, & vnto our ward praye, as the godly doe, but because they turne not from their fault, they are not heard, Ila. 58. 3. 4.

i Meaning, the tribes.

k And gaue her vnto the hands of the Assyrians, I The Hebrew word may either signifie lightnes and wantonnes, or vyle & brut.

l In Iudah feared for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and exhortations to call her to repentance.

o Whereas the Israelites were now kept in captiuitie by the Assyrians, so whom he promitteth mercie, if they will repent.

p There was no way, which thou didst not haue to seeke after the idoles, and to trot a pilgrimage,

gaime vnto her: shall not this land be polluted: but thou hast played the harlot with many: louers: yet thou turne againe to me, saith the Lord.

2 Lette by thine ryces vnto the hie places, and behold, where thou hast not played the harlot: thou hast yet waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whores, and with thy malice.

3 Therefore the whorers haue bene restrained, and the latter raine came not, and thou hadst a whores forehead: thou wouldest not be ashamed.

4 Didst thou not say vnto me, Thou art my father, and the guide of my youth?

5 I will be kepte his anger for euer: will he reuerse it to the end: thus hath thou spoken, but thou dost enill, euen more and more.

6 The Lord sayd also vnto me, in the dayes of Iosiah the King, wait thou Ierne what this rebell: I Israel hath done for thee hath gone vp vpon every high mountaine, and vnder every greene tree, and there played the harlot.

7 And I sayde, when she had done all this, Turne thou backe mee: but she returned not, as her rebellious sister Iudah saue.

8 When I saw, how that by all occasions rebellious Israel hath played the harlot. I said, be away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the lightnes of her whore dome shee hath euen defiled the land: for the hath committed fornication with stones and thockes.

10 Peruerteth she for all this, her rebellious sister Iudah hath not returned vnto mee with: yet her whole heart, but fainedly, saith the Lord.

11 And the Lord sayd vnto mee, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Oe and cry these words toward the North, and say, Thou disobedient Israel, returne, saye the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast polluted thy wayes to the strange gods vnder every greene tree, but ye would not obey my voyce, saith the Lord.

14 I see disobedient children, turne againe, saye the Lord: for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

15 And I will glue you pastores according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreover, when ye be increased, and multiplied in the land, in those dayes, saye the Lord, they shall say no more, The Lord is the covenant of the Lord: for he shall come no more to minde, neither shall they remember it, neither shall they distill it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the shame of the Lord in Ierusalem: and thenceforth they shall follow no more the baronelle of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come to gether out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, How did I take the for children, and giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and sayde, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelled against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Lord their God.

22 O ye disobedient children, returne and I will heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly, the hope of the hills is but vaine, nor the multitude of the mountaines: but in the Lord our God is the strength of Israel.

24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

not themselves, or say that they would follow their fathers, but condemneth their wicked doings, and desire forgiveness of the same, at Exa. 9. 7. Psal. 106. 6, Ila. 64. e.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 39 The Prophet lamenteth it.

O Israel, if thou returne, I will returne vnto thee, saith the Lord: and if thou pur away thine abominations out of my sight, then shall thou not remoue.

2 And thou shalt swear, The Lord is truth, in truth, in iudgement, and in right

serue him by halves, as Hose. 7. 16. b Thou shalt doe the name of idoles, Psal. 16. 4. and shall with reverence sweare by the name of God, when thine oath may aduance Gods glory, and profit others: and heare by swearing, he meaneth the true religion of God.

q T' is as to be vnderstood of the com ming of the Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church where the Lord will be present to the worlds end, Mat. 28. 20.

s Where they are now in captiuitie.

t The Hebrew word signifieth a friend or companion, and here may be taken for a husband, as it is used also, Hose. 3. 1.

u Signifying, that God whom they had forsaken, would bring their enemies vpon them, who should leade the captiue, & make them to cry and lamente.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idollatry, Gods vengeance had light vpon them and theirs.

z They iustifie

themselves, but condemneth their wicked doings, and desire forgiveness of the same, at Exa. 9. 7. Psal. 106. 6, Ila. 64. e.

troulesse, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Jerusalem,

4 **S**peak ye your sorrow ground, and sorrow not among the rhymes: bee circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Jerusalem, lest my wrath come south like fire, and burne, that none can quench it, because of the wickednesse of your inventions.

5 **D**eclare in Iudah, and shew forth in Jerusalem, and say, Blow the trumpet in the land: cry, and gather together and say, Assemble your selves, and let vs goe vnto strange cities.

6 **S**et vp the standard in Zion: prepare to flee, and stay not: for I will bring a plague from the south, and a great destruction.

7 **T**he Lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay the land waste, and the cities shall bee destroyed without an inhabitant.

8 **W**heretofore gird you with sackcloth: lament and howle: for the fierce wrath of the Lord is not turned backe from vs.

9 **A**nd in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder.

10 **T**hen saith I, O Lord God, surely thou hast decreed this people, and Jerusalem, saying, Yet shall haue peace, and the word pearceeth vnto the heart.

11 **A**t that time shall it be sayd to this people, and to Jerusalem, A drie wind in the high places of the wilderness cometh toward the daughter of my people, but neither to fame, nor to cleane.

12 **A** mightie wind shall come vnto mee from those places, and now will I also giue sentence vpon them.

13 **B**ehold, he shall come vp as the clouds, and his charers shall bee as a tempest: his hostes are lighter then eagles, and hee vnto vs, for we are destroyed.

14 **O** Jerusalem, wash thine heart from wickednesse, that thou mayest be saved: how long shall thy wicked thoughts remaine within thee?

15 **F**or a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 **M**ake ye mention of the heathen, and publish in Jerusalem, Behold, the scouts come from a farre country, and cry out against the cities of Iudah.

17 **E**yebare compassed her about as the watchman of the field, because it hath

provoked me to wrath, saith the Lord.

18 **T**hy wayes and thine inventions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pearce vnto thine heart.

19 **O** belly, my belly, I am pained with in the very heart: my heart is troubled within mee: I cannot bee still: for my soule hath heard the sound of the trumpet, & the alarme of the battell.

20 **D**estruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, and my curtains in a moment.

21 **H**ow long shall I see the standard, and heare the sound of the trumpet?

22 **F**or my people is foolish: they haue not knowne mee: they are foolish chyliden and haue none vnderstanding: they are wile to doe euill, but to doe well they haue no knowledge.

23 **I** haue looked vpon the earth, and loe, it was without forme, and void: and to the heauens, and they had no light.

24 **I** beheld the mountaines, and loe, they trembled, and all the hills shook.

25 **I** beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 **I** beheld, and loe, the fruitful place was wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 **F**or thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end.

28 **T**heretofore shall the earth mourne, and the heauens above shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 **T**he whole city shall flee, for the noise of the bowmen and bowmen: they shall goe into thickets, and climbe vp vpon the rocks: every cite shall bee forsaken, and not a man dwell therein.

30 **A**nd when thou shalt bee destroyed, what wilt thou doe? Though thou clovest thy selfe with scarles, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours: yet shalt thou crimme thy selfe in vaine: for thy louers will abhorre thee, and seek thee thy life.

31 **F**or I haue heard a noyse as of a woman traouling, as as one labouring of her first childe, even the voyce of the daughter of Zion that sigheth and stretcheth out her hands: for woe is mee now: for my soule fainteth because of the murderers.

rich gifts shall deliuer thee, y As the Prophets were moued in pite the destruction of their people, so they declared it to the people to moue them to repentance, Isa 23.4. chap. 19.

CHAP. V.

In Iudah no righteous man found, neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Chaldeans.

Reme to and fro by the streets of Jerusalem, and behold now, and know and enquire in the open places thereof, if yet

c He willetch them to plucke vp the emptie and wicked affliction & worldly respects out of their heart, that the true seede of Gods word may be sowne therein, Hof, 10. 12. and this is the true circumcision of the heart, Deut. 10. 16. Rom 2. 29 col. 2. 11, d He warneth them of the great dangers that shall come vpon them, by the Chaldeans except they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger, when eery man shall prepare to saue himselfe, but it shall be too late, 2. King. 25. 4.

f Meaning, Nebuchad-nazzar king of Babylon, 2. King. 24. 1.

g That is, the false prophets which still professed peace and securitie, h By the false prophets, which promised peace and tranquility and thus thou hast punished their rebellious stubbornnesse, by causing them to be taken vnto the which would not beleue thy truth, 1. King. 22. 27. ezek 14. 9, 2. thess. 2. 11.

i The North wind, whereby he meaneth Nebuchad-nazzar, k But to cary away both sorow and chaste, l Meaning, that Nebuchad-nazzar shall come as suddenly as a cloud that is caried with the wind, m This is spoken in the person of all the people, who in their affliction should crie thus, n Which was a city in the vnom border of Israel Northward toward Babylon o Which was in the mid way betwixt Dan and Jerusalem, p Which keepe the streets so straitly, that nothing can come in nor out, so should the Babylonians compass Iudah,

q He sheweth that the true ministers are lightly touched with the calamities of the church, so that all the parts of their body feele the grieue of their heart, albe it with zeale to Gods glory they pronounce his iudgements against people, r Meaning, the cities which were as easily cast downe as a tent, s Their wisdom and policie used to their owne destruction, and punish them from God.

t By these man of speeches he sheweth the horrible destruction that should come vpon the land, k also condemneth the obstinacie of the people, who repent not at the feare of the terrible tidings, so

ing that the in-fensible creature are moued therewith, as if the order of nature should be changed, Isa. 1. 10. and 2. 4. 3. 2nd. 32. 7. iocel. 1. 11 and 3. 15.

u But for his mercies sake he will refuse himselfe a refidus to be his Church, and to praise him in earth, Isa. 53. x Neither thy ceremonies nor

rich gifts shall deliuer thee, y As the Prophets were moued in pite the destruction of their people, so they declared it to the people to moue them to repentance, Isa 23. 4. chap. 19.

ye can find a man, or if there be any that expecteth iudgement, and seeketh the truth, and I will spare it.

a That is, the c-

b Though they

preend religion

and holiness, yet

all is but hypo-

crisie: for vnder

this kinde of

swearing is con-

tained the true

religion.

c Doest not thou

some vprightnes

and faithfull

dealing?

d Thou hast oft

times punished

them, but all is in

vaine, Isa. 9. 13.

e He speaketh

this to the re-

proch of them

which should

gouerne and en-

teach others, and

ye are farther

out of the way

than the simple

people.

f Meaning, Ne-

buchad-nexar

and his armie.

g He beweth

that to swear by

any thing then

by God, is to

swear him.

hak. 32. 18.

i He comman-

deth the Baby-

lonians and ene-

mites destroy

them.

i Reade Chap.

4. 37.

k Because they

gave credit

to his Prophets,

Isa. 56. 15.

l Their words

shall be none

effect, but vaine,

Isa. 56. 15.

m They are not

sent of the Lord,

and therefore

that which they

threaten to vs,

shall come upon

them.

n Meaning, Ie-

remiah.

o To win the

Babylonians and

Caldians,

p Who shall kill

many with their

2 Though they say, The Lord lieth, yet doe they swear falsely.

3 O Lord, are not thine eyes vpon the earth? thou hast stricken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receive correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I sayde, Surely they are worse, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God, but these haue altogether broken the yoke, and burst the bonds.

6 Therefore a Lion out of the forest shall slay them, and a Wolfe of the wilderness shall destroy them: a Leopard shall watch ouer their cities: every one that goeth out thence shall be toyme in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and a woman by them hath said: there are no gods: though I fedde them to the full, yet they committed adultery, and assembled themselves by companies in the barres houses.

8 They rose vp in the morning like fedde horses: for euery man nryed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be aunged on such a nation as this?

10 I will climbe vpon their wals, and destroy them, but make not a full end: I will take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah hath grievously trespassed against me, saith the Lord.

12 They haue denied the Lord, and sayde, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as windes, and the word is not in them: thus shall it come vpon them.

14 Therefore thus saith the Lord God of hosts, Because ye speake such wordes, behold, I will put my words into thy mouth, like a fire, and this people shall be as wood, and it shall burne them.

15 Lo, I will bring a nation vpon you from farre, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Whose quiner is as an open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vpon thy sheepe and thy bullockes: they shall eate thy vines and thy fig trees: they shall destroy with the

sword thy fenced cities, wherein thou didst trust.

18 Jerusalemelle at those dayes, saith the Lord, I will not make a full end of you.

19 And when ye shall say, Our force doth the Lord our God doe these things vnto vs: then shall I say, I will not make a full end of you, like as ye haue forsaken me, and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord: of will ye not bee afraid at my presence, which haue placed the land for the bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waves thereof rage, yet can they not passe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that glorieth in his holines, and late in due season: he remembereth vnto vs the appointed weekes of the harvest.

25 Yet your iniquities haue turned away these things, and your finnes haue hindered good things from you.

26 For among my people are found wicked persons, that say waite as hee that receiveth snares: they haue made a pie to catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and wares rich.

28 They are wares fat and shining: they doe overpasse the deedes of the wicked: they execute no iudgement, no nor the iudgement of the fatherlesse, yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lord? Shall not my soule be aunged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The prophets prophesse lies, and the priests receive gifts in their hands, and my people deliue them. Calhar will yet thin doe in the end thereof?

CHAP. VI.

1 The coming of the Assyrians and Caldians, 16 He subuerteth the Temples of Ierusalem.

O Children of Benjamin, prepare to flee out of the midnes of Ierusalem, and blow the trumpet in Bethacem: for a plague will yet thin doe in the end thereof.

Of their tribe, which were now carried away prisoners, was a chieftain Iudah five miles from Bethacem. c. Reade Nehem. 3. 14.

q Here the Lord

declareth his vn-

speakeable fauour

toward his

Church, as

Chap. 4. 37.

Chap. 16. 10.

r Meaning, the

Prophet Ierem-

iah.

s Ebr. without

heart.

t Isa. 6. 9. mat. 13.

u 14. Mat. 23. 37.

v Rom. 11. 3.

w 1st 26. 10.

f If there be any

stay, that we re-

ceive not Gods

blessings in a-

bundance, we

must consider

that it is for our

own iniquities,

Isa. 39. 1, 2.

Isa. 1. 15.

z Ach. 7. 9.

They feele not

the plague of

God for it.

a Meaning, that

there could be

nothing but dis-

order, where the

ministers were

wicked persons,

and corrupt.

Or, heare rule.

Isa. 1. 15.

z Ach. 7. 9.

They feele not

the plague of

God for it.

a Meaning, that

there could be

nothing but dis-

order, where the

ministers were

wicked persons,

and corrupt.

Or, heare rule.

Isa. 1. 15.

z Ach. 7. 9.

They feele not

the plague of

God for it.

a Meaning, that

there could be

d I haue increa-
sed her gently,
and giuen her a-
bundance of all
things.

e She shall befo-
destroyed, that
the sheepe may
be fed in her.

f He speaketh
this in the person
of the Babylo-
nians, which com-
plaine that the
time faileth them
before they haue
brought their
enemies priues to
passe.

g He sheweth
the cause why it
should be de-
stroyed, and how
it cometh of
themselves.

h He warneth
them to amend
by his correc-
tions, and to turne
to him by peni-
tance.

i He exhorteth
the Babylonians
to be diligent to
search out all
to leaue none.

k They delight
to heare vaine
things, and to
turn vp their
eares to true
doctrine.

l As the Lord
had giuen him
his word to be
as a fire of his
indignation to
burne the wicked,

Chap. 5. 14.
so he kindly
it now when he
seeth that all re-
medies are past.

m None shall be
spared. n When the peo-
ple began to
feare Gods iudg-
ments, the false
prophets com-
forted them by
flatterings, shew-
ing that God
would send peace
and not warre.

o *Eliz. them that*
fall. o Wherein the Patriarchs and Prophets walked, directed by
the word of God: signifying, that there is no true way, but that
which God prescribeth. p Prophets which should warne you of
the dangers which were at hand.

2 I haue compared the daughter of Zion
to a beautiful and dainty woman.
3 The palatours with their flocks, shall
come vnto her: they shall pitch their tents
round about by her, and euery one shall feede
in his place.

4 Depart warre against her: arise and
let vs goe vp toward the South: wee vnto
vs: for the day declineth, and the shadowes
of the evening are stretched out.

5 Arise, and let vs goe by night, and
destroy her palaces.

6 For thus hath the Lord of hostes saide,
Behold downe wood, and cast a moult against
Jerusalem: this city must be visited: all op-
pression is in the midst of it.

7 As the fountaine calteth out her wa-
ters, so she calteth out her malice: a cruelite
and shee is continually heard in her before
me with hard words and strokes.

8 Behon instructed, O Jerusalem, lest
my soule depart from thee, lest I make thee
desolate as a land that none inhabiteth.

9 Thus saith the Lord of hostes, They
shall gather as a time the residue of Israel:
turne backe thyne hand as the grape gather-
er into the baskets.

10 Vnto whom shall I speake, and ad-
monish, that they may heare: Beholde, their
eares are vneircumcised, and they cannot
hearken, behold, the word of the Lord is vn-
to them as a reproch: they haue no delight
in it.

11 Therefore I am full of the wrath of the
Lord: I am weary with holding it: I will
pounce out vpon the children in the streete,
and likewise vpon the assembly of the young
men: for the bul band shall euen be taken
with the wife, and the aged with him that is
full of dayes.

12 And their houses with their lands, and
winies also shall bee turned vnto stran-
gers: for I will stretch out mine hand vpon
the inhabitants of the land, saith the
Lord.

13 For from the least of them euen vnto
the greatest of them, euery one is giuen vnto
crueltie, and from the prophet euen vnto
the priest, they all deale falsely.

14 They haue healed al that is hurt of the
daughter of my people with sweete wordes,
saying, Peace, peace, when there is no
peace.

15 Were they ashamed when they had
committed abomination: nay, they were
not ashamed, no, neither could they haue any
shame: therefore they shall fall among the
flaine: when I shall visit them they shall be
cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the
wayes, and behold, and aske for the old way
which is the good way, and walke therein,
and ye shall find rest for your soules: but they
saide, Wee will not walke therein.

17 Also I set watchmen ouer you, which
saide, Take heed to the sound of the trumpet:

but they saide, Wee will not take heed.

18 Weare therefore, ye Gentiles, and
thou congregation knowe, what is among
them.

19 Heare, O earth, behold, I will cause
a plague to come vpon this people, euen the
fruit of their owne imaginations: because
they haue not taken heed vnto my wordes, nor
to my Law, but call it off.

20 To what purpose bringest thou mee
incense from Sheba, and sweete calamus
from a faire countrey: your burnt offerings
are not pleasant, nor your sacrifices sweete
vnto me.

21 Therefore thus saith the Lord, Be-
hold, I will lay stumbling blockes before this
people, and the fathers and the sonnes toge-
ther shall fall vpon them: the neighbour and
his friend shall perih.

22 Thus saith the Lord, Beholde, a peo-
ple cometh from the North countrey, and
a great nation shall arise from the sides of
the earth.

23 With bowe and shielde shall they be
weaponed: they are cruell, and will haue no
compassion: their voice roareth like the sea,
and they ride vpon horses well appointed,
like men of warre against thee, O daughter
Zion.

24 After haue heard their fame, and our
hands were feeble: for now is come vpon vs
as the law of a woman in travail.

25 Goe not forth into the field, nor walke
by the way: for the word of the enemy, and
feare is on euery side.

26 O daughter of my people, gird thee
with sackcloth, and wallow thy selfe in the
ashes: make lamentation and bitter moun-
ting as for thine only sonne: for the destroy-
er shall suddenly come vpon vs.

27 I haue set thee for a defence and for-
tresse among my people, that thou mayest
know and trie their wayes.

28 They are all rebellious strikers, wal-
king craftily: they are braue, and yron: they
all are destroyers.

29 The bellowes are burnt: the lead is
consumed in the fire: the founder melteth in
vaine: for the wicked are not taken away.

30 They shall call them reprobate silver,
because the Lord hath reiected them.

CHAP. VII.

2 Jeremiah is commanded to shew vnto the peo-
ple the word of God, which trusteth in the outward ser-
uice of the temple. 13 The emel that shall come to
the Iewes for the despising of their Prophets. 21 Sa-
crifices doeth not the Lord chiefly require of the Iewes,
but that they should obey his word.

The words that came to Jeremiah from
the Lord, saying,

2 Stand in the gate of the Lordes house
and cry this word there, and say, Weare the
word of the Lord, all ye of Iudah, that enter
in at these gates to worship the Lord.

3 Thus saith the Lord of hostes the God
of Israel, Amend your wayes and your
walkes, and I will let you dwell in this
place.

q God takeh
all the worlde
winne, and the
infinite crea-
tures, of the in-
gratitude of the
Iewes.

r Reade Iſa 1.
11. and Amos
5. 21.

t From Babylon
by Dan, which
was North from
Ierusalem,

u For feare of the
enemie: hee
queth this in the
person of the
Iewes.

u Meaning Je-
remiah, whom
God had ap-
pointed to trie
out the godly from
the wicked, as a
founder doeth
the pure metall
from the dross.
x All the paine
and labour that
hath been taken
with them, is
lost.

Chap. 26. 13.

a Beleeue not the false prophets, which say that for the Temple sake and the sacrifices there, the Lord will preserve you, and to nourish you in your sinne, and vaine confidence,

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them.

c As theues hid in holes and dens, thinke themselves safe: so when you are in my Temple, you thinke to be covered with the holines thereof, that I cannot see your wickednes.

d Because they depended so much on the Temple which was for his promise, that he would be present and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken the Priests slaine, and the people miserably discomfited.

e That is, I neuer ceased to warne you, as Isa. 65. 2. Prou. 2. 23. f He sheweth what is the onely remedy to redresse our faultes: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4. g I will send you into captiuitie: as I haue done Ephraim, that is, the ten tribes. h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, while they remaine in their obstinacie against God, and will not vnderstand the means that he voucheth to call them to repentance, Chap. 11. 14. and 24. 17.

i That is, they sacrifice to the Sun, Moone, and Starres, which they called the Qyene of heauen, Chap. 44. 17. 2. King. 23. 5.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betwene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Until you slea, murder, and commit adulterie, and I sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye knowe not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations:

11 As this house become a denne of theennes, whereupon my Name is called before your eyes: Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these works, saith the Lord (and I) role vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ye and we.

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your wickednesse, euen the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither intreate me: for I will not heare thee.

17 Woe it thou not what they doe in the cities of Iudah and in the streets of Ierusalem:

18 The children gather wood, and the fathers kinde the fire, and the women kure the dough to make cakes to the Qyene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Hope they prouoke mee to anger, saith

the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, But your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor encline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, rising vp early euerie day, and sending them.

26 Yet would they not heare me, nor encline their eare, but hardened their neck, and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also crye vnto them, but they will not and wote thee.

28 But thou shalt say vnto them, This is a nation that hath not the voyce of the Lord their God, nor rectly discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine hair, O Ierusalem, and call it away, and take vp a complaint on the high places: for the Lord hath rejected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue see their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of Topheth, which is in the valley of Benbinnon to burne their sonnes, and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come saith the Lord, that it shall no more be called Topheth, nor the valley of Benbinnon, but the valley of slaughter: for they shall bury in Topheth, till there be no place.

33 And the carkeles of this people shall be made for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 Then I will cause to cease from the cities of Iudah, and from the streets of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride

k Shewing that it was not his chief purpose and intent that they should offer sacrifices, but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word, as seals & confirmations of remission of sinne in Christ: for without word they were vaine and vprofitable l Which was aboute fourscore hundred yeeres. m Reade verſe 31 n Whereby he sheweth that the Pastors ought not to leave their flockes in their obstinacie: for the Lord will vse the means of his seruants to make the wicked more sinfull, and so proue his. o In signe of mourning as Iob 1. 20, Micah 1. 16. p Against whom he had iust occasion to powre out his wrath, q Of Topheth, 2. King. 23. 10. r But commanded the contrary, as Ierem. 18. 22. and 30. 3. Drus. 18. 10.

Esai. 56. 12
The meanes of
the bride

groome and the voyce of the bydes: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Levites. 4 The Lord mooveth the people to amendment. 10 He reproveheth the lying priests, and the covetousnesse of the Prophets and Priests.

At that time sayth the Lord, they shall dig out the bones of their king of Judah, the bones of their Princes, and the bones of the Priests, and the bones of the bydes, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the Sunne and the Moone, and all the hoste of heaven, whom they have loved, and whom they have feared, and whom they have followed, whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth.

3 And death shall be desired rather then life, of all the residue that remaineth of this wicked family, which remaine in all the places where I have scattered them, sayth the Lord of hostes.

4 When shall I say unto them also, Thus saith the Lord, O shall they fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a prepetuall rebellion? they gaue themselves to deceit, and would not returne.

6 I bearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What have I done? rather one turned to their race, as the doyle rusheth into the barrell.

7 Curre the storkes in the ayre knoweth her appointed times, and the Turkie, and the crane, and the swallow observe the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, We are wisest, and the Law of the Lord is with vs? For certainly in vaine made he it, the pen of the Scribes is in vaine.

9 The s Wolfe men are ashamed: they are afraid and taken: for, they have rejected the word of the Lord, and what wisdom is in them?

10 Therefore will I give their wines unto others, and their riches to them that shall possesse them: for every one from the least euen to the greatest is giuen to covetousnes, and from the Prophet euen unto the Priest, eury one dealeth falsly.

11 For they have healed the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.

12 Where they ashamed when they had committed abomination? nay they were not ashamed, neither could they have any shame: therefore shall they fall among the heathen, when I shall visite them, they shall be cast downe, sayth the Lord.

13 I will surely consume them, sayth the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the trade shall fade,

and the things that I have giuen them shall depart from them.

14 Why doe we stay? assemble your selves, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we have sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his horses was heard from Dan, the whole land trembled at the noyse of the crying of his strong horses: for they are come, and have deuoured the land with all that is in it, the cite and those that dwell therein.

17 For behold, I will send serpents, and cockatrices among you, which will not be charmed: and they shall sting you, sayth the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heauy in me.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre country, Is not the Lord in Zion? is not her King in her? Why have they provoked mee to anger with their graven images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended, and we are not holpen.

21 I am a lone bereft for the hurt of the daughter of my people: I am heauy, and astonishment hath taken me.

22 Is there no balsme? at Gilead? is there no Physician there? Why then is not the heale of the daughter of my people recovered?

in vaine. q The Prophet speaketh this Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balsme, Chap. 46. 11, or els diuiding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bin the Physicians of their soules, and dwelt at Gilead, Hose. 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the hearts.

O that mine head were full of water, and mine eyes a fontaine of tears, that I might weepe day & night for the sinne of the daughter of my people.

2 Oh that I had in the wilderness a cottage of wayfaring men, that I might leaue my people and goe from them: for they be all adulterers and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they have no courage for the truthy upon the earth: for they proceed from euill to worse, and they haue not knowne me, sayth the Lord.

4 Let eury one take herde of his neighbour, and trust you not in any brother: for eury brother will vs deceit, and eury friend will deale deceitfully.

that this were more quietnesse, and greater safetie for him to dwell among the wilde beasts, then among this wicked people. But that God hath enioyned him this charge, c Vicerly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

He speaketh in the person of the people, who when the enemy cometh will runne about to hide themselves, & acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iudgement, Chap. 9. 15 and 23. 15.

Chap. 14. 19.

l Read chas. 4. 15. m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no meane they shall escape. n Read chas. 4. 19. o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour.

Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balsme, Chap. 46. 11, or els diuiding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bin the Physicians of their soules, and dwelt at Gilead, Hose. 6. 8.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discern the t. pastors from the hirclings: Read Chap. 4. 19.

b He sheweth that he was not turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

a The enemy for greedinesse of gaine shall rife your graves, and lay you before stoule idoles, which in your life you worshipped, to see if they can help you. b Because of the afflictions that they shall feele through Gods iudgements, c Is there no hope that they will returne?

d They are full of hypocrisie, and eury one followeth his owne fantastie without any consideration, e He accuseth them in that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discern the colde and heate, as Isa.

6. 3. f The Law doth not promise you, neither needeth it to haue in written for ought that you haue learned by ic. g They that seeme wise may be ashamed of their ignorance: for all wisdom consisteth in Gods word. Isa. 56. 11. chap. 5. 31. & 6. 13. h Reads chap. 6. 14.

f They have so
practised deceits,
that they cannot
further it.

g They had re-
turned for the sake of
their wicked trade.

h With the fire
of affliction.

i Jer. 48. 3. and
130. 4.

j Signifying,
that all the pla-
ces about Jeru-
salem should be
destroyed.

k Meaning that
they are all with-
out sense and un-
derstanding, and
that God hath
taken his Spirit
from them.

l He sheweth
that the children
cannot excuse
themselves by
their fathers: for
both father and
child, if they be
wicked, shall
perish.

m Reiter Chap.
1. 14.

n Being you can
not have your
own will, call for
their souls, wo-
men, whom of a
familiarity you
have to lament
for the dead, that
they by their fa-
ther's iniquity
provoke you to
sorrow.

o As though they
were weary of vs
because of our
iniquities, Levit.
17. 18. Jo. 3. 1.

p He sheweth
the superfluous
of the women,
which made an
art of mourning,
and taught to
weep with fa-
natures.

q Signifying,
that there is no
measure to deli-
ver the wicked
from Gods judg-
ment; but when
they think to
be much sinned,
and not farre off,
then are they
punished again.

1. And every one will wrathe his hands,
and will not spare the enemy: for they have
caught their tongues to speak lies, and take
great pains to be wise.

2. Their habitation is in the midst of ve-
getines: ^a because of their desire that refuse
to know me, saith the Lord.

3. Therefore thus saith the Lord of hosts,
Behold, I will melt them, and try them:
for where should I find thee for the daughter of
my people?

4. Their tongue is as an arrow shot out,
and speaketh deceit: one speaketh peaceably
to his neighbour with his mouth, but in his
heart he saith woe to him.

5. Shall I not visit them for these things,
saith the Lord: or shall not my soul be avenge-
d on such a nation as this?

6. Upon the mountains will I take up
a weeping and a lamentation, and upon the
faire places of the wilderness will I mourning,
because they have burnt up, so that none can
pass through them: neither can men hear
the voice of the flock: both the fowls of the
air, and beasts are fled away, and gone.

7. And I will make Jerusalem an heap,
and a den of dragons, and I will make the ci-
ties of Judah waste, without an inhabitant.

8. Who is wise to understand this? and
to whom will I speak it? for they have spoken
even be that declare it. Early do they rise in the
morn, and is burnt up like a wilderness, that
none passeth through.

9. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

10. But have walked after the stubborn-
ness of their own heart, and after Baalims,
which their fathers taught them.

11. Therefore thus saith the Lord of hosts
the God of Israel, Behold, I will serve his
people with women, and give them wa-
ters of gall to drink.

12. I will scatter them also among the
heathen, whom neither they nor their fathers
have known, and I will send a sword after
them, till I have consumed them.

13. Thus saith the Lord of hosts, Take
heede, and call for the mourning women,
that they may come, and send for all full women,
that they may come.

14. And let them make haste, and let them
take up a lamentation for vs, that our eyes
may call our tears, and our eyelids gold
with water.

15. For a lamentable noise is heard out
of Zion, who are now destroyed, and utterly
confounded, for we have forsaken the land,
and our dwellings have cast us out.

16. Therefore hence the word of the Lord,
Dye women, and let your eyes regard the
woes of his mouth, and teach your daugh-
ters to mourn, and every one her neighbour
to lament.

17. For death is come up into our win-
dows, and is entered into our palaces, to de-
stroy the children without, and the young
men in the streets.

18. Speak, thus saith the Lord, The
carkasses of men shall lie even as the young

upon the field, and as the dead full offering
wonder, and none shall gather them.

19. Thus saith the Lord, For now shall the
man glory in his wisdom, nor the strong
man glory in his strength: neither shall the
rich man glory in his riches.

20. But let him that glorieth glory in this
that he understandeth and knoweth me: for
I am the Lord which desire mercy, in judg-
ment, and righteousness in the earth: for in
these things I delight, saith the Lord.

21. Behold, the days come, saith the Lord,
that I will visit all them to which are circum-
cised, with the uncircumcised:

22. Egypt, and Judah, and Edom, the
children of Ammon, and Moab, and all the
himself covetous of them that dwell in the
wilderness: for all these nations are un-
circumcised, and all the house of Israel are un-
circumcised in the heart.

23. I will visit them, and will be avenge
d on them, because they have forsaken my Law,
and have not obeyed my voice, neither walk-
ed in my statutes.

24. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

25. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

26. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

27. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

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against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

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forsoaken my Law, which I set before them,
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ed in my statutes.

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against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

31. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

32. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

33. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

34. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

35. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

36. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

37. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

38. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

39. And the Lord saith, Because they have
forsoaken my Law, which I set before them,
and have not obeyed my voice, neither walk-
ed in my statutes.

40. Therefore shall the wrath of the Lord be kindled
against them, and he will stretch forth his
hand against them, and smite them, and will
bring them down, and will destroy them, and
will make them an heap, and will make them
waste, without an inhabitant.

f Forasmuch as
none can save
himself by his
own labour or
any worldly
means, he shew-
eth that it is in
vain to put our
trust therein, but
that we trust in
the Lord, and re-
joice in him, who
only can deli-
ver vs, 1. Cor. 3. 11.

g These three
points are neces-
sary to know a
right Christiani-
ty, wherein can-
sisteth our salu-
ation: his judg-
ment, which he ex-
erciseth continually
against the wicked:
and his justice, whereby he defendeth and main-
taineth the faithful. c Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

d Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

e Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

f Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

g Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

h Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

i Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

j Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

k Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

l Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

m Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

n Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

o Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

p Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

q Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

r Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

s Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

t Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

u Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

v Meaning both Jews and Gentiles, as in
the next verse he sheweth the cause, reads Chap. 4. 4.

Whereas they found the best gold, shewing that they thought nothing too dear for their idols: some read Ophir, as 1. King. 9. 9. & 10. This declarerh that all that hath bin in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, & now with one sentence he instructeth them both how to protect their own religion against idolaters, and how to answer them to their shame which should exhort them to idolatry, and therefore he wrieth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Hebrew. h. The more that man thinketh to do anything wel by his own wisdom, and not as God instructeth him, the more doth he proue himselfe to be a vile beast. i. By these words of boasting & rool, he signifyeth their inheritance: meaning that God should be all sufficient for them, and that their felicity consist in him alone, & therefore they ought to renounce all other helpes and succours, as of idoles, &c. Dent. 32. 9. Psal. 116. 5. k. The Prophet willet the Iewes to prepare themselves to this captivity, shewing that it was now at hand, that they should feele the things wherof he had tolde them. l. It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God, m. He sheweth how Ierusalem shall lamen. n. The gournours and misters. o. Read Chap. 4. 15. p. He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 1, 2. therefore the Prophet saith, that this was the Lords direction,

9. Silver plates are brought from Tarshish, and gold from Cyprus, for the worke of the workman, and the hands of the founder: the blue filke, and the purple in their clothing: all these things are made by cunning men. 10. But the Lord is the God of truth: he is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath. 11. (Thus shall you say unto them, The gods that have not made the heavens and the earth shall perish from the earth, and from under their heavens.) 12. He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion. 13. He glutteth by his voyce the multitude of waters in the heaven, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightninges to raine, and bringeth forth the wind a ut of his treasures. 14. Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falsehood, and there is no heare therein. 15. They are vanity, and the worke of error: in the time of their visitation they shall perish. 16. The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rool of his inheritance: the Lord of hosts is his Name. 17. Gather by thy waies out of the land, O thou that dwellest in the strong place. 18. For thus saith the Lord, Behold, at this time will I bring as with a fling the inhabitants of the land, and will trouble them, and they shall and so. 19. Woe is me for my destruction, and my greivous plague: but I thought, Yet it is my sorrow, and I will beare it. 20. My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not there: none to spread out my tent any more, and to ler by my curtains. 21. For the Pastours are become drafes and have not sought the Lord: therefore have they none understanding: and all the flockes of their pastures are scattered. 22. Behold, the noise of the hault is come, and a great commotion out of the North countrey to make the cities of Iudah desolate, and a den of dragons. 23. O Lord, I know, that the way of

man is not in himselfe, neither is it in man to waite, and to direct his steps. 24. O Lord correct me, but with iudgement, not in thine anger, lest thou bring me to nothing. 25. Come out of the wast upon the deserts that know thee not, and upon the families that cal not on thy Name: for they have eaten of Iacob, and deuoured him, and consumed him, and haue made his habitati-on desolate. Ihsiah calleth in measure, Chap. 37. 8. measuring his rods by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot only be knowne and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, his prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

C H A P. XI.

3. A curse of them that obey not the word of Gods command. 10. The people of Iudah following the steps of their fathers, worship strange gods. 15. The Lord forbiddeh Ieremiah to pray for them.

The word that came to Ieremiah from the Lord, saying, 2. Heare ye the words of this covenant, and speake unto the men of Iudah, and to the inhabitants of Ierusalem, 3. And say thou unto them, Thus saith the Lord God of Israel, A Cursed be the man that obeyeth not the words of this covenant, 4. Which I commanded unto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God. 5. But I may confirme the oath that I haue sworn unto your fathers, to geue them a land which floweth with milke and hony, as appeareth this day. Then answered I, and said, O Lord, 6. When the Lord said unto me, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this covenant, and doe them. 7. For I haue protested unto your fathers, when I brought them vp out of the land of Egypt unto this day, saying early and pottedly saying, Obey my voyce. 8. Nevertheless they would not obey, nor encline their eare: but every one walked in the stubbornnes of his wicked heart: therefore I will bring upon them all the words of this covenant, which I commanded them to doe, but they did it not. 9. And the Lord said unto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem. 10. They are turned backe to the iniquities of their forefathers, which refused to heare my word: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my covenant which I made with their fathers.

q. Considering that God had swayed vnto him the certitude of their captiuitie, Chap. 7. 14. he onely prayeth, that he would punish them with mercy, which Ihsiah calleth in measure, Chap. 37. 8. measuring his rods by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot only be knowne and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, his prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6. a. He calleth the Iewes to the consideration of Gods mercie, who freely chul them, made a covenant of euell felicitie with them, & how he ouer performeth on his behalfe, & how they are shewed children rebellious & ingrate toward him, and braue on their part, so are subduid in the curse of the Law, Dent. 27. 26. b. Thus beareth in the person of the people which agreed in the covenant. c. Read Chap. 7. 13. d. According to his own fauall, and not as my word appointed him. e. Meaning the memores & curses contained in the law, Lev. 24. 14. f. That is, a general confesse rebel against me.

8 Because they will not pray with true faith and repentance, but for the sinners and graces which they lack. Prov. 1.18.

h Reule Chap. 2.31.

i Reule Chap. 7.16 and 14.11.

k My people of Israel, whom I have hitherto so gently loved.

l I meaning, that they offer not in the Temple to God, but upon the altars of Baal and the idols, &c.

m I am sojourning in their wickedness.

n In their wickedness.

o In their wickedness.

p In their wickedness.

q In their wickedness.

r In their wickedness.

s In their wickedness.

t In their wickedness.

u In their wickedness.

v In their wickedness.

w In their wickedness.

x In their wickedness.

y In their wickedness.

z In their wickedness.

aa In their wickedness.

ab In their wickedness.

ac In their wickedness.

ad In their wickedness.

ae In their wickedness.

af In their wickedness.

ag In their wickedness.

ah In their wickedness.

ai In their wickedness.

11 Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they cry unto me, I will not hear them.

12 Then shall the cities of Judah, and the inhabitants of Jerusalem goe, and cry unto the gods unto whom they offer incense, but they shall not be able to help them in time of their trouble.

13 For according to the number of thy cities were the gods, O Judah, according to the number of the streets of Jerusalem, have ye set up altars of confusion, even altars to burne incense unto Baal.

14 Therefore thou shalt not pray for this people, neither lift up a cry of prayer for them: for when they cry unto me in their trouble, I will not heare them.

15 What should my beloved say in mine house, seeing they have committed abomination with many? and the holy flesh goeth away from thee: yet when thou dost enquire, thou shalt rejoyce.

16 The Lord called thy name, A green olive tree, faire and of goodly fruit: but with noyse and great tumult he hath set fire upon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee for the wickedness of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught me, and I know it, even then thou shouldest me: their practices.

19 But I was like a lamb, or bullocke, that is brought to the slaughter, and I knew not that they had devised thus against mee, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in mention.

20 But, O Lord of hostes, that judgest righteously, and triest the reins of the heart, let mee see thy vengeance on them: for unto thee have I opened my cause.

21 The Lord therefore spaketh thus of the men of Anathoth, (that seeke thy life, and say, I prophesie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the young men shall die by the sword: their wives and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

24 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

25 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

26 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

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45 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

46 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the years of their visitation.

a The Prophet confideth God to be just in all his doings, although man be not able to give a reason of all his acts.

b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, & his deare children in adversitie, as Job 1.7. psal. 37.1, and 73.3. Hab. 1.3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 59.13. mat. 5.8.

d The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction

e of the wicked, to whom God for a while giveth prosperitie, that afterward they should the more feeble his heavie judgement when

f they lacke their riches, which were a signe of his mercy.

g Abusing Gods lenity and his promises, they

h flattered themselves as though God would ever be mercifull, and not utterly destroy them: therefore they hardened themselves in sin, till at length the beasts and infernall creatures felt the punishment of their stubborn rebellion against God, I Some thinke that God reprooved Ieremiah, in that hee would reason with him, saying, that if he were not able to match with men, that he were faine to dispute with God. Others by the footmen meaneth of Anathoth, and by the horsemen them of Jerusalem, which should trouble the Prophet worse than his owne countrymen did. g God willeth the Prophet to denounce his judgements against Jerusalem, notwithstanding that they shall both by the writings and by the labours to put him to silence. h Ruer ramping and raging against me and my Prophets. i In stead of bearing my livery and wearing only my colours, they have change and diversify of colours of their idols and superstitions: therefore their enemies, as thick as the fowles of the ayre, shall come about them to destroy them. k The propheticke of the destruction of Jerusalem by the captivites of Nebuchad nezzar, whom he calleth pastors.

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m of the wicked, to whom God for a while giveth prosperitie, that afterward they should the more feeble his heavie judgement when

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CHAP. XII.

1 The Prophet murthereth at the prosperitie of the wicked, although hee confesse God to be righteous.

2 The Lord is as forfaken of his Lord, 10 He shall

^a He compareth idolaters to horses inflamed after meat.
^b There is no place for his nor low, whereas the

neyings, the sleekness of thy whoresome on the hills in the fields, and thine abominations. ^c Doe vnto thee, O Jerusalem: wilt thou not bee made cleane? when shall it once bee?

the marks and signes of thine idolatrie appeare not.

CHAP. XIII.

¹ Of the dearth that should come. ⁷ The prayer of the people asking mercie of the Lord. ¹⁰ The vnsanctified people are not heard. ¹² Of prayer, fasting, and of false prophetes that seduce the people.

^a The word of the Lord that came vnto Jerusalem, concerning the death.

^b Judah hath mourned, and the gates thereof are desolate, that haue bin brought to heauenside vnto the ground, and the cry of Jerusalem goeth by.

^c And their nobles haue sent their inferiours to the water, who came to the wells, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

^d For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

^e Dea, the hind also calmed in the field, and forsooke it, because there was no grasse.

^f And the wilde asses did stand in the high places, and dew in their winde like dragons: their eyes did faile, because there was no grasse.

^g O Lord, though our iniquities testify against vs, deale with vs according to thy Name: for our rebellions are many, we are sinned against thee.

^h O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

ⁱ Altho' art thou as a man assailed, and as a strong man: thou canst not helpe: yet thou O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

^j Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

^k Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

^l When they shall say, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

^m Then answered I, O Lord God, behold, the prophets say vnto them, Per shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

ⁿ Then the Lord said vnto me, The prophets prophesie lies in my Name: I haue not sent them, neither did I command

them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination and vancie, and deceitfulness of their owne heart.

^o Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

^p And the people to whom these prophets doe prophesie, shall bee cast out in the streets of Jerusalem, because of the famine and the sword, and there shall be none to bury them, both they, and their wives, and their sonnes, and their daughters: for I will poure their wickednesse vpon them.

^q Therefore thou shalt say this word vnto them, Let mine eyes weep downe: teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

^r For if I goe into the field, behold, the same with the sword: and if I enter into the cite, behold them that are sicke for hunger also: moreover, the prophet also of the people go a wandering into a land that they know not.

^s Wilt thou utterly rejecte Judah, or hath thy loue abhorred Zion: why hast thou forsaken vs, that we cannot bee healed: where looked for peace, and there is no good, and for the time of health, and behold trouble.

^t We acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers, for we haue sinned against thee.

^u Doe not abhorre vs: for thy Name sake cast not downe the rhyme of thy glory: remember and breake not thy covenant with vs.

^v Are there any among the vnicities of the Gentiles, that can giue raine: or can the heauens giue showers? Is it not thou, O Lord our God: therefore we will wait vpon thee: for thou hast made all these things.

CHAP. XV.

¹ The Lord would heare no prayer for the Iewes, but threatneth to destroy them with foure plagues.

^a Then said the Lord vnto mee, Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

^b And if they say vnto thee, Whether shall we depart: then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

^c And I will appoint out their kindred, saith the Lord, the sword to slay, and the dogs to reare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

^d I will scatter them also in all kingdoms.

^e Name, c The word significth to runne to and fro for feare and inquietnesse of conscience as did Cain.

¹ The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction which is at hand, as Chap. 9. 1. Iam. 1. 6, and 3. 18. m Both hee and low shall be captiues into Babylon.

ⁿ Though the Prophet knew that God had cast off the multitude which were hypocrites, and bad children, yet he was assured that for his promise sake, he would raise still a Church, for the which he prayeth.

^o He teacheth the Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.

^p Meaning, their idoles, read Chap. 10. 1. 5.

^a Meaning, that if there were any mankinie moued with so great zeale toward the

people, as were these two, yet that hee would not grant this request, for as much as he had

determined the contrary, Ezek. 14. 14.

^b Zach. 11. 9.

^c The dogges, birds, and beasts should deuoure them that were

of

d Not that the people was punished for the kings sinne only, but for their owne sinne also because they consented to his wickednesse.
e King. 21. 9.
f That is, I will not call backe my plagues, or spare thee any more.
g Meaning, the cities.
h Because I had slaine their husbands.
i Or, mother.
k She that had many, lost all her children.
l She was destroyed in the mids of her prosperitie.
m These are the Prophets words, complaining of the obsequie of the people, and that he was referred to wicked time: when in also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.
n Which is an occasion of contention and hatred.
o In this perplexity the Lord comforted me, & said that my last dayes should be quiet: and by the enemy he meant here, Nebuzardan the captain of Nebuchad-nezzar, who gave Jeremiah the choice either to remaine in his country, or to go whither he would: but by the enemy he meant the Iewes, which should afterward know Jeremiahs fidelity, and therefore fauour him.
p As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.
q Or, sayings.
r Hee speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible, p Treasured them with as great ioy, as hee that is afflicted, eateth meat.
s I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth, because of Haman the sonne of Deshiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall bee say for thee? or who shall goe to play for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore wilt I stretch out mine hand against thee, & destroy thee: for I am weary with repenting.

7 And I will scatter them with the flame in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by mee about the land of the sea: I haue brought vpon them, & against the assembly of the young men a destruction at noone day: I haue caused him to fall vpon them, and the cite suddenly, and I spred it.

9 She that hath borne seven, hath bene made weak, her heart hath failed: the sunne hath failed, her, whilst it was day: the hath bene confounded, & ashamed, and the residue of them wilt I deliuer vnto the sword before their enemies, saith the Lord.

10 Where is my mother, that thou hast borne mee, a contentious man, & a man that striveth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, yet every one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemy to reuenge thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the brasse that cometh from the North?

13 Thy substance and thy treasures wilt I giue to be spoiled without gain, and that for all thy sinnes, euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember mee, and visite me, and reuenge mee of my persecutors: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy wordes were found by mee, and I did eate them, and thy word was vnto me the toy and reioycing of mine heart: for thy name is called vpon mee, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone: because of thy plague: for thou hast killed

me with indignation.

18 Why is mine beautie continuall, and my plague desperate and cannot be healed: why art thou vnto me as a yare, and as waters that passe?

19 Therefore thus saith the Lord, If thou returne, then wilt I bring thee againe, and thou shalt stand before mee, and if thou take away the precious from the vile, thou shalt bee according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasse wall, and they shall fight against thee, but they shall not prevail against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will reuenge thee out of the hand of the tyrants.

from the bad. v To wit as my mouth hath pronounced, Chap. 18, and as here followeth, Verse 20. x Consume not thyne in their wickednesse, but let them follow thy godly example. y I will arme thee with an inuincible strength and constance, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

1 The Lord forbidding Ieremiah to marrie, sheweth him what should bee the afflictions vpon Iudah.

13 The captiuitie of Babylon, 15 Their deliuerance
19 The calling of the Gentiles.

The word of the Lord came also vnto me, saying,

2 Thou shalt not take thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword & by famine, and their carcases shall be meate for the fowles of the heauen, and for the besties of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither goe to lament, nor bee moued for them: for I haue taken my peace from this people, saith the Lord, euen mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the hydgrome and the voyce of the pipe.

10 And when thou shalt heare this people all

r And hath assisted me according to the promise? when I appear, that in the saluati of God is impatience of faith, which through impatience in oft times failed, as Chap. 20. 7. s If thou forget these carnal considerations, and faithfully execute thy charge. t That is, I will win the good to win the good.

a Meaning, that the affliction should bee so horrible in Ierusalem, that men and children should be increased his sorow.

b Signifying, that the affliction on should be so great, that one should not haue leisure to comfort another. c That is, should not rent their clothes in sign of mourning. d For in their great extremities all consolation and comfort shall be vaine.

a The brance of contentment cannot be man

Chap. 5. 19. e Because the wicked are always rebellious and dissimble their own fins, and murmur against Gods judgements, as though he had no iud cause to punish them, he sheweth him what to answer Chap. 7. 16. Chap. 11. 7. f Signifying the benefit of their deliverance out of Babylon should be so great, that it should abolish the remembrance of their deliverance from Egypt: but he hath here chiefly respect to the spirituall deliverance vnder Christ. g By the sisters and hunters: a meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them. h That is, their sonnes and daughters, which they offered to Molech. i He wondereth in the great mercie of God, in this deliverance which shall not onely extend to the Iewes, but also the Gentiles, which cometh onely of Gods mercie, that he performed his promise, and hath not vicerly call vs off. l They shall once againe see his power, and mercy for their deliverance, that they may learn to worship me.

all these words, and they shall say vnto thee, * Therefore hath the Lord pronounced all this great plague against vs: o: what is our iniquitie, and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your Fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them and haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your Fathers: for behold, you walke euery one after the stubbornnes of his wicked heart, and will not heare me.)

13 Therefore will I bring you out of this land into a land that yee knowe not, neither you nor your fathers, and there shall yee see other Gods day and night: for I will shewe you no grace.

14 * Behold therefore, saith the Lord, the dayes come, that it shall no more be sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, the Lord liueth, that brought vp the children of Israel from the land of the North, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, & they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountain, & from euery hill, and out of the causes of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy & carions, & their abominations.

19 O Lord, thou art my strength, and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Sincerely our fathers haue inberthed lies, and vanity, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once teach them: I will shew them mine hand and my power, and they shall knowe that my Name is the Lord.

k Our fathers were most vile idolaters, therefore it cometh onely of Gods mercie, that he performed his promise, and hath not vicerly call vs off. l They shall once againe see his power, and mercy for their deliverance, that they may learn to worship me.

CHAP. XVII.

1 The forwardnes of the Iewes, 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart, 13 The liuing waters are forsaken. 23 The right keeping of the Sabbath commanded.

The sin of Iudah is written with a pen of yron, and with the point of a diamond, T

and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 * They remember their altars as their children, which their grooms by the greene trees vpon the bigd hills.

3 * O my mountain in the field, I will giue thee substance, and all thy treasures to be spoiled, for the sin of thy high places: though out all thy borders.

4 And thou shalt rest, and in thee shalt be a rest from thine heritage that I gaue thee, and I will cause thee to see thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for ever.

5 * Thus saith the Lord, * Cursed be the man that trusteth in man, and maketh flesh his arme, and withholdeth his heart from the Lord.

6 For yee shall be like the heath in the wilderness, & shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 * For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, & shall not feele when the heate cometh, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall scale from peeling fruit.

9 * The heart is deceitfull and wicked about all things, who can know it?

10 * I the Lord search the heart, and try the reines, euen to giue euery man according to his wayes, and according to the fruit of his workes.

11 * As the Partrich gathereth the yong, which she hath not brought forth: so he that getteth riches, and not by right, shall leave them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne is exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall be whole: * I came mee, and I shall be laud: for thou art my praise.

15 Behold, * they say vnto mee, Where is the word of the Lord? let it come now,

which is immortall, Isa. 40. 8. 7. h Reader Partrich, 1. 3.

i Because the wicked haue ever some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1 Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 30. 12. Reuel. 2. 23. k As the Partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because he cometh by them falsely. l Shewing, that the godly ought to glory in nothing but in God, who doth exalt him, and hath left a signe of his fauour in his Temple. m Their names shall not be registered in the booke of life. n Hee deserveth God to preferre him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God. o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

b In stead of the law of God, they haue written idolatry and all abominations in their hearts. c Your sinnes appeare in all the altars that you haue erected to idoles. d Some read, So that their children remember their altars, that is follow their fathers wickednesse. e Zion that was my mountain, shall now be left as a wast field: f Because thou wouldst not giue the land rest at such times, dayes, and yeeres, as I appointed, thou shalt hereafter be carryed away and it shall rest for lacke of labourers. g The Iewes were giuen to worldly policies, and thought to make themselves strong by the friendship of the Egyptian, Ita. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, & that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 31, 30.

s Whereas thy doctrine may be best understood both of his and low.

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, read Exod. 30. 8. and by the breaking of this one commandment, he maketh them transgressors of the whole Law, so far as much as the first and second Table are concerned herein.

Chap. 32, 4.

16 But I have not thrust in my selfe for a paviour after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not a terrible vnto mee, thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bying vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, So and stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And lay vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, take heede to your soules, and beare no burden in the Sabbath day, nor bying it in by the gates of Ierusalem.

22 Neither carry forth burdens out of your houses in the Sabbath day, neither doe ye any worke, but sanctifie the Sabbath, as I commanded your Fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Auerteth selfe, if ye will heare me, saith the Lord, and beare no burden through the gates of the cite in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein.

25 Then shall the Kings and the princes enter in at the gates of this cite, and shall sit vpon the thron of Dauid, and shall ride vpon chaires, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this cite shall remaine for ever.

26 And they shall come from the cities of Iudah, and from about Ierusalem, & from the land of Benjamin, and from the plaine, and from the mountains, and from the South, which shall bring burnt offerings and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not beare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the desires of his word. 18 The conspirancie of the Levites against Jeremiah. 19 His prayer against his aduersaries.

The word which came to Jeremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, hee wrought a worke on the wheelles.

4 And the vessell that hee made of clay, was broken in the hand of the potter: so hee returned and made it another vessell, as seemed good to the potter to make it.

5 Then hee the word of the Lord came vnto me, saying,

6 House of Israel, cannot I doe with you as this potter, saith the Lord: behold, as the clay is in the potters hands, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it by, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: I returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely, we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which cometh from the rocks of the field: or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanity, & their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden.

16 To make their land desolate and a perpetuall derision, so that euery one that passeth thereby, shall see and wagge his head.

17 I will scatter them with an East wind before the enemy: I will shew them the backe, and I will not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Jeremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

helpe and succour at strangers, and leaue God, which was present with them. e That is, the way of truth, which God had taught by his Law, read Chap. 6, 16. f I will shew mine anger, and not my fauour toward them. g This argument the wicked haue vsed against the seruants of God, the Church cannot erre: we are the Church, & therefore whosoever speaketh against vs, they ought to die, 1. King. 22, 24. chapter 7, 4. and 20, 1. malac. 1, 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

a As the potter hath power over the clay to make what he will, or to breake them when he hath made them, so haue I power over you to doe with you as I seemeth good to mee.

Isa. 45, 9.

wild. 15, 7.

tom. 9, 20, 31.

b When the Scripture attributeth repentance vnto God,

it is not that he doth contrary to that which he hath ordeined

in his secre counsell: but when he changeth,

it is in acording to repentance and when he giueth man

grace to repent, the threatening, (which euer

cometh in a condition in it)

takeh no place, and this the Scripture calleth

repentance in God, because it so appeareth to mans iudgement,

c As men that had no remord, but were altogether bent to rebellion and to their owne will.

d As no man that hath thine, refuseth fresh

conduit water which he hath at home, to goe

and seeke waters abroad to quench his thirst

so they ought not to seeke for

helpe and succour at strangers, and leaue God, which was present

with them. e That is, the way of truth, which God had taught

by his Law, read Chap. 6, 16. f I will shew mine anger, and not

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against the seruants of God, the Church cannot erre: we are the

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the false Church persecuteth the true Church, which standeth not

in outward pompe, and in multitude, but is known by the graces

of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be blessed.

him with the tongue, and let vs not give heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore: deliuer vs from their children to famine, and let them droppe away by the force of the sword, and let their wives be robbed of their children, and bee widowes: and let their husbands bee put to death, and let their young men bee slaine by the sword in the battell.

22 Let the crye bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snare for my feet.

23 Yet Lord thou knowest all their counsell against me: rendered to death: forgive not their iniquitie, neither put out their sinne from their sight, but let them bee ouerthrowne before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

His prophesie the destruction of Ierusalem for the contempt and despising of the word of God.

Thus sayeth the Lord, God, and buy an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Judges,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East-gate: and thou shalt preach there the wordes that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, inhabitants of Ierusalem, Thus sayeth the Lord of hostes, the God of Israel, Behoold, I will bring a plague vpon this place, the which whoso euer heareth, his eares shall ringe.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowne, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my minde.)

6 Therefore behold, the daies come, saith the Lord, that this place shall no more bee called a Tophet, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seke their liues: and their karkettes will I geue to be meat for the fowles of the heauen, and to the beasts of the field.

8 And I will make this citie desolate, and an habitation, so that euery one that passeth thereby shall be astonished and hisse, because of all the plagues thereof.

9 And I will feede them with the flesh

of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies, that seke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Turne so will I breake this people and this citie, as one breaketh a potters vessell, and that cannot bee made whole againe, and they shall burie them by Tophet, till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Tophet.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall bee desol'd as the places of Tophet, because of all the houses vpon whole & roofes they haue burnt incense vnto all the hoste of heauen, and haue powred our drinke offerings vnto other gods.

14 Then came Ieremiah from Tophet, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, behoold, I will bring vpon this citie, and vpon all the countie, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the word of God. 3 Hee prophesie the captiuitie of Babylon. 7 Hee complaineth that he is a mocking stocke for the words of his. 9 He is compelled by the spirit to preach the word.

When Balthur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Balthur smote Ieremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the house of the Lord.

3 And on the morning Balthur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Balthur, but Wagabond-missab.

4 For thus sayeth the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the King of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer al the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Balthur, and all that dwell in thine house, shall goe into captiuitie, and suffered them: thou shalt come to Babel, and there thou shalt die, and shalt be buried there: thou sed by the false and all thy friends, to whom thou hast prophesied.

Do 3

proph

e This visible signe was to confirme them, touching the assurance of this place which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists. g Reade Deut. 32.3.

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

h Or Iereus round about.

i Seeing the oblation malice of the aduersaries which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

l Or gate of the sunne.

m By kings here and in other places are meant counsellors and gouernours of the people: which be called the ancients, verse 1. n Reade of this phrase, 1 Sam. 3. 3. 11.

o Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice is against his word.

p Reade Chap. 7. 31. and 2 kin. 23. 10. 11. 30. 33.

q Chap. 18. 16. and 49. 13 & 50. 13.

r Dnt. 38. 53. Lam. 4. 10.

e Herein appeareth the impatiencie which oftentimes overcometh the servants of God, when they see not their labours to profit, and also seele their owne weaknesse, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will. e He sheweth that he did his office, in that he reprooved the people of their vices, and threatened them with Gods judgement: but because he was deided and persecuted for this, he was discouraged, and thought to have ceased to preach, save that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 39. 31. g Here he sheweth how his faith did strive against temptation, and sought to the Lord for strength.

h How the children of God are overcome in this battell of the flesh and the spirit, and into what inconveniences they fall till God raise them up againe, reade Iob. 3. 1. & chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. k Meaning, that the fruit thereof might never come to profit.

a Not that the King was touched with repentance of his finnes, and so fought to God as did Hezekiah when he sent to Isaiah, 2 King 19. 1. Isa. 37. 3. but because the Prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9. 38.

prophesied lies.

7 **Q** Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision daily: every one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed: desolation: therefore the word of the Lord was made a reproch unto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on every side: Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceived: so wee shall prevaille against him, and wee shall execute our vengeance upon him.

11 But the Lord is with me like a mighty giant: therefore my persecutors shall bee overthrowen, and shall not prevaille, and shall bee greatly confounded: for they have done unwisely, and their cursing shame shall never be forgotten.

12 But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for unto thee have I opened my cause.

13 Bring unto the Lord, prayse ye the Lord: for hee hath delivered the soule of the poore from the hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that swayed my father, saying, A man child is borne unto thee, and comforted him.

16 And let that man bee as the cities, which the Lord hath overthrowen and repented not: and let him heare the crye in the morning, and the shouting at noone tyme.

17 Because hee hath not slain mee, even from the wombe, or that my mother might have brent my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

CHAP. XXI.

His prophesies that Zedekiah shalbe taken, and the citie burned.

The word which came unto Ieremiah from the Lord, when king Zedekiah sent unto him Balthaz, the sonne of Balchiah, and Septhaniah, the sonne of Maaseiah the Biriti, saying,

2 Enquire, I pray thee, of the Lord for

us (for) Nabuchad-nezzar king of Babel maketh warre against us) if so be that the Lord will deale with us according to all his wondrous workes, that wee may returne up from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre charare in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which bessege you without the walles, and I will assemble them into the mids of the citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliver Zedekiah the King of Iudah, and his servants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nabuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their lives, and hee shall smite them with the edge of the sword: he shall not spare them, neither have pittie nor compassion.

8 And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 What abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that bessege you, he shall live, and his life shall be unto him for a pray.

10 For I have set my face against this citie, for evill, and not for good, saith the Lord: it shall be given into the hand of the King of Babel, and he shall burne it with fire.

11 And say unto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of David, thus saith the Lord, Execute judgement in the morning, and deliver the oppressed out of the hand of the oppressor, lest my wrath be kindled against you, and I will burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, We shall come downe against vs: or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall devour round about it.

CHAP. XXII.

His exhortations the king to judgement and righteousness. 9 Why Ierusalem is brought into captivity. 11 The death of Shallum the sonne of Iesiah is prophesied.

Thus said the Lord, God downe to the house of the king of Iudah, and speake these things.

2 And say, Heare the word of the Lord,

b To wit, from your enemies, destroy your felues.

c By yielding your selves to Nebuchad-nezzar,

d By resisting him.

e Chap. 38. 2.

f As a thing uncovered from extremes danger,

g Chap. 37. 3. and 39. 18. and 45. 6.

h Be diligent to doe iustice.

i Meaning, Ierusalem,

which was builded upon the hill, and part in the valley,

and was compassed about with mountains.

That is, in the houses thereof, which stood as thick as trees in the forest.

D King of Iudah, that sitteth upon y^e throne of David, thou and thy servants, and the people that enter in by these gates.

3 Thus saith the Lord, **E**reente ye judgement and a righteousnesse, and deliver the oppressed from the hand of the oppressor, and were not the stranger, the fatherless, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting upon the throne of David enter in by the gates of this house, and ride upon chariots, and upon horses, both he and his servants and his people.

5 But if ye will not heare these words, I will wear by my selfe, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken unto the Kings house of Iudah, Thou art **G**ilead unto me and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefes: cedar trees, and cast them in the fire.

8 And many nations shall passe by this cite, and they shall say curie man to his neighbour, wherfore hath the Lord done thus unto this great cite?

9 Then shall they answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them.

10 **W**herfore not for the dead, and bee not moved for them, but weep for him that hath gorth out: for he shall returne no more, nor for his native countrey.

11 For thus saith the Lord, as touching **S**olomon the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they have led him captive, and shall see this land no more.

13 **W**hen thus to him that buildeth his house by unrighteousnesse, and his chambers without equite: he shall see his neighbour without wages, and graue him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and sitting with cedar, and paine them with vermillion.

15 **S**halt thou reigne, because thou cloast thy selfe in cedar: did not thy father eate and drinke and prosper when he executed iudgement and iustice?

16 When hee judged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thou cyes and thine heart are but onely for thy covetousnesse, and for to shed innocent blood, and for oppression, and for destruction, even to doe this.

18 Therefore thus saith the Lord against **N**ebolachin, the sonne of Iosiah King of Ju-

dah, **T**hey shall not lament him, saying, **A**h my hart, **A**h, **A**h, after: neither shall they mourne for him, saying, **A**h, lord, **A**h, his glory.

19 He shall be buried as an asse: to be buried, even in heaven and cast forth without the gates of Ierusalem.

20 **G**o by to **L**ebanon, and cry: shout in **B**ahian and cry by the passages: for all thy towers are destroyed.

21 I spake unto thee when thou wast in prosperitie: but thou saidst, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall sced all thy passages, and thy towers shall go into captivity: and then shalt thou bee ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorowes come upon thee, as the sorow of a woman in travail?

24 As I live, saith the Lord, though **C**oniah the sonne of Iehoiachin king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, even into the hand of **S**erubbabab-ryzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carry thee away: and thy mother that bare thee into an other countrey, where ye were not borne, and there shall ye die.

27 But to the land, wherunto they desire to returne, they shall not returne thither.

28 Is not this man **C**oniah as a defiled and broken indolence as a vessel, wherein is no pleasure? wherfore are they carried away, he and his seed, and cast out into a land that they know not?

29 **D** earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, **W**rite this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit upon the throne of David, or beare rule any more in Iudah.

Kingdome could never depart from him, because he came of the stocks of David, and therefore for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the kingdome. f He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registered for perpetual memorie. e Not that he had no children (for after hee Legate Salathiel in the captivitie, Ma. 1. 12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great pastor Iesus Christ.

Woe be unto he ^a the sheepe of my pasture, and scatter ^b the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel unto the pastors that feede my

I For every one shall have enough to lament for himselfe.

m Not honorably among his fathers, but as carions are cast in a hole because their sinke

should not in fect read 3. king 3. 4. Iosephus

Antiq. 10. 8. writeth that the enemy slew him in the cite & commanded him to be cast before the walls vnduried, looks chap. 36. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to assyria whereby is meant that all helpe should lade: for the Caldeans have subdued both them and the Egyptians.

p Both thy governors & they that should helpe thee, shall vanish away as smoke.

q Thou that art built of the faire cedar trees of Lebanon.

r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his

kingdome could never depart from him, because he came of the stocks of David, and therefore for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the kingdome. f He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registered for perpetual memorie. e Not that he had no children (for after hee Legate Salathiel in the captivitie, Ma. 1. 12.) but that none should reigne after him as King.

1 Against false pastors. 5 A prophesie of the great pastor Iesus Christ.

Woe be unto he the sheepe of my pasture, and scatter the sheepe of my pasture, saith the Lord.

Therefore thus saith the Lord God of Israel unto the pastors that feede my

I have speciall care, and have prepared good pastures for them.

c Whole charge is to feede the flocks, but hee eateth the fruit thereof, Ezekiel 34. 3.

b For the which

a Meaning, the princes, governors, and false prophets, as Ezekiel 34. 3.

b For the which

I have speciall care, and have prepared good pastures for them.

c Whole charge is to feede the flocks, but hee eateth the fruit thereof, Ezekiel 34. 3.

d o 4 people.

chap. 32. 13.

a This was his ordinary manner of preaching before the Kings

from Iosiah vnto Zedekiah, which was about fortie yeres.

chap. 17. 35.

b Shewing that there is none greater then he

in Iob. 6. 3. and that he will most certainly performe his othe.

c He compareth Ierusalem to Gilead which was beyond Iordan, and the bury of Iudas to Lebanon.

d The Hebrew word significth to suffice because the Lord doth dedicate to his vie and purpose, such as he purporeth to execute his worke.

11. 3. Chap. 6. 4. and 13. 3.

e The buildings made of cedar trees.

f As they wonder at a thing which they thought would never have come to passe.

Deut. 32. 34. 1. kin. 9. 3

g Signifying that they should lofe their King: for Iehoiachin went forth to meet Nebuchad-nazzar, and yielded himselfe and was carried into Babilon.

3. king 34. 13.

h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as Ieremeh, this was Iehoiakim's

verse 18.

i By bribes and extortion, &

Measuring Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

k Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

l Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

m Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

n Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

o Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

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r Meaning Ierusalem, who was not given to ambition, and superbia, but was content with mediocrity, and did onely delight in setting forth Gods glory and to doe iustice to all.

lay unto them, What burden? I will turn forlake you, sayeth the Lord.

34 And the prophet, as the priest, as the people that shall say, The burden of the Lord, I will turn blake every such one, and his house.

35 Thus shall yet say every one to his neighbour, as every one to his brother, What hath the Lord and words? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have persecuted the wordes of the living God, the Lord of hostes our God.

37 Thus shall thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, even I will utterly forget you, and I will forlake you, and the cite that I gave you and your fathers, and can you out of my presence.

40 And will bring an everlasting epoch upon you, and a perpetual shame which shall never be forgotten.

CHAP. XXIII.

1 The vision of the baskets of figs, 5 signifieth that part of the people should be brought againe from captivisme, 8 And that Zedekiah and the rest of the people should be carried away.

The Lord shewed mee, and behold, two baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had carried away captive Ieremias, the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so euill.

3 Then sayd the Lord unto mee, What seest thou Ieremias? And I said, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Against the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel, like these good figges, so will I know them, that are carried away captives of Iudah to bee good, whom I have sent out of this place, into the land of the Caldeans.

6 For I will let mine eyes upon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not root them out.

7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne unto mee with their whole heart.

8 And as the naughty figges which cannot bee eaten, they are so euill (surely

thus saith the Lord) so will I give Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will even give them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 Hee prophesieth that they shall bee in captivisme sixty yeeres, 12 And that after their seventy yeeres the Babyloians should be destroyed, 15 The destruction of all nations is prophesied.

The word that came to Ieremias, concerning all the people of Iudah in the fourth yeere of Iehoiakim the sonne of Josiah king of Iudah, that was in the first yere of Nabuchadnezzar king of Babel:

2 The which Ieremias the Prophet spake unto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Josiah the sonne of Amos king of Iudah, even unto this day (that is the thire and twentieth yere) the word of the Lord hath come unto me, & I have spoken unto you, rising early and speaking, but ye would not heare.

4 And the Lord hath sent unto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nay incline your eares to obey.

5 They sayd, Turne againe now every one from his will way, and from the wickednes of your inventions, & ye shall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And goe not after other gods to serve them and to worship them, and prouoke mee not to anger with the workes of your hands, and I will not punish you.

7 But ye beleeve ye would not heare me, saith the Lord, but have prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye have not heard my words,

9 Behold, I will send and take to me all the families of the earth, saith the Lord, and Nabuchadnezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 Moreover I will take from them the boycer of mirth, and the boycer of glad

e The Caldeans, and all their power. f So the wicked and sathan himselfe are Gods seruants, because he maketh them to serve him by constraint, and turneth that which they do of malice, to his honour and glory. g As the Philistines, Ammonites, Egyptians, & others. Chap. 16.9. || Or, despoyle.

d Which fled thither for succour.

a That is, in the third yeere accomplished, & in the beginning of the fourth: though Nebuchadnezzar began to reigne in the end of the third yeere of Iehoiakims reigne: yet these yeeres is not here counted, because it was almost expired, Dan. 1.1. b Which was the sixth yeere and the fifth month of Iehoiakims reigne.

c That is, I have spared no diligence or labour, Chap. 7.13. d Hee sheweth that the Prophets wholly with one consent did labour to pull the people from those vices,

which then reigned to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, 2. Kin. 17.

13 chap. 18.11. Ionah 3.8.

14 chap. 35.15.

15 chap. 3.8.

16 chap. 3.8.

17 chap. 3.8.

18 chap. 3.8.

19 chap. 3.8.

20 chap. 3.8.

21 chap. 3.8.

22 chap. 3.8.

23 chap. 3.8.

24 chap. 3.8.

25 chap. 3.8.

26 chap. 3.8.

27 chap. 3.8.

28 chap. 3.8.

29 chap. 3.8.

30 chap. 3.8.

31 chap. 3.8.

not

The cup of wrath.

Jeremiah.

Plagues on all the earth.

h Meaning, that bread & all things that should serve unto their feasts, should be taken away.

i This revelation was for the confirmation of his prophesie, because he tolde them of the time, that they should enter and remaine in captivity, 1. Chron. 36. 22, 23, 1. 1. chap. 39. 10, dan. 9. 2.

k For seeing the iudgment began at his owne house the enemies must needs bee punished most grievously, Ezek. 9. 6.

l 1. That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme afflictions that God had appointed for every one, as Psal. 75. 1.

n This cup which the wicked drinke, is more bitter then that which he giueth to his children, for he misseeth the one by mercy, and the other by iustice.

o For now it beginneth and shall so continue till it be accomplished.

p Read Iob 1. 1. which were cities of the Philistines.

q Edom is here taken for the whole countrey and Vz for a part thereof.

r As Grecia, Italy, and the rest of those countreys.

s These were people of Arabia, which came to Dedan the sonne of Abraham and Keturah.

t For there were two countreys so named, the one called plentiful, and the other barren, or desert. || Or, Persia.

u That is, of Babylon, as Chap. 51. 41.

ness, the voyce of the bridegroom, and the voyce of the bride, the noyse of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serve the king of Babel seventy yeeres.

12 And when the seventy yeeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, turn the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring upon that land all my wordes which I haue pronounced against it, even all that is written in this booke, which Ieremias hath prophesied against all nations.

14 For many nations and great Kings shall enen serve themselves of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke, and be mowed, and be mad, because of the word, that I will send among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudab, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing and a curse, as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, as all the kings of the land of Uz; and all the kings of the land of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrrus, and all the kings of Sidon, and the kings of the Phoenicians, that are beyond the Sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the desert,

25 And all the Kings of Timet, and all the kings of Elam, and all the kings of the Medes,

26 And all the Kings of the North, farre and nerrone to another, and all the kingdoms of the world, which are vpon the earth, and the king of Shephach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel,

Drinke and bee drunken, and get you and fall, and rise no more, because of the word, which I will send among you.

28 But if they refuse to take the cup at thine hand to drinke, then tell them, Thus saith the Lord of hostes, I will certainly drinke.

29 For loe, I begin to plague the cities, where my Name is called vpon, and should you goe free? I shall not goe quite for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these wordes, and say vnto them, The Lord shall roare from about, and shall out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and he will giue them that are wicked to the sword, saith the Lord.

32 Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised vpon the coasts of the earth.

33 And the flame of the Lord shall be at that day from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dung vpon the ground.

34 Howle, yee shepherds, and cry, and wallow vpon the streets in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like precious vessels.

35 And the flight shall faile from the shepherds, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepherds, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXV.

2 Jeremiah moueth the people to repentance. 7 Hee is taken of the false prophets and Priests, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim contrarie to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Josiah King of Iudab, came this word from the Lord, saying,

Thus saith the Lord, Stand in the court of the Lords house, and speake vnto all the cities of Iudab, which come to worshipping in the Lords house, all the wordes that I command thee to speake vnto them: keepe not a word backe,

3 For so bee they will bearken, and turne away their faces, and turne their backs,

x That is, Ierusalem, reade vers. 1, 2.

Ios. 3. 16. amos 1. 2.

Chap. 50. 33.

y They which are slaine at the Lords appointment.

z Ye that are chiefe rulers, and gouernours,

a Which are most easily broken.

b It shall not helpe them to sleeke to flee.

† Eze. peaceable.

a That is, in that place of the temple whereunto the people resort out of all Iudab to sacrifice. b To the intent that they should pretend no ignorance, Ad. 20. 17 curry

e Reads Chap.
18, 8.

every man from his ruff way, that I may
repent mee of the plague, which I have de-
termined to bring upon them, because of the
wickedness of their works.

4 And thou shalt say unto them, Thus
saith the Lord, If ye will not heare mee to
waite in my lawes, which I have set before
you,

5 And to heare the words of my servants
the Prophets, whom I sent unto you, both
rising up early, and sending them, and will
not obey them,

6 Then will I make this House like
Shiloh, and will make this cite a curse to
all the nations of the earth.

7 So the Priests and the Prophets, and
all the people heard Jeremiah speaking these
words in the house of the Lord.

8 Now when Jeremiah had made an
ende of speaking all that the Lord had com-
manded him to speake unto all the people,
then the Priests and the Prophets, and all
the people took him, and said, Thou shalt
die the death.

9 Altho thou hast prophesied in the name
of the Lord, saying, This House shall be like
Shiloh, and this cite shall be desolate with-
out an inhabitant; and all the people were
gathered against Jeremiah in the house of
the Lord.

10 And when the Princes of Judah
heard of these things, they came by from the
king's house into the House of the Lord, and
sat down in the entrie of the new gate of
the Lords House.

11 Then spake the Priests and the Pro-
phets unto the princes, and to all the people,
saying, This man is worthy to die: for he
hath prophesied against this cite, as ye have
heard with your eares.

12 Then spake Jeremiah unto all the
princes, and to all the people, saying, The
Lord hath sent me to prophesie against this
House and against this cite all the things
that ye have heard.

13 Therefore now amend your wayes
and your works, and heare the voyce of the
Lord your God, that the Lord may repent
him of the plague, that hee hath pronounced
against you.

14 As for me, behold, I am in your hands:
doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye
put mee to death, ye shall surely bring inno-
cent blood upon your shires, and upon this
cite, and upon the inhabitants thereof: for
of a truth the Lord hath sent mee unto you
to speake all these words in your eares.

16 Then said the princes and all the peo-
ple unto the Priests, and to the Prophets,
This man is not worthy to die: for hee hath
spoken to us in the name of the Lord our
God.

17 Then arose by certaine of the Eld-
ers of the land, and spake to all the assem-
bly of the people, saying,

18 Whilsh the Adonassir * prophesied
in the dayes of Dizekiab King of Judah,
and spake to all the people of Judah, say-
ing, Thus saith the Lord of hosts, Zion
shall be plowed like a field, and Jerusalem

shall be an heape, and the mountains of the
House shall be as the high places of the forest.

19 Dizekiab king of Judah, and all
Judah put him to death: did hee not feare
the Lord, and prayed before the Lord, and
the Lord repented him of the plague, that
hee had pronounced against them: thus
might wee procure great evil against our
soules.

20 And there was also a man that pro-
phesied in the name of the Lord, one A-
siah the sonne of Semeliah, of Kiriat-
la-rem, who prophesied against this cite, and
against this land, according to all the words
of Jeremiah.

21 Now when Jehoiakim the king with
all his men of power, and all the Princes
heard his words, the king sought to slay
him. But when Asiah heard it, hee was as-
traid, and fled, and went into Egypt.

22 Then Jehoiakim the King sent men
into Egypt, even Elnathan the sonne of
Achbor, and certaine with him into Egypt.

23 And they set Asiah out of Egypt, and
brought him unto Jehoiakim the king, who
slew him with the sword, and cast his dead
body into the graves of the children of the
people.

24 But the hand of Ahikam * the sonne
of Shaphan was with Jeremiah that they
should not give him into the hand of the peo-
ple to put him to death.

ments so much the more. m As in the first, Hezekiah's example is
to be followed, so in this other, Jehoiakim's act is to be abhorred
for Gods plague did light on him, and his household. n Which
declareth that nothing could have appeased their furie, if God had
not moved this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandement of the Lord
sundered bonds to the king of Judah, and to the other
kings that were there, whereby they are manifested to be
submits to Nebuchad-nazzar. 9 Hee warneth the
people, and the kings and rulers that they beleene not
false prophets.

2 At the beginning of the reigne of Jeho-
iakim the sonne of Josiah king of Judah
came this word unto Jeremiah from the
Lord, saying,

3 Thus saith the Lord to me, Make thee
bonds, and yokes, and put them upon thy
necke,

4 And send them to the King of Edom,
and to the king of Moab, and to the king of the
Ammonites, and to the king of Tyus, and
to the king of Sidon by the hand of the mes-
sengers, which come to Jerusalem unto
Zedekiah the king of Judah,

5 And command them to say unto their
masters, Thus saith the Lord of hosts the
God of Israel, Thus shall ye say unto your
masters,

6 I have made the earth, the man, and
the beast that are upon the ground, by my

i That is, of the
House of the
Lord, to wit, Zi-
on: and these
examples the
godly alleged
to deliuer Jeru-
salem out of the
Priests hands,
whose rage else
would not have
bin satisfied, but
by his death.

k So that the
cite was not de-
stroyed, but by
miracle was deli-
uered out of the
hands of Sane-
herib.

l Here is declar-
ed the furie of
tyrants, who
cannot abide to
heare Gods word
declared, but
persecute the mi-
nisters thereof,

and yer in the end
they prevaille no-
thing, but pro-
voke Gods iudg-
ments so much the more.

m As in the first, Hezekiah's example is
to be followed, so in this other, Jehoiakim's act is to be abhorred
for Gods plague did light on him, and his household. n Which
declareth that nothing could have appeased their furie, if God had
not moved this noble man to stand valiantly in his defence.

o As touching
the disposition
of these prophes-
ies they that ga-
thered them into
a booke, did not
altogether ob-
serue the order of
times, but did
set some afore,
which should be
after, and con-
trariwise: which
if the reader
mark well, it shall
auoide many
doubts, & make
the reading
much more easie.

p By such signes

the Prophets vsed sometime to confirme their propheties, which
notwithstanding they could not doe of themselves, but in as much
as they had a reuelation for the same, Isa. 44. 6. and therefore the
false prophets to get more credit, did vse also such visible signes, but
they had no reuelation, 1. King. 22. 33.

d Reads Chap.
7, 12.

e So that when
they would curse
any, they shall
say, God do to
them as to Jeru-
salem.

f Because of
Gods promise
to the temple,
Psal. 132. 14.
that he would
for ever remaine
there, the hypo-
crites thought
this Temple
could neuer pe-
rish, & therefore
thought it blas-
phemy to speake
against it, Matt.
26. 61. Acts 6.

g So called, be-
cause it was re-
paired by Io-
acham, 1. Kings
23. 35.

h He both shew-
eth the easie of
his doings plain-
ly, and also
threatneth them
that they should
nothing auail,
though they
should put him
to death, but
heape greater
vengeance upon
their heads.

i Heb. judgement
of death belong-
eth to this man.

j Mich. 1. 1. and
3. 12.

great power, and by my outstretched arme, and haue giuen it vnto whome it pleased mee.

6 But now I haue giuen all these lands into the hande of Nebuchad-nezzar the King of Babel my seruant, and the beasts of the fildes haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes sonne, vntill the very tyme of his land come also: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sozcerers, which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesse a lie vnto you to caule you to goe farre from your lands, and that I should call you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the wordes of the prophets, that speake vnto you, saying, Pee shall not serue the King of Babel: for they prophesse a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesse a lie in my name, that I might call you out, and that ye might perish, both you, and the Prophets that prophesse vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, heare not the wordes of your Prophets that prophesse vnto you, saying, Behold, the vessels of the house of the Lord shall now shortly bee brought againe from Babel, for they prophesse a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them smite the Lord of hostes, that the vessels which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes,

concerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this citie.

20 Which Nebuchad-nezzar king of Babel tooke not, when hee caried away captive Ieconiah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

2 They shall bee brought to Babel, and there they shall be vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1. The false prophesie of Hananiah. 12 Ieremiah reprooueth Hananiah, and prophesith.

AND that same yeeze, in the beginning of the reign of Zedekiah King of Iudah in the fourth yeeze, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of Gibeah, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ¶ Within two yeezes space I will bring into this place all the vessels of the Lordes house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captive of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 Euen the Prophet Ieremiah said, So bee it: the Lord so doe, the Lord confirme thy wordes which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captive from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, prophesied against many countreys, and against great kingdomes of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesied of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowne that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

which the false prophet speaketh, to try the faith of his, Deut. 13:3 necks,

2. King. 23. 13.

3. King. 24. 12, 13.

h That is, for the space of fiftie yeezes, till I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiah beganne to beare these bonds & yokes, b After that the land had rested, as Leuit. 25. 3. c This was a day in Benjamin, belonging to the sonnes of Aaron, Iosh. 21. 17. ¶ Eze 24. 24. of dayes.

d He was so esteemed, though hee was a false prophet. e That is, I would with the same for Gods honour, and wealth of my people, but hee hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies, 11. beic God maketh to come to passe sometime that.

e Reade Chap. 25. 9.

d Meaning, Euilmerodach, and his sonne Belshazar. e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

Chap. 14. 14 and 23. 31. and 29. 9. Chap. 28. 3.

f Which were taken when Ieconiah was led captive into Babel. g For it was not openly the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 30. 7. Which these could not doe, because they had no expresse word: for God had pronounced the contrary.

g This declareth the impudencie of the wicked hirelings, which have no zeale to the truth, but are led with ambition to get favour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience puffe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruel servitude. i Signifying, that all should be his, as Dan. 2. 38. k Seeing this thing was current in the eyes of the people, and yet they returned not to the Lord, it is manifest that miracles cannot move vs, neither the word it selfe, except God touch the heart,

l Or, letter. m For some died in the way, n Meaning, Jeronias mother. Chap. 24. 11. o To entreat of some equal conditions, p To wit, the Lord, whole worke this was,

necke, and shalke it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, When lo will I brake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 For, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I have put a yoke of yron upon the necke of all these Nations, that they may serve Nebuchad-nezzar King of Babel: for they shall serve him, and I have given him the beasts of the fildes also.

15 Then said the Prophet Jeremiah unto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet died the same yeere in the seventh moneth.

CHAP. XXIX.

1 Jeremiah writeth unto them that were in captivity in Babylon. 10 He prophesieth their returne after seventy yeeres. 16 He prophesieth the destruction of the King and of the people that remaine in Jerusalem. 21 He threateth the prophets that seduce the people. 32 The death of Semeiah is prophesied.

NOW these are the wordes of the booke that Jeremiah the Prophet sent from Jerusalem unto the residue of the Elders which were caried away captives, and to the Priestes and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Jerusalem to Babel.

2 (After that Jeronias the king, and the b Quene, and the Eunuches, the Princes of Judah, and of Jerusalem, and the workemen and cunning men were departed from Jerusalem)

3 By the hand of Elaiab the sonne of Shaphan, and Gemariah the sonne of Nethaniah (whom Zedekiah King of Judah sent unto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken unto all that are caried away captives, whom I have c caused to be caried away captives from Jerusalem unto Babel:

5 Would you houses to dwell in, & plant you gardens, and eat the fruits of them.

6 Take you wines, and beget sonnes and daughters: and take wines for your comes, and give your daughters to husbandes, that they may beare sonnes and daughters, that ye may bee increased there, and not diminished.

7 And seeke the prosperitie of the Citie, whither I have caused you to be caried away captives, and pray unto the Lord for it: for in the peace thereof shall you have peace.

8 ¶ For thus saith the Lord of hostes, the God of Israel, Let not your prophets and your soothsayers that be among you, deceive you, neither give eare to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I have not sent them, sayeth the Lord.

10 But thus saith the Lord, That after seventy yeeres be accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughtes that I have thought towards you, saith the Lord, even the thoughtes of peace, and not of trouble, to give you an end, and your hope.

12 Then shall ye cry unto mee, and ye shall goe and pray unto me, and I will heare you.

13 And ye shall seeke mee and finde me, because ye shall seeke mee with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the Nations, and from all the places, whither I have cast you, saith the Lord, and will bring you againe unto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye have sayd, The Lord hath called vs by vnspeyres in Babel,

16 Therefore thus saith the Lord of the King, that sitteth upon the throne of David, and of all the people that dwell in this Citie, your brethren that are not gone forth with you into captiuitie:

17 Even thus saith the Lord of hostes, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile haggies, that cannot be eaten, they are lo naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment and an hissing, and a reproach among all the Nations whither I have cast them.

19 Because they have not heard my wordes, saith the Lord, which I sent unto them by my servants the Prophets, rising up early, and sending them, but ye would not heare, saith the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I have sent from Jerusalem to Babel.

son, Chap. 24. 1. 2. k Reade Chap. 26. 6. l Reade Chap. 7. 17. and 25. 3. and 26. 5.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe wait for the time of their deliverance which God had appointed most certaine: for else not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when the tyrants should be destroyed, as I say 14. 4.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seventy yeeres of your captiuitie shalbe expired, 2 Chron. 36. 22. Ezra. 1. 1. chap. 3. 12. dan 9. 2. g As Ahab, Zedekiah, and Semeiah.

h Whereby he assureth them that there shall be no hope of returning before the time appointed.

i According to the compri-

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Nimshi, and of Zedekiah the sonne of Maasiah, which prophesie lies unto you in my name, Behold, I will deliver them into the hand of Nebuchad-nazzar king of Babel, and he shall lay them before your eyes.

22 And all thy of the captivity of Judah that are in Babel, shall take by this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt in the fire.

23 Because they have committed villenie in Israel, and have committed adulterie with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know it, and will visit it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the priests, saying,

26 The Lord hath made thee Priest, for Zedekiah the Priest, that yet should be Officers in the house of the Lord, for every man that saith, and maketh himselfe a prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reproved Jeremiah of Anathoth, which prophesieth unto you?

28 For, for this cause hee sent unto vs in Babel, saying, This captivitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord of hosts, the God of Israel, saying, Because that Shemaiah the Nehelamite, because that Shemaiah hath prophesied unto you and I sent him not, and be caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seed: hee shall not have a man to dwell among this people, neither shall he behold the good that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon, 16 He menaceth the enemies, 18 and comforteth the Church.

The word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captivitie of my people Israel and Judah, saith the Lord: for I will restore them unto the land that I gave to their fathers, and they shall possesse it.

4 Against these are the wordes that the Lord spake concerning Israel, and concerning Judah,

5 For thus sayeth the Lord, Alce have heard a terrible voyce of feare, and not of peace.

6 Demand now and behold, if man travaile with child: therefore doe I beholde every man with his handes on his loynes as a woman in travaile, and all faces are turned into a pale face.

7 Alas, for this day is great: none hath bene like it: it is even the time of Jacobs trouble, yet shall he be delivered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serve themselves of him.

9 But they shall see the Lord their God, and David their king, whom I will raise by unto them.

10 Therefore feare not, O my servant Jacob, saith the Lord, neither bee afraid, O Israel: for loe, I will deliver thee from a farre countrey, and thy seed from the land of their captivitie, and Jacob shall come againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the Nations where I have scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not bitterly cut thee off.

12 For thus saith the Lord, thy building is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaiter: there are no medicines, nor helpe for thee.

14 All thy lovers have forgotten thee: they seeke thee not: for I have stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I have done these things unto thee.

16 Therefore all they that denounce thee, shall denounce thee, and all thine enemies every one shall goe into captivitie: and they that spoile thee shall be spoiled, and all they that rob thee, will I give to be robbed.

17 For I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The city that is forsaken, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captivity of Jacobs tents, and have compassion on his dwelling places: and the City shall be builded upon her owne heape, and the palace shall remaine after the manner thereof.

for their sinnes, but correct and chastise them, till hee have purged and pardoned them, and so burneth the rods by the which he doth punish them, I say 33.1. m Meaning, that the Citie and the Temple should be restored to their former estate.

b He sheweth that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorrow, as a woman in her travail, as Isa. 13.8.

c Meaning, that the time of their captivitie should be grievous. d When I shall visit Babylon, e Of the King of Babylon, f To wit, of Laabob.

g That is, Messiah, which should come of the stocke of David, according to the flesh, and should be the true Messiah, as Ezek. 34.1, who is left forth, and his Kingdome that should be everlasting in the person of David, Hosea 3.5. h Read Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliver them, but that it must be the worke of God. k The Assyrians and Egyptians whom thou dost esteeme with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercy toward him, who doth not destroy them for their sinnes, but correct and chastise them, till hee have purged and pardoned them, and so burneth the rods by the which he doth punish them, I say 33.1. m Meaning, that the Citie and the Temple should be restored to their former estate.

m Because they gave the people hope of speedy returning.

n Which was adultery, and falsifying of the word of God, Or, dreamer.

o Shemaiah the false prophet flattered Zephaniah the chiefe Priest, as though God had given him the spirit and zeale of Iehoiada to punish whosoever trespassed against the word of God, of the which he would have made Jeremiah one, calling him a rauer, and a false prophet.

p He and his seed shall be destroyed, so that none of them should see the benefice of this deliverance.

a Because they should be assured, and their posterity confirmed in the hope of this deliverance promised.

n He ſheweth how the people ſhall with praife and thankſgiving acknowledge this benefite.

o Meaning, Zebubabel, who was the figure of Chriſt, in whom this was accompliſhed. **p** Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his Father. **q** Left the wicked hypocrites ſhould flatter themſelves with their promiſes, the Prophet ſheweth what ſhall be their portion.

19 And out of them ſhall proceed * thankſgiving, and the voyce of them that are ioyous, and I will multiply them, and they ſhall not be few: I will alſo gloriſie them, and they ſhall not be diminiſhed.

20 Their children alſo ſhall bee as aforeſaie, and their congregation ſhall be eſtabliſhed before mee: and I will viſite all that bee there.

21 And their * noble rulers ſhall be of themſelves, and their gouernour ſhall proceed from the miſdes of them, and I will cauſe him to draw neere, and approach vnto mee: for who is this that directeth his * heart to come vnto me, ſaith the Lord?

22 And ye ſhall be my people, and I will be your God.

23 Behold, * the tempeſt of the Lord goeth forth with wrath: the wickedinde that hangeth ouer, ſhall light vpon the head of the wicked.

27 The fierce wrath of the Lord ſhall not retorne vntill hee haue done, and vntill hee haue performed the intents of his heart: in the * latter dayes ye ſhall vnderſtand it.

r When this Meſſiah and deliverer is ſent.

CHAP. XXXI.

1 *Her reuerſe ſub Gods iudgements after their returne from Babilon, 23 and the ſpiritual voy of the faithfull in the Church.*

At the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord, The people which * eſcaped the ſword, found grace in the wiſderneſſe: * he walked before Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me * of old, ſay they: * Pea, I haue loued thee with an eueraſting loue, therefore with mercy I haue drawn thee.

4 Again, I will build thee, & thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill * be adorned with thy timbrels, and ſhalt go forth in the daunce of them that be ſoyfull.

5 Thou ſhalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them * ſhall make them common.

6 For the dayes ſhall come that the * watchmen vpon the mount of Ephraim ſhall cry, Ariſe, and let vs goe vp vnto * Zion to the Lord our God.

7 For thus ſaith the Lord, Reioyce with gladneſſe for Iſrael, & ſhout for ioy among the chiefe of the * Gentiles: publiſh praye, and ſay, O Lord, ſaue thy people, the remnant of Iſrael.

8 Beholde, I will bring them from the ſouth countrey, and gather them from the coaſts of the world, with the blinde and the

lame among them, with the woman with child, and her that is deliuered alſo: a great company ſhall retorne hither.

9 They ſhall come * weeping, and with mercy will I bring them againe: I will leade them by the riuers of * water in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is * my firſt borne.

10 **E** Heare the word of the Lord, O ye Gentiles, and declare in the yhes a farre off, and ſay, He that ſcattered Iſrael, will gather him, and will keepe him as a ſhepherd doeth his flocke.

11 For the Lord hath redeemed Iſrael, and raiſed him from the hand * of him, that was ſtronger then he.

12 Therefore they ſhall come and reioyce in the height of Zion, & ſhall run to the boundleſſe of the Lord, even for the * whereate and for the wine, and for the oyle, and for the increaſe of ſheep and bullockes: and their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorrow.

13 Then ſhall the Virgin reioyce in the * daunce, and the young men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their ſorrowes.

14 And I will repleniſh the ſoule of the Priests with * fatneſſe, and my people ſhall be ſatiſfied with my goodneſſe, ſaith the Lord.

15 Thus ſaith the Lord, A voyce was heard on hie, a mourning and bitter weeping, * Rahel weeping for her children, reſuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord, Refraime thy voyce from weeping, and chime eyes thy teares: for thy works ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemy.

17 And there is hope in thine ende, ſaith the Lord, that thy children ſhall come againe to their owne borders.

18 I haue heard * Ephraim lamenting thus, Thou haſt corrected mee, and I was chaſtiſed as an * vntamed calfe: * conuert thou mee, and I ſhall be conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my * thigh: I was aſhamed, yea, euery confounded, becauſe I did heare the reproch of my youth.

20 Is Ephraim * my deare ſonne or pleaſant child? yet ſince I ſpake vnto him, I ſtill * remembered him: therefore my bowels are troubled for him: I will ſurely haue compaſſion vpon him, ſaith the Lord.

21 **S**et thee vp * ſignes: make thee drapes:

children, ſhe ſhould haue found none remaining. **u** That is, the people that were led captiue. **x** Which was wanton, and could not be ſubiect to the yoke. **y** He ſheweth how the faithfull will pray: that is, deſire God to turne them, for as much as they are withoute of themſelves. **z** In ſigne of repentance and deſertation of my ſinne. **a** As though he would ſay, No: for by his iniquitie he did what lay in him to caſt mee off. **b** To wit, in pitying him for my promiſe ſake. **c** Marke by what way thou didſt goe into captiuitie, and thou ſhalt turne againe by the ſame.

m That is, lamenting their ſins, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy.

Chap. 30. 4 Some take it that they ſhould weep for ioy.

n Where they found no increaſe, but abundance of all things.

o That is, my dearly beloved, as the firſt child is to the father.

p That is, from the Babylonians and other enemies.

q By theſe temporal benefices he meaneth the ſpiritual graces which are in the Church, and whereof there ſhould be euery plenty. **lay 58. 21, 22.**

r In the company of the faithfull, which euery praife God for his benefices.

s Meaning, the ſpirit of wiſdom, knowledge, and zeale.

t To declare the greatnes of Gods mercy in deliuering the Iewes, he ſheweth them that they were like to the Beniamines of Iſraelites: that is, vterly deſtroied, and carried away, in ſo much that it Rahel the mother of Benjamin could haue riſen againe to ſeeke for her

children, ſhe ſhould haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton, and could not be ſubiect to the yoke.

y He ſheweth how the faithfull will pray: that is, deſire God to turne them, for as much as they are withoute of themſelves.

z In ſigne of repentance and deſertation of my ſinne.

a As though he would ſay, No: for by his iniquitie he did what lay in him to caſt mee off.

b To wit, in pitying him for my promiſe ſake.

c Marke by what way thou didſt goe into captiuitie, and thou ſhalt turne againe by the ſame.

d Because their deliriance from Babylon was a figure of their deliriance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceive and beare in her wombe, Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captivity should be fruitful, as the chaste is joynt in marriage, and whom God blesteth with children. e Having understood this vision of the Messiah, come, in who the two houses of Israel and Iudah should be ioined, I rejoiced. f I will multiply and enrich them with people and cattell. g The wicked used this proverbe, when they did murmur against Gods iudgements pronounced by the Prophets, saying, that their fathers had committed the fault, and that the children were punished, Ezek. 18. 3 h Though the covenant of redemption made to the fathers, and this which was given after, freedmers, yet they are all one, and grounded on Iesus Christ, (save that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his Church vnder the Gospel. i And so were the occasion of their owne divorcement through their infidelitie, Isa. 50. 1. || Or, make. k In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy Spirit, Heb. 8. 10. l Vnder the kingdom of Christ there shall be no obliuion by ignorance, but I will give them faith and knowledge of God for remission of their finnes, and daily increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the infusion of my holy Spirit, Isa. 54. 13. but the full accomplishment hereof is referred to the kingdom of Christ, when we shall be ioined with our head.

see thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities. 22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: A WOMAN shall compass a man. 23 Thus saith the Lord of hosts, the God of Israel, Per shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captivity, The Lord blesse her, O habitation of iustice and holy mountaine. 24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke. 25 For I have satiate the weary soule, and I have replenished every sorrowfull soule. 26 Therefore I awaked, and beheld, and my sleepe was sweete vnto me. 27 Behold, the dayes come, sayeth the Lord, that I will sow the house of Israel, and the house of Iudah with the seede of man, and with the seede of beest. 28 And like as I have watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch over them, to build and to plant them, saith the Lord. 29 In those dayes shall they say no more, The fathers have eaten a sowre grape, and the childrens teeth are set on edge. 30 But every one shall die for his owne iniquitie: every man that eateth the sowre grape, his teeth shall be set on edge. 31 O Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah. 32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake although I was an husband vnto them, saith the Lord. 33 But this shall be the covenant that I will make with the house of Israel. After those dayes, sayeth the Lord, I will put my Law in their inward parts, and will write it in their hearts, and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know mee from the least of them vnto the greatest of them, saith the Lord: for I will

forgive their iniquitie, and will remember their finnes no more. 35 Thus saith the Lord, which giveth the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waves thereof roare: his Name is the Lord of hosts. 36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for ever. 37 Thus saith the Lord, if the heavens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they have done, saith the Lord. 38 Behold, the dayes come, sayeth the Lord, that the city shall be built to the Lord from the towne of Hamaneth, vnto the gate of the corner. 39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compass about to South. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the holme gate toward the East, shall be holy vnto the Lord, neither shall it bee plucked by nor destroyed any more for ever. beautiful as euer it was: but hee alludeth to the Spiritual Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Jeremiah is cast into prison, because he prophesied that the City should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his servants, and he is their Lord.

The word that came vnto Jeremiah from the Lord, in the tenth yeere of Sedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar. 2 For then the King of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shut up in the court of the prison, which was in the King of Iudahs house. 3 For Sedekiah King of Iudah had shut him vp, saying, Wherefore dost thou prophesse, and say, Thus saith the Lord, Behold, I will give this City into the hands of the King of Babel, and he shall take it? 4 And Sedekiah the king of Iudah shall not escape out of the hands of the Chaldeans, but shall surely bee deliuered into the hands of the King of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face. 5 And hee shall leade Sedekiah to Babel, and there shall hee bee, vntill I visit him, saith the Lord: though yee fight with the Chaldeans, ye shall not prosper. 6 And Jeremiah said, The word of the Lord came vnto me, saying, 7 Behold, (Vnameth), the sonne of Shalum thine vncle, shall come vnto thee, and say, O Vnto thee my myself that is in Anathoth: for the title by kindred appertaineth vnto thee to buy it. 8 So Vnameth mine vncles sonne, came to

m If the Sunne, Moone & starres, cannot bee gone light according to mine ordinance, so long as this world lasts, I shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue people, so certainly is it, that I will leaue them my word for euere to gouerne them with. n The one and the other is impossible. o As it was performed, Neh. 3. 1. By this description hee sheweth that the Citie should be as simple and as the other Ierusalem, whose beautie should be incomparable. a So that Ierusalem had now prophesied from the thirteenth yeere of Iosiah, vnto the last yeere of Sedekiah, which was almost forty years. Chap. 29. 16, 17, and 34. b I will Ierusalem away by death: for he shall not die by the sword, as Chap. 34. 4. c Whereby we mean, that the people should in turne against of captiuitie, and enjoy their possessions & vntill 15. y. and 44. || Or, right Ierusalem. d Because he was next of the kindred, as Ruth 4. 10

Of the poffe-
fion of the Le-
uites, vide Le-
uit. 25. 33.

Which moun-
teth out of our
money about
ten fillings fixe

pen, if thus she-
kel were the com-
mon shekel, read
Gen. 23. 15.

for the shekel of
the Temple was
of double value,

and ten pieces of
filver were halfe
a shekel: for
twentie made
the shekel.

According to
the custome, the
infirmities, or e-
vidence was se-
aled up with the
common feale, &

a cope thereof
remained, which
contained the
same effect, but
was not so au-
thentical as the
other, but was
left open to be
feen, if any thing
should be called
into doubt.

And fo to hide
them in the
ground, that
they might be
preferred, as a
token of their
deliverance.

|| Or, hid.
Exal. 34. 7.
dem. 5. 9.

i Because the
wicked are sub-
iect to the curfe
of God, he shew-
eth that their
polleritie which
by nature are v-
nder this maledi-
ction, shall be pu-
nished both for
their owne wic-
kednes, and that
the iniquitie of
their fathers,

which is like wife
in them, shall be
also reuenged on
their head.

k Meaning that
his miferables in
deliuring his
people, should
never be for-
gotten.

to me in the court of the priſon, according to
the word of the Lord, and ſaid vnto mee, Buy
my ſeld, I pray thee, that is in Anathoth,
which is in the countrey of Benjamin: for
the right of the poſſeſſion is thine, and the
purchase belongeth vnto thee: buy it for thee.
Then I knew that this was the word of the
Lord.

9 And I bought the field of Hanameel,
mine vncles ſonne, that was in Anathoth,
and weighed him the ſiluer, euen ſixen ſhe-
kels, and ten pieces of ſiluer.

10 And I wrote it in the booke, and ſigned
it, and tooke it witneſſes, and weighed vpon the
ſiluer in the ballances.

11 So I tooke the booke of the poſſeſſion
being ſealed according to the Law, and cu-
ſtome, with the booke that was open.

12 And I gaue the booke of the poſſeſſion
vnto Baruch the ſonne of Neriah, the ſonne
of Nechia, in the ſight of Hanameel mine
vncles ſonne, and in the preſence of the wit-
neſſes, written in the booke of the poſſeſſion,
before all the Iewes that ſate in the court of
the priſon.

13 And I charged Baruch before them,
ſaying,

14 Thus ſaith the Lord of hoſts the God
of Iſrael, Take the writings, euen this booke
of the poſſeſſion, both that is ſealed, and
this booke that is open, and put them in an
earthen vellell, that they may continue a-
long time.

15 For the Lord of hoſts the God of Iſ-
rael ſaith thus, Houſes and ſelds, and vine-
yards ſhall be poſſeſſed againe in this land.

16 C ſome when I had deliuered the
booke of the poſſeſſion vnto Baruch, the
ſonne of Neriah, I prayed vnto the Lord,
ſaying,

17 Ah Lord God, behold, thou haſt made
the heauen and the earth by thy great power
and by thy ſtreched out arme, and there is
nothing ſo hard vnto thee.

18 T thou ſhewſt mercy vnto thouſands,
and recompeneſt the iniquitie of the fathers
into the boſom of their children after them:
O God the great and mighty, whoſe Name
is the Lord of hoſts,

19 Great in counſell, & mighty in worke,
for thine eyes are open vpon all the wayes
of the ſonnes of men, to giue to euery one ac-
cording to his wayes, and according to the
fruit of his worke.)

20 Which haſt ſet ſignes and wonders in
the land of Egypt vnto this day, and in Aſ-
ſyria, and among all men, and haſt made thee
a Name, as appeareth this day,

21 And haſt brought thy people Iſrael
out of the land of Egypt with ſignes and
wonders, and with a ſtrong hand,
with a ſtreched out arme, and with great
trecur.

22 And haſt giuen them this land, which
thou diideſt ſwear to their fathers to giue
them, euen a land that floweth with milke
and honey.

23 And they came in, and poſſeſſed it,
but they obeyed not thy voyce, neither wal-
ked in thy Law: all that thou commandedſt
them to doe, they haue not done: therefore

thou haſt cauſed this whole plague to come
vpon them.

24 Behold, the mountains, they are come
into the citie to take it, and the citie is giuen
into the hand of the Caldeans, that fight a-
gainſt it, by means of the wood, and of the
ſtarue, and of the peſtilence, and what thou
haſt ſpoken, is come to paſſe, & behold, thou
ſeeliſt it.

25 And thou haſt ſaid vnto mee, O Lord
God, Buy vnto mee the field for ſiluer, and
take witneſſes: for the citie ſhall bee giuen
into the hand of the Caldeans.

26 Then came the word of the Lord
vnto Jeremiaſa, ſaying,

27 Behold, I am the Lord God of
all flesh: is there any thing to hard for me?

28 Therefore thus ſaith the Lord, Be-
hold, I will giue this citie into the hand of
the Caldeans, and into the hand of Aſur-
baſſur king of Babel, & he ſhall take it.

29 And the Caldeans ſhall come & ſight
againſt this citie, and ſet fire on this citie,
and burne it, with the houſes, vpon whoſe
rooſes they haue offered incenſe vnto Baal,
and powred drinke offerings vnto their gods,
to provoke me vnto anger.

30 For the children of Iſrael, & the chil-
dren of Iudah haue ſurely done euill before
mee from their youth: for the children of
Iſrael haue ſurely prouoked mee to anger
with the worke of their hands, ſaith the
Lord.

31 Therefore this citie hath bene vnto
me as a prouocation of mine anger, and of my
wrath, from the day that they built it, euen
vnto this day, that I ſhould remooue it out
of my ſight.

32 Becauſe of all the cuill of the children
of Iſrael, & of the children of Iudah, which
they haue done to prouoke mee to anger,
euen they, their Kings, their Princes, their
Priſtes, and their Prophets, and the
men of Iudah, and the inhabitants of Aſſy-
ria.

33 And they haue turned vnto me the
backe and not the face: though I taught
them riſing vp care y and inſtructing them,
yet they were not obedient to rectifie doc-
trine,

34 But they ſet their abominations in
the houſe (whereupon my Name was called)
to deſile it.

35 And they built the hie places of Ba-
al, which are in the valley of Beniamin,
to cauſe their ſonnes, and their daughters to
paſſe throug the fire vnto Moloch, which
I commanded them not, neither came it in-
to my minde, that they ſhould doe ſuch abomi-
nation to cauſe Iudah to ſinne.

36 And now therefore, thus ſaith the
Lord God of Iſrael ſpoken concerning this
citie whereof ye ſay, It ſhall be deliuered into
the hand of the King of Babel by the word,
and by the ſtarue, and by the peſtilence.

37 Behold, I will gather them out of all
countreies, wherein I haue ſcattered them
in mine anger, and in my wrath, and in great
indignation, and I will bring them againe
vnto this place, and I will cauſe them to
dwell ſafely.

l The word ſig-
nifieth any thing
that is call vpon
as a mount or ram-
part, and is alſo
vied for engines
of warre, which
were laid on an
high place to
ſhoot into a
citie, before that
gunnes were in
vie.

m That is, of
euery creature:
who as they are
his worke, ſo
doth he gouerne
and guide them
as pleaſe him,
whereby hee
ſheweth that as
he is the author
of this their cap-
tivitye for their
ſinnes, ſo will he
for his mercies
be their redee-
mer to reſtore
them againe to
libertye.

n From the time
that I brought
them out of E-
gypt, & made
them my people,
and called them
my ſiſt home.

o Reade Pron. 2.
34. 14. 65. 2. cha.
7. 13. & 25. 3 &
26. 5. & 29. 19. &
35. 14. and 44.
43. ch. 36. 15.

p That is, the
altars which
were made to
offer ſacrifice
vpon to their
idoles.

q Reade Chap.
7. 31. 2. King. 23.
4. 6.

r Reade 2. Kinge
16. 3.

s Reade Chap.
30. 16.
Dem. 30. 3.

Chap. 30, 22.

t One content
and ouerreligi-
on, as Ezek. 11.
19, and 36. 27.
u Reade Chap.
31. 32, 33.

38 And they shall bee my people, and I will be their God.

39 And I will giue them one heart and one way, that they may feare mee for euer to the wealth of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, wherof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 When shall buy fields for siluer, and make writings, and seale them, & take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

C H A P. XXXIII.

1 The Prophet is admonished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinnes for his owne glory. 15 Of the birth of Christ. 20 The Kingdom of Christ in the Church shall neuer be ended.

Moreouer, the word of the Lord came vnto Jeremiah the second time (while hee was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answere thee, and shew thee great & mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the Caldeans, and by the sword.

5 They come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and truth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against mee,

9 And it shall bee to mee a name, a praise, and an honour before all the nations of the earth, which shall hear all the good that I doe vnto them: and they shall feare, and tremble for all the goodness, and for all the wealth that I shew vnto this citie.

10 Thus saith the Lord, Again there shall be heard in this place (which ye say shall bee desolate, without man, and without beast, even in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of joy and the voyce of gladnes, the voyce of the bridegroom, and the voyce of the bride, the voyce of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Again in this place, which is desolate without man, and without beast, and in all the cities thereof, there shall bee dwelling for shepherds to rest their flocks.

13 In the cities of the mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that releth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousness to grow vnto David, and hee shall exercise iudgement, and righteousness in the land.

16 In those dayes shall Iudah bee saved, and Ierusalem shall dwell safely, and he that shall say, he is the Lord our righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Priester shall the Priests and Leuites want a man before mee to offer burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day, and night in their season,

21 Then may my covenant bee broken with David my seruant, that hee should not haue a sonne to reigne ouer his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbered, neither the land of the Sea measured: so will I multiply the seed of David my seruant, and the Leuites that minister vnto mee.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what a this people haue spoken, saying, The two families,

h Whereby he shewed that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoever is enemies to it, laboureth to dishonour God, which was a long appointed for the Leuites to praye God by 1. Chron. 16. 1. psal. 103. 1. 118. 1. 4. psal. 106. 1. 107. 1. & 118. 1. and 136. 1. k Meaning, that all the country of Iudah shall be inhabited againe. l That is, I will send the Messiah, which shall come of the house of David, of whom this prophesie meant as to this all the lesser, and that which is written, Chap. 3. 5. m To wit, Christ that shall call his Church, n That is, Christ is our Lord God our righteousness, sanctification, and redemption, 1. Cor. 1. 30. o That is, Christ meane of the spiritual sacrifices of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice, figured by the sacrifices of the Law. p Reade Chap. 31. 35. q Meaning, the Caldeans and other idolaters, which because God had cast off Israel, and Iudah, Benjamin, because hee did not rect them in time for their amendment.

x This is the declaration of that which was spoken, Verse 8.

a Which was in the kings house at Ierusalem, as Chap. 32. 1, 2.

b To wit, of Ierusalem, who as he made it, so will he preferre it, reade isa 37. 26. c Reade Chap. 33. 24.

d The Iewes thinke to ouercome the Caldeans, but they seek their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the midst of his threatenings, God remembereth his & comforteth them.

g Declaring that there is no deliuerance nor joy, but whereas we see remission of sinnes.

less, which the Lord hath chosen, hee hath even cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the order of heaven and earth,

26 Then will I cast away the seed of Iacob and I will not take of his seed to bee rulers over the seed of Abraham, Ishak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

1 Hee sheweth that the cite and the king Zedekiah shall be begin into the hands of the king of Babylon.

2 Hee rebuketh their crueltie toward their seruants.

The word which came unto Jeremiah from the Lord (when Nebuchad-nazzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe into Babel.

4 Per heare the word of the Lord, O Zedekiah king of Iudah: Thus saith the Lord of thee, thou shalt not die by the sword:

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, O he lord: for I haue pronounced the word, saith the Lord.

6 Then Jeremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem.

7 When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah.)

8 This is the word that came vnto Jeremiah from the Lord, after that the King Zedekiah had made a covenant with all the people which were at Ierusalem, to proclaim libertie vnto them.

9 That every man should let his seruant goe free, and every man his handmaide, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit of a Iew his brother.

10 Now when all the princes, and all the people which hadde agreed to the covenant, heard that every one should let his seruant goe free, and every one his handmaide, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented, and caused the seruants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants & handmaidens.

12 Therefore the word of the Lord came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 At the terme of seven yeres let ye goe every man his brother an Ebrew which hath bene sold vnto thee: and when he hath serued thee seue yeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight, in proclaiming libertie every man to his neighbour, and ye had made a covenant before mee in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused every man his seruant, and every man his handmaide, whom ye had set at libertie at their pleasure, to returne, and hold them in subiection to be bought to you as seruants and as handmaidens.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will give those men that haue broken my covenant, and haue not kept the wordes of the covenant, which they had made before mee, when they cut the calf in twaine, and passed betwene the partes thereof,

19 The princes of Iudah and the princes of Ierusalem, the eunuchs, and the priests, and all the people of the land, which passed betwene the partes of the calf,

20 I will euery one give them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall bee for meat vnto the fowles of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I give into the hand of their enemies, and into the hands of them that seeke their life: and into the hand of the King of Babels hoste, which are come by from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came vnto Jeremiah from the Lord in the dayes of Iehoiakim the sonne of Josiah King of Iudah, saying,

|| Or bondage, Dent. 15. 12, 13.

f Meaning, in the Temple, to declare that it was a most iolenne and strait covenant made in the Name of the Lord.

g That is, I give the sword liberty to destroy you.

h As touching this manner of iolenne covenant which the ancient vsed by passing betwene the two partes of a beast, signifieth that the transgressour of the same covenant should be so diuided, in pieces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophecies, read Chap. 37. 1.

b They came of
Hobab Moses
father in law,
who was no Is-
raelite; but af-
ter joyned with
them in the ser-
vice of God,

c That is, a
Prophet.

d On doors.

e The Prophet
saith not, The
Lord saith thus:

for then they
ought to have
obeyed: but he

tendeth to ano-
ther end: that is
to declare their
obedience to

man, seeing the
Lewes would not
obey God him-
selfe.

f Whom Iehu
the king of Israel
favoured for his
zeale, 2 King.

g 10. 15.

h Teaching them
hereby to flee all
occasion of in-
temperance, am-
bition, and au-
rice, and that

they might
know that they
were strangers

in the earth, & be
ready to depart
at all occasions.

i Which was
now for the
space of three
hundred yeeres
from Iehu to
Jehoiakim.

j Which decla-
reth that they
were not so
bound to their
vow, that it
could not bee
broken for any
necessitie: for
where they were
commanded to
dwell in tents,
they dwell now
at Jerusalem for
fear of the
warres.

k Whom I have
chosen to be my
children, seeing
these which were
the children of an
heathen man, obeyed the commandment of
their father. k I have most diligently exhorted and warned you
both by my selfe, and my Prophets. Chap. 1. 8. 11. and 25. 5.

2 See unto the house of the Rechabites,
and speake unto them, and bring them into
the house of the Lord, into one of the cham-
bers, and give them wine to drinke.

3 Then took I Azaniah, the sonne of
Jeremiah the sonne of Habazziniah, and his
brethren, and all his kinnes, and the whole
house of the Rechabites,

4 And I brought them into the house of
the Lord, into the chambers of the sonnes of
Hanani, the sonne of Agdaliah a man of
God, which was by the chamber of Shea-
fiah the sonne of Shallum, the keeper of the
treasure.

5 And I set before the sonnes of the house
of the Rechabites, pots full of wine, & cups,
and said unto them, Drinke wine.

6 But they saide, Wee will drinke no
wine: for Jonadab the sonne of Rechab
our father commanded vs, saying, Ye shall
drinke no wine, neither you nor your sonnes
for ever.

7 Neither shall you build house, nor sow
seed, nor plant vineyard, nor have any, but
all your dayes ye shall dwell in tents, that
ye may live a long time in the land where ye
be strangers.

8 Thus have we obeyed the boyce of Jo-
nadab the sonne of Rechab our father in all
that hee hath charged vs, and wee drinke no
wine all our dayes, neither wee, our wives,
our sonnes, nor our daughters,

9 Neither build we houses for vs to dwell
in, neither have we vineyard, nor field, nor
seed:

10 But we have remained in tents, and
have obeyed, and done according to all that
Jonadab our father commanded vs.

11 But when Sennacherib king of
Babel came up into the land, wee sayde,
Come, and let vs goe to Jerusalem, from the
house of the Caldeans, and from the house of
Aram: so we dwell at Jerusalem.

12 Then came the word of the Lord unto
Jeremiah, saying,

13 Thus saith the Lord of hosts, the God
of Israel, See, I tell the men of Judah, and
the inhabitants of Jerusalem, Will ye not
receive doctrine to obey my wordes, saith the
Lord:

14 The commandment of Jonadab the
sonne of Rechab that hee commanded his
sonnes, that they should drinke no wine, is
surely kept: for unto this day they drinke
none, but obey their fathers commandment:
notwithstanding I have spoken un-
to you, rising early, and speaking, but ye
would not obey me.

15 I have sent also unto you all my ser-
vants the Prophets, rising up early, and send-
ing them, saying, Returne now every man
from his euill way, and amend your workes,
and goe not after other gods, to serue them,
and ye shall dwell in the land which I have
given unto you, and to your fathers, but ye
would not encline your eare, nor obey me.

16 Surely, the sonnes of Jonadab the
sonne of Rechab, haue kept the commande-
ment of their father, which hee gaue them,
but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts,
the God of Israel, Behold, I will bring up-
on Judah, and upon all the inhabitants of
Jerusalem, all the euill that I have pronoun-
ced against them, because I have spoken un-
to them, but they would not heare, and I
have called unto them, but they would not
answer.

18 And Jeremiah said to the house of the
Rechabites, Thus saith the Lord of hosts,
the God of Israel, Because ye haue obeyed
the commandment of Jonadab your fa-
ther, and kept all his precepts, and done ac-
cording unto all that hee hath commanded
you,

19 Therefore thus saith the Lord of hosts,
the God of Israel, Jonadab the sonne of Re-
chab shall not want a man to stand before
me for ever.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah enditeth, the
booke of the ewes against Iudah and Israel. 9 Hee is
sent with the booke unto the people, and readeth it be-
fore them all. 14 Hee is called before the rulers, and
readeth it before them also. 23 The king casteth it in
the fire. 28 There is another written as the comman-
dement of the Lord.

And in the fourth yeere of Jehoiakim
the sonne of Josiah king of Iudah, came
this word unto Jeremiah from the Lord,

saying,

2 Take thee a roll or booke, and write
therein all the wordes that I haue spoken to
thee against Israel, and against Iudah, and
against all the nations, from the day that I
spoke unto thee, even from the dayes of Jo-
siah unto this day.

3 It may be that the house of Iudah will
heare of all the euill, which I determined to
doe unto them, that they may returne every
man from his euill way, that I may forgive
their iniquitie and their finnes.

4 Then Jeremiah called Baruch the son
of Neriah, and Baruch wrote at the mouth
of Jeremiah all the wordes of the Lord,
which hee had spoken unto him, upon a roll,
or booke.

5 And Jeremiah commanded Baruch,
saying, I am a shut up, and cannot goe into
the house of the Lord.

6 Therefore goe thou, and read the roll,
wherein thou hast written at my mouth the
wordes of the Lord in the audience of the peo-
ple in the Lords house upon the falling day:
also thou shalt read them in the hearing of
all Iudah, that come out of their cities.

7 It may be that they will pray before
the Lord, and every one returne from his euill
way, for great is the anger, and the wrath
that the Lord hath declared against this
people.

8 So Baruch the sonne of Neriah did
according unto all, that Jeremiah the
Prophet commanded him, reading in the
booke the wordes of the Lord in the
Lords

l That is, by his
Prophets & mi-
nisters: which
sheweth that it
is as much as
though hee
should speake
vs himselfe when
he sendeth his
ministers to
speake in his
Name.

m His posterity
shall continue
and bee in his
favours for ever.

a Reade Chap.
25. 1.

b Which was
twentie & three
yeeres, as Chap.
25. 3. con-
cerning from the thir-
teenth yeere of
Josiah reigne.

c As hee de-
clined.

d Meaning, in
prison through
the malice of
the priests.

e Which was
proclaimed for
fear of the Ba-
bylonians, as
their custome
was when they
feared warre, or
any great plague
of God.

f He sheweth
that fasting
without prayer
and repentance
availeth no-
thing, but it
increaseth the
mischance.

g I have sent
unto you all my
servants the Pro-
phets, rising up
early, and send-
ing them, saying,
Returne now
every man from
his euill way, and
amend your workes,
and goe not after
other gods, to serue
them, and ye shall
dwell in the land
which I have given
unto you, and to
your fathers, but
ye would not en-
cline your eare, nor
obey me.

h I have sent
unto you all my
servants the Pro-
phets, rising up
early, and send-
ing them, saying,
Returne now
every man from
his euill way, and
amend your workes,
and goe not after
other gods, to serue
them, and ye shall
dwell in the land
which I have given
unto you, and to
your fathers, but
ye would not en-
cline your eare, nor
obey me.

i I have sent
unto you all my
servants the Pro-
phets, rising up
early, and send-
ing them, saying,
Returne now
every man from
his euill way, and
amend your workes,
and goe not after
other gods, to serue
them, and ye shall
dwell in the land
which I have given
unto you, and to
your fathers, but
ye would not en-
cline your eare, nor
obey me.

j I have sent
unto you all my
servants the Pro-
phets, rising up
early, and send-
ing them, saying,
Returne now
every man from
his euill way, and
amend your workes,
and goe not after
other gods, to serue
them, and ye shall
dwell in the land
which I have given
unto you, and to
your fathers, but
ye would not en-
cline your eare, nor
obey me.

k I have sent
unto you all my
servants the Pro-
phets, rising up
early, and send-
ing them, saying,
Returne now
every man from
his euill way, and
amend your workes,
and goe not after
other gods, to serue
them, and ye shall
dwell in the land
which I have given
unto you, and to
your fathers, but
ye would not en-
cline your eare, nor
obey me.

l That is, by his
Prophets & mi-
nisters: which
sheweth that it
is as much as
though hee
should speake
vs himselfe when
he sendeth his
ministers to
speake in his
Name.

m His posterity
shall continue
and bee in his
favours for ever.

g The fast was then proclaimed and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiachim and Daniel and his companions were led away captives. h Which is the East gate of the Temple.

Loyds house.

9 ¶ And in the fift yere of Iehoiakim the sonne of Josiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah unto Ierusalem.

10 ¶ Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretarie in the higher Court at the entry of the new gate of the Loydes house, in the hearing of all the people.

11 ¶ When Michajah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 ¶ Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the Princes sate there, even Elthamare Chancellour, and Delatah the sonne of Shematah, and Elznab the sonne of Achob, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Ihananiah, and all the princes.

13 ¶ Then Michajah declared unto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 ¶ Therefore all the princes sent Iehudi the sonne of Achaniah, the sonne of Shellemtah, the sonne of Chushi, unto Baruch, saying, Take in thine hand the roule, where in thou hast read in the audience of the people, and come. So Baruch the sonne of Gemariahooke the roule in his hand, and came unto them.

15 ¶ And they sayed unto him, Sit downe now, and read it, that wee may heare. So Baruch read it in their audience.

16 ¶ Now when they had heard all the wordes, they were afraid, both one and other, and said unto Baruch, Allee will certifie the King of all these wordes.

17 ¶ And they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth?

18 ¶ Then Baruch answered them, Hee pronounced all these wordes unto mee with his mouth, and I wrote them with ink in the booke.

19 ¶ Then said the Princes unto Baruch, See, hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the Court, but they layed by the roule in the chamber of Elthamare the Chancellour, and told the King all the wordes, that hee might heare.

21 ¶ So the king sent Iehudi to fetch the roule, and heeooke it out of Elthamare the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the Princes, which stood beside the king.

22 ¶ Now the king sate in the winter house the ninth moneth, and there was a fire burning before him.

23 ¶ And when Iehudi had read three or foure verses, hee cut it with the pen knife, and cast it into the fire that was on the hearth,

untill all the roule was consumed in the fire, that was on the hearth.

24 ¶ Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these wordes.

25 ¶ Sherebellest, Elznab, and Delatah, and Gemariah had brought the king, that hee would not burne the roule, but hee would not heare them.

26 ¶ But the king commanded Ierahmeel the sonne of Hammelech, and Seratah the sonne of Azriel, and Shellemtah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 ¶ Take thee againe another roule, and write in it all the former wordes that were in the first roule which Iehoiakim the king of Iudah hath burnt.

29 ¶ And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, Why halt thou written therein, saying, that the king of Babel shal certainly come and destroy this land, and shall take thence both man and beast?

30 ¶ Therefore thus saith the Lord of Iehoiakim king of Iudah, He shal have none to sit upon the throne of David, & his dead body shal be cast out in the day to the heat, and in the night to the frost.

31 ¶ And I will visit him and his seed, and his servants for their iniquitie, and I will bring upon them, and upon the inhabitants of Ierusalem, and upon the men of Iudah all the evil that I have pronounced against them, but they would not heare.

32 ¶ Thenooke Ieremiah another roule, and gave it Baruch the scribe, the sonne of Seriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieremiah. 3 He sendeth unto Ieremiah to pray for him. 11 Ieremiah going unto the land of Benjamin, is taken. 15 He is beaten, and put in prison.

And King Zedekiah the sonne of Josiah reigned for 11 Contah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel made King in the land of Iudah.

2 But neither hee, nor his servants, nor the people of the land would obey the wordes of the Lord, which he spake by the ministry of the Prophet Ieremiah.

3 And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Sephaniah the sonne of Maasiah the Dutie to the Prophet Ieremiah, saying, Stay now unto the Lord our God for vs.

4 ¶ Now Ieremiah went in and put among the people: for they had not put him into the prison.

in Shewing that the wicked in stead of repenting when they heare Gods judgments grow into further malice against him and his word.

n Thus we see the continuall care of God hath ever over his to preserve them from the rage of the wicked.

o Though the wicked thinke to have abolished the word of God when they have burnt the booke thereof: yet this declareth that God will not onely rayse it up again, but also increate it in greater abundance to their condemnation. as vers. 32.

p These are Iehoiakims words q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. r Reade Chap. 33. 19.

2. King. 24. 17. 2. Chron. 36. 10.

chap. 5. 2. 1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah. 2. King. 24. 17.

c Because he was afraid of the Caldeans that came against him.

d Touch was out of Ieremia.

i The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment.

k They that were godly among the princes, gave this could, by whose means it is like that Ieremiah was delivered: for they knew the rage of the wicked to be such that they feared that they could not escape without danger of their lives. l Which counted part of November, and part of December,

The Prophet is taken and beaten,

Jeremiah,

The Prophet accused,

• To helpe the
Iewes.

† Ebr. went up.

¶ Or list not vp
your minds.

f As some think,
to goe to Ana-
rath his owne
towne.

g By the which
men went into
the countrey of
Beniamin.
† Ebr. false.

h Because it
was a vile and
strait prison,

Chap. 28/4.

† Ebr. fall.

i That is, to long
a there was any
bread in the city:
thus God prou-
deth for his, that
hee will cause
their enemies to
persecute them to
that end where-
unto he hath ap-
pointed them.

5 Then Pharaohs holte was come out
of Egypt: and when the Elders that be-
lieged Ierusalem, heard riotings of them,
they departed from Ierusalem.

6 Then came the word of the Lord vnto
the Prophet Jeremiah, saying,

7 Thus saith the Lord God of Israel,
Thus shall ye say to the king of Iudah, that
sent you vnto me, to inquire of mee, Beholds,
Pharaohs holte, which is come fourth to
helpe you, shall retorne to Egypt into their
owne land.

8 And the Caldeans shall come againe,
and fight against this cite, and take it, and
burne it with fire.

9 Thus saith the Lord, ¶ Decree not
your selues, saying, The Caldeans shall sure-
ly depart from vs: for they shall not depart.

10 For though ye had smitten the whole
holte of the Caldeans that fight against
you, and there remained but wounded men
among them, yet should euery man rise vp in
his tent, and burne this city with fire.

11 ¶ When the holte of the Caldeans was
broken vp from Ierusalem, because of Pha-
raohs armie,

12 Then Jeremiah went out of Ierusa-
lem to goe into the land of Beniamin, sepa-
rating himselfe thence from among the peo-
ple.

13 And when hee was in the gate of
Beniamin, there was a chiefe officer, whose
name was Iriah, the sonne of Shelemiah,
the sonne of Hananiah, and hee tooke Jere-
miah the Prophet, saying, Thou shalt
goe to the Caldeans.

14 Then said Jeremiah, That is false, I
flee not to the Caldeans: but he would not
heare him: so Iriah tooke Jeremiah, and
brought him to the Princes.

15 Wherefore the Princes were angry
with Jeremiah, and smote him, and laid him
in prison in the house of Iehonathan the
scribe: for they had made him the prison.

16 When Jeremiah was entered into the
dungeon, and into the prisons, and had re-
mained there a long time.

17 Then Zedekiah the king sent, & tooke
him out, and the king asked him secretly in
his house, and said, Is there any word from
the Lord? And Jeremiah said, Vea: for, said
hee, thou shalt bee deliuered into the hand of
the king of Babel.

18 Moreover, Jeremiah said vnto king
Zedekiah, What haue I offended against
thee, or against thy seruants, or against this
people, that ye haue put me in prison?

19 Where are now your prophets, which
propheesied vnto you, saying, The king of
Babel shall not come against you, nor against
this land?

20 Therefore heare now, I pray thee, O
my lord the king: let my prayer be accep-
ted before thee, that thou cause mee not to re-
turne to the house of Iehonathan the scribe,
lest I die there.

21 Then Zedekiah the king commanded
that they should put Jeremiah in the corer
of the prison, and that they should giue him
dayly a peece of bread out of the Bakers
streete, untill all the bread in the city were

eaten vp. Thus Jeremiah remained in the
court of the prison.

CHAP. XXXVIII.

1 By the motion of the ruler: Jeremiah is put into
a dungeon. 10 At the request of Ebedmelech the
king commandeth Jeremiah to be brought forth of the
dungeon. 17 Jeremiah sheweth the King how hee
might escape death.

Then Shephatiah the sonne of Mattan,
and Gedaliah the sonne of Bahhur, and
Iucal the sonne of Shelemiah, and Bah-
hur the sonne of Balchiah, heard the words
that Jeremiah had spoken vnto all the peo-
ple, saying,

2 Thus saith the Lord, Vee that remai-
neth in this city, shall die by the sword, by the
famine and by the pestilence: but he that go-
eth fourth to the Caldeans, shall liue: for hee
shall haue his life for a pay, and shall liue.

3 Thus saith the Lord, This city shall
surely bee giuen into the hand of the king of
Babels armie which shall take it.

4 Therefore the Princes said vnto the
king, Wee beseech you, let this man bee put
to death: for thus he hath weakened the hands
of the men of warre: that remaine in this
cite, and the hands of all the people, in speak-
ing such wordes vnto them: for this man
seeketh not the wealth of this people, but the
hurt.

5 Then Zedekiah the king said, Beholds,
he is in your hands, for the king can denie
you nothing.

6 Then tooke they Jeremiah, and cast
him into the dungeon of Balchiah the sonne
of Hammelch, that was in the court of the
prison: and they let downe Jeremiah with
coards: and in the dungeon there was no wa-
ter but mire: so Jeremiah steeke fast in the
mire.

7 Now when Ebed-melech the blacke
Ebre, one of the Eunuches, which was in
the Kings house, heard that they had put Je-
reiah in the dungeon (then the king sate
in the gate of Beniamin)

8 And Ebed-melech went out of the
kings house, and spake to the king, saying,

9 My lord the king, these men haue
done euill in all that they haue done to Je-
reiah the Prophet, whom they haue cast into
the dungeon, and hee dieth for hunger in the
place where he is: for there is no more bread
in the city.

10 Then the king commanded Ebed-
melech the blacke Ebre, saying, Take from
hence thirtie men with thee, and take Je-
reiah the Prophet out of the dungeon be-
fore he die.

11 So Ebed-melech tooke the men with
him, and went to the house of the king vnder
the tresurie, and tooke there old rotten
ragges and old womes cloutes, and let them
downe by coards into the dungeon to Jere-
miah.

12 And Ebed-melech the blacke Ebre
said vnto Jeremiah, But now these old
rotten ragges and womes, vnder thinge arm-
holes, betwene the coards. And Jeremiah
did so.

13 So they drew vp Jeremiah with
coards, and took him vp out of the dungeon,
and

a For Zedekiah
had sent therto
Jeremiah to en-
quire at the Lord
for the state of
the country now
when Nebuchad-
nezzar came, as
Chap. 21. 1.

b Read Chap.
21. 9. and 45. 5.

¶ Or, discouered.

c Thus wee see
how the wicked
when they can-
not abide to
heare the truth
of Gods word,
seek to put the
ministers to
death as trans-
gressours of po-
licies.

d Wherin hee
griuously offen-
ded in that thar
not onely hee
would not heare
the truth spoken
by the Prophet,
but also gaue
him to the lusts
of the wicked,
to be cruelly en-
treated.

† Ebr Cushite,
or Ethiopia.

e To heare mad
ters, and giue
sentence.

f Hereby is de-
clared that the
Prophet found
more fauour at
this strangers
hands, then hee
did by all them
of his countrey,
which was to
their great con-
demnation.

† Ebr. vnder thinge
hand.

Where the king had set him before to be at more liberty, as Chap. 37. 23.

and Jeremiah remained in the court of the prison.

14 Then Zedekiah the King sent, and took Jeremiah the Prophet unto him, into the third court that is in the house of the Lord, and the King said unto Jeremiah, I will aske thee a thing: hide nothing from mee.

15 Then Jeremiah sayd to Zedekiah, If I declare it unto thee, wilt not thou slay mee? and if I give thee counsell, thou wilt not heare me.

16 So the king sware secretly unto Jeremiah, saying, As the Lord lieth, that made vs these soules, I will not slay thee, nor give thee into the hands of those men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth unto the King of Babels princes, then thy soule shall live, and this citie shall not be burnt by with fire, and thou shalt live, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be given into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king sayd unto Jeremiah, I am careful for the Jewes that are fled unto the Caldeans, lest they deliver me into their hands, and they mocke me.

20 But Jeremiah sayd, They shall not deliuer thee: hearken unto the voyce of the Lord, I beseech thee, which I speake unto thee: so shall it be well unto thee, and thy soule shall live.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed mee.

22 And behold, all the women that are left in the king of Iudahs house, shall be brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue perswaded against thee: thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shall thou cause to bee burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come unto thee, and say unto thee, Declare unto vs now, what thou hast said unto the king, hide it not from vs, and wee will not slay thee: also what the king said unto thee.

26 Then shalt thou say unto them, I humbly besought the king that hee would not cause mee to returne to Jeconathans house to die there.

27 Then came all the Princes unto Jeremiah and asked him. And hee tolde them according to all these wordes that the King had commanded: so they left off

speaking with him, for the matter was not percellued.

21 So Jeremiah abode still in the court of the prison, untill the day that Ierusalem was taken: and hee was there, when Ierusalem was taken.

C H A P. XXXIX.

1 Nebuchad-nexzar beseggeth Ierusalem. 4 Zedekiah streng taken of the Caldeans. 6 His sonnes are slayne. 7 His eyes are thrust out. 11 Jeremiah is pressed for. 15 Ebed-melech is delivered from captivity.

IN the ninth yere of Zedekiah king of Iudah, in the tenth moneth came Nebuchad-nexzar king of Babel and all his host against Ierusalem, and they besegged it.

2 And in the eleventh yere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken up.

3 And all the princes of the king of Babel came in, and late in the middle gate, euen Nerregal, Sharezzer, Samgar-nebo, Sarchim, Rab-saris, Nerregal, Sharezzer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the gate betwene the two walles, and hee went toward the wilderness.

5 But the Caldeans holle pursued after them, and overtooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nexzar king of Babel unto Riblah in the land of Hamath, where he gave iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreover hee put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudah, and gave them vineyards and fields at the same time.

11 Now Nebuchad-nexzar King of Babel gave charge concerning Jeremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but doe vnto him as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Abinnishan, Rab-saris, and Nerregal, Sharezzer, Rabmag, and all the king of Babels princes:

1. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe,

b Which was a postern doore, reade 2 King. 25. 4.

c Which is called Antiochia in Syria.

Or, captaines of the guard.

d For the rich and the mighty which put their trust in their riches & means, were by Gods iust iudgements most rigorously handled.

f Ebr. set thine eyes vpon him.

e Thus God preserved his Prophet by his meanes whom he made the scourge to punish the king, and them that were his enemies.

h And yeeld thy selfe vnto them.

i Which declareth that hee more feared the reproch of men, than the threatenings of God,

k When Jeconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, sayeth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false Prophets, which haue left him in the mire. I Herein appeareth the infirmite of the Prophet, who did dissemble to save his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

14 Then they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should cary him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while hee was shut up in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Ebre, saying, Thus sayeth the Lord of hostes the God of Israel, Behold, I will bring my words vpon this cite for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, sayeth the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

4 Jeremiah hath licence to goe whither he will:
5 Hee dwelleth with the people that remains with Gedaliah.

The word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him go from Ramath, when hee had taken him being bound in chains among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as hee hath sayd: because ye haue sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chains which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, tary still: behold, all the land is before thee: whether it seemeth good, and convenient for thee to goe, whether goe.

5 For yet hee was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whersoener it pleaseth thee to goe. So the chiefe steward gaue him victuals and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaiues of the hoste, which were in the fieldes, euen they and their men heard that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that hee had committed vnto him men, and women, and

children, and of the poore of the land, that were not caried away captiue to Babel.

8 Then they came to Gedaliah to Mizpah, euen Iſhmael the sonne of Netanah, and Iohanan and Ionathan the sonnes of Kareah, and Gedaliah the sonne of Tanchemer, and the sonnes of Eſhai the Ezerophathite, and Ieremias the sonne of Shachaph, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for me, beholde, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that yet haue I taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were dyuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites very much.

13 Moreover, Iohanan the sonne of Kareah, and all the captaiues of the hoste, that were in the fieldes, came to Gedaliah to Mizpah.

14 And said vnto him, Knowest thou not that Sais the King of the Ammonites hath sent Iſhmael the sonne of Netanias to slay thee: but Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Iſhmael the sonne of Netanias, and no man shall knowe it. Wherefore should he kill thee, that all the Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsely of Iſhmael.

CHAP. XLI.

1 Iſhmael killeth Gedaliah guilefully, and many other with him. 12 Iohanan followeth after Iſhmael.

At in the fourth month came Iſhmael the sonne of Netanias, the sonne of Elishama of the seed of Babel, and the princes of the King, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Iſhmael the sonne of Netanias with these tenne men that were Gedaliahs friends.

e Who was of the kings blood, and after slew him, Chap. 41.2.

2. King. 25. 24.

|| Or, so receive them, or, so receive them for you.

|| Or, chafins dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Iſhmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are sooner deceived, and neuer lacke such to confpire their destruction.

a From this second verse, vnto chap. 41. 7. it seemeth to be as a parenthesis, and separated matter: & there this story beginneth againe, and this vision is declared what it was.
b God moued this inuident to speake this, to declare the great blindness and obstinacie of the Iewes, which could not feelee that which this heathen man confessed.
† Or, easily commandment.

c Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

with

with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sword: and slew him, whom the king of Babel had made governour ouer the land.

3 Iſmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Calddeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it.

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shaven, and their clothes rent and cut, with 4 offerings and incense in their hands to offer in the house of the Lord.

6 And Iſmael the sonne of Nerbaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, hee said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Iſmael the sonne of Nerbaniah slew them, and cast them into the middell of the pit, hee and the men that were with him.

8 But ten men were found among them, that layd vnto Iſmael, Stay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee slayed, and slew them not among their brethren.

9 Now the pit wherein Iſmael had cast the dead bodies of the men (whome hee had slaine because of Gedaliah) is it, which Asa the king had made, because of Baſha king of Israel, and Iſmael the sonne of Nerbaniah filled it with them that were slaine.

10 Then Iſmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Arbuzaradan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Iſmael the sonne of Nerbaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, heard of all the euill that Iſmael the sonne of Nerbaniah had done,

12 Then they all tooke their men, & went to fight with Iſmael the sonne of Nerbaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, they were glad.

14 So all the people that Iſmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Iſmael the sonne of Nerbaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captiues of the hoste that were with him, all the remnant of the

people, whom Iſmael the sonne of Nerbaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women and the children, and the eunuchs whom hee had brought againe from Shechem:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Calddeans for they feared them, because Iſmael the sonne of Nerbaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

1 The captiues ask counsell of Ieremias, what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

Then all the captiues of the hoste, and Iohanan the sonne of Kareah, and Nerbaniah the sonne of Nerbaniah, and all the people from the least vnto the most came,

2 And said vnto Ieremias the Prophet, Hear our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that wee may doe.

4 Then Ieremias the Prophet sayd vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatsoever thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they sayd vnto Ieremias, The Lord bee a witness of truth, and faith betweene vs, if we doe not, euen according to all things, for the which the Lord thy God shall lend thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may bee will with vs, when we obey the voyce of the Lord our God.

7 And so after tenne dayes came the word of the Lord vnto Ieremias.

8 Then hee called Iohanan the sonne of Kareah, and all the captiues of the hoste, which were with him, and all the people from the least to the most.

9 And sayd vnto them, Thus sayeth the Lord God of Israel, vnto whom yee sent mee to present your prayers before him,

10 If yee will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraid: hee nor afraid of him, sayeth the Lord: for I am with you to saue you, and to deliver you from his hand.

12 And I will grant you meete, that hee may haue compassion vpon you, and hee shall cause you to dwell in your owne land.

13 But if yee say, After will not dwell in this land, neither heare the voyce of the Lord

i Which place David of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2 Sam. 19. 38.

† Ebr. let our prayer fall before the, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falshood, vie it without all reuerence, and make it a means for them to deceiue the simple and the godly.

c Heere is declared the vision and the occasion thereof, whereof mention was made, ch. 40. 1. d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, hee can turne them as hee please, and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, prou. 21. 1.

10. 2. 10. 2.

d For they thought that the Temple had not been destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they showed these signes of sorrow.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple, but after slew them when they seemed to fauour Gedaliah.

f As fortified Mizpah for feare of the enemy, and cast ditches and trenches, 1. King. 1. 5. 23.

g Which had been captiues vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.

Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where wee shall live no warre, nor heare the sound of the trumpet, nor haue hunger of bread: and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Judah: thus saith the Lord of hostes, the God of Israel, If ye see your faces to enter into Egypt, and goe to dwell there.)

16 Then the word that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine or escape from the plague, that I will bring upon them.

18 For thus saith the Lord of hostes, the God of Israel, As mine anger and my wrath hath bene powered forth upon the inhabitants of Jerusalem: so shall my wrath be powered forth upon you, when ye shall enter into Egypt: and ye shall bee a derision, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath said concerning you, Goe not into Egypt: know certainly that I have admonished you this day.

22 Surely ye have dissembled in your hearts when ye sent mee unto the Lord your God, saying, Pray for vs unto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Iohanan carrieth the remnant of the people into Egypt contrary to the minde of Jeremiah. 8 Jeremiah prophesieeth the destruction of Egypt.

Now when Jeremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake Azariah the sonne of Buzabab, and Iohanan the sonne of Kareab, and all the proud men, saying vnto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

for they can abide nothing but flatteries, reade Isa. 30. 10. d He sheweth what is the name of hypocrites: to wit, so false that they would obey God, and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

3 But Baruch the sonne of Neriah prophesied the contrary, for to bring vs into the hand of the Chaldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareab, and all the captiues of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Judah.

5 But Iohanan the sonne of Kareab, and all the captiues of the hoste, tooke all the remnant of Judah, that were returned from all nations, whither they had bene deliuered, to dwell in the land of Judah:

6 Euen men and women and children, and the kinges daughters, and euery person that Nebuzaradan the chiefe steward had left with Sedaiiah the sonne of Abiham the sonne of Shaphan, and Jeremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tabanbes.

8 Then came the word of the Lord vnto Jeremiah in Tabanbes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kil which is at the entrie of Pharaohs house in Tabanbes in the sight of the men of Judah.

10 And say vnto them, Thus saith the Lord of hostes, the God of Israel: Behold, I will send and bring Nebuchadrezzar the king of Babel my servant, and will set his throne vpon these stones that I haue bid, and he shall spread his pillow ouer them.

11 And when he shall come, hee shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and carie them away captiues, and hee shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of Beth-chem, that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burne with fire.

CHAP. XLIIII.

Hee reproacheth the people for their idolatry. 15 They that sit light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein is prophesied.

The word that came to Jeremiah concerning all the Iewes which dwell in the land of Egypt, and remained at Migdol and at Tabanbes, and at Noph, and in the country of Pathnos, saying,

2 Thus saith the Lord of hostes, the God of Israel, I haue sene all the euill that I haue brought vpon Jerusalem, and vpon all the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein,

there is no hold so strong, that can preserue them from Gods vengeance.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his brick kilnes for his buildings.

k Reade Chap. 25. 9.

l Euery one shall be slaine by that meane that God hath appointed, Chap. 1. 5. 2.

m Meaning, most easily, and suddenly shall he carie the Egyptians away.

n Or, the house of the sunne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6 & 44. 12. shewing that this should come vpon them for their infidelity and stubbornness. h For you were fully minded to goe into Egypt, whosoever God spake to the contrary.

i To wit, in Egypt.

a Who was also called Ieremias, Chap. 41. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they burst forth in an open rage: for they can abide nothing but flatteries, reade Isa. 30. 10. d He sheweth what is the name of hypocrites: to wit, so false that they would obey God, and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declared that

3 Because of their wickedness which they have committed, to provoke me to anger, in that they went to burne incense, and to lette other gods, whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I sent unto you all my servants the Prophets ruling early, and sending them, saying, Why doe not this abominable thing that I hate.

5 But they would not heare nor incline their care to turne from their wickedness, and to burne no more incense unto other gods.

6 Wherefore my wrath, and mine anger was powred forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and sucking out of Judah, and leaue you none to remaine?

8 In that yee provoke mee unto wrath, with the workes of your hands, burning incense unto other gods in the land of Egypt whither ye be gone to dwell: that yee might bring destruction unto your selves, and that yee might be a curse and a reproch among all nations of the earth.

9 Vaine ye forgotten the wickedness of your fathers, and the wickedness of the Kings of Judah, and the wickednes of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem?

10 They are not humbled unto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you* to euill, and to destroy all Judah,

12 And I will take the remnant of Judah, that haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall cum bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation, and an astonishment, and a curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Judah, to the which they haue a desire to returne to dwell there: for none shall retorne, but such as shall escape.

15 Then all the men which knew that their wives had burnt incense unto other gods, & all the women that stood by, a great multitude, euen all the people that dwelt

in the land of Egypt in Pathos, answered Jeremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lord, we will not heare it of tye,

17 But we will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our Kings and our Princes in the cities of Judah, and in the streets of Jerusalem: for then I had we plenty of victuals, and were well, and I felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had scarcens of all things, and haue ben consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did we make her cakes to make her glad, and powre out drinke offerings vnto her without our husbands?

20 Then said Jeremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense that yee burnt in the cities of Judah, and in the streets of Jerusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and I hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickedness of your inventions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, & haue not obeyed the voyce of the Lord, nor walked in his lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Wherefore Jeremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Judah that are in the land of Egypt.

25 Thus speaketh the Lord of hostes, the God of Israel, saying, See and your wives haue ben spoken with your mouths, and fulfilled with your hands, saying, Wee will performe our vowes that wee haue vowed, to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yet will performe our vowes, and doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all Judah that dwell in the land of Egypt. Behold, I haue sware by my great name, sayth the Lord, that my name

not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, Reade I. a. 3. 25. I Hee, u. it not come up into his heart? m You haue committed double euill in making wicked vowes, and in performing the same,

h This declereth how dangerous

anything it is to decline once from God, & to follow our own fantasies: for Satan euer soliciteth such, & doth not leaue them till he haue brought them to extreme impudencie and madness, euen to iustifie their wickedness against God and his Prophets.

i Reade Chap. 9. 8 It seemeth that the Papists gathered of this people their Salve Regina, & Regna cultrare, calling the Virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Saviour Christ made an idole: for here the Prophet condemneth their idolatry.

† Euer was situated with bread.

k This is still the argument of idolaters, which esteem religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health & sickness, they attribute it to their idols, and so dishonour God.

|| Or, saw.

|| Or, want.

|| Or, to appeare by

This teacheth vs how great danger it is for the husbands to permit their wives any thing whereof they be

b Reade Chap. 7. 25. and 25. 3. and 26. 5. & 29. 19. and 32. 33.

c He seereth before their eyes Gods judgments against Iudah & Jerusalem for their idolatrie, that they might beware by their example, and not with the like wickedness provoke the Lord: for then they should be double punished.

d Hee sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, & rulers, and alio whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

|| Or, beaten downe, Amos 9. 4.

e Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocent, as Jeremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26. 6. & 43. 18.

† Euer lift up their voices.

g Meaning, but a few.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to have his name mentioned by such as have polluted it.

o We see therefore that God hath a perpetual care over his, wherefore they are scattered: for though they be but two or three, yet he will deliver them when he destroyeth his enemies.

p He sheweth the means whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remain still in their obstinacy till they perish: for Iosephus lib. 10. de Ant. cap. 11. writeth, that six years after the taking of Jerusalem, Nebuchadnezzar the younger, having overcome the Moabites & the Ammonites, went against Egypt, and slew the king, and brought thence Jews, and other into Babylon.

* Shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, the Lord God liveth.

27 Behold, I will wash out them for evil and not for good, and all men of Judah that are in the land of Egypt, shall be consumed by the sword, and by the famine, until they be utterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe unto you, saith the Lord, when I visit you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh his king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah king of Judah into the hand of Nabuchadnezzar king of Babel his enemy, who also sought his life.

31 And yet they remaine still in their obstinacy till they perish: for Iosephus lib. 10. de Ant. cap. 11. writeth, that six years after the taking of Jerusalem, Nebuchadnezzar the younger, having overcome the Moabites & the Ammonites, went against Egypt, and slew the king, and brought thence Jews, and other into Babylon.

CHAP. XLV.

3 Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Jerusalem.

The words that Jeremiah the Prophet spake unto Baruch the sonne of Nehemiah, when he had written these words in a booke at the mouth of Jeremiah in the fourth yeere of Zedekiah the sonne of Josiah king of Judah, saying,

2 Thus saith the Lord God of Israel unto thee, O Baruch,

3 Thou mindest say, Alas is me now: for the Lord hath laid sorrow unto my sorrow: I am faint in my mourning, and I can find no rest.

4 Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built, will I destroy, and that which I have planted, will I plucke up, even this whole land.

5 And leest thou great things for thyself: seeke thee not for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for a pray in all places, whither thou goest.

6 Thinkest thou to have honour and credit? wherein he sheweth his infirmities. f Read Cha. 21. 9.

CHAP. XLVI.

7 His prophetic the destruction of Egypt, 27 Deliverance is promised to Israel.

The words of the Lord, which came to Jeremiah the prophet against the Gentiles,

2 As against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Berach in Carchemish, which Nabuchadnezzar king of Babel smote in the fourth yeere of Zedekiah the

sonne of Josiah king of Judah.

3 Make ready buckler and shield, and goe forth to battell.

4 Make ready the bowes, and let the horsemen get up, and stand up with your targets, furnish the speares, and put on the brigandines.

5 Wherefore haue I sene them afraid, and diuen backe: for their mighty men are limited, and are fled away, I looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong men escape: they shall stumble and fall toward the North by the river Berach.

7 Who is this that cometh up as a flood, whose waters are mowed like the reeds?

8 Egypt riseth up like the flood, and his waters are moored like the rivers, and he saith, I will goe up, and will couer the earth: I will destroy the cities, with them that dwell therein.

9 Come up, ye horses, and rage ye chariots, and let the balliant men come forth: the blacke horses, and the Libians that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may avenge him of his enemies: for the sword shall devour, and it shall satiate, and make drunk with their blood: for the Lord God of hostes hath a sacrifice in the North country by the river Berach.

11 Goe up unto Gilead, and take balm: O virgin, the daughter of Egypt: in vain shalt thou use many medicines: for thou shalt have no health.

12 The nations haue heard of thy name, and thy crye hath filled the lande: for the strong hath stumbled against the strong, and they are fallen both together.

13 The word that the Lord spake to Jeremiah the Prophet, how Nabuchadnezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaim in Noph, and in Tappanes, and say, Stand still, and prepare thee: for the sword shall devoure round about thee.

15 Why are thy balliant men put backe: they could not stand, because the Lord did smite them.

16 We made many to fall, some fell upon another: and they said, Arise, let us goe againe to our own people, and to the land of our nativitee from the sword of the violent.

17 They did crye there, Pharaoh king of Egypt, and of a great multitude: hath passed the time appointed.

18 As I live, saith the King, whose name is the Lord of hostes, Surely as Tabor is in the mountains, and as Carmel is in the sea, so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivity: for Noph shall be waste and desolate, without an inhabitant.

20 To wit, that the Egyptians

c He warneth the Egyptians to prepare themselves to warre. d The Prophet had this vision of Egyptians, which should be put to flight by the Babylonians at Carchemish. e The Babylonians shall discomfite that at the river Euphrates. f He derideth the boastings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certaine times overfloweth.

g For these nations rooke part with the Egyptians. h He calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34. 6. i That is, at Carchemish. k For at Gilead did grow most sovereign balm for wounds. l So called, because Egypt had not yet bene overcome by the enemy.

m He sheweth that no salve or medicine can prevail, where as God giueth the wound. n As they that should repent that they helped the Egyptians. o He derideth them which shall impure their own throw to lack of counsell and policie, or to fortune, and not observing of discipline, not considering that it is Gods hand that destroyeth.

p To wit, that the Egyptians

shall be destroyed

a Which was Jeremiah's disciple, and wrote his prophetes under him.

b Whoseof read Chap. 36. 10.

c Baruch moored with an inconsiderate zeale of Jeremiahs imprisonment.

d Chieffy for the destruction of the people, and the Temple, which this lamentation, as Psal. 46.

e Meaning, that God might destroy this people because he had planted them.

f Read Cha. 21. 9.

g That is, nine nations, which are round about the land of Egypt.

h Reads 1. King. 23. 29. and 24. 7.

i Chron. 35. 10.

9 They have abundance of all things, and therefore are disobedient and proud.

10 They shall be feared for fear of the Caldeans.

11 Meaning, Egypt.

12 That is, they shall say the great & mighty man of power.

13 To wit, Nebuchadnezzars son.

14 Some take the Hebrew word Anon for the Kings name of Necho, is of Alexandria.

15 Meaning, that since the space of sixty years, Egypt should be destroyed, Isa. 19.

16 A God comforted all his that were in captivity, but specially the Israel Church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forsaketh his, Isa. 44. 3. chap. 30. 10.

17 Reade Chap. 10. 34.

18 Reade Chap. 10. 34.

19 Reade Chap. 10. 34.

20 Reade Chap. 10. 34.

21 Reade Chap. 10. 34.

22 Reade Chap. 10. 34.

23 Reade Chap. 10. 34.

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36 Reade Chap. 10. 34.

37 Reade Chap. 10. 34.

38 Reade Chap. 10. 34.

39 Reade Chap. 10. 34.

40 Reade Chap. 10. 34.

10 Egypt is like a state calf, but destruction cometh out of the Egyptian country.

21 Also her hired men are in the midst of her like fat calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation.

22 The voyce thereof shall go forth like a serpent: for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hands of the people of the North.

25 Behold, I will visit the Lord of hosts, the God of Israel, Behold, I will visit the common people of Mo, and Pharaoh, a Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him.

26 And I will deliver them into the hands of those that seek their lives, and into the hand of Nebuchadnezzar King of Babel: and into the hands of his servants, and afterward they shall dwell as in the old time, saith the Lord.

27 But feare not thou, O my servant Jacob, and be not thou afraid, O Israel: for behold, I will deliver thee from a farre country, and thy seed from the land of their captivity, and Jacob shall returne and be in rest and prosperity, and none shall make him afraid.

28 Feare thou not, O Jacob my servant, saith the Lord: for I am with thee, and I will utterly destroy all the Nations, whither I have driven thee: but I will not utterly destroy thee, but correct thee by judgement, and not utterly cut thee off.

29 Reade Chap. 10. 34.

30 Reade Chap. 10. 34.

31 Reade Chap. 10. 34.

32 Reade Chap. 10. 34.

33 Reade Chap. 10. 34.

34 Reade Chap. 10. 34.

35 Reade Chap. 10. 34.

36 Reade Chap. 10. 34.

37 Reade Chap. 10. 34.

38 Reade Chap. 10. 34.

39 Reade Chap. 10. 34.

40 Reade Chap. 10. 34.

41 Reade Chap. 10. 34.

42 Reade Chap. 10. 34.

43 Reade Chap. 10. 34.

44 Reade Chap. 10. 34.

45 Reade Chap. 10. 34.

46 Reade Chap. 10. 34.

47 Reade Chap. 10. 34.

5 Balaam is come upon Assab: Ahelion is cut up with the rest of their valleys: how long wilt thou cut thy life?

6 Thou thou of the Lord, how long wilt it be of thee? I turne againe into thy scabbard, rest and be still.

7 How can it be? ceasing the Lord hath given it a charge against Ahelion, and against the Sea banke: even there hath he appointed it.

8 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

9 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

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41 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

42 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

7 They have pulled off their haire for sorrow and heauines.

8 As the heathen fled in their mourning.

9 Which the Lord doeth his people to doe, Deut. 32. 44.

10 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

11 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

12 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

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45 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, as because of their pride and cruelty.

Concerning Moab, thus saith the Lord God of hosts, the God of Israel, Moab unto Moab: for it is wasted: Kiriatbaim is confounded and taken Heshbon is confounded and afraid.

2 Moab shall boast no more of Heribon: for they have devised evil against it. Come, and let us destroy it, that it be no more a Nation: also, thou shalt be destroyed, O Moab, and the sword shall pursue thee.

3 A voyce of crying shall bee from Heshbon with desolation, and great destruction.

4 Moab is destroyed: her little ones have caused their cry to be heard.

5 For at the going up of Lubith, the mourner shall goe up with weeping: for in the going downe of Heshbon, the enemies have heard a cry of destruction.

6 Fle and save your lives, and bee like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captivity with his priests and his princes together.

8 And the destroyer shall come upon all Cities, and no city shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Nine wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 I Curled be hee that doeth the worke of the Lord negligently, and curled be hee that keepeth backe his sword from blood.

11 Moab hath bin at rest from his youth, and hee hath rested on his lees, and hath not bene powered from distress to distress, neither hath hee gone into captivity: therefore his castle remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carry him away, and shall empty his vessels, and breake their bottles.

13 Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth his executing of his vengeance against his enemies, his worke: though the Caldeans fought another end, Isa. 10. 12.

14 Hath not bene removed as the lawes haue, but haue liued as ease, and as a wine that feedeth itselfe on his lees.

15 And

16 And

17 And

18 And

19 And

20 And

a These were cities of the Moabites, which Nebuchadnezzar took before he went to fight against Necho King of Egypt.

b Thus shall the Babylonians encourage one another.

c Reade Isa. 35. 10.

d Horonaim and Lubith were two places whereby the Moabites should flee, Isa. 15. 3.

e Hee refers to barren places, where the enemy will not pursue after you, Chap. 17. 8.

f That is, the idols, which are the workes of thine hands.

g Some read, in thy possessions: for so the word may signifie, as 1 Sam. 2. 5.

h Both thy great idols and his maintainers shall be away, as priuies, so that they shall be knowne that it is vaine to looke for helpe at idols, Isa. 1. 2.

i Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth his executing of his vengeance against his enemies, his worke: though the Caldeans fought another end, Isa. 10. 12.

j Hath not bene removed as the lawes haue, but haue liued as ease, and as a wine that feedeth itselfe on his lees.

k And

l And

m And

n And

o And

p And

q And

r And

s And

t And

u And

v And

w And

x And

y And

z And

aa And

ab And

ac And

ad And

ae And

le As the case of
Bethel was not
able to deliuer
the Israelites: no
more shall Che-
moab deliuer the
Moabites.
† Ebr. get up,
or destroyed.

1 How are they
destroyed that
put their trust in
their strength
and riches,

m Thus they
that see shall
answer,

a That is, his
power and
strength.
o He willed the
Caldeans to lay
afflictions yow
upon them, till
they be like
drunken men
that fall downe
to their shame,
and are derided
of all.

p Or, shall be full,
or clap his hand,
p Thus they celt
to heare of his
misery.

q He shall not
execute his ma-
lice against his
neighbours.
r Reads say
167.

f Which city
was in the ve-
most border of
Moab: and here-
by he signifieth
that the whole
land should be
destroyed: and
the people ca-
ried away.

13 And Moab shall be ashamed of Che-
moab, as the house of Israel was ashamed of
Bethel in their confidence.

14 How thinke you thus, We are mighty
and strong men of warre?

15 Moab is destroyed and his Cities
burnt up, and his chosen yong men are
gone downe to slaughter, sayeth the King,
whose name is, The Lord of hostes.

16 The destruction of Moab is ready to
come, and his plague hasteth fast.

17 All ye that are about him, mourne for
him, and all ye that know his name, say,
How is the strong staffe broken, and the
beautiful rod!

18 Thou daughter that dost inhabite
Dibon, come downe from thy glory, and sit
in thirst: for the destroyer of Moab shall
come by upon thee, and hee shall destroy thy
strong holds.

19 Thou that dwellest in Aroer, stand by
the way, and behold: as he him that fleeth
and that escapeth, and say, What is done?

20 Moab is confounded: for it is de-
stroyed: howle, and cry, till ye be in Arnon,
that Moab is made waste.

21 And iudgement is come vpon the
plaine country, vpon Idolom, and vpon Ja-
bozab, and vpon Sephaath.

22 And vpon Dibon, and vpon Arbo,
and vpon the house of Diblat-haim.

23 And vpon Kir-hathaim, and vpon Beth-
gamul, and vpon Beth-moan,

24 And vpon Kerioth, and vpon Bozrah,
and vpon all the Cities of the land of Moab
farre off were.

25 The house of Moab is cut off, and
his arme is broken, saith the Lord.

26 Make ye him drunken: for he mag-
nified himselfe against the Lord: Moab shall
wallow in his vomite, and he also shall be
in derision.

27 For diddest not thou deride Israel, as
though hee had bene found among theeues?
for when thou speakest of him, thou art? mo-
ued.

28 O ye that dwell in Moab, leave the
Cities, and dwell in the rockes, and be like
the doue that maketh her nest in the sides of
the holes mouth.

29 We haue heard the pride of Moab
(hee is exceeding proud) his stoutnesse, and
his arrogance and his pride, and the haun-
tinesse of his heart.

30 I know his wrath, saith the Lord, but
it shall not be so: and his dissimulations, for
they do not right.

31 Therefore will I howle for Moab,
and I will cry out for all Moab: mine heart
shall mourne for the men of Kir-heres.

32 A Crier of Sodom, I will weepe for
thee as I wept for Tazer: thy plantes are gone
ouer the Sea, thy are come to the Sea of
Tazer: the destroyer is fallen vpon thy Sum-
mer fruits, and vpon thy Citieage.

33 And joy and gladnesse is taken from
the plentiful field, and from the land of Mo-
ab: and I haue caused wine to fall from the
wine-press: none shall tread with shouting:
their shouting shall be no shouting.

34 From the cry of Dibon vnto Beth

and vnto Tazer haue they made their noise:
from Zoar vnto Horonaim, the cheifer of
there were olde shall goe lowing: for the wa-
ters also of Amonim shall be waiked.

35 Moreover, I will cause to crie in Mo-
ab, sayeth the Lord, him that offereth in the
high places, and him that burneth incense to
his gods.

36 Therefore mine heart shall sound for
Moab like a "haume, and mine heart shall
sound like a "haume for the men of Kir-
heres, because the riches that he hath gotten, is
perished.

37 For every head shall be // balde, and
every beard plucked: vpon all the hands
shall be cuttings, and vpon the lynes sack-
cloth.

38 And mourning shall bee vpon all the
house tops of Moab, and in all the streets
thereof: for I haue broken Moab like a ves-
sell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is he
destroyed: how hath Moab turned the back
with shame: so shall Moab be a derision, and
a feare to all them about him.

40 For thus saith the Lord, Behold, he
shall flee as an Eagle, and shall spread his
wings ouer Moab.

41 The Cities are taken, and the strong
holds are won, and the mighty mens hearts
in Moab at that day, shall be as the heart of
a woman in transeile.

42 And Moab shall be destroyed from be-
ing a people, because hee hath set vp himselfe
against the Lord.

43 I feare, and pit and snare shall be vpon
thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall
fall in the pit, and hee that getteth by out of
the pit, shall be taken in the snare: for I will
bring vpon it, euen vpon Moab, the perre of
their visitation, saith the Lord.

45 They that fled, stood vnder the sha-
dow of Heshbon, because of the force: for
the fire came out of Heshbon, and a flame
from Sithon, and deuoured the corner of
Moab, and the top of the seditious children.

46 What be vnto thee, O Moab: the peo-
ple of Chemosh perisheth: for thy finnes
are taken captiues, and thy daughters ledde
into captiuitie.

47 Yet will I bring againe the captiuitie
of Moab in the latter dayes, saith the Lord.
Thus saith the Lord of iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites,
7 Idumea, 23 Damascus, 28 Kedar, 34 and
Elam.

Vnto the children of Ammon thus saith
the Lord, Gods Israel no longer: or
hath hee none here? Why then hath these
King possessed God: and his people dwell
in his Cities?

2 Therefore behold, the dayes come,
sayeth the Lord, that I will cause a woe of
inuaied the country of Gad.

c Meaning of the Israelites.

u Their custome
was to play on
flutes or instu-
ments, heavy and
grauetunes at
burials and in
the time of
mourning, as
March. 9. 3. 1.
1/a. 5. 2. 1.
2/c. 7. 12.
|| Or, /
|| Or, /

x That is, Nabo-
chad nezzar, as
Chap. 49. 21.
y Hetha eka-
peth one dange-
r, shall be taken
of another, say
24. 27.

z They fled di-
ther, thinking to
haue succour of
the Amorites.
a The Amorites
had destroyed the
Moabites in
times past, and
now because of
their power, the
Moabites shall
seeker to them
for helpe.

b Which van-
ted themselves
their idols, as
though he could
haue defended
them.

c That is, they
shall be re-
lored by the Mo-
fith.

a They were
paraced from the
Moabites by the
river Arnon, and
after that the
tribes were
cried away into
captiuitie they

Which was one of the chiefs of the Ammonites as were Hebron and Ai: there was also a chief called Hebron among the Moabites. In thy plentiful camelry, f Signifying that power and riches cannot prevail when as God will execute his judgements, g That is, without looking back, and as every one can find away to escape, h In the time of Christ, when the Gentiles shall be called, i Which was a chief of Edom called by the name of Teman Eliphaz soane, who came of him, k The enemies that shall destroy him as though they fled away, shall come back, and invade your land and possess it, l Meaning, that God should utterly destroy them, and not spare them, though the grape-gatherers leave some grapes, & cheeres left but till they have enough, Chas. i. s. The destruction shall be so great, that there shall be none left to take care over the widows and fatherless, n I have not spared mine owne people, and how should I spare thee? o Which was a chief of Edom, p That is, Bozrah, q To wit, Nebuchad-nezzar, after he hath overcome Iudah, which is meant by the dwelling of Jordan, shall come against Mount Seir, and Edom, r That is, the Israelites, whom the Edomites kept as prisoners to hasten away from thence, s The captain and gouernour of the armie, meaning Nebuchad-nezzar, t They shall not be able to resist his petie captaines, u To wit, the enemy, x As Chap. 48. 40, was said of Moab, y Which was the chief Cite of Syria, whereby he meaneth the whole country, z When shee heard the sudden coming of the enemy, a He speaketh this in the person of the King, and of them of the country, who shall wonder to see Damascus the chief Cite destroyed, b Who was King of Syria, King. 2. o. 26, and had built these palaces, which were still called the palaces of Benhadad, c Meaning the Arabians and their borderers, d Because they vied to dwell in tents, he nameth the things that pertaine thereto, e The enemies will dwell in your places, f He saith that they of Hazer will see to the Arabians for Shecur, but that shall not avale them, 33 And.

warre to bee heard in Rabboth of the Ammonites, and it shall be a desolate heape, and her daughter shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Behold, O Hebron, for Ai is wasted: cry ye daughters of Rabboth: give you with sackcloth: mourne and runne to and fro by the hedges, for their king shall goe into captivity and his Daughters and his Princes likewise.

4 Therefore gloriest thou in the battels: thy valley flowereth away, O rebellious daughter: she trusted in her treasures, saying, My bullock shall come unto me.

5 Behold, I will bring a feare vpon thee, saith the Lord God of hosts, of all those that be about thee, and yee shall be scattered every man a right forth, and none shall gather him that flesh.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 O Edom thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsell perished from their children? Is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Elam vpon him, and the time of his visitation.

9 If the grape gatherers come to thee would they not leave some grapes: if they come by night, they will destroy till they haue enough.

10 For I haue discovered Elam: I haue vncovered his secrets, and hee shall not be able to hide himselfe, his seedes is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leave thy fatherlesse children, and I will preserve them alive, and let the widows trust in me.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunk, and are thou hee that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue twome by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a trippach, and a desolation, and a curse, and all the cities thereof shall bee perpetual desolations.

14 I haue heard a rumour from the Lord, and an ambassage: he sent vnto the heathen, saying, Gather you together, and come against me: for, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, & the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, and keepst the height of the hill: though thou shouldst make thyselfe as high as the Eagle, I will bring thee downe from thence, saith the Lord.

17 O Edom thou shalt be desolate: every one that goeth by it, shall bee astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom, and of Gomorrah, and the places thereof were

about, sayeth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, I see shall come by like a lyon from the swelling of Jordan vnto the strong dwelling place: for I will make Israel to rest, when I will make him to haste away from her, and who is a chosen man that I may appoint against her: for who is like me? and who will appoint mee the time? and who is the shepherde that will stand before mee?

20 Therefore heare the counsell of the Lord that hee hath devised against Edom, and his purpose that hee hath conceived against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely hee shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the crie of their voyce is heard in the red sea.

22 Behold, hee shall come by, and see as the eagle, & spread his wings sur Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travail.

23 Unto Damascus he saith, Hamath is confounded, & Arpad, for they haue heard euill tidings, and they are faint heared, as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, & feare hath seized her: anguish and lawrows haue taken her as a woman in travail.

25 How is the glorious City not reuerend, the City of my ioi!

26 Therefore her yong men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

28 Unto Kedar and to the kingdoms of Vazar, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe by vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry vnto them, Feare is on every side.

30 Flee, get you farre off (they haue consulted to dwell) O yee inhabitants of Vazar, sayeth the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath devised a purpose against you.

31 Arise, and get you vp vnto the wealthy Nation, that dwelleth without care, saith the Lord, which haue neither gars nor barres, nor dwell alone.

32 And their camels shall be a booty, & the multitude of their cattell a spoyle, & I will scatter them into all winds, & to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

will dwell in your places, f He saith that they of Hazer will see to the Arabians for Shecur, but that shall not avale them, 33 And.

q To wit, Nebuchad-nezzar, after he hath overcome Iudah, which is meant by the dwelling of Jordan, shall come against Mount Seir, and Edom, r That is, the Israelites, whom the Edomites kept as prisoners to hasten away from thence, s The captain and gouernour of the armie, meaning Nebuchad-nezzar, t They shall not be able to resist his petie captaines, u To wit, the enemy, x As Chap. 48. 40, was said of Moab, y Which was the chief Cite of Syria, whereby he meaneth the whole country, z When shee heard the sudden coming of the enemy, a He speaketh this in the person of the King, and of them of the country, who shall wonder to see Damascus the chief Cite destroyed, b Who was King of Syria, King. 2. o. 26, and had built these palaces, which were still called the palaces of Benhadad, c Meaning the Arabians and their borderers, d Because they vied to dwell in tents, he nameth the things that pertaine thereto, e The enemies will dwell in your places, f He saith that they of Hazer will see to the Arabians for Shecur, but that shall not avale them, 33 And.

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24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast stricken against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the work of the Lord God of hosts in the land of the Caldeans.

26 Come against her from the utmost border: open her store houses: tread on her as on sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Come vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the Archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: recompense her according to her work, and according to all that she hath done, doe vnto her: for she hath bene proud against the Lord, even against the holy one of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be destroyed in that day, sayth the Lord.

31 Beholde, I come vnto thee, O proud man, sayth the Lord God of hosts: for thy day is come, even the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus sayeth the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooketh captiues, held them, and would not let them goe.

34 But their strong Redemer, whose name is the Lord of hosts, hee shall mainteine their cause, that hee may giue rest to the land, and dilquite the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the footslayers, and they shall vote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their chaires, and vpon all the multitude that are in the midde of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they doe vpon their idols.

39 Therefore the Kings with the Kings, shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorrah with the places thereof neere about, sayth the Lord: so shall no man dwell there,

neither shall the sonne of man remain therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall bee raised vp from the coastes of the earth.

42 They shall holde the bowe and the buckler: they are cruell and vmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and bee put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes waxed feeble: sorrow came vpon him, even sorrow as of a woman in trauaile.

44 Behold, hee shall come vp like a Lyon from the swelling of Jordan vnto the strong habitation: for I will make Israel to rest, and I will make them to haile away from her: and who is a cholen man that I may appoint against her? for who is like me, and who will appoint me the time? who is the shephard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. II.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vaine of idolaters. 59 Jeremiah speaketh his booke to Sennacherib.

Thus sayth the Lord, Behold, I will raise vp against Babel, and against the inhabitants thereof, their heart against me, a destroying winde,

2 And will send vnto Babel fanners that shall fanne her, and shall empty her land: for in the day of trouble they shall bee against her on every side.

3 Also to the brender that brendeth his house, and to him that lieth him selfe vp in his brigandine, will I say, Spare not her young men, but destroy all her host.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hosts, though their land was filled with sinne against the holy one of Israel.

6 Therefore out of the midst of Babel, and deliuer euery man his soule: hee need not destroy in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bying balme for her sore, if the may be healed.

9 Where would haue cured Babel, but shee could

c Meaning, that the Persians should gather their armes of many nations,

d Which is meant of Belshazzar, Dan. 5. 6. Chap. 49. 19

e Reade Chap. 49. 19.

|| Or, of the land that refresh vp.

a The Medes & Persians that shall destroy them as the wilde doeth the chaffe.

b Though they were forsake for a time, yet they were not utterly cast: for though their husband were dead.

c He sheweth that they remaineth nothing for the that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6.

d By whom the Lord poured out the drinke of his vengeance to whom it pleased him.

e For the great afflictions they haue felt by the Babylonians, Isa. 47. 9.

rom. 14. 8.

f Thus the people of God exhort one another to goe to Zion and prayse God. g In approuing our cause and punishing our enemies. || Or, fill, or multiply. h For the wrong done to his people, and to his Temple, chap. 50. 18.

i For the land of Caldes was full of diuers which ranne into Euphrates. || Or, medius, || Ebr, hu, soule. Amos 6. 8. chap 10. 12.

k Reade Chap. 10. 14.

l When God shall execute his vengeance. m That is, the true God of Israel is not like to these idoles: for hee can helpe when all things are desperare. n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountain, but because it was strong, and feared inuincible.

could not bee healed: forsake her, and let her goe every one vnto his owne countrey: for her iudgement is come vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: || gather the shields: the Lord hath called by the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: let vp the watchmen: prepare the skourers: for the Lord hath both deuised, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is counted, even the || ende of thy countenell.

14 The Lord of hostes hath twome by him selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 I see hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 I see giueth by his voyce the multitude of waues in the heauen, and hee causeth the cloudes to ascende from the endes of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Every man is a beast by his owne knowledge: every founder is confounded by the grauin image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, & with thee will I destroy kingdoms.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the matre.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxe, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe

from the rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for ever, saith the Lord.

27 Set vp a standard in the lande: blow the trumpets among the nations: prepare the nations against her: call vp the kingdoms of Astarac, Minni, and Acheben against her: appoint the prince against her: cause hostes to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuice of the Lord shall bee performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post shall runne to meete the post, a messenger to meete the messenger, to shew the king of Babel, that his citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the chime of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel is like a threshing flooe: the time of her threshing is come: yet a litle while, and the time of her haruest || shall come.

34 Arubach-nazzar the king of Babel hath deuoured me, and destroyed mee: hee hath made me an empty vessel: hee swallowed me up like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The people of mee, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will bite by the sea, and bite by her sayings.

37 And Babel shall bee as heapes, a dwelling place for Dragons, an alms-house, and an hissing, without an inhabitant.

38 They shall coare together like ypones, and yell as the yons whelpes.

39 In their heate I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goats.

41 How is || Shebath taken! and how is the glory of the whole earth taken! how is Babel become an alms-house among the nations!

42 The sea is come by vpon Babel: shee is covered with the multitude of the waues thereof.

p From thy strong holdes and fortresses.

q By these three nations hee meaneth Armenia the higher, & Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gabbria, & Gabbria the Belshazzars captaines. s When the wall was cut up and threshed.

t This is spoken in the person of the lewes, be-wailing their rare and the cruelty of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe because their cause is his.

x When they are inflamed with surfeiting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 1. y Meaning Babel, as chap. 55. 26.

z The great armie of the Medes and Persians.

43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which he hath swallowed up, and the nations shall run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her and deliuer yee every man his soule from the fierce wrath of the Lord,

46 Lest your heart euen faint, & ye feare the rumoz, that shall be heard in the land: the rumoz shall come this yeece, and after that in the other yere shall come a rumoz, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her statue shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the name of Israel to fall, so by Babel the shame of all the earth did fall.

50 Pee that haue escaped the sword, goe away, stand not still: remember the Lord a farre off, and let Ierusalem come into your mind.

51 We are confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall groane.

53 Though Babel should mount vp to a heauen, and though she should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a cry cometh from Babel, and great destruction from the lande of the Calddeans,

55 Because the Lord hath layd Babel waste, & destroyed from her the great voyce, and her wailes shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will make drinke her princes, and her wise men, her dukes and her nobles and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the king, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The chicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire: for they shall be weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the son of Ne-

ritiah, the sonne of Baasiah, when he tomt with Sedekiah the king of Iudah into Babel, in the fourth yeece of his reigne: and this Sberatah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah saide to Sberatah, When thou comest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou shalt made an ende of readding this booke, thou shalt bind a stone to it, and cast it in the midst of Euphrates.

64 And shalt say, Thus shall Babel bee drowned, and shall not rise from the euill, that I will bring vpon her, and they shall be waxes. Thus saith are the words of Ieremiah.

21. m They shall not be able to resist but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken, 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and sed like a king:

Zedekiah was one and twentie yeece old when he began to reigne, and he reigned eleven yeece in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the sight of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had call them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth yeece of his reigne, in the tenth moneth, the tenth day of the moneth came Nabuchad-nezzar king of Babel, he and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleventh yeece of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken by and all the men of warre fled, & went out of the citie by night, by the way of the gate betwene the two walls, which was by the kings garden: (nowe the Calddeans were by the citie round about) and they went by the way of the wilderness.

8 But the army of the Calddeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and caried him by vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: hee slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

k This was not in the time of his captiuitie, but seven yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters, 1 S. Iohn in his Reuelation alludeth to this place, when he saith that I Anhel tooke a milstone and cast it into the sea, signifying thereby the destruccion of Babylon, Reu. 18

2 a King. 24. 18, 2 Chron. 36. 11,

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to leade him away and his people, 2 King. 25. 1, & chap. 39. 1,

b Read Chap. 39. 4.

c Reade 2 King. 25. 6, and Chap. 39. 5.

d In the 3. King.
25.8, it is called
the seventh day,
because the fire
began then, and
so continued to
the tenth.

e That is, which
was his servant
as 2. King 25.8.

f Of these pillars,
read 1. King 7. 15

g Which were
also made of
brasse, as 1. King.
7.45.

h It was so much
in quantity,

and the king of Babel bound him in chaines
and caried him to Babel, and put him in pri-
son till the day of his death.

12 Now in the fifth moneth in the 4 tenth
day of the moneth (which was the nineteenth
yeere of the king Nebuchad-nezzar king of
Babel) came Zebn-zadab chiefe steward,
which stood before the king of Babel in Je-
rusalem,

13 And burnt the house of the Lord, & the
kings house, and all the houses of Jerusalem
and all the great houses burnt he with fire.

14 And all the armie of the Caldians that
were with the chiefe steward, brake downe
all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe stew-
ard caried away captiue certaine of the poore
of the people, & the residue of the people that
remained in the cite, and those that were
fled, and fallen to the king of Babel, with
the rest of the multitude.

16 But Nebuzar-adan the chiefe steward
left certaine of the poore of the land, to dress
the vines, and to till the land.

17 Also the 4 pillars of brasse that were
in the house of the Lord, and the bales, & the
brasse sea that was in the house of the Lord,
the Caldians brake, and caried all the brasse
of them to Babel.

18 The pots also and the besoms, and the
instruments of musicks, & the balins, and the
incense dishes, and all the vessels of brasse
where with they ministered, tooke they away.

19 And the bowles, and the asporns, and
the balins, and the pots, & the candlesticks,
and the incense dishes, and the cups, and all
that was of gold, & that was of silver, tooke
the chiefe steward away.

20 Also the two pillars, one Sea, and
twelve brasse buls, that were under the ba-
ses, which king Salomon had made in the
house of the Lord: the brasse of all these ves-
sels was without weight.

21 And concerning the pillars, the height
of one pillar was eighterne cubits, and a
threed of twelve cubits did compass it, and
the thickness thereof was foure fingers: it was
hollo.

22 And a chapter of brasse was vpon it,
and the height of one chapter was fwe cub-
ites with networke, and pomegranates vpon
the chapters round about, all of brasse:
the second pillar also, and the pomegranates

were like vnto these.

23 And there were ninetie and sixe pome-
granates on a side: and all the pomegranates
vpon the net worke were an hundred round
about.

24 And 3 chiefe steward tooke Sheralah
the chiefe Buter, and Sephaniah the second
Buter, and the three keepers of the doore.

25 He tooke also out of the cite an Eunu-
ch which had the ouersight of the men of warre
and 100 men which were in the kings pre-
sence which were found in the cite, and So-
pher captaine of the hoste who mustered the
people of the land, and therfore men of the
people of the land, that were found in the
mids of the cite.

26 Nebuzar-adan the chiefe steward tooke
them, and brought them to the king of Ba-
bel to Riblah.

27 And the King of Babel smote them,
and slew them in Riblah, in the land of Pa-
mach: thus Judah was caried away captiue
out of his owne land.

28 This is the people, whom Nebu-
chad-nezzar caried away captiue, in the 7 se-
uenth yeere, euen three thousand Iewes and
three and twentie.

29 In the 18 eighteenth yeere of Nebuchad-
nezzar he caried away captiue from Jerusa-
lem eight hundred chitie & two 3 persons.

30 In the three and twentieth yeere of
Nebuchad-nezzar, Nebuzar-adan the chiefe
steward caried away captiue of the Iewes
seuen hundred sottie and fwe persons: all
the persons were foure thousand and sixe hun-
dred.

31 And in the seuen and thirtieth yeere of
the captiuitie of Iehoiachin king of Judah,
in the twelfth moneth, in the fwe and twen-
tieth day of the month, Evil-merodach king
of Babel, in the first yeere of his reigne, o-
rdered vpon the head of Iehoiachin king of Ju-
dah, and brought him out of prison,

32 And spake kindly vnto him, & set his
throne above the throne of the kings, that
were with him in Babel,

33 And changed his prison garments,
and he did continually eat bread before him
all the dayes of his life.

34 His portion was a continual por-
tion giuen him of the king of Babel, eury
day a certaine, all the dayes of his life, vntill
he died.

i But because of
the roundness
no more could
be seene but
natie and sixe.

k Which served
in the sixe Pre-
sident, if he had
any necessary
impement.

l In the 2. King.
25. 19. is read
of fwe: thole
were the most
excellente and
other two, which
were not so
mole, are not
there mentioned
with them.

m Which was
the latter end
of the seventh
yeere of his
reigne, and the
beginning of
the eighth.

n In the latter
end of the
yeere, and the
beginning of
the nineteenth.

o That is, re-
ferred him to
libertie and hon-
our.

p And gave him
principally ap-
pointed.

q That is, he
allowed him in
the Court, and
in length he
had

rest and quiet-
nesse, because he
obeyed Ieremi-
ah the Prophet,
whereas the
other were cru-
elly ordered, that
would not obey
him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of
Jerusalem, 5 And sheweth that they are plagued
because of their finnes. The first and the second chapter
begin eury verse according to the letters of the E-
brew Alphabet. The third hath three verses for eu-
ery letter, and the fourth in the first.

a The Prophet
wondereth at the
great judgement
of God, seeing
Jerusalem, which
was so strong and
so full of people,
to be now destroyed
& desolate

Wh doth the cite remaine solita-
ry that was full of people: she is as
a widow: shee that was great &

among the nations, and prince among the
provinces, is made tributary.

2 She weepeth continually in the night,
and her teares run downe by her cheekes: a-
mong all her 4 louers, she hath none to com-
fort her: all her friendes haue delt basely
fully with her, and are her enemies.

3 Judah is caried away captiue, because
of affliction, and because of great seruitude:
she dwelleth among the heathen, and findeth
no rest: all her persecuters tooke her in the
streets.

4 The wayes of Zion lament, because

b Which hal
chiefe rule com-
many provinces
and countrys.

c So that she
keth no rest.

d Meaning the
Egyptians and
Assyrians which
promised helpe
e For her crueltie
toward chey
& oppression of
seruantes, see
Isa. 48.

f As they vied
to come vp with
mirth and ioy.
Psal. 42.4.

g *Thou art, haue
rule ouer her,
Dau. 38. 44.*

h *As men pined
away with sor-
row & that haue
no courage.*

i In her miserie
she considered
the great bene-
fits and commo-
dities that shee
had lost.

k *As her religi-
on & seruing of
God, which was
now greatly grie-
ued to me godly.*

l *Or, drawn away,
this is not a shal-
low of her sinne,
although it bee
manifest.*

m *Her hath magni-
fied himselfe,
in God forbid-
den that the
Ammonites and
Moabites should
enter into the
Congregation of
Israel, and vin-
dicate her co-
prehenseth all e-
conomies. Deu. 33. 9.*

n *Thus Ierusa-
lem lamenteth,
mouing others
to pitty her, and
to looke by her
example.*

o *This declareth
that we should
acknowledge
God to be the
author of all our
afflictions, to the
intent that wee
might seeke to
him for remedy.*

p *Mine beaui-
ties are conti-
nually before his
eye, as hee that
vnto a thing to
his hand for a
recompence.*

q *Hee hath tro-
den them vnder
foot, as they that
tread grapes in
the wine presse,
Ier. 41. 17.*

r *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

s *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

t *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

u *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

v *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

w *As the grapes
are pressed, so
the grapes in the
wine presse,
Ier. 41. 17.*

no man commeth to the solemne feastes: all her gates are desolate: her Virgins sigh: her virgins are discomfited, and she is in haui-
neste.

5 Her aduersaries are the chief, and her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, and her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beautie is departed: her Princes are become like Harts that finde no pasture: and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersaries saw her, and did mocke at her. Sabbath.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honour her, despise her, because they haue seene her stridings: yea, shee sigbeth and turneth backward.

9 Her stridings is in her skirts: shee remembered not her last end, therefore shee came downe wondrously: shee had no comforter: O Lord, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seke their head: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 I haue no regard, all ye that passe by this way: behold, and see, if there be any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboute hath he sent fire into my bones, which preuailed against them: hee hath spread a net for my feet, and turned me backe: hee hath made me desolate, and daily in heauinesse.

14 The yoke of my transgressions is bound vpon his hand: they are wappes, and come vpon my necke, hee hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valliant men in the midst of mee: hee hath called an assembly against mee to destroy my young men: the Lord hath troden the wine presse vpon the virgin the daughter of Iudah.

16 For these things I wepe: mine eye, mine eye casteth out water, because the Comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iacob round a-

bout him, Ierusalem is as a menstruous woman in the midst of them.

18 The Lord is righteous: for I haue rebelled against his commandment: heare, I pray you all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my Virgins and mine Elders searched in the dust, while they sought their meate to refresh their souls.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within mee: for I am full of heauinesse: the sword spoiled abroad, as death doth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednesse come before thee: as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is deauil.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beautie of Israel, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: hee hath thrown downe in his wrath the strong holds of the daughter of Iudah: hee hath call them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the house of Israel: hee hath broken backe his right hand from before the enemy, and there was kindled in Iacob like a flame of fire, which deuoured round about.

4 Hee hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: hee poured out his wrath like fire.

5 The Lord was an enemy: hee hath deuoured Israel, and consumed all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: hee hath giuen into the hand of the enemy the wall of his palaces: they haue made a noise in the house of the Lord, as in the day of solemnity.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hand from destroying: therefore hee made

Which be-
cause of her pol-
lution was de-
spised from her
husband, Leuit.
15. 9, and was
abhorred for the
time.

Thy mouth,
That is, they
died for hunger.

c Of desiring
vengeance a-
gainst the ene-
my, read Ier. 41.
10, and 48. 31.
Or, gather them
like grapes.

a That is, broghe
her from prosper-
ity to aduersity.
b Hath giuen her
a most sore fall.

c Alluding to
the Temple, or
to the Ark of
the Couenant,
which was called
the footstool of
the Lord, be-
cause they should
not set their
minde so low,
but lift vp their
hearts towards
the heauens.

d Meaning the
glory & strength
as 1. Sam. 2. 10.

e That is, his suc-
cour which hee
was wout to
send vs, when
our enemies op-
pressed vs.

f Showing that
there is no reme-
die but desolati-
on, where God is
the enemy.

g As the people
were accustomed
to praise God in
the solemne
feasts with a full
voice: so now
the enemies blas-
pheme him with
shouting and
crying.

h This is a figurative speech, as that was when he said the wayes did lament, chap. 1. 4. meaning, that this sorrow was so great, that the insensible things had their part thereof.
|| Or, *fools*.

the rampart & on the wall to lament: they were destroyed together.

9 Her gates are sunk to the ground: her battlements are broken her towers: her King and her Princes are among the Gentiles: & the Law is no more, neither can her Prophets || receive any vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground, and keep silence: they have cast by dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powred upon the earth, for the destruction of the daughter of my people, because the children & sucklings || swoone in the streets of the city.

12 They have layde to their mothers, where is || bread and wine? when they swooned, as the wounded in the streets of the city, and when they gave up the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Jerusalem: what shall I liken to thee, that I may comfort thee, O virgin daughter Zion: for thy breach is great like the sea: who can heale thee?

14 Thy prophets have || looked out vaine and foolish for things for thee, and they have not discouraged thine iniquitie, to turne away thy captivitie, but have looked out for thee false || prophecies, and causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hisse and wagge their head upon the daughter Jerusalem, saying, Is this the cite that men call, The perfection of beautie, and the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hisse and gnash their teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 The Lord hath done that which hee hath purposed: hee hath fulfilled his word that hee hath determined of old time: he hath thowen downe, and not spared: hee hath caused thine enemies to reioyce ouer thee, and set vp the home of thine aduersaries.

18 Their heart cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches poure out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that saint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a || Spanne long: shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young & the old sit on the ground in the streets: my virgins and my young

men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my || terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought up, hath mine enemy consumed.

|| Or, *enemies* when I feared,

CHAP. III.

I Am the man that hath seene affliction in the rod of his indignation.

2 We hath led me, and brought me into darkness, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skine hath he caused to waste, and he hath broken my bones.

5 He hath || builded against me, and compassed me with gall and labour.

6 He hath set me in dark places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my thames heauie.

8 Also when I cry and shout, he shutteth out my prayer.

9 Hee hath || stopped up my wayes with stonewall, and turned away my paths.

10 He was vnto me as a beare lying in wait, and as a lion in the secret places.

11 Hee hath stopped my wayes, and pulled me in places: hee hath made me desolate.

12 Hee hath bent his bow, and made mee a mark for the arrow.

13 Hee caused || the arrowes of his quiver to enter into my reins.

14 I was a desolation to all my people, and their song all the day.

15 Hee hath filled me with bitterness, and made me drunken with || wormewood.

16 Hee hath also broken my teeth with stones, and hath covered my teeth with ashes.

17 Thus my soule was farre off from peace: I forgaat prosperitie.

18 And I saide, || my strength and my hope is perished from the Lord,

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled || in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed || every morning: great is thy faithfulness.

24 The Lord is my || portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Ier. 30. 3.

b Hee speaketh this as one that felt Gods heauie judgments, which hee greatly feared, and therefore seeth them out with this & vnto of words.

c This is a great temptation to the godly, when they see not the fruit of their prayer, and cauleth them so to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly, and the offerer.

d And keepeth mee in hold as a prisoner.

e Hee hath no pittie on me.

f With great anguish and sorrow hee hath made me to lose my sense.

g Thus with paine hee was driuen to & betweene hope and despair, as the godly oftentimes are yet in the end the spirit

getteth the victory. h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselves, & feele his mercies, i Considering the wickednes of man, it is maruelous that any remaneth alive: but onely that God for his owne mercies sake and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Ier. 1. 9. k Wee feele thy benefits daily. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 1. 6. 5.

|| Or, *saies*.

† Ebr. *whites*

and wine.

† Ebr. *poured out*

the soule.

l Meaning, that her calamity was so euident, that it neede no witness.

k Because the false prophets called themselves Seers, as the others were called, therefore he sheweth, that they saw amisse, because they did not reprove the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

|| Or, *iudgments*.

Lam. 1. 6. 1. 5. 2. 5.

clau. 2. 8. 5. 2. 5.

Terren. 1. 4. 17. chap. 1. 1. 6.

|| Or, *brought up* in their owne hands.

trust in him, & to the soule that seeketh him.

26 It is good both to trust and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He steech alone, & keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men.

34 In stamping vnder his feete all the prisoners of the earth.

35 In ouerthrowing the right of a man before the face of the most High.

36 In inuerting a man in his cause: the Lord iudgeth it not.

37 Who is he then that sayth, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceededeth nor rull and good?

39 Therefore when is the liuing man sorrowfull? man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slain, and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the offscouring and refuse in the midst of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye weepeth without stay and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my cite.

52 Mine enemies chafed mee soe like a bird without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Withers flowers ouer mine head, then thought I, I am destroyed.

55 I called vnto thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.

57 Thou hast well nere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redeemed my life.

59 O Lord, thou hast heard my voyce, Iudgeth thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproach, O Lord, and all their imaginations against me:

62 The lips also of those that rose against me, and their whispering against me, continually.

63 Behold their sitting downe, and their rising vp, how I am their song.

64 Give them a recompence, O Lord, according to the worke of their hands.

65 Give them sorrow of heart, even thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauens, O Lord.

CHAP. IIII.

How is the golde become so? Dimme is the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of every street.

2 The Noble men of Zion comparable to fine golde, how are they esteemed as earthen pitchers, the worke of the hands of the potter!

3 Euen the dragons & yate out the beasts, and giue sucke to their yong, but the daughter of my people is become cruell like the ostriches in the wilderness.

4 The tongue of the sucking child cleaueth to the roofof his mouth for thirst: the yong children of the head, but no man heareth it vnto them.

5 They that did feede delicately, perishe in the streets: they that were brought vp in scarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodome, that was destroyed as in a moment, and none pitched campe against her.

7 Her Bezarcites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished sapphir.

8 Now their village is blacker then a cole: they cannot knowe them in the streets: their skinne cleaueth to their bones: it is withered like a stork.

9 They that bee slain with the sword are better then they that are killed with hunger: for they fade away as they were flacken through for the fruites of the field.

10 The hands of the pittifull women haue sodden their own children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue believed that the abudriall of the enemy should haue entred into the gates of Ierusalem.

13 For the finnes of her prophets, and the iniquities of her priests, that haue shed the blood of the iust in the midst of her.

14 They

a By the gold he meaneth the Princes, as by the stones hee vnderstandeth the Priests.

b Or, had, Or, fauer.

c Which are of final estimation, and haue none honour.

c Though the dragons be cruell, yet they piue their yong, and nourish them, which thing Ierusalem doeth not.

d The women forsake their children as the Ostrich doth her eggs, Job 39. 17 Gen. 19. 35.

Or, on strength was against her.

Numb. 6. 2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of food they pine away and consume.

g He meaneth that these things are comen to passe therefore contrary to all mans expectation.

as He sheweth that we can neuer begin too early to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger, as the murmureth against God, but is patient. o He humbled himselfe, as they that fall downe with their face to the ground, and so with patience waiteth his succour, he taketh no pleasure in it, but doeth it of necessity for our amendment when he suffreth the wicked to oppress the poore, e He, with his heart, q he doeth not delight therein, r He sheweth that nothing is done without Gods providence. s That is, aduersitie and prosperitie, Amos 7. 6. t When God afflicteth him. u That is, both hands & hands: w He doeth lift vp the hands in his supplicie. x Cor. 4. 13. y I am ouercome with sore weeping for all my people. y Reade Ierem. 37. 6 how hee was in the myrie dungeon. z Meaning, the ciuitie, wherefore his life was in danger.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the city was full.

i Meaning, the heathen which came to destroy them, could not abide them.

|| Or, face,

k That is, the enemies,

l He sheweth two principal causes of their destruction, their cruelty, and their vaine confidence in man: for they trusted in the help of the Egyptians, m Our king Ioshiah, in whom stood our hope of Gods fauour, and on whom depended our state & life, was slaine, whom he called anointed, because he was a figure of Christ.

This is spoken by derision.

|| Or, beuail thy nakednesse. o He comforteth the Church by that after seventy yeeres their sorrow shall haue an end, whereas the wicked should be tormented for euer.

14 They haue bounde a blind man in the streets, and they were polluted with blood, so that they would not touch their garments.

15 Now they cryed vnto them. Depart yee polluted, depart, depart, thence not: therefore they fledde away, and wandred: they haue said among the heathen, They shall no more dwell there.

16 The anger of the Lord hath scattered them, he will no more regard them: they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine help, our eyes failed: for in our waiting wee looked for a nation that could not saue vs.

18 They hunt our steps: that we cannot goe in our streets: our ende is nere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and said wait for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom we were sayde, Under the shadowe wee shall bee preserued aluie among the heathen.

21 Reioyce, and be glad, O daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunken, and doinke.

22 Thy punishment is accomplished, O daughter Zion: hee will no more carry thee away into captiuitie, but he will visite thine iniquity, O daughter Edom, he will discover thy sinnes.

|| Or, beuail thy nakednesse. o He comforteth the Church by that after seventy yeeres their sorrow shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah,

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest, remained, & some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

Remember, O Lord, what is come vpon vs: consider and behold our reproch.

2 Our inheritance is turned to the stran-

gers, our houses to the aliens.

3 We are fatherlesse, as without father, and our mothers are as widowes.

4 We haue drunken our water for mo-
ney, and our wood is sold vnto vs.

5 Our neckes are vnder periculation: we are weary and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Assur, to bee satisfied with bread.

7 Our fathers haue sinned and are not, and we haue borne their iniquities.

8 Seruants haue ruled our vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skin was blacke like as an owen, because of the terrible famine.

11 They defiled the woman in Zion, and the maidens in the cities of Iudah.

12 The princes are hangd vp by their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grind, and the children fell vnder the wood.

14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The top of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wee now vnto vs that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the fores runne vpon it.

19 See thou, O Lord, remanent for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast utterly reiected vs: thou art exceedingly angry against vs.

nant and mercies can neuer faile. I Whereby is declared that it is not in mans power to turne to God, but is onely his works to reuerse vs, and thus God worketh in vs, before wee can turne to him. Ierem. 31. 18.

Ezekiel.

THE ARGUMENT.

AFTER that Iehoiachin by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchad-nezzar, and he went into captiuitie with his mother and diuers of his Princes, and of the people, certaine began to repent, and murmure that they had not obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the cite should most certainly bee destroyed, and the people grievously tormented by Gods plagues, inasmuch that they that remained should bee brought into cruell bondage. And lest the godly should dispaire in these great troubles, hee assured them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly bee performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly bee restored. Hee prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

C H A P. I.

¹ The time wherein Ezekiel prophesied, and in what place. ² He is named. ³ The vision of the four beasts.

¹⁶ The vision of the throne.

E Came to passe in the thirtieth yeere, in the fourth moneth, and in the first day of the moneth (as I was among the captives by the river Chebar) that the heavens were opened, and I saw visions of God.

² In the first day of the moneth (which was the first yeere of king Zolachins captivity.)

³ The word of the Lord came unto Ezekiel the Priest, the sonne of Buzie, in the land of the Chaldeans, by the river Chebar, where the hand of the Lord was upon him.

⁴ And I looked, and behold, a whirlwinde came out of the South, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likeness of amber.

⁵ And out of the mids thereof came the likeness of four beasts, and this was their forme: they had the appearance of a man.

⁶ And every one had four faces, and every one had four wings.

⁷ And their feet were straight feet, and the sole of their feet was like the sole of a calves foot, and they sparkled like the appearance of bright brasse.

⁸ And the hands of a man came out from under their wings in the foreparts of them, and the four had their faces, and their wings.

⁹ They were soioyned by their wings one to another, and when they went forth, they returned not, but every one went straight forward.

¹⁰ And the similitude of their faces was as the face of man: and they four had the face of a lion on the right side, and they four had the face of a bullocke on the left side: they four also had the face of an eagle.

¹¹ Thus were their faces: but their wings were spread out above: two wings of every one were soioyned one to another, and two covered their bodies.

¹² And every one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

¹³ The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lamps: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire their went lightning.

¹⁴ And the beasts ranne, and returned like unto lightning.

¹⁵ Now as I beheld the beasts, behold, a whele appeared upon the earth by the beasts, having four faces.

¹⁶ The fashion of the wheeles and their

wheles was like unto a chelyoller: and their four had one foume, and their fashion, and their wheles was as one whele in another whele.

¹⁷ When they went, they went upon their four sides, and they returned not when they went.

¹⁸ They had also || rings, and height, and were fearful to behold, and their eyes were full of eyes round about their four.

¹⁹ And when the beasts went, the wheeles went with them: and when the beasts were lift up from the earth, the wheeles were lift up.

²⁰ Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted up besides them: for the spirit of the beasts was in the wheeles.

²¹ When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheeles were lifted up besides them: for the spirit of the beasts was in the wheeles.

²² And the similitude of the firmament upon the heads of the beasts was wonderfull, like unto crystall, spread out their heads above.

²³ And under the firmament were their wings straight, the one toward the other: every one had two, which covered them, and every one had two which covered their bodies.

²⁴ And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the boice of the Almighty, even the boice of speech, as the noise of an holle: and when they stood, they were as the noise of their wings.

²⁵ And there was a boice from the firmament that was over their heads, when they stood, and had let down their wings.

²⁶ And about the firmament that was over their heads, was the fashion of a throne like unto a Lappir stone, and upon the similitude of the throne was by appearance, as the similitude of a man above upon it.

²⁷ And I saw as the appearance of amber, and as the similitude of fire round about within it to looke to, even from his soynes byward: and to looke to, turn from his soynes downward, I saw as a likeness of fire, and brightness round about it.

²⁸ As the likeness of the bow, that is in the cloud in the day of rain, so was the appearance of the light round about.

²⁹ This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell upon my face, and I heard a boice of one that spake.

C H A P. II.

The Prophet is first to call the people from their error.

And he said unto me, Sonne of man stand up upon thy feet, and I will speak unto thee.

earth, and a her, which was to humble him, and caule him to consider his owne state and Gods grace.

^k The Ebrew word is Tarsish, meaning, that the colour was like the Cilician sea, or a precious stone so called.

^{||} Or, the street.

^l Which declarerth the wisdom, and the singulernesse of Gods iudgements.

^m Which signified that they had no power of themselves, but onely waited to execute Gods commandement.

ⁿ Whereby was signified a terrible iudgement toward the earth.

^o Considering the maiestie of God, and the weakness of the flesh.

^a That is, the Lord.

^b Meaning man, which is but

^c And

^a After that the book of the Law was found, which was the sixtieth yeere of the reigne of Iosiah, for that was and twenty years after this booke was found.

^b Iosiah was called a young man, because with Iosiah (and many of the people) who the king found after the vision.

^c Which was a part of captivities called.

^d That is, notable and excellent visions, so that it might be known, it was no natural dreame, but came of God.

^e That is, the spirit of prophecy.

^f Chap. 3. 22 and 37.

^g By this diversity of words he signifieth the singulernesse of Gods iudgements, and the great wisdom that should come upon Jerusalem.

^h Or, pale yellow.

ⁱ Which were the four cherubims that represented the glory of God, as Chap. 3. 13.

^j The wing of the one touched the wing of the other.

^k Every Cherubim had four faces, the face of a man, and of a lion, and of an eagle, and of a bullocke.

^l Or, as a fire.

^m Or, as a fire.

ⁿ Or, as a fire.

^o That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

c So that he could not abide Gods presence, till Gods spirit did enter into him.

d *Ebr. hard of sense.*

e This declareth on the one part Gods great affection to ward his people, that notwithstanding their rebellion,

yet he will send his Prophets among them, and a monitioneth his ministers on the other part that they cease not to doe their duty, though the people be never so obstinate: for the word of God shall be either to their saluation or greater condemnation.

e Reade here. 1. 47. he sheweth that for none afflictions they should cease to doe their duties.

f He doeth not onely exhort him to his duty:

but also giueth him the means wherewith he may be able to execute it.

g He sheweth what were the contents of this booke, so wit, Gods iudgements against the wicked.

2 And the spirit entered into me, when he had spoken vnto me, and set me vpon my fette, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me, euen to this day.

4 For they are stiffhearted children, and stiffhearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither indeed will they cease: for they are a rebellious house: yet shall they know that I have bene a Prophet among them.

6 And thou sonne of man, I feare them not, neither be afraid of their wordes, although rebels, and rhogues be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and I will give thee.

9 And when I looked by, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and weep.

CHAP. III.

1 The Prophet being sed with the word of God, and with the constant boldnesse of the Spirit, I sent vnto the people that were in captiuitie. 17 The office of true ministers.

Mosesour her said vnto mee, Sonne of man, eate that thou findest: I eate this roule, and goe, and speake vnto the house of Israel.

2 So he opened my mouth, and bee gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honey.

4 And he said vnto mee, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vknown tongue, of an hard language, but to the house of Israel:

6 For many people of an vknown tongue, as of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiffhearted.

8 Behold, I haue made thy face strong against their face, and thy forehead hard against their foreheades.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore: neither bee afraid at their lookes: for they are a rebellious house.

10 We said moreover vnto me, Sonne of man, receive in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behind mee a noyle of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyle of the wings of the beasts that touched one another, and the rattling of the wheeles that were by them, euen a noyle of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwell by the river Chebar, and I sate where they sate, and remained there astonished among them seven dayes.

16 And at the ende of seven dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue: the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou shalt deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling blocke before him, and hee shall fall, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which hee hath done shall not be remembered: but his blood will I require at thine hand.

21 Therefore, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue, because hee is admonished: also thou shalt deliuered thy soule.

22 And the hand of the Lord was there vpon mee, and he said vnto mee, Arise, and

bae minde, Rom. 1. 28. 1 Which seemed to haue bene down in faith, and were 1. am That is, the spirit of prophesie,

b God promisseth his assistance to his ministers, and that he will giue them boldnesse and confidence in their vocation, Isa. 40. 7. ierem. 1. 18. micah 3. 8.

c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely which they haue receiued of the Lord.

d When hee he signifyeth that Gods glory should not be diminished, although he departed out of his Temple, for this declared that the citie and Temple should be destroyed.

e This sheweth that there is an infirmity of the flesh which can neuer be ready to render all obedience to God, and altho Gods grace, who euer assisteth him, and ouercometh their rebellious affections.

f Which was a place by Bosphorus, where the lawes were prisoners.

g Declaring hereby, that Gods ministers must with aduilement and deliberation vnto his iudgement.

h Otthis made Chap. 3. 1.

i It hee hath bene instructed in the right way, turne backe.

k I will giue him vnto a reprobation.

I Or, valley.
 a Meaning the
 vision of the
 Cherubims, and
 the wheels.
 o Reads Chap.
 27.

23 Signifying,
 that not onely
 he should not
 profit, but they
 should grie-
 vously trouble
 and afflicke him.
 q Which decla-
 reth the terrible
 plague of the
 Lord, when God
 stoppeth the
 mouths of his
 ministers, and
 that all such are
 the tools of his
 vengeance that
 doe it.
 24. 1. 2. 1. 1.

goe into the **h** field, and **I** will there talke
 with thee.

23 So when **I** had risen up, and gone
 forth into the field, behold, the **g** glory of the
 Lord itood there, as the glory which **I** sawe
 by the river Chebar, and **I** fell downe upon
 my face.

24 Then the spirit entered into me, which
o set me up upon my feet, and spake unto me,
 and said to mee, Come, and **p** shew thy selfe
 without thine house.

25 But thou, **o** sonne of man, behold,
 they shall put hands upon thee: and shall
 bind thee with thee, and thou shalt not goe
 out among them.

26 And **I** will make thy tongue **q** cleane
 to the rooke of thy mouth, that thou shalt bee
 dumbe, and shalt not bee to them as a man
 that rebuketh, for they are a rebellious house.

27 But when **I** shall have spoken unto
 thee, **I** will open thy mouth, and thou shalt
 lay unto them, Thus saith the Lord God, he
 that heareth, let him heare, and he that lea-
 neth off, **o** let him leane: for they are a rebel-
 lious house.

CHAP. III.

a The blessing of the cite of Ierusalem is signified.
q The long continuance of the captivity of Israel. **1** 6
o A hunger is prophesied to come.

Thou also sonne of man, take thee a buick,
 and lay it before thee, and pourtray up-
 on it the cite, even Ierusalem.

2 And lay siege against it, and build a
 fort against it, and cast a mount against it:
 let the campe also against it, and lay engines
 of warre against it round about.

3 Moreover, take an **o** yron panne, and
 set it for a wall of yron betwene thee and
 the cite, and direct thy face toward it, and
 it shall be besieged, and thou shalt lay siege
 against it: this shall be a signe unto the house
 of Israel.

4 Sleepe thou also upon thy left side, and
 lay the iniquitie of the **o** house of Israel up-
 on it, according to the number of the dayes
 that thou shalt sleepe upon it, thou shalt
 beare their iniquitie.

5 For **I** have layd upon thee the yeeres
 of their iniquitie, according to the number of
 the dayes: even three hundredth and ninetie
 dayes: so shalt thou beare the iniquitie of the
 house of Israel.

6 And when thou hast accomplished
 them, sleepe againe upon thy **o** right side,
 and thou shalt beare the iniquitie of the
 house of Iudah fourty dayes: **I** have ap-
 pointed thee a day for a yeere, even a day for
 a yeere.

7 Therefore thou shalt direct thy face
 toward the siege of Ierusalem, and chine
o arme shall be uncovered, and thou shalt pro-
 phesie against it.

8 And behold, **I** will lay **o** bands upon
 thee, and thou shalt not turne thee from one
 side to another, till thou hast ended the dayes
 of thy siege.

9 Thou shalt take also unto thee wheat,
 and barley, and beanes, and lentiles, and wil-
 ler, and **o** flitches, and put them in one vessel,

and make thee bread thereof according to the
 number of the dayes, that thou shalt sleepe
 upon thy side: even a three hundredth and nine-
 tie dayes shalt thou eate thereof.

10 And the meate, wherof thou shalt
 eate, shalt be by weight, even **o** twentie shekels
 a day: and from time to time shalt thou eate
 thereof.

11 Thou shalt drinke also water by mea-
 sure, even the first part of an **o** egin: from time
 to time shalt thou drinke.

12 And thou shalt eate it as barley cakes,
 and thou shalt bake it **o** in the dung that com-
 meth out of man in their sight.

13 And the Lord saide, **o** So shall the chil-
 dren of Israel eate their desired bread among
 the Gentiles whither **I** will cast them.

14 Then said **I**, Ah, Lord God, behold,
 my soule hath not bene polluted: for from
 my youth up, even unto this houre, **I** have
 not eaten of a thing dead, or toyme in pieces,
 neither came thither any **o** uncleane flesh in my
 mouth.

15 Then he saide unto mee, Lor, **I** have
 given thee bullocks **o** dung for many dayes,
 and thou shalt prepare thy bread thereof.

16 Moreover he said unto mee, **o** Sonne
 of man, behold, **I** will breake the **o** staffe of
 bread in Ierusalem, and they shall eate bread
 by weight, and with care, and they shall
 drinke water by measure, and with astoni-
 shment.

17 Because that bread and water shall
 fail, they shall be astonished one with another,
 and shall consume away for their iniquitie.

CHAP. V.

*The signe of the haire, whereby is signified the de-
 struction of the people.*

And thou sonne of man, take thee a sharp
 knife, **o** or take thee a barbers razor, and
 cause it **o** to passe upon thine head, and upon
 thy beard: then take thee three ballances to weigh
 and divide the haire.

2 Thou shalt burne with fire the third
 part in the middes of the **o** cite, when the
 dayes of the siege are fulfilled, and thou shalt
 take the other third part, and smite about
 it with a knife, and the last third part thou
 shalt scatter in the winde, and **I** will dy-
 out a sword after them.

3 Thou shalt also take thereof a few in
 number, and bind them in thy **o** lap.

4 Then take of them againe, and cast
 them into the middes of the fire, and burne
 them in the fire: **o** for thereof shall a fire come
 forth into all the house of Israel.

5 Thus saith the Lord God, **o** This is Ie-
 rusalem: **I** have set it in the middes of the na-
 tions and countreys, that are round about
 her.

6 And the hath changed my **o** indgements

scattering into the winde, those that **o** had into Egypt, and into other
 parts after the cite was taken. **o** Meaning that a very few should
 be left, which the Lord would preserve among all the stormes, but
 not without troubles and triall. **o** Out of that fire which thou-
 kindled, shall a fire come, which shall signifie the destruction of
 Israel. **o** My word and law into idolatry and superstitions.

g Which were
 fourteene mo-
 neths that the
 cite was besie-
 ged, and this was
 as many dayes
 as Israel sinned
 yeeres.

h Which make
 a pound.
i Reads 200.
1 39. 40.

k Signifying
 hereby the great
 scarcity of fewell
 and meate to
 burne.

l Much lesse
 such vile cor-
 ruption.

m To be as sin.
n To bake thy
 bread with.

o That is, the
 force & strength
 wherewith **o**
 should nourish,
 Isa. 3. 1. chap. 5.
 17. and 24. 3.

a To shave thine
 head and thy
 beard.

b To wit, of these
 cite which he
 had pourtrayed
 upon the bricks:

Chap. 4. 1. by
 the fire and pe-
 sence he mean-
 eth the famine,

wherewith one
 part perished, de-
 stroying the siege of
 Nebuchad-ne-
 zar: by the sword

those that were
 slain when Ze-
 dekiah fled, and
 those that were

caried away cap-
 tive: And by the

scattering into the winde, those that **o** had into Egypt, and into other

parts after the cite was taken. **o** Meaning that a very few should

be left, which the Lord would preserve among all the stormes, but

not without troubles and triall. **o** Out of that fire which thou-

kindled, shall a fire come, which shall signifie the destruction of

Israel. **o** My word and law into idolatry and superstitions.

a Which signifi-
 ed the stubborn-
 nes and hardnes
 of their heart.

b Merely he re-
 presented the
 idollatry and sin
 of the ten tribes,

for Samaria was
 on his left hand
 from Babylon)

and how they
 had remained
 therein 390.

yeeres.

c Which decla-
 red Iudah, who
 had now from
 the time of Ios-
 ah slept in their
 finnes fourtie

yeeres.

d In token of a
 speedy ven-
 geance.

e The people
 should so frailty
 be besieged, that
 they should not
 be able to turne
 them.

f Meaning, that
 the famine
 should be so
 great, that they
 should be glad
 to eate whatsoe-
 ever they could
 get.

into wickedness more then the nations, and my statutes more then the countries that are round about her: for they have refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I, even I come against thee, and will execute iudgement in the midst of thee, even in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the midsts of thee, the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore as I live, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitty.

12 Therefore part of thee shall die with the pestilence, and with famine shall they bee consumed in the midst of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will bee comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment unto the nations that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send upon them the // c // arrows of famine, which shall bee for their destruction: & which I will send to destroy you: and I will increase the famine upon you, and will breake your staffe of bread.

17 So will I send upon you famine, and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thowow thee, and I will bring the sword upon thee: I the Lord haue spoken it.

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatry. 2 He prophesie the repentance of the remnant of the people, and their deliuerance.

1 **A**gain the word of the Lord came unto me, saying,

2 Some of man, set thy face towards

the mountaynes of Israel, and prophesie against them,

3 And say, Ye mountaynes of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaynes & to the hills, to the rivers, and to the valleys, Behold, I, even I will bring a sword upon you, and I will destroy your high places:

4 And your altars shall bee desolate, and your images of the sunne shall bee broken: and I will cast downe your staine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars,

6 In all your dwelling places the cities shall bee desolate, and the high places shall bee laid waste, so that your altars shall bee made waste and desolate, and your idoles shall bee broken and crase, and your images of the sunne shall bee cut in peeces, and your workes shall bee abolished.

7 And the staine shall fall in the midst of you, and ye shall know that I am the Lord.

8 Per will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thowow the countreys.

9 And they that escape of you shall remember me among the nations, where they shall bee in captiuitie, because I am grieved for their whoylth hearts, which haue departed from me, and for their eyes, which haue gone a whoying after their idoles, and they shall bee displeased in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not laid in vain, that I would doe this euill unto them.

11 Thus saith the Lord God, I smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is nere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine, thus will I accomplish my wrath upon them.

13 Then shall ye know that I am the Lord, when their staine men shall bee among their idoles round about their altars, upon euery high hill in all the tops of the mountaynes, and vnder euery greene tree, and vnder euery thicke oaks, which is the place wher they doe offer sweet saoure to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate, from the wilderness vnto Diblah in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The ends of all the lands of Israel shall suddenly come.

1 **M**oreouer the word of the Lord came vnto me, saying,

2 Also

f Because your idole: are in greit number, and your superstitions moe then among the professed idolaters, read Isa. 65. 11. or he condemneth their ingratitude in respect of his benefits.

Leuit. 26. 39.
dani. 28. 53.
2. king. 6. 39.
Ieremi. 4. 10.
Ieremi. 3. 3.

g That is, I will not be pacified till I be reuenged, Isa. 1. 24.

h Or, dangerous. In Which were the grasshoppers, midew, & whatsoever were occasions of famine.
Chap. 14. 13.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction.
b Reads a King. 23. 11.
c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, a King. 23. 30.

d He sheweth that in all dangers God will preferre a few, which shall bee as the seedes of his Church, and call vpon his Name.
e They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.
f By these signs he would that the Prophet should signify the great destruction to come.
g That is, all nations, when you shall see my iudgements.
Chap. 5. 14.
h Some read, more desolate then the wilderness of Diblah, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblah, which was North: meaning the whole country.

a I will punish thee as thou hast deserved for thine idolatrie.

b Behold, until I come.

c He sheweth that the iudgements of God will watch to destroy the sinners, which notwithstanding he delayeth all there be no more hope of repentance.

d The beginning of his punishment is already come.

e Which was a voice of ioy and mirth.

f The scourge is in readiness.

g That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

h This cruel enemy shall be a sharp scourge for their wickedness.

i Their own affliction shall be to them, that they shall have no regard to lament for others.

j For the present profit.

k For he shall lose nothing.

l In the yeere of the jubilee, meaning that none should enjoy the privilege of the law.

m This vision signified, that all should be carried away, and none should returne for the jubilee.

n A man for all this endures himselfe, or taketh heart to repent for his evil life.

Some read, for none shall be strengthened in his iniquitie of his life: meaning that he should gaine nothing by securing himselfe in euill.

o The Israelites made a brag, but their hearts failed them.

1 s. a. 3. 7. i. e. 6. 2. 4. 1 s. a. 1. 5. 3. i. e. 4. 8. 3. 7.

2 Also thou sonne of man, thus sayeth the Lord God, An end is come vnto the land of Israel: the ende is come vnto the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pittie: but I will lay thy wayes vpon thee: and thine abomination shall be in the midst of thee, and ye shall know that I am the Lord.

5 Thus sayeth the Lord God, Behold, one euill, even one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The mourning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, & not the founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and will fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pittie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the mourning is gone forth, the rod flourisheth: pitie hath dwindled.

11 Cruelty is risen vnto a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth nere: let not the buyer reioyce, nor let him that selleth, mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, and they returned not, neither doth any encourage himselfe in the punishment of his life.

14 They haue blowne the Trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shall die with the sword, and he that is in the Citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doves of the valleys: all they shall mourne, every one for his iniquitie.

17 All hands shall be weak, and all knees shall fall away as water.

18 They shall also giue themselves with sackcloth, and feare shall couer them, and

shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their filure in the streets, and their gold shall be cast farre off: their filure and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satiate their souls, neither fill their bowels: for this ruine is for their iniquitie.

20 They shall also see the beauty of his ornament in wastell: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the despoilers shall enter into it, & defile it.

23 I make a chaine: for the land is full of the iudgement of blood, and the City is full of cruellty.

24 Therefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mighty to cease, and their holy places shall be defiled.

25 When destruction cometh, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, & the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

3 An appearance of the similitude of God. 3 Ezekiel brought to Jerusalem in the Spirit. 6 The Lord sheweth the idolatries of the house of Israel.

And in the first yeere, in the first moneth, and in the first day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and so, there was a likeness, as the appearance of fire to look to, from his loynes downward, and from his loynes upward, as the appearance of brightness, and like vnto amber.

3 And he stretched out the likeness of an hand, and tooke me by an haire locke of mine head, and the Spirit lift mee up betwene the earth, and the heauen, and brought mee to a Diuine vision to Jerusalem, into the entrie of the inner gate that leith toward the North, where remained the hole of indignation: which provoked indignation.

4 And beholde, the glory of the God of Israel was there according to the vision, that I saw in the flid.

Pro. 11. 4. xlv. 1. 1. 18. i. e. 18. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, where into none might enter but the high Priest.

f Signifying, that they should be bound and led away captiues.

g That is, of sinnes that deserue death.

h Which was the Temple that was diuided into three parts, Plal. 68. 3. 5.

a Of the captiuitie of Ieconiah, which continued part of August, and part of September.

c As Chap. 1. 37. 1. e. 37. in the vision of God.

d Meaning, that he was thus carried in spirit, and not in body.

e Which was the porch of the court where the people assembled.

f So called, because it provoked Gods indignation.

g Which was the idol of Baal.

h Reseda, 2. 22.

5 Then

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are,

k Which were forbidden in the Law, Leuit. 11. 4.

l Thus they that should haue kept all the rest in the feare & true seruice of God, were cherishing leaders to all abomination, and by their example pulled others fro God. m It was in such abundance. n For besides their common idolatry, they had particular seruice, which they had in secret chambers. o The lewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings, and seruice of the idolaters are but infection and villanie before God. Pro. 1. 28, ifa. 46. 9. Jer. 1. 11. micah. 3. 4.

5 Then said he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift up mine eyes toward the North, and beholde, Northward at the gate of the altar, this sholl of indignation was in the entrie.

6 He sayd furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuary: but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he sayd vnto me, See in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and beholde, there was every similitude of creeping things and^k abominable brasties, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them sententie men of the Ancients of the house of Israel, and in the mids of them stood Jaazaniah, the sonne of Shaphan, with every man his censur in his hand, and the vapour of the incense went by like^m a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israelⁿ doe in the darke, euerie one in the chamber of his inagrie: for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he sayd also vnto mee, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde, there sate women mourning for^o Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & beholde, at the doore of the Temple of the Lord, betwene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here: for they haue filled the land with cruelty, and haue returned to prouoke me: and lo, they haue cast out^p stinke before my noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pittie, and though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the city. 4 They that shall

be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

He cryed also with a loud voyce in mine eares, saying, The visitations of the citie draw nere, and euerie man hath a weapon in his hand to destroy it.

2 And beholde, like^a men came by the way of the bre gate, which lieth toward the North, and euerie man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers^b inkeborne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone vpon the Cherub, whereupon he was, and stood on the^c doore of the house, and he called to the man clothed with linnen, which had the writers inkeborne by his side.

4 And the Lord said vnto him, See through the mids of the citie, euen through the mids of Ierusalem: and set a marke vpon the foreheads of them that^d mourne, and crye for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, So ye after him through the citie, and saite: let your eye spare none, neither haue pittie.

6 Destroy utterly the olde, and the yong, and the maids, and the children, and the women, but touch no man vpon whom is the^e marke, and begin at my Sanctuary. Then they began at the^f Ancient man, which were before the house.

7 And he said vnto them, Defile the house and fill the courts with the flaine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had wept, I fell downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full^g of blood, and the citie full of couage iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pittie, but will recompense their wayes vpon their heads.

11 And beholde the man clothed with linnen which had the inkeborne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

h Which were the chiefe occasions of all these euils, as Chap. 8. 11. i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed, k That is, with all kind of wickedness, iudg. 18. 1. 5.

CHAP. X.

1 Of the man that tooketh burning coales out of the middle of the wheels of the Cherubims. 8 A rehearsal of the vision of the wheels, of the beasts, and of the Cherubims.

And

a The time to take vengeance,

b Which were Angels in the similitude of men.

c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

d To marke them that should be saved.

e Which declared, that he was not bound therunto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worshipping an aright.

f Or, in his hand, Or, in his mouth.

g He sheweth what is the name of Gods children, whom he maketh to forsake to wit, to moue & cry out against the wickedness, which they haue committed against Gods glory.

h Thus in all his plagues the Lord preferreth his small number, which he maketh, as Exod. 12. reue 7. 3. but the chiefe make is the Spirit of adoption, with which the heart is sealed vnto life everlasting.

1. Reg. 1. 6.

1. Vail. concu. iudg. 18. 1. 5.

1. 3.

Chap. i. 33.

a Which in the first chap. ver. f. 5. hee called the four beasts,

b This signified that the citie should be burnt.

c Meaning, that the glory of God should depart from the Temple.
d Reads Chap. i. 14.

e Reads Chap. i. 16.

f Vnill they had executed Gods iudgements.
[Chap. i.]

Chap. i. 5.

As as I looked, beholde, in the firmament that was aboue the head of the Cherubims, there appeared vpon them like vnto the limitture of a throne, as it were a Sapphir stone.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betwene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the citie. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloude filled the inner Court.

4 Then the glory of the Lord went by from the Cherub, and roode ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

5 And the sound of Cherubims wings was heard into the vnter Court, as the voyce of the Almighty God, when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betwene the wheeles, and from betwene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretcheth forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked by, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their rings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cried to their wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a Lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted by: this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vpon their wings to mount by from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted by, they lifted

themselves by also: for the spirit of the draft was in them.

18 Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift by their wings, and mounted vpon the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

20 This is the beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the lesse same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the lesse same, and they went euery one straight forward.

CHAP. XI.

Who they were that seduced the people of Israel, 5 Against theis in prophesie, shewing them how they shall be dispersed abroad, 19 The removing of the heart compass of God, 21 Hee sheweth them that came vnto their owne counsils

Moreover, the Spirit lift mee vp, and brought mee to the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fire and twenty men: among whom I saw Iasaniah the sonne of Azur, and Belasiah the sonne of Benaiab, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this Citie.

3 For they say, It is not neere, let vs build houses: this Citie is the Caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which I will say of your minds.

6 Many haue ye murdered in this Citie, and ye haue filled the streets therof with the slain.

7 Therefore thus saith the Lord God, They that ye haue slain, and haue layed in the middes of it, they are the flesh, and this Citie is the Caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This Citie shall not be your Caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

12 And

There was one consent betwene the Cherubims and the wheeles, h Read Chap. 9. 3.

Chap. i. 5. i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves fill to their pleasures.
b We shall not be pulled out of Ierusalem, till the house of our death come, as the flesh is not taken out of the Caldron till it be fed.

c Contrary to their vaine confidence be sheweth in what sense this Citie is the Caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the Caldron.
d That is, in the Caldrons.
e That is, in Rubiah, Read a King. 2. 3. 6

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgements, but have done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Belshazzar the sonne of Bznabab died: then tell I downe upon my face, and cryed with a loud voyce, and sayde. O Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue sayde, Depart yee farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I bee to them as a little Sanctuary in the countreys where they shall come.

17 Therefore say, Thus sayth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abomination therof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bowels, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my judgements, & execute them: and they shall bee my people, and I will bee their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on his.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had scene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 2 Another parable whereby the distress of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

2 Son of man, thou dwellest in the mids of rebellious house, which haue eyes to see,

and see: not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bing forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carrie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But lay thou vnto them, Thus sayth the Lord God, His burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall dig through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 Yet net also will I spread vpon a him, and he shall be taken in my net, and I will bing him to Babel, to the land of the Caldeans, yet shall hee not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to helpe him, and all his garrisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with tremble, and with carefulnesse.

14 And say vnto the people of the land, Thus sayeth the Lord God of the inhabitants of Ierusalem, and of the lands of Israel. They shall eat their bread with care

a That is, they receive not the fruit of their which they see and heare, [†] *Eze.* make this refuse to be my captiuitie.

b That as thou doest, so shall they doe, and therefore in thin they shall see their owne plague and punishment.

c Doe nothing desire to they doing?

¶ Or, prophesie, d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17, 24 and 32, 3.

e Which should beare his name and should be his Church, reade Chap. 11, 16.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of people. g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God. h They shall be yet a little church shewing that the Lord will euer haue some to call vpon his Name, whom hee will preferre and restore, though they be for a time afflicted. *I. r. c. 31, 35.*

chap. 36, 26. i Meaning, the heart, whereunto nothing can enter, and regenerate them a new, so their heart may be soft, and ready to receive my graces.

k When Ierusalem was led away captive.

carelessness, and drinke their water with desolation: for the land shall bee desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left voyd, and the land shall bee desolate, and yee shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions faille?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of every vision.

24 For no vision shall bee any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall bee no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth is for so many dayes: to come, and hee prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

a The word of the Lord against false Prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man prophesie against the prophets of Israel, that prophesie, and say vnto them, that prophesie out of their owne hearts, heare the word of the Lord.

3 Thus saith the Lord God, ¶ Come vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes in the waste places.

5 ¶ They haue not risen by in the gaps, neither made by the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: & they haue made others to hope that they would confirme the word of their prophesie.

7 Haue yee not seene a vaine vision? and haue yee not spoken a lying diuination? ¶ yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanity, and haue seene lies, therefore behold, I am against you, saith the Lord God,

9 And mine hand shall be vpon the Pro-

phets that haue vanitie, and diuine lies: they shall not bee in the assembly of my people, neither shall they bee written in the booke of the house of Israel, neither shall they enter into the land of Israel: and yee shall knowe that I am the Lord God.

10 And therefore, because they haue decried my people, saying, ¶ Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre: and I will send hailstones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not bee said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great shewre shall bee in mine anger, and hailstones in mine indignation to consume it.

14 ¶ I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou Sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, ¶ Come vnto the women that sowe pillows vnder all arme-holes, and make vasses vpon the head of euery one that standeth by, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute mine name among my people for handfulls of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that haue your lies?

20 ¶ Therefore thus saith the Lord God, Beholde, I will haue to doe with your pillows, wherewith yee hunt the soules to make them to liue, and I will tear them from your armes, and will let the soules goe, euen the soules that yee hunt to make them to liue.

21 Pour vassels also will I tear, and deuiel my people out of your hand, and they shall bee no more in your hands to be hunted: and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sad, whome I

they should depart from the body. N By threatening them that were godly, and vpholding the wicked.

That is, in the booke of life, wherein the true Israelites are written.

Reads Ierem, 6. 14.

Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd, (which is here called the building of the wall) another false prophet would asseure though he had neither occasion nor good ground to asseure him, h Whereby is meant whatsoever man of himselfe seeth forth vnder the authority of Gods word,

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillows to leane vpon, and kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

k Will you make my word to serue your bellies?

l These forcerers made the people beleue that they could preserve life, or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that

they should depart from the body. N By threatening them that were godly, and vpholding the wicked.

f Because they did not immediately see the prophecies accomplished, they concerned themselves though they should never be fulfilled.

g That is, it shall not come to pass in our daies and therefore we care not for it: thus the wicked are about Gods patience and benignitie.

Chap. 14. 9.

h After their owne fantasie, and not as haueing the reuelation of the Lord. ler. 23. 16. b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers, that should haue refuted them.

d Ypromised peace to this people, and now yette their destruction, so that it is manifest that yee are false prophets.

have not made hidde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life :

23 Therefore yee shall see no more vanity, nor divine divinations : for I will deliver my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people, 22 Hee reproveth a small portion for his Church.

Then came certaine of the Elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 Sonne of man, these men have set up their idoles in their heart, and put the stumbling blocke of their iniquitie before their faces: should I, being required, answer them?

4 Therefore speake unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, for the Lord will answer him that commeth according to the multitude of his idoles:

5 That I may take the house of Israel, in their owne heart, because they are all departed from me through their idoles.

6 Therefore say unto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selves, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departed from me, and setteth up his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example and proverbe, and I will cut him off from the midst of my people, and yee shall know that I am the Lord.

9 And if the prophet be deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people of Israel.

10 And they shall beare their punishment: the punishment of the prophet shall be even as the punishment of him that asketh.

11 That the house of Israel may get no more aid from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe unto me, saying, 13 The Lord sendeth false prophets for the ingratitude of the people, 22 Hee reproveth a small portion for his Church.

unto me, saying,

13 Sonne of man, when the land sinneth against mee, by committing a trespass, then will I stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it, and I will destroy man and beast forth of it.

14 Though these three men, Noah, Daniel, and Job were among them, they should deliver but their owne selves by their righteousness, saith the Lord God.

15 If I bring noylome heales into the land, and they spoile it, so that it bee desolate, that no man may passe throught, because of brasts:

16 Though these three men were in the midst thereof, as I live, saith the Lord God, they shall save neither sonnes nor daughters: they only shall be delivered, but the land shall be waste.

17 If I bring a sword upon this land, and I swoord, so throught the land, so that I destroy man and beast out of it,

18 Though these three men were in the midst thereof, as I live, saith the Lord God, they shall deliver neither sonnes nor daughters, but they only shall be delivered themselves.

19 If I send a pestilence into this land, and pour out my wrath upon it in blood, to destroy out of it man and beast:

20 And though Noah, Daniel and Job were in the middes of it, as I live, saith the Lord God, they shall deliver neither sonne nor daughter: they shall be delivered by their ownnesoules by their righteousness.

21 For thus saith the Lord God, How much more when I send my foure last judgements upon Jerusalem, even the sword, and famine, and the noylome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a remnant of them that shall be carried away both sonnes & daughters: behold, they shall come forth unto you, and yee shall see their way, and their enterprises: and yee shall be comforted, concerning the rull that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when yee see their way and their enterprises, and yee shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Jerusalem shall be burnt.

And the word of the Lord came unto me, saying,

2 Sonne of man, what commeth of the Vine tree above all other trees? and of the vine branch which is among the trees of the forest?

3 Shall wood be taken thereof to doe a my worke? or will men take a plinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to bee consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meet for any worke?

5 Behold when it was whole, it was destroyed,

h Reade Chap. 4. 16, and 5. 17. 11. 3, 11.

i Though Noah & Job were now alive, which in their times were most goodly men, (for at this time Daniel was in captivitiew with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade. Iere. 19. 1. Meaning that a very few (which he calleth the remnant, Verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake, Chap. 5. 17. 1 Reade Chap. 5. 3.

For this wicked people, yet would I not heare them, reade. Iere. 19. 1. Meaning that a very few (which he calleth the remnant, Verse 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake, Chap. 5. 17. 1 Reade Chap. 5. 3.

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a He sheweth the hypocrisie of the Idolaters, who will dissimble to heare the Prophets of God though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discover them, b They are not only idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness & cause them to stumble, and cast them out of Gods favour, so that hee will not heare them when they call unto him, reade Iere. 10. 15 c To enquire of things which the Lord hath appointed to come so passe. d As his abomination hath defiled: that is he shall be led with lies, according as he delighted therein, 2. Thess. 2. 10. e That is, convince them by their owne conscience. f Or, by my selfe. g The Prophet declareth that God for mans ingratitude raiseth up false prophets to seduce them in lies rather then in the truth of God, and thus he punisheth sinne by sinne, 1 King. 22. 10, 22, and destroyeth allwell those prophets as that people. h Thus Gods judgement against the wicked are admonitions to the goodly to cleave unto the Lord, and not to desire themselves with like abominations,

mette for no worke: how much lesse shall it bee merite for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one ^b fire, and another fire shall consume them: and yet shall know that I am the Lord, when I set my face against them.

8 And when I make the land waste, because they haue greatly offended, sayeth the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnesse. 40 He insinuateth the wickednesse of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Idery is promised to the reprobates.

A Gaineth the word of the Lord came vnto me, saying,

2 Some of man, cause Ierusalem to know her abominations.

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation, & thy kinred is of the land ^a of Canaan: thy father was an Amorite, and thy mother an Isterite.

4 And in thy natiuitie when thou wast ^b borne, thy nautie was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in cloths.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine ^c own blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breastes are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered ^d thy filthinesse: yea, I sware vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with ^e water: yea, I washed away thy blood from thee, and I sinned thee with oyle.

10 I clothed thee also with broidered worke, and shod thee with badgers skine, and I giued thee about with fine linnen, and I covered thee with silke.

^a Thon boastest to be of the seed of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites, as children doe the manners of their fathers, Isa. 2. 3. and 37. 3.
^b When I first brought thee out of Egypt, and planted thee in this land to be my Church, c being thus in thy filthines and laden with all sin, I took thee and gave thee lile, whereby is meant that before good wash his Church, and give lile, there is nothing but filthinesse & death.
^d These words, of blood, pollution, nakednesse, and filthines, are sometimes repeated, to beate downe their pride, and to cause them to consider what they were before

God reuelled them to mercie, fauoured them, and covered their shame, e That thou shouldst be a chaste wife vnto mee, and that I should maintaine thee and enioie thee with all graces. f I washed away thy finnes, g I sanctified thee with mine holy Spirit.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull ^h crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen and like and broidered worke: thou diddest eate fine floure, and hony and oyle, and thou wast very beautifull, and thou diddest growe vnto a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my ⁱ beautie, which I had set vpon thee saith the Lord God.

15 Now thou dost ^k trust in thine owne beautie, and playdest the harlot, because of thy renoume, and hast pouered out ^l thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, ^m and playdest the harlot therupon: the like things shall not come, neither path any done so.

17 Thou hast also taken thy faire letwels made of my gold and of my siluer, which I had giuen thee, and ⁿ madest to thy selfe images of men, and diddest commit whoredome with them.

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oyle and my perfume before thee.

19 Why me also which I gaue thee, as fine floure, oyle & hony wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Howouer, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to ^o bee deuoured: is this thy whoredome a small matter?

21 What thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them.

22 And in all thine abominations and whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made there an hie place in euery street.

25 Thou hast built thine hie place at euery ^p corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy ferte to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with thine Egyptians thy neighbours which haue great members, and hast increased thy whoredome to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and withdrew thine ordinarie, and diuer thee vnto the will of them that hate thee, euen to the ^q daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with

^h Hereby hee sheweth how hee saved his church, enriched it, & gave it power and dominion to reigne.

ⁱ He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue them of his beautie and excellencie.

^k In abusing my gifts, and in putting thy confidence in thine owne wisdom, and dignite,

^l which were the occasions of thine idolatry. I there was none idolatry so vile, wherewith thou didst not pollute thy selfe.

^m This declarereth how the idolaters put their chiefe delight in those things which please the eyes and outward senses.

ⁿ Thou hast conuered thy vessels and instruments, which I gaue thee to serue me with, to the vie of thine idoles.

^o Meaning by fire, read Leuit. 18. 2. 1. King.

23 10. || Or, head.

^p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong.

|| Or, enim.

the Egyptians, because thou wast unsatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, even the worke of a presumptuous whores woman.

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not beene as an harlot: that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband.

33 They give gifts to all other whores, but thou givest gifts unto all thy lovers, and rewardest them, that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women, in the fornications, neither the like fornication shall bee after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy shame was covered out, and thy filthinesse discovered through thy fornications with thy lovers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer unto them,

37 Beholde, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthinesse unto them, that they may see all thy filthinesse.

38 And I will iudge thee as the manner of them that are harlots, and of them that shed blood, and I will give thee the blood of wrath and ielousie.

39 I will also give thee into their hands, and they shall destroy thine high place: and shall breake downe thine high places: they shall strip thee also out of thy clothes, & shall take thy faire jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee throught with their swords.

41 And they shall burne by thine houses with fire, and execute iudgements upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and bee no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast provoked mee with all these things, beholde, therefore I also have brought thy way upon thine head, saith the Lord God: yet hast

not thou had consideration of all thine abominations.

44 Behold, all that use proverbes, shall use this proverbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I live, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, Pride, fullnesse of bread, and abundance of idleness was in her, and in her daughters: neither did they strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before mee: therefore Iooke them away, as I pleased mee.

51 Yettisee: hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast justified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast justified thy sisters, heare thine owne shame for thy sinnes that thou hast committed more abominable then they which are more righteous then thou art: he thou therefore confounded also, and heare thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring againe their captivitie with the captivitie of Sodom, and her daughters, and with the captivitie of Samaria, and her daughters: even the captivitie of thy captives in the mids of them.

54 What thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride.

57 Before thy wickednesse was discovered, as in that same time of the reproch of the daughters of Tyre, and of all the daughters of the Ishittines round about: her which despise thee on all sides.

punishment to minde when thou wast aloof, to learne by her example to feare my iudgements. I that is, till thou wast brought under by the Syrians and Philistims, 2 Chron. 28. 19. k Which was ned with the Syrians, or compassed about Jerusalem,

58 Thou

x As were the Canaanites and the Hittites, and others your predecessors, so are you their successors, y That is, of Samaria and Sodom, z That is, her cities,

t Eie, thy sister, younger then thou, a But dont fear worle, b He alleageth these foure vices, pride, covetise, idleness, and contempt of the poore, c four principal causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

e Which worl shipped the calves in Beth-el and Dan, d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust as if they were in comparison, saying, that he would restore Jerusalem, when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes,

f In that thou hast showed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should never come to passe, t Eie, was not a name in thy mouth,

h Thou wouldest not call his name, for fear of his wrath,

heare rule, || Or, rather part,

q Meaning, that some harlots contemne small rewards, but no lovers gave reward to Israel, but they gave to all others, signifying that the idolaters bestow all their substance which they receive of God for his glory to serve their vile abominations.

|| Or, that will

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9. f I will iudge thee to death, as the adulterers and murderers.

1. King. 23. 9.

s I will utterly destroy thee, and to my ielousie shall cease.

u I have punished thy faults, but thou wouldest not repent.

1 When thou brakest the covenant, which was made between thee and me, as verſe 8.
 m That is, of mercy and love I will pierce thee, & ſo ſland to my covenant, though thou haſt deſerued the contrary.
 n Whereby he ſheweth that among the moſt wicked he had ever ſome ſeede of his Church, which he would caule to fruſtife in due time: and here he declareth how he will call the Gentiles.
 o But of my free mercie, p This declareth what fruits Gods mercies worke in his, to wit, ſorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came unto me ſaying,

2 Sonne of man put forth a parable, and ſpeake a pſourbe unto the houſe of Iſrael.

3 And ſay, Thus ſaith the Lord God, The great Eagle with great wings, and long wings, and full of feathers, which had divers colours, came unto Lebanon, and tooke the beſt一枝 of the cedar,

4 And brake off the top of his twigge, and caried it into the land of merchants, and ſet it in a citie of merchants.

5 He tooke alſo of the ſeed of the land, & planted it in a fruitful ground: he placed it by great waters, and ſet it as a willow tree.

6 And it budded up, & was like a ſpreading vine of a low ſtature, whole branches turned toward it, and the rootes thereof were under it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo another great Eagle with great wings, and many feathers, and behold, this vine did turne her roots toward it, and ſpread forth her branches toward it, that the might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great waters, that it ſhould bring forth branches, and beate fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it prosper? Shall it be not pull up by the rootes thereof, and deſtroy the fruit thereof, and cauſe them to die? all the leaues of her bud ſhall wither without great power, or many people to plucke it up by the rootes thereof.

10 Behold, it was planted: but ſhall it

proſper? ſhall it not be dried up, and wither: when the Eaſt winde ſhall touch it, it ſhall wither in the trenches where it groweth.

11 Wherefore the word of the Lord came unto me ſaying,

12 Say now to this rebellious houſe, Know ye not what theſe things meane? ſaith the Lord, Behold, the King of Babel is come to Ieruſalem, and hath taken the King thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken one of the kings ſeed, and made a covenant with him, and hath taken an oath of him: hee hath alſo taken the princes of the land.

14 That the kingdome might be in ſubjection, and not liſt it ſelfe up, but keepe their covenant, and ſtand to it.

15 But he rebelled againſt him, and ſent his Ambaſſadours into Egypt, that they might giue him horſes, and much people: ſhall he proſper? ſhall he eſcape, that doth ſuch things? or ſhall he breake the covenant, and be deliuered?

16 As I ſaie, ſaith the Lord God, he ſhall die in the mids of Babel, in the place of the King, that had made him King, whole oath he deſpiſed: and whole covenant made with him, hee brake.

17 Neither ſhall Pharaoh with his mighty hoſt, and great multitude of people, maintaine him in the war, when they ſhall beſiege him, and builde ramparts to deſtroy many perſons.

18 For he hath deſpiſed the oath, and broken the covenant: (yet he, he hath giuen his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, As I ſaie, I will ſurely bring mine oath that hee hath deſpiſed, and my covenant that hee hath broken upon his owne head.

20 And I will ſpread my net upon him, and he ſhall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his treſpaſſe that hee hath committed againſt me.

21 And all that ſlee from him with all his hoſt, ſhall fall by the ſword, and they that remaine, ſhall be ſcattered toward all the windes: and ye ſhall know that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I will alſo take off the top of this high cedar, and will ſer it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountaine and great.

23 Even in the high mountaine of Iſrael will I plant it: & it ſhall bring forth boughs and beate fruit, and be an excellent cedar, and under it ſhall remaine all birds, and currey p ſoule ſhall dwell in the ſhadow of the branches thereof.

24 And all the trees of the firſt ſhall know that I the Lord haue brought downe the high tree, and reared the low tree: that I haue dried by the greene tree, and made the deſert to flouriſh: & I the Lord haue ſpoken it, and haue done it.

CHAP. XVII.

2 Hee ſheweth that every man ſhall beare his yoke ſin

i By this drie wind he meaneth the Baby- lonians.

k That is, Ierusalem, 2. King. 24. 15.

l For his ſubjection and obedience.

m Becauſe hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not ſuffer ſuch periurie and inſidelitie to eſcape unpuniſhed. Chap. 12. 13. and 23. 3.

n This promiſe is made to the Church which ſhall be a ſmall remnant, and as the top of a tree, o I will trimme it and reſtore it, p Both the Jewes and Gentiles ſhall be gathered into it.

q All the world ſhall know that I haue plucked downe the proud enemies, and ſet vp my Church which was low and contaminated.

sinne, 21 To him that amendeth, is saluation promised.
24 Death is prophesied to the righteous, which turneth
backe from the right way.

The word of the Lord came unto me a-
gaine, saying,

2 That I meanee yee that yee speake this
prouerbe, concerning the land of Israel saying,
The fathers haue eaten sowre grapes,
and the childrens teeth are let on edge:

3 As I liue, saith the Lord God, yee shall
ble this prouerbe no more in Israel.

4 Behold, all soules are mine, both the
soule of the father, and also the soule of the
sonne are mine: the soule that sinneth, it shall
die.

5 But if a man bee iust, and doe that
which is lawfull and right,

6 And hath not eaten vpon the moun-
taines, neither hath lift vp his eyes to the i-
doles of the house of Israel, neither hath
defiled his neighbours wife, neither hath
sleyn with a menstruous woman,

7 Neither hath oppressed any, but hath
restored the pledge to his debtor: hee hath
not spoiled none by violence, but hath gi-
uen his bread to the hungry, and hath cou-
ered the naked with a garment,

8 And hath not giuen foorth vpon vsu-
ry, neither hath taken any increase, but hath
withdrawen his hand from iniquitie, and
hath executed true iudgment betwene man
and man,

9 And hath walked in my statutes, and
hath kept my iudgements to deale cruelly,
he is iust, he shall surely liue, saith the Lord
God.

10 ¶ If he beget a sonne, that is as a thiefe,
or a shedder of blood, if he doe any one of these
things,

11 Though he doe not al these things, but
either hath eaten vpon the mountaines, or
defiled his neighbours wife,

12 Or hath oppressed the poore and nee-
die, or hath spoiled by violence, or hath not
restored the pledge, or hath lift vp his eyes
unto the idoles, or hath committed abomi-
nation,

13 Or hath giuen foorth vpon vsurie, or
hath taken increase, shall he liue? he shall not
liue: seeing he hath done all these abomina-
tions, he shall die the death, and his blood
shall be vpon him.

14 ¶ But if he beget a sonne, that teach all
his fathers sinnes which he hath done, and
feareth, neither doeth such like,

15 That hath not eaten vpon the moun-
taines, neither hath lift vp his eyes to the
idoles of the house of Israel, nor hath defiled
his neighbours wife,

16 Neither hath oppressed any, nor hath
withholden the pledge, neither hath spoiled
by violence, but hath giuen his bread to the
hungry, and hath couered the naked with a
garment,

17 Neither hath withdrawn his hande
from the afflicted, nor receiued vsury nor
increase, but hath executed my iudgements,
and hath walked in my statutes, he shall not
die in the iniquitie of his father, but he shall
surely liue.

18 His father, because hee cruelly oppres-

sed and spoiled his brother by violence, and
hath not done good among his people, for,
euen he dieth in his iniquitie.

19 Perceiue yee, wherefore shall not the
sonne beare the iniquitie of the father? be-
cause the sonne hath executed iudgment and
iustice, and hath kept all my statutes, and
done them, he shall surely liue.

20 The same soule that sinneth, shall
die: the sonne shall not beare the iniquitie
of the father, neither shall the father beare
the iniquitie of the sonne, but the righteous-
nesse of the righteous shall be vpon him, and
the wickednesse of the wicked shall be vpon
himselfe.

21 But if the wicked will returne from
all his sinnes that hee hath committed, and
keepe all my statutes, and doe that which
is lawfull and right, he shall surely liue, and
shall not die.

22 All his transgressions that hee hath
committed, they shall not be mentioned un-
to him, but in his righteousness that hee hath
done, he shall liue.

23 I haue I any desire that the wicked
should die, saith the Lord God? he shall bee
not liue, if hee returne from his wayes:

24 But if the righteous turne away from
his righteousness, and commit iniquitie,
and doe according to all the abominations,
that the wicked man doeth, shall hee liue?
all his righteousness that hee hath done,
shall not be mentioned: but in his trans-
gression that hee hath committed, and in his
sinne that hee hath sinned, in them shall hee
die.

25 Perceiue yee, The way of the Lord is
not equal: heare now, O house of Israel.
Is not my way equal? or are not your wayes
vnequall?

26 For when a righteous man turneth a-
way from his righteousness, and commit-
teth iniquitie, he shall euen die for the same,
he shall euen die for his iniquitie that hee hath
done.

27 Again, when the wicked turneth a-
way from his wickednes that hee hath com-
mitted, and doeth that which is lawfull and
right, he shall liue his soule aliu.

28 Because hee considereth, and turneth
away from all his transgressions that hee
hath committed, he shall surely liue, and shall
not die.

29 Perceiue yee the house of Israel, The way
of the Lord is not equal. O house of Israel,
are not my wayes equal? or are not your
wayes vnequall?

30 Therefore I will iudge you, O house
of Israel, every one according to his wayes,
saith the Lord God: returne therefore cause
others to turne away from al your transgres-
sions: to iniquitie that not be your destruction.

31 Call away from you all your transgres-
sions, whereby yee haue transgressed, and
make you a new heart and a new spirit: for
why will yee die, O house of Israel?

32 For I desire not the death of him that
dieth, saith the Lord God: cause therefore
one another to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the king of Iudah signified by
the

Deut. 24. 16.

2. Reg. 14. 6.

2. Chron. 2. 4.

d His royneth

the oblation

of the common

descenta with re-

pentance: for

none can repen-

indeed, excepte

he labour to

keepe the law,

|| Or, not laide

ou charge.

e That is, in the

fruits of his faith

which decla-

re that God doth

accept him.

f Hee speaketh

this to common

Gods mercies to

poore sinners,

who rather is

ready to pardon

then to punish,

as his long suf-

fering decla-

reth, Chap. 33. 11.

Albeit God in

his eternal coun-

sel appointed the

death and dam-

nation of the re-

probate, yet the

end of his coun-

sell was not their

death onely, but

chiefly his owne

glory. And also

because hee doth

not approve,

therefore it is

here said that he

would haue the

to turne away

from it, that they

might liue.

|| Or, rather that he

may returne from

his wayes and liue,

g That is, the

same opinion

that the hypo-

crites haue of

their righte-

ousnesse.

h In punishing

the father with

the children.

i He sheweth

that man cannot

for sake his wicked-

nesse till his heart

bee changed,

which is the only

work of Gods

a The people
murmured at the
chastisings of the
Lord, and there-
fore vsed this
prouerbe, mean-
ing that their
fathers had sin-
ned & their chil-
dren were puni-
shed for their
transgressions,
see Iere. 31. 29
b If hee hath not
eaten of the flesh
that hath bene
offered vp to
idoles to honour
them thereby.
Leuit. 18. 30.

¶ Ebr, come nere,

Leuit. 20. 18.

Isa. 5. 7.

matth. 23. 35.

Exod. 22. 25.

Leuit. 25. 37.

Deut. 23. 19.

psal. 15. 5.

¶ Or, a cruel man.

c He sheweth
how the sonne
is punished for
his fathers fault,
that is, if hee
be wicked as his
father was and
doth not repent,
he shall be puni-
shed as his father
was, or els not.

the lions whelpes and by the lyon. 10 The prosperitie of the cite of Ierusalem that is past, and the misery thereof that is present.

a That is, Iehozabab, and Iehoiachin Iohannans, who for their pride and cruelty are compared vnto Lyons.
b To wit, Iehozabab mother, or Ierusalem.
c By Pharaoh Necho, king of Egypt, 2. King. 23. 33.
d Which was Iehoiachin.
e He flew of the Prophetes, and thus they feared God, & ramified their wiles.
f Nebuchad-nemzar with his great armie, which was gathered of diuers nations.
g He speaketh this in the reproch of this wicked King, in whose blood is in the race of his predecessors, Ierusalem should haue bene blessed according to Gods promise & flourish as a fruitful vine, h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

Thou also, take vp a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lionesse among the lions? & she nourished her pong ones among the lions whelpes.

3 And she brought vp one of her whelpes, and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saue that he had waited, and her hope was lost, shee tooke another of her whelpes, and made him a lion,

6 Which went among the Lyons and became a lyon, and learned to catch the pray, and he deuoured men.

7 And hee knew their widowes, and hee destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

8 Then the nations set against him on every side of the countreys, and layd their nets for him, to be was taken in their pit.

9 And they put him in prison, and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But shee was plucked vp in wrath: shee was cast downe to the ground, and the East winde dyed by her fruit: her branches were broken and withered: as for the rodde of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drye and thiristie ground.

14 And fire is gone out of a rodde of her branches, which hath deuoured her fruit, so that she hath no strong rod to bee a scepter to rule: this is a lamentation, and shall bee for a lamentation.

CHAP. XX.

3 The Lord denyeth that he will assure them when they pray, because of their unkindnesse. 3. Hee promyseth that his people shall rescue him from captivity. 4.6 By the forest that should be burnt, is signified the burning of Ierusalem.

And in the fourth yeere, in the fifth moeth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and here be some.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Accp ye come to enquire of me: as I liue, saith the Lord God, when I am asked, I will not amuse you.

4 While thou iudge them, sonne of man,

wilt thou iudge them? cause them to understand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seed of the house of Iacob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayde, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had promised for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let every man cast away the abominations of his eyes, and desist not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to poure out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man doe he shall liue in them.

12 Moreover, I gaue them also my Sabbaths to bee a signe betwene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, hee shall liue in them, and my Sabbathes haue they greatly polluted: then I thought to poure out mine indignation vpon them in the wilderness to consume them.

14 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuerthelesse I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant about all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Therefore will I mine eye spard them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walk ye not in the ordinances

b This declarerh the great lenitie and pience of God, which calleth sinners to repentance before hee condemneth them.
c I saue that I would be their God, which manner of othe was obfuscated from all antiquitie where they vsed to lift vp their hands toward heaven, acknowledging God to bee the author of truth and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to bee truth.
d God had forbidden them to make mention of the idole, Exo. 23. 13. psal. 16. 4.
e Which thing declarerh the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the Gentiles to the punishment that his people deserued, in confidence whereof the godly were prayed, as Exod. 31. 12, Numb. 14. 13.
Lent. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 30. 8. and 31. 13. deut. 3. 12.
Numb. 14. 28. 39. and 36. 65.
g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of ability, or els that I had sought a means to destroy them more commodiously.
h That is, my cruel religion, which I had commanded them, and gaue themselves to serue me according to their owne fantasies.

i Whereby the holy Ghost con-
futech them that
say that they will
follow the religion
& example
of their fathers,
and not measure
their doings by
Gods word,
whether they be
approoveable
thereby or no.

of your fathers, neither observe their man-
ners, nor desire your felues to copy their idoles.

19 I am the Lord your God: walke in
my statutes, and keepe my iudgements and
doe them,

20 And sanctifie my Sabbaths, and they
shall be a signe betweene me and you, that yee
may know that I am the Lord your God.

21 Notwithstanding the children rebel-
led against mee: they walked not in my sta-
tutes, nor kept my iudgements to doe them,
which if a man doe hee shall live in them, but
they polluted my Sabbaths: then I thought
to powre out mine indignation upon them,
and to accomplish my wrath against them in
the wilderness.

22 Wherefore I will bring mine hand,
and had respect to my Name, that it should
not be polluted before the heathen, in whose
sight I brought them forth.

23 Yet I lift up mine hand vnto them in
the wilderness, that I would scatter them
among the heathen, & disperse them through
the countreys.

24 Because they had not executed my
iudgements, but had cast away my statutes,
and had polluted my Sabbaths, and their
eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes,
that were not good, and iudgements, where-
in they should not live.

26 And I polluted them in their owne
gifts, in that they caused to passe by the fire
all that first openeth the wombe, that I might
destroy them, to the end that they might
know that I am the Lord.

27 Therefore I soune of man, speake vnto
the house of Israel, and say vnto them, Thus
saith the Lord God, Per in this your fathers
haue blasphemed me, though they had before
griuously transgressed against me.

28 As for when I had brought them into
the land, for the which I lifted up mine hand
to giue it to them, then they sawe every high
hill, and all the thicke trees, and they offered
there their sacrifices, and there they presented
their offering of provocation: there also they
made their sweet savour, and powred out
there their drinke offerings.

29 Then I said vnto them, What is the
high place wherunto ye goe? And the name
thereof was called O Bamah vnto this day.

30 Wherefore say vnto the house of Is-
rael, Thus saith the Lord God, Are ye not pol-
luted? after the manner of your fathers: and
commit ye not whoredome after their abomi-
nations?

31 For when you offer your gifts, & make
your sonnes to passe through the fire, you
pollute your felues with all your idoles vnto
this day: shall I answer you when I am as-
ked, O house of Israel? As I live, saith the
Lord God, I will not answer you when
I am asked.

k Meaning, that
they set their de-
light vpon them.
l Because they
would not obey
my lawes, I gaue
them vp to the
felues that they
should obey
their owne fan-
tasies, verl. 39.
Rom. 1. 21. 24.
m I condemned
those things, and
counted them as
abominable
which they
thought had bin
excellent, and to
have declared
most zeale, Luke
16. 15, for that
which God re-
quired as most
excellent, that
gaue they to
their idoles.
n Not onely in
the wilderness,
when I brought
them out of E-
gypt, but since
I placed them in
this land: which
declareth how
prompt mans
heart is to idola-
trie, seeing that
by no adu. omi-
tions he can be
drawen backe,
o Which signifieth
an high place, declaring that they wanted them-
selues of their idolatry, and were not ashamed thereof, though God
had commanded them expressly that they should haue no altar lifted
vpon hie by staires, Exod 20. 26. † *Elr. in the way.* p Hee sheweth
that the ingratitude of the people deserveth that God should cut
them off, and that they should not haue the comfort of his word.

32 Neither shall that be done that com-
meth into your minde: for ye say, Alce will be
as the heathen, and as the families of the
countreys, and serue wood and stone.

33 As I live, saith the Lord God, I will
surely raise you with a mighty hand, and
with a stretched out arme, and in my wrath
powred out:

34 And I will bring you from the people,
and will gather you out of the countreys,
wherein ye are scattered, with a mighty hand
and with a stretched out arme, and in my
wrath powred out.

35 And I will bring you into the wil-
dernes of the people, and there will I plead
with you face to face.

36 Like as I pleaded with your fathers
in the wilderness of the land of Egypt, so
will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder
the rod, and will bring you into the bond of
the covenant.

38 And I will chuse out from among you
the rebels, and them that transgressed against
me: I will bring them out of the land where
they dwell, and they shall not enter into the
land of Israel, and you shall know that I
am the Lord.

39 As for you, O house of Israel, Thus
saith the Lord God, For you, & serue every
one his idole, seeing that yee will not obey me,
and pollute mine holy Name no more with
your gifts, and with your idoles.

40 For in mine holy mountaine, even in
the high mountaine of Israel, saith the Lord
God, there shall all the house of Israel, and
all in the land serue mee: there will I accept
them, and there will I require your offerings,
and the first fruits of your oblations, with
all your best things.

41 I will accept your sweet savour, when
I bring you from the people, and gather you
out of the countreys, wherein yee haue bene
scattered, that I may be sanctified in you be-
fore the heathen.

42 And ye shall know that I am the Lord
when I shall bring you into the land of Is-
rael, into the land, for the which I lifted up
mine hand to giue it to your fathers.

43 And there shall yee remember your
wayes, and all your workes wherein yee haue
bene defiled, and yee shall iudge your felues
worthy to be cut off, for all your euils, that ye
haue committed.

44 And ye shall know that I am the Lord,
when I haue respected vnto you for my names
sake, and not after your wicked wayes, nor
according to your corrupt workes, O ye
house of Israel, saith the Lord God.

45 Moreover, the worde of the Lord
came vnto me, saying,

46 Sonne of man, set thy face toward
the way of Canaan, & prophesy word toward
the South, and propheticke toward the East
of the field of the South.

47 And say to the forefett of the South,
Heare the word of the Lord: thus saith the
Lord God, Behold, I will kindle a fire in
thee, & it shall deuoure all the greene wood
in thee, and all the drye wood: the continu-
all flame shall not be quenched, and every
face

q He declareth
that man of na-
ture is wholly e-
nemie vnto God
and to his owne
saluation, and
therefore God
callesh him to
theright way,
partly by chast-
ising, but chiefly
by his mercy in
forgiuing his re-
bellion and wic-
kednesse.
r I will bring
you among
strange nations,
as into a wilder-
nesse, and there
will visit you, &
so call you to re-
pentance, & then
bring the godly
home againe,
Ila. 61. 9.
s Signifying,
that he will not
burne the come
with the chaffe,
but chuse out the
wicked to pu-
nish them when
he will spare dis-
t This is spoken
to the hypo-
crites.

u Your owne
consciencs shall
conuict you after
that you haue
felt my mercies.

x For Todah
stood South
from Babylon.

y Both strong
and weak in
Ierusalem.

The sword drawn, sharpe and furbished. Chap.xxj. The diademetaken away. 317

^a The people said that the Prophet spake darkly: therefore he desired the Lord to give them a plaine declaration hereof,

face from the South to the South shall be burnt therein.

48 And all flesh shall see that I the Lord have kindled it, and it shall not be quenched. Then said I, Ah Lord God, thy say of mee, Doeth not be spake: parabes?

CHAP. XXI.

³ He threatneth the sword, and destruction to Jerusalem. ²⁵ He sheweth the fall of King Zedekiah. ²⁸ He is commanded to prophesie the destruction of the children of Ammon. ³⁰ The Lord threatneth to destroy Nebuchad-nazzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, let thy face toward Jerusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath, against all flesh from the South to the North.

5 That all flesh may know that I the Lord have drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, in the paine of thy rimes, and mourne bitterly before them.

7 And if they say unto thee, Wherefore mournest thou? then answer, Because of the huytre: for it cometh, and every heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away as water, behold, it cometh, and shall be done, saith the Lord God.

8 Again, the word of the Lord came unto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and furbished.

10 It is sharpened that it may glitter: how shall wee reioyce: for it contemneth the sword of my sonne, as all other rees.

11 And bee hath given it to be furbished, that he may handle it: this sword is sharpe, and is furbished, that he may give it into the hand of his slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come unto all the princes of Israel: the terror of the sword shall be upon my people: I will therefore upon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne even the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite: hand to hand, & let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entering into their prime chambers.

15 I have brought the feare of the sword into all their gates to make their heart to faint, and to multiplye their ruines. Ah it is

made bright, and it is sharpened for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hande, whithersoever thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord have said it.

18 The word of the Lord came unto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the cutie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Jerusalem the strong citie.

21 And the King of Babel shalde at the parting of the way, at the head of the two wayes, consulting by divination, and made his arrows bright: he consulted with soles and looked in the ether.

22 At his right hand was the divination for Jerusalem to appoint captaines, to open their mouth in the slaughter, and to lift up their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortress.

23 And it shall be unto them as a false divination in their sight for the others made unto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye have made your iniquitie to be remembered, in discouraging your rebellion, that in all your works your finnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou O Prince of Israel polluted, and wicked, whole day is come, when iniquitie shall have an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same I will craile the humble, and will abase him that is hie.

27 I will overturne, overturne, overturne it, and it shall be no more untilt bee: I come whole right it is, and I will give it him.

28 And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth, and furbished to the slaughter to consume, because of the glittering:

29 Whiles they see banitie unto thee,

Gifted with the Egyptians to make himselfe hie, and able to resist the Babylonians. X Some referreth to the Priestess ayre: for Ichozadek the Priest went into capinitie with the King. Y That is, unto the coming of Messiah: for though the Iewes had some signification of government afterward under the Persians, Greeks & Romans, yet this restitution was not till Christ coming, and at length should be accomplished, as was promised, Gen. 49. 10. Z Though the Iewes and Ammonites would not beleue, that thou, to wit the sword, shouldst come upon them, & said that the Prophets which threatened, spake lies, yet thou shalt as surely come, as though thou werest already upon their neckes.

and

n Provide for thy selfe: for thou shalt see Gods plague of all parts on this country.

o This was spoken because that when Nebuchad-nazzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah, that kept themselves in Jerusalem.

q To know whether he should goe against the Ammonites, or them of Jerusalem.

r He fled conspiring and soterie.

s Because there was a league betwene the Iewes and the Babylonians they of Jerusalem shall thinke nothing.

t That is, Nebuchad-nazzar will remember the rebellion of Zedekiah, and so come upon them.

u Meaning, Zedekiah, who promised:

v That is, which promise God performed, although here it seemed to man's eye that it should utterly perish.

w That is, encourage the sword,

a Speake sensibly, that all may understand.

b That is, such which seeme to have an outward shew of righteousness by observation of the ceremonies of the Law.

c Meaning, through all the land.

d As though they were in extreme anguish.

e Because of the great noise of the arme of the Caldeans.

f And to cause a feare.

g Meaning, the deeper: the wing that it will not spare the king, who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, unto the arme of the Caldeans.

k Reade Iere. 31. 19.

l Ezekiel moved with compassion, thus complained, fearing the destruction of the kingdom, which God had confirmed to David, and his posterity: which promise God performed, although here it seemed to man's eye that it should utterly perish.

m That is, encourage the sword,

n That is, which promise God performed, although here it seemed to man's eye that it should utterly perish.

o That is, encourage the sword,

p That is, encourage the sword,

q That is, encourage the sword,

and prophesied a life vnto thee to bring thee vpon the necke of the wicked that are flaine, whose daye is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of brutish men, and killfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the mids of the land, and thou shalt bee no more remembered: say I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproveth for cruelty. 2 5 Of the wicked desires of the false prophets and priests, and of their insatiable concupiscence. 27 The tyranny of rulers. 29 The wickedness of the people.

M Deuour the word of the Lord came vnto me, saying,

2 How thou sonne of man, wilt thou iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say. Thus sayeth the Lord God, The citie which sheddeth blood in the mids of it, that her time may come, and maketh tools against her selfe to pollute her selfe.

4 Thou hast offended in the blood, that thou hast shed, and hast polluted thy selfe in thine blood, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countries.

5 Those that bee nere, and those that bee farre from thee, shall mocke thee, which are vile in name and lowe in affliction.

6 Beholde, the princes of Israel euerie one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbath.

9 In thee are men that cary tales to shed blood: in thee are they that eate vpon the mountaine: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euerie one hath committed abomination with his neighbours wife, and euerie one hath wickedly defiled his daughter in law, and in thee hath euerie man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken bribery and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon the countenance, that thou

hast shed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hand be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperses thee in the countries, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto mee as dross: all they are brass, and stone, and yron, and lead in the mids of the furnace: they are euen the dross of silver.

19 Therefore thus sayeth the Lord God, Because ye are all as dross, Beholde, therefore I will gather you in the mids of Ierusalem.

20 As they gather slur and chaffe, and yron, and lead, and thine into the mids of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger, and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As silver is melted in the mids of the furnace, so shall yee bee melted in the mids thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, and not sained vpon in the day of wrath.

25 There is a conspiracy of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches & precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy & prophane, neither discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbath, and I am profaned among them.

27 Her princes in the mids thereof, are like wolves, rauening the pray to shed blood, and to destroy soules for their owne covetous lucre.

28 And her prophets haue dauided them with intempered morter, seeing vanities and diuining lies vnto them, saying, Thus sayeth the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoliing and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should make by the hedge, and stand in

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse. i thou shalt be no more the inheritance of the Lord, but forsaken. k Which before was most precious.

l Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plague with drought.

n The false prophet haue conspired together to make their doctrine more probable, o They haue neglected my seruice.

Mich. 3. 11, zeph. 3. 3.

p They which should haue reprooued them, flattered them in their vices, and couered their doings with lies.

q Which would haue himselfe zealous in my cause by resisting vice, Isa. 59. 16. and 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem that murdereth the Prophets and them that are godly? b That is, the time of her destruction. c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. Lame. 20. 11, 18. Jer. 5. 8.

f In token of my wrath and vengeance,

in the gaffe before mee for the land, that I should not destroy it, but I found none.

31 **T**herfore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, sayth the Lord God.

CHAP. XXII.

Of the idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pycked, and there they quiled the teates of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: this were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot: when she was mine, and shee was sit on fire with her louers, to wit, with the Assyrians her neighbours.

6 Which were clothed with blew silke, both capitaines and princes: they were all pleasant young men, and horsemen riding vpon horses.

7 Thus shee committed her whoresome with them, even with all them that were the chosen men of Assur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth she lay with her, and they husked the breasts of her virginity, and powred their whoresome vpon her.

9 Wherefore I deflowered her into the bandes of their louers, even into the bandes of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee married her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both capitaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that shee was defiled, and that they were both after one sort.

14 And that they increased her fornications: for when shee sawe men painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with diademes vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativity.)

16 **A**lsoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them: and her lust departed from them.

18 So she discouered her fornication, and discloled her shame: then mine heart forsooke her, like as mine heart had forsoaken her sister.

19 Yet she increased her whoresome more and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teares were husked by the Egyptians, therefore the pay of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will call vpon thy louers against thee, from whom thine heart is departed, and I will bring them against thee on every side.

23 To wit, the Babylonians, and all the Caldeans, Bereked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant young men, capitaines and princes: all they were valliant and renowned, riding vpon horses.

24 Euen these shall come against thee with charres, wagons & wheelers, and with a multitude of people, which shall see against thee buckler, and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thy eares, and thy remnant shall fall by the sword: they shall carrie away thy sonnes and thy daughters, and thy residue shall bee demoured by the fire.

26 They shall also strippie thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deflower thee into the hand of them, whom thou hast: euen into the bandes of them from whom thine heart is departed.

29 And they shall handle thee despitously, and shall take away all thy labours, and shall leaue thee naked and bare, and the shame of thy fornications shall be discouered, both thy wickednesse and thy whoresome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her a cup into thine hand.

h These were the names of certaine princes and capitaines vnder Nebuchad-nar.

i Ebr. I will punish indignous before them.

|| Or, lawes.

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches, which thou hast gotten by labor.

|| All the world shall see thy shamefull fornication of God, & sense idoles.

m I will execute the same iudgements and vengeance against thee, & that with greater severity.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe & large: thou shalt bee laughed to scorn and had in derision, because it containeth much.

33 Thou shalt bee filled with drunkenness and sorrow, even with the cup of destruction and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and toying it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behind thy backe, therefore thou shalt also beare thy wickednesse and thy whores doine.

36 The Lord said moreover vnto mee, Sonne of man, write thou vnto Aholah and Aholibah: and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto mee, they haue defiled my Sanctuary in the same day, and haue prophaned my Sab-baths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from far, vnto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And latest vpon a costly bed, and a table prepared before it, wherupon thou hast set mine incense, and mine oyle.

42 And a boyce of a multitude being at ease was with her: and with the men to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, & beaurifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked woman.

45 And the righteous men they shall iudge them, after the manner of harlots, and after the manner of murderers: for they are harlots: and blood is in their hands.

46 Therefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoile.

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may bee taught, not to doe after your wickednesse.

49 And they shall lay vpon your wickednesse

vpon you, and yet shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 26 The parable of Ezekiel wif being dead.

Again in the ninth yere, in the tenth moneth, in the tenth day of the month came the word of the Lord vnto mee, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the King of Babel let himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, euery good piece as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne all the bones vnder it, and make it boyle well, and seeke the bones of it therein.

6 Because the Lord God saith thus, Vnto the bloody citie, euen to the pot, whose skomme is therein, and whose skom is not gone out of it: bring it out a piece by piece: let no lot fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust.

8 That it might cause warth to arise, and take vengeance: when I haue let her blood vpon an high rocke: that it should not be couered.

9 Therefore thus saith the Lord God, I will make the bloody citie, for I will make the burning great.

10 Oape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vpon the coales thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may bee molten in it, and that the skom of it may be consumed.

12 The bath wearied her selfe with lyes, and her great skomme went not out of her: therefore her skomme shall be consumed with fire.

13 Thou remainest in thy filthines and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not spare, neither will I spare, neither will I repent: according to thy wayes, and according to thy works shall I iudge thee, saith the Lord God.

hee would giue the enemies an appetite thereunto. 1 The citie hath flattered her selfe in vaine. m I laboured by sending my Prophets to call thee to repentance, but thou wouldst nor.

n That is, the Babylonians.

a Of leconiah captiuitie and of the reigne of Zedekiah, 2. King.

b Called Tebeth, which containeth part of December, and part of Ianuarie: in the which moneth & day Nebuchad-nexar besieged Ierusalem.

c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof.

|| Or, Heape. e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them. f Whose iniquities and wicked citi:ens therein remaine.

g Signifying, that they should not be destroyed all at once, but by little and little. h Spare none estate or condition.

i The citie shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.

Nahum. 3. 1. habak. 2. 12.

|| Or, as beaust wood.

k Meaning that the citie should be utterly destroyed, and that

|| Or, bottom.

m I laboured by

n Meaning, that the afflictions should be so great, that they should cause them to lose their fences and reason.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

q He meaneth, the altar that was prepared for the idoles.

r Which should teach the manner of worshipping their gods.

f That is, worthy death. Chap. 16. 38.

e Meaning, all other cities, and countreys.

15 ¶ Also the word of the Lord came unto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat and not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died: and I did in the morning, as I was commanded.

19 And the people said unto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speake unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not cover your lips, neither shall yee eat the bread of men.

23 And your fire shalbe vpon your heads, and your shoes vpon your feete: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this cometh, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not bee in the day when I take from them their power, the top of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which was spoken at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, because thou saydest, I ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and

they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepe coat, and yee shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart, with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen.

9 Therefore, behold, I will open the side of Moab, even of the Cities of his Cities, I say, in his frontiers with the pleasant countrey Beth-Ishumoth, Baal-meon, and Kirathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the Nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and the city of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom, by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Ididitims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Ididitims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesie that Tyrus shall be overthrown because it reioyced at the destruction of Ierusalem. 15 The wondering and astonishment of the merchants for the destruction of Tyrus.

And.

o Meaning, his wife in whom he delighted, as ver. 18.

p For in mourning, they went bareheaded, and also covered their lips.

q That is, which the neighbours lent to them that mourned.

r Meaning, the morning following.

s By sending the Chaldeans to destroy it, as Chap. 7. 33.

t Wherein you boast and delight.

† Hee ishing up of his scales.

c They shall chase theraway, and take thy gorgeous houses to dwell in. d Called also Philadelphia, which was the chief Citie of the Ammonites, and full of conduits, 2 Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes. Of the Cherethims David also had a guard, 2 Sam. 8. 18.

a Because yee reioyced when the Iewes destroyed my Citie and Temple. b That is, to the Babylonians.

a Either of the captivities of Ierusalem, or of the reign of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or advantage.

d The towne that belonged vnto her.

AND in the eleuenth yere, in the first day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shall be exulted.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring by many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the Sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the Nations.

6 And her daughters which are in the field, shall bee slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyrus Nabuchad-nezzar King of Babel, a King of kings, from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when hee shall enter into thy gates, as into the entry of a Citie that is broken downe.

11 With the hoofes of his horses shall hee tread downe all thy streets: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thyne harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Isles tremble at the sound of thy fall, and at the cry of the wounded, when they shall see slaine and murdered in the mids of thee?

16 Then all the Princes of the Sea shall come downe from their thrones: they shall lay away their robes, and put off their broy-

ered garments, and shall clothe themselves with sackcloth: they shall sit vpon the ground, and be afflicted at every moment, and be amazed at thee.

17 And they shall take by a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned Citie which was strong in the Sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the Isles be afflicted in the day of thy fall: yea, the Isles that are in the Sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate Citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the living.

21 I will bring thee to nothing, and thou shalt bee no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewyleth the dissolution of Tyrus, shewing what were the riches, power and authority thereof in time past.

THE word of the Lord came againe vnto me, saying,

2 Sonne of man, take by a lamentation for Tyrus.

3 And lay vnto Tyrus, that is situate at the entry of the sea, which is the mart of the people for many Isles. Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beautie.

4 Thy borders are in the middes of the sea, and thy builders haue made thee of perfect beautie.

5 They haue made all thy ship boards of firre trees of Shinar: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oakes of Bashan haue they made thine oars: the company of the Assyrians haue made thy banks of yuofe, brought out of the Isles of Chittim.

7 Fine linnen with broyded work, brought from Egyppt, was spread ouer thee to be thy sail, blue litke and purple brought from the Isles of Chittim, was thy couering.

8 The inhabitants of Idon and Arad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee, thy calkers: all the ships of the Sea with their mariners were in thee to occupie thy merchandise.

10 They of Berthais of Lud, and of Thub were

h Meaning, merchants, which by their traffique did enrich her wonderfully, and increase her power.

i Which were dead long ago.

k Meaning, in Iudea, whom I shall bereft, for, make thus sorrow.

a For Tyrus was much built by art, and by labour of men was worne out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renowne.

b This mountaine was called Hermon, but the Amorites called it Shenir, Dem.

c Which is taken for Grecia and Italy.

d Or, shipmakers.

e Meaning, that they built the walles of Idon, which is here meant by the ship: and of that were the builders of Solomon's Temple, King 1. 8.

f The gowernours and rulers of other countries that dwell by the sea, whereby hee signifieth that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

a Which send all the world with thy merchandise.

† Ebr. heart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Dem.

c Which is taken for Grecia and Italy.

d Or, shipmakers.

e Meaning, that they built the walles of Idon, which is here meant by the ship: and of that were the builders of Solomon's Temple, King 1. 8.

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beauty.

11 The men of Arvad with thine armie were upon the walles round about, and the Gammadims were in thy towers: they hanged their shields upon the walles round about: they haue made thy beauty perfect.

12 They of Tarshish were the merchants for the multitude of all riches, for silver, yron, tinne, and leade, which they brought to thy faire.

13 They of Iauan, Tubal & Meshech were thy merchants, & concerning the lines of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of Togarmah brought to thy faire horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy wares: they occupied in thy faire with emerauds, purple, and dyed woike, and fine linnen, and copall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of Minitch, and Pannag, and hony, and oyle, and balsme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon, and white wooll.

19 They of Danallo and of Iauan, going to and fro, occupied in thy faire: yron woike, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charres.

21 They of Arabia, and all the princes of Medar occupied with thee in lambes, and rammes, and goats: in these were thy thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faire with the chiefe of all spices, and with all precious stones and gold.

23 They of Hiram and Canneh, and Eden, the merchants of Sheba, Apher, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue like, and of dyed woike, and in coffers for the rich apparell, which were bound with cordes: chaires also were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faire, thy merchandise, thy martines and pilors, thy calkers, and the occupiers of thy merchandise, and all the men of warre that are in thee, and all the multitude which is in the mids

of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The inburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come Zidon, Arvad, and downe from their ships, and shall stand upon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust upon their heades, & wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weep for thee, with sorrow of heart and bitter mourning.

32 And in their mourning they shall take up a lamentation for thee, saying, What city is like Tyus, so destroyed in the mids of the sea!

33 When thy waters went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all the multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the Isles shall be astonishd at thee, and all their kings shall bee sore afraid and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt bee a terror, and neuer shalt be any more.

C H A P. XXVIII.

1 The word of God against the King of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that hee will gather together the children of Israel.

The word of the Lord came againe unto me, saying,

2 Sonne of man, say unto the Prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast saide, I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, and I thought thou diddest thinke in thine heart that thou wast equall with God.

3 Behold, thou art wiser then Daniel, there is no secret, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom, and by thine occupying, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers upon thee, even the terrible Nations: and they shall draw their swordes against.

That is, the cities neere about thee, as was Zidon, Arvad, and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seauente yeeres, as Isa. 23. 1.

a I am safe therefore none can come to hurt me, as God is in the heauen, b Thus hee speaketh by derision, for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

e That is, they of Cappadocia, or Pamegia, and dwaries, which were so called, because that out of the hie towers they seemed little. f Of Grecia, Italia, and Cappadocia, g By selling slaves, h Which are taken for a people of Asia minor.

i Meaning, Vnicorne, hornes, and Elephants teeth. j Or, woikes. k Or, caruncles. l Or, silke.

k Where the best wheate growed, l Or, yron, tinne, y tinne.

m Or, wares many, chaires, who se merchandise, passed through these hand.

n Or, came in company toward thee.

o Or, power. p That is, Nebuchadnezzar.

against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee down to the pit, and thou shalt die the death of them, that are slain in the midst of the sea.

9 Altho thou say then before him that slayeth thee, I am a god: but thou shalt bee a man and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 **B**ehold now, the word of the Lord came unto me, saying,

12 Some of man, take by a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou shalt be by the summe, and art full of wisdom and perfect in beauty.

13 Thou hast bene in Eden the garden of God: cury precious stone was in thy garment, the ruby, the topaz, and the diamond, the chrysolite, the onix and the talper, the saphire, the emerald, and the carbuncle, and gold: the workmanship of thy timbers, and of thy pipes was prepared in thee in the day that thou wast created.

14 **T**hou art the anointed Cherub, that covereth, & I have set thee in honour: thou wast upon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou was perfect in thy wayes from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they have filled the mids of thee with cruelty, and thou hast sinned: Therefore I will cast thee as profane out of the mountaine of God, and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted up, because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall consume thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt bee a terror, and never shalt thou bee any more.

20 **A**gain, the word of the Lord came unto me, saying,

21 Some of man, let thy face against Zion, and prophesie against it.

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zion, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the staine shall fall in the mids of her: the enemy shall come a-

gainst her with the sword on every side, and they shall know that I am the Lord.

24 And they shall see no more a picking thorn unto the house of Israel, nor any grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed iudgements upon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

His prophesie against Pharaoh and Egypt. 13 The Lord promisseth that he will restore Egypt after fourty years, 18 Egypt is the reward of King Nechochad-nazar for the labour which hee took against Tyru.

In the tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came unto me, saying,

2 Some of man, let thy face against Pharaoh the King of Egypt, and prophesie against him, and against all Egypt.

3 **S**peak, and say, Thus saith the Lord God, Behold, I come against thee, O Pharaoh King of Egypt, the great dragon, that lieth in the mids of his rivers, which hath said, The river is mine, and I have made it for my selfe.

4 But I will put hookes in thy scales, and I will cause the fish of thy rivers to sticke unto thy scales, and I will draw thee out of the mids of thy rivers, and all the fish of thy rivers shall sticke unto thy scales.

5 And I will leave thee in the wilderness, both thee and all the fish of thy rivers: thou shalt fall upon the open field: thou shalt not be brought together, nor gathered: for I have given thee for meate to the beastes of the field, and to the fowles of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have bene a staffe of reeds to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loynes to floundre & byright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall bee desolate and waste, and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I come upon thee, and upon thy rivers, and I will make the land of Egypt utterely waste and desolate from

n He sheweth for what cause God will assemble his Church, and preserve it still though he destroy his enemies, to wit, that they should praise him, and give thanks for his great mercies.

a To wit, of the captivitie of Sion, or of the reign of Zedekiah, Othander of the prophesies, and how the forme sometime standeth in the latter, reade, Iere. 17. b He compareth Pharaoh to a dragon, which hideth himselfe in the River Nilus, as Iere. 51. c I will send out my messengers against thee, which shall pick thee and thy people which trust in thee, out of thy sure place.

d Reade a King. 8. 2. 11. 16. e When they felt their hurt, they would say no more upon thee, but would vpon their feet, and put their trust in others.

f Thus God saith, not suffer the man should brag: any thing to himselfe, or put his trust in any thing but in him alone.

c Like the rest of the heathen and infidels, which are Gods enemies, d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength, and pleasures.

|| Or, I say.

|| Or, carbuncle.

e He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof, he compareth to the Cherubims, which covered the Arke, and by this word, Amos. 1. 1. he signifieth the same.

f I did thee this honour to make thee one of the builders of my temple, which was when Hiram sent unto Salomon things necessary for the worke.

g To wit, among my people Israel which chined as precious stones, h Which was when I first called thee to this dignity.

i Thou shalt have no part among my people.

k That is, the honour, whereunto I called them.

|| Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nechochad-nazar.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them throughout the countryes.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will brake Pharaohs armes, and hee shall cast our signings, as the signings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, when I shall put my sword into the hands of the king of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countryes, and they shall know that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians, 10 He prophesies a like destruction to them both.

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

a Of Zedekias reigne, or of Belsaiab captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians overcame.

c Many other nations were vnder their dominion, || Or, semites.

d Signifying, that there was no greater power in the world then his was.

|| Or, show as hee is.

e That is, of Nebuchad-nazzar, who afterward was the monarch and onely ruler of the world.

And in the eleuenth yere, in the thirtieth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, whom art thou like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, & his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was traeked aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was nere great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the cheestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because hee is lifted vp on high, and hath shot vp his top among the thicke boughes, and his heart is lifted vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue cast

him away for his wickednesse.

12 And the strangers haue destroyed him, even the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and the beastes of the field shall be vnder his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the neither parts of the earth in the midst of the children of men, among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did restraîne the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the neither parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the midst of the beastes.

18 To whom I art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the neither parts of the earth, thou shalt sleepe in the midst of the vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 Hee prophesies that destruction shall come vnto Egypt through the King of Babylon.

And in the twelfth yere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a lion of the nations, and art as a dragon in the Sea: thou castest out thy riuers, and troublest the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leave thee vpon the lands, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians,

g The deepe waters that caused him to moune to high (meaning his great abundance & pompe) that now lament as though they were covered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes, which are dead, as though they reioiced at the fall of such a tyrant. i Meaning, that Pharaohs power was nothing so great as his was. k Reade Chap. 38, 10.

a Which was the first yere of the general captiuitie vnder Zedekiah. b Thus the scriptures compare tyrants to emall and huge beastes, which deuoure all that be weaker then they, and such as they may overcome. || Or, whole.

c Thou proppell great multitudes. Chap. 13. 13. and 17. 23.

all the beastes of the field with thee.

5 And I will lay thy flesh upon the mountaintains, and fill the valleys with thine height.

6 I will also water with thy blood, the land wherein thou swimdest, even to the mountaintains, and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sunne with a cloud, and the moone shall not give her light.

8 All the lightes of heaven will I make dark for thee, and bringe darknes upon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and upon the countreys which thou hast not known.

10 Per, I will make many people amazed at thee, and their kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the King of Babel shall come upon thee.

12 By the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beastes thereof from the great water fides, neither shall the foote of man trouble them any more, nor the houses of beest trouble them.

14 Then will I make their waters deepe, and cause their rivers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layne waste: when I shall smite all them which dwell therein, then shall they knowe that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all the multitude, saith the Lord God.

17 In the twelfth yerre, also in the fifteenth day of the month, came the word of the Lord unto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and cast them downe, even them and the daughters of the mighty nations into the netter parts of the earth, with them that goe downe into the pit.

19 Whom dost thou passe in beauty? goe downe and sleepe with the uncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: hee is belivered to the sword: hee is becomen, and all her multitude.

21 The most mightie and strong shall speake to him out of the middes of hell with them that helpe her: they are gone downe and sleepe with the uncircumcised that bee slaine by the sword.

22 As thou is there and all his companie:

their graves are about him: all they are slaine and fallen by the sword.

23 All their graves are made in the flore of the pit, and his multitude are round about his graver: all they are slaine and fallen by the sword, which caused feare to be in the land of the living.

24 There is a clam and all his multitude round about his grave: all they are slaine & fallen by the sword, which are gone downe with the uncircumcised into the netter parts of the earth, which caused themselves to bee feared in the land of the living, yet have they borne their shame with them that are gone downe into the pit.

25 They have made his bed in the mids of the slaine with all his multitude: their graves are round about him: all their uncircumcised are slaine by the sword: though they have caused their feare in the land of the living, yet have they borne their shame with them that goe downe to the pit: they are laid in the mids of them that bee slaine.

26 There is a speech, Tubal, and all their multitude: their graves are round about them: all their uncircumcised were slaine by the sword, though they caused their feare to be in the land of the living.

27 And they shall not lie with the bastant of the uncircumcised, that are fallen, which are gone downe to the grave, with their weapons of warre, and have laide their swordes vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mightie in the land of the living.

28 Per, thou shalt be broken in the mids of the uncircumcised, and lie with them that are slaine by the sword.

29 There is Chom, his kings, and all his princes, which with their strength are laide by them that were slaine by the sword: they shall sleepe with the uncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the North, with all the Sidonians which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the uncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shall be comforted over all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I have caused my feare to be in the land of the living: and he shall be layd in the middes of the uncircumcised with them that are slaine by the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the governors and ministers. 14 Has strengthened them that despise, and boldeneth them with the promise of mercy. 30 The word of the Lord against the mockers of the Prophet.

Again the word of the Lord came unto me, saying,

2 Some of man, speake to the children of the people, and say vnto them, Alas

d With heapes of the cakes of chine armie. e As Nilus overfloweth Egypt, so will I make the blood of chine holle to overflow it. f The word signifieth to be put out as a candle is put out. g By this manner of speech is ment the great sorrow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then four yeres after this prophetic.

i To wit, of the Caldeans thine enemies, which shall quietly enjoy all thy commodities.

k That is, prophetic that they shall bee cast downe: thus the Lord giveth his Prophets power both to plant & to destroy by his word, read 1er. 1. 10. l Have not other kingdomes more beautifull then thou perished? m That is, Egypt. n To make the more more fruitful, he bringeth in Pharaoh, whom the dead shall see and grieve at him, read 1sa. 1. 4. 9.

o Men ing, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians, or Spaniards, or Iosaphus writeth, r Which did not by cruell death, but by the course of nature, and are honourably buried with their coat armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries, u I will make the Egyptians afraid of mee, they caused others to feare them.

Of the watchman.

Ezekiel. Hypocrites boasting. A iesting song.

Or, of their craft
a He sheweth
that the people
ought to haue
continually go-
uernors and tea-
chers which may
haue care ouer
them, & to warne
them ouer of the
dangers which
are at hand.

b Signifying,
that the wicked
shall not escape
punishment,
though the
watchman be
negligent; but if
the watchman
blow the trum-
pet, and then he
will not obey, he
shall deserve dou-
ble punishment.
Chap. 3. 17.

c Which teach-
eth that he that
receiveth not his
charge at the
Lords mouth, is
aspy, and not a
true watchman.
d The watch-
man must answer
for the blood of
all that perish
through his
negligence.
e Thus the wic-
ked when they
heare Gods iudg-
ments for their
sinnes, despaire of
his mercies, and
murmur.

f Reads Chap.
18. 3.
g Reade of this
righteousnesse.
Chap. 18. 2, 23, 24.

h Hereby hee
condemned all
them of hypo-
crite, which pre-
tend to forsake
wickednesse, and
yet declare not
themselves such
by their fruits,
that is, in obey-
ing Gods com-
mandments, &
by godly life.

Being the sword upon a land, if the people
of the land take a man from among them,
and make him their watchman,

3 If when hee seeth the sword come upon
the land, hee blow the trumpet, and warne
the people,

4 Then hee that heareth the sound of the
trumpet, and will not be warned, if the sword
come and take him away, his blood shall be
upon his owne head.

5 For he heard the sound of the trumpet,
and would not be admonished: therefore his
blood shall be upon him: but he that receiveth
warning, shall save his life.

6 But if the watchman see the sword
come, and blowe not the trumpet, and the
people bee not warned: if the sword come,
and take any person from among them, hee
is taken away for his iniquitie, but his
blood will I require at the watchmans
hand.

7 So thou, O sonne of man, I have made
thee a watchman unto the house of Israel:
therefore thou shalt heare the worde at my
mouth, and admonish them from me.

8 When I shall say unto the wicked, O
wicked man, thou shalt die the death, if thou
doest not speake, and admonish the wicked
of his way, that wicked man shall die for his
iniquitie: but his blood will I require at
thine hand.

9 Wherefore, if thou warne the wic-
ked of his way, to turne from it, if he doe not
turne from his way, hee shall die for his in-
iquitie: but thou shalt deliuered thy soule.

10 Therefore O thou sonne of man, speake
unto the house of Israel, Thus ye speake and
say, If our transgressions & our sinnes be up-
on vs, and we are consumed because of them,
how should we then live?

11 Say vnto them, As I live, sayeth the
Lord God, I desire not the death of the
wicked, but that the wicked turne from his
way, and live: turne you, turne you from your
ruill wayes, for why will ye die, O ye house
of Israel?

12 Therefore thou sonne of man, say un-
to the children of thy people, The righteous-
nesse of the righteous shall not deliuer
him in the day of his transgression, nor the
wickednesse of the wicked shall cause him to
fall therein, in the day that hee returne from
his wickednesse, neither shall the righteous
live for his righteousness in the day that hee
sinne.

13 When I shall say vnto the righteous,
that hee shall surely live, if hee trust to his owne
righteousnesse, and commit iniquitie, all his
righteousnesse shall be no more remembered,
but for his iniquitie that hee hath committed,
he shall die for the same.

14 Again, when I shall say vnto the wic-
ked, Thou shalt die the death: if hee turne
from his sinne, and doe that which is lawfull
and right,

15 To wit, if the wicked restore the pledge,
and give againe that hee had robbed, & walke
in the statutes of life, without committing
iniquitie, he shall surely live and not die.

16 None of his sinnes that hee hath com-
mitted, shall be mentioned vnto him, because

he hath done that which is lawfull & right,
he shall surely live.

17 Per the children of thy people say,
The way of the Lord is not equal: but
their owne way is unequal.

18 When the righteous turneth from his
righteousnesse, and committeth iniquitie, hee
shall surely die thereby.

19 But if the wicked returne from his
wickednesse, and doe that which is lawfull
and right, he shall surely live thereby.

20 Per ye say, The way of the Lord is not
equal. O ye house of Israel, I will iudge
you every one after his wayes.

21 Also in the twelfth yeere of our capti-
vity, in the tenth month, and in the fifth day
of the month, one that had escaped out of
Jerusalem, came vnto me, and sayd, The city
is smitten.

22 Now the hand of the Lord had beene
upon me in the evening afore hee that had es-
caped, came, and had opened my mouth, un-
till hee came to me in the morning: and when
hee had opened my mouth, I was no more
dumb.

23 Again the word of the Lord came un-
to me, and said,

24 Sonne of man, these that dwell in the
desolate places of the land of Israel, talke
and say, Abraham was but one, and hee
possessed the land: but wee are many, there-
fore the land shall be given vs in possession.

25 Wherefore say vnto them, Thus saith
the Lord God, Pee eat with the blood,
and lift up your eyes toward your idols,
and shed blood: should you then possesse the
land?

26 Pee frane upon your O swordes: pee
woke abomination, and pee desire every one
his neighbours wife: should ye then possesse
the land?

27 Say thus vnto them, Thus saith the
Lord God, As I live: to surely they that are
in the desolate places, shall fall by the sword:
and him that is in the open field, will I give
vnto the beasts to be deuoured: and they that
bee in the forrest and in the caues, shall die of
the pestilence.

28 For I will lay the land desolate and
waste, and the poynte of her strength shall
cease, and the mountaines of Israel shall be
desolate, and none shall passe thorow.

29 Then shall they knowe that I am the
Lord, when I have laid the land desolate
and waste because of all their abominations
that they haue committed.

30 Also thou sonne of man, the children of
thy people that talke of thee by the wailes
and in the doores of houses, and speake one
to another, every one to his brother, saying,
Come, I pray you, and heare what is the
word that cometh from the Lord.

31 For they come vnto thee, as the people
viech to come: and my people sit before thee,
and heare thy wordes, but they will not doe
them: for with their mouthes they make
a iesting, and their heart goeth after their co-
uetousnesse.

32 And loe, thou art vnto them, as a i-
esting song of one that hath a pleasant voyce,
and can sing well: for they heare thy wordes,
but

Chap. 18. 25.

i When the Pro-
phet was led a-
way captiue
with Leconiah,
k I was endued
with the spirit of
prophecie,
Chap. 8. 2.

l Whereby is
signified that the
ministers of God
cannot speake
till God giue
them courage,
and open their
mouthes, Chap.
24. 27. and 28.
m Thus the wic-
ked think them-
selves more wor-
thy to enioy
Gods promise,
then the Saints
of God, io whom
they were made:
and would haue
God to be false
ied to them,
though they
would not be
bound to him.
n Contrary to
the Law, leui.
19. 14.
o As they that
are ready shall
shed blood
Chap. 7. 2. and
24. 21. and 30.
6, 7.

p In derision.
q This decla-
reth that we ought
to heare Gods
word with affi-
zeale and dili-
gence, that we
should in all
points obey it,
else we shal be
word to our
own condem-
nation, and make
of his minis-
ters as though they
were idle to
serue men for
life eternall.
r Or, pleasant
long song.

but they doe them not.

32 And when this cometh to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIII.

2 Against the shepherds that despised the flocke of Christ, and sought their owne gain. 7 The Lord saith that he will visit his dispersed flocke, and gather them together. 23 He promisseth his true shepherd Christ, and with him peace.

And the word of the Lord came unto me saying,

2 Some of man, prophesie against the shepherds of Israel, prophesie and say unto them, Thus saith the Lord God unto the shepherds, *Will be unto the shepherds of Israel, that feed themselves: should not the shepherds feed the flockes?

3 Ye eat the ^{fat} fat, and feede the you with the wood: ye kill them that are fed, but yet feede not the sheepe.

4 The weak have ye not strengthened: the sick have ye not healed, neither have ye bound up the broken, nor brought againe that which was driven away, neither have ye sought that which was lost, but with cruelty, and with rigour have ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were ^{denounced} denounced of all the beasts of the field.

6 My sheepe wandered thowts all the mountains, and upon every high hill: yea, my flock was scattered thowts all the earth, and none did seek after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flock was spoiled, and my sheepe were denounced of all the beasts of the field, having no shepherd, neither did my shepherds seek my sheepe, but the shepherds fed themselves, and fed not my sheepe,

9 Therefore heare ye the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Beholde, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliver my sheepe from their mouths, and they shall no more denounce them.

11 For thus saith the Lord God, Beholde, I will search my sheepe, and seek them out.

12 As a shepherd searcheth out his flock, when he hath bene among his sheepe that are scattered, so will I search out my sheepe, and will deliver them out of all places, where they have bene scattered in the cloudes and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them upon the mountaines of Israel, by rivers, and all the inhabited places of the country.

14 I will feede them in a good pasture, and upon the high mountaines of Israel shall their fold bee: there shall they lie in a good

fold, and in fat pasture shall they feede upon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seek that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen the weak, but I will destroy the fat and the strong, and I will feede them with ^{indgement} indgement.

17 Also you my sheepe, Thus saith the Lord God, Beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Somewhat a small thing have ye to have eaten up the good pasture, but ye must treade downe with your feete the residue of your pasture: and to have drunk of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eat that which ye have troden with your feete, & drink that which ye have troubled with your feete.

20 Therefore thus saith the Lord God unto them, Beholde, I, even I will iudge betweene the fat sheepe and the lean sheepe.

21 Because ye have thrust with side and with shoulder, and pushed all the weak with your hornes, till ye have scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more bee spoiled, and I will iudge betweene sheepe and sheepe.

23 And I will set up a shepherd over them, and he shall feed them, even my servant ^{David} David, hee shall feede them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David shall be the prince among them, I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, round about my mountain: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall give her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the coardes of their yoke, and delivered them out of the hands of those that served themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renowne, and they shall no more consume with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they understand, that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And yet my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

g Meaning, such as lift up themselves above their brethren and thinke they have no need to be governed by me.

h That is, by putting difference betweene the good and the bad, and so going to either as they deserve.

i By good pasture and dew waters is meant the pure word of God, and the administration of Justice, which they did not distribute to the poore: all they had corrupted it.

k Messing, Christ, of whom David was a figure, Iere. 30. 9. hole. j. 5.

l This declareth that under Christ the flock should be cruelly delivered from sinne, and hell, and so be safely preserved in the Church where they should never perish.

m The fruits of Gods graces that appear in great abundance in his Church.

n That is, the rod that shall come out of the roote of David, Ila. 11. 1.

Im. 33. 1.

a By the shepherds he meaneth the king, the Magistrates, Priests and Prophets.

b To seek to enrich your selves by your commodities, & so spoile their riches and substance.

c Hee describeth the office and duty of a good Pastor, who ought to looke and succour his flocke and not to be cruel toward them.

d For lacke of good government & doctrine they perished.

e By destroying the covecous hirings, and restoring true shepherds: whereof we have a signe, so oft as God sendeth true preachers, who both by doctrine and laboure to feed his sheepe in the pleasant pictures of his word.

f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

CHAP. XXXV.

2 The destruction that shall come in mount Seir, because they troubled the people of the Land.

Moreover the word of the Lord came unto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou have blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with his Name men: in thine hills, and in thy valleys, and in all thy rivers shall they fall, that are slain with the sword.

9 I will make thee perpetual desolation, and thy cities shall not returne, and yet shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countreys shall be mine, and we will possess them (seeing the Lord was there.)

11 Therefore as I live, saith the Lord God, I will enue thee according to thy word, and according to thine indignation which thou hast shed in thine hatred against them: and I will make my self known among them when I have judged thee.

12 And thou shalt know, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They be waste, they are given us to be desolate.

13 Thus with your mouthes ye have boasted against mee, and have multiplied your wordes against mee: I have heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promises to deliver Israel from the Gentiles. 22 The benefits done unto the Jews, are to be ascribed to the mercy of God, and not unto their deserving. 26 God reneweth our hearts, that we may walk in his commandments.

Also thou sonne of man, prophesie unto the mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the

Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Hee, even hee, his places of the world are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lord God, Because that they have made you desolate, and swallowed you upon every side that ye might bee a possession unto the residue of the heathen, and ye are come unto the tips and tongues of men, and unto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God: Surely in the day of mine indignation have I spoken against the residue of the heathen, and against all Idumea which have taken my land for their possession, with the joy of all their heart, and with despitefull mindes to cast it out for a prey.

6 Prophezie therefore upon the lande of Israel, and say unto the mountaines, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, & in my wrath, because ye have suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, shall bear their shame.

8 But you, O mountaines of Israel, ye shall shooe forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come unto you, and I will turne unto you, and ye shall be filled and sown.

10 And I will multiply the men upon you, even all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring forth, and I will cause you to dwell after your old estate, and I will bestow birdies upon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke upon you, even my people Israel, and they shall possess you, and ye shall be their inheritance, and ye shall no more be desolate: I will be to them.

13 Thus saith the Lord God, Because they say unto you, Thou land is desolate, ye men, and have become a waste of thy people,

14 Therefore thou shalt devour men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to beare in thee the shame of the heathen any more, neither shall thou beare the reproch of the people any more, neither shall cause thy folk to fall any more, saith the Lord God.

16 C Hope

a That is, the Idumean.

b That is, Idumea, which for God promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed themselves to have it, and therefore came with Nabuchadnezzar against Jerusalem for this purpose.

e Because you have beene a laughing stocke unto them, f By making a solemn oath, g Chap. 30, f By making a solemn oath, h Good declares his mercies and goodnes toward his Church, who still perseueth him, even when he destroyeth his enemies.

h Which was accomplished under Christ, to whom all these temporall deliverances did direct them.

i That is, upon the mountaines of Idumea, k This the enemies imputed as the reproch of the land, which God did for the finnes of the people according to his iudgements

a Where the Idumeans dwelt,

b When by their punishment I called them from their iniquity, c Except thou repent thy former cruelty,

d To wit, to their former estate, e Meaning, Israel and Idumea, f And so by fighting against Gods people, they should goe about to put him out of his owne possession, g As thou hast done cruelly, so shalt thou be cruelly handled, h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care over them, and so praise his Name: and also that the wicked rage as though there were no God, till they feeble his hand to their destruction

16 ¶ Moreover the word of the Lord came unto me, saying,

17 Some of mine, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthiest of the menftruous.

18 Wherefore I powred my wrath upon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 ¶ And when they entered unto the heathen, whither they went, they polluted my holy Name, when they sayd of them, These are the people of the Lord, and are gone out of his land.

21 But I favoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine: holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you have polluted it, and the heathen that know that I am the Lord, saith the Lord God, when I shall be sanctified in you before all their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane water upon you, and ye shall be cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.

26 ¶ A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will give you a heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the land, that I gave to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliver you from all your filthinesse, and I will call for a come, and will increase it, and lay no famine upon you.

30 For I will multiply the fruite of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selves worthy to haue bene destroyed for your iniquities, and for your abominations.

32 Wele known unto you that I doe not this for your sakes saith the Lord God: therefore, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall have cleansed you from all your iniquities, I will cause you to dwell in the ci-

ties, and the desolate places shall be builded.

34 And the desolate land shall bee tilld, whereas it lay waste in the sight of all that passed by.

35 For they sayd, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall know that the Lord buildeth the ruinous places, and planteth the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this bee sought of the house of Israel, to performe it unto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Jerusalem in their iolenne feastes, so shall the desolate cities bee filled with flocks of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

¶ Hee propheseth the bringing againe of the people being in captiuitie. 16 Hee sheweth the union of the ten tribes with the two.

The hand of the Lord was upon me, and I carried me out in the spirit of the Lord, and set me downe in the midst of the flint, which was full of bones.

2 And hee ledde me round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And hee sayd unto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again hee sayd unto mee, Prophecie vpon these bones, and lay vnto them, O ye drie bones, heare the word of the Lord.

5 Thus sayd the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grew vpon them, and about the skin couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the wind: prophesie, Sonne of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and bearech vpon these flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feet, an exceeding great multitude.

11 Then he said vnto mee, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophesie, & say vnto them, Thus saith the Lord God, Behold, my people, I will open vnto you graues, and cause you

¶ Hee declareth that it ought not to be sought to the foile or plentifulnesse of the earth: but any countrey is rich and abundant, but onely to Gods mercies, as his plagues and cures declare when he maketh it barren.

¶ Or, valley. ¶ He sheweth by a great miracle, that God hath power, and also will deliver his people from their captiuitie, in as much as hee is able to giue life to the dead bones and bodies, and raise them vp againe.

¶ Signifying all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnto the of spirit, and doctrine, wherewith the afeattered thorow the world.

1/57.5.
1704.3.24.

¶ And therefore would not suffer my Name to be had in contempt as the heathen would haue reproched me, if I had suffered my Church to perish in this excludeth from man all dignity, and meane to deserve anything by, seeing that God refresheth the whole to himselfe, and that only for the glory of his holy Name.

¶ Or, your. ¶ That is, his spirit wherby he reformeth the heart, and regenerateh him, lū. 4. 4. 3. 17. 33. 19. chap. 11. 19.

¶ Under the abundance of temporal benefits, hee concludeth the spiritual graces.

¶ Ye shall come to true repentance, and thinke your selves unworthy to be of the number of Gods creatures for your ingratitude and unthankfulness.

you to come out of your sepulchres, and bring you into the land of Israel.

e That is, when I have brought you out of those places: I towns where you are captives,

12 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your sepulchres,

13 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

14 And the word of the Lord came againe to me, saying,

15 Moreover, thou sonne of man, take thee a piece of wood, and write upon it, Unto Judah, and to the children of Israel his companions: then take ^a another piece of wood, and write upon it, Unto Joseph the tree of Ephraim, and to all the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel and Iudah.

17 And thou shalt toyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree ^a of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

e That is, the house of Israel.

20 And the pieces of wood whereon thou writest, shall be in thine hand in their sight.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande upon the mountaines of Israel, and one king shall king to them all: and they shall bee no more two peoples, neither bee diuided any more henceforth into two kingdoms.

John 10. 16.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they bee my people, and I will bee their God.

24 And David my seruant shall bee king over them, and they shall haue one shepheard: they shall also walke in my iudgements, and observe my statutes, and doe them.

*Isa. 40. 11.
 uer. 23. 5.
 chap. 34. 23.
 dan. 9. 24.*

f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.
 *Psal. 109. 4.
 and 1. 6. 2.*

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, even they, and their sonnes, and their sonnes sonnes for euer, and my seruant David shall bee their prince for euer.

26 Moreover, I will make ^a a couenant of peace with them: it shall be an everlasting couenant with them, and I will place them, and multiply them, and will set my sanctuary among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will bee their God, and they

shall bee my people.

28 Thus the heathen shall know, that I the Lord haue sanctified Israel, when my sanctuary shall be among them for euermore.

CHAP. XXXVIII.

a His prophesie that Gog and Magog shall fight with great power against the people of God. *21* Their destruction.

And the word of the Lord came vnto me, saying,

2 Count of man, set thy face against ^a Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy iawes, and I will bring thee forth with all thine hoste, both horses, and horsemen, all clothed with all sorts of armour, even a great multitude with bucklers & shields, all handling swords.

5 They of Paras, of Cush, and Shuth with them, even all they that beare shield and helmet.

6 Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thyselfe, and make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safeguard.

8 After many dayes shalt thou bee visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered our of many people vpon the mountaines of Israel, which haue long lien waste: yea, if they haue bene brought out of the people, and they shall dwell all late.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou and all thy bandes, and many people with thee.

10 Thus saith the Lord God, When at the same time shall many things come into thy minde, and thou shalt thinke I will thoughtes,

11 And thou shalt say, I will goe vnto the lands that haue no walled towens: ^a I will goe to them that are at rest, and dwell in safety, which dwell all without walled, and haue neither barres nor gates,

12 Thinking to saye the way, & to take a boote, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middest of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the isles there of shall say vnto thee, ^a Art thou come to

destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to sanctifie themselves by outward force, as to depend on the providence and goodnes of God. *h* One enimie shall eniue another, because euery one shall thinke to haue the poyle of the Church,

spoyle.

a Which was a people that came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrie, so that by these two countries, which had the government of Grecia and Italy, he meaneth the principall enemies of the Church, Rome, &c.
 b He sheweth that the enemies should bend themselves against the Church, & it should bend their owne destruction, c The Persians, Ethiopians, and men of Africa, d Gomer was Taphers sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor, e Signifying, that all the people of the world should asseble themselves against Christ and Christ his head,
 f That is, to molest and destroy the Church,
 g Meaning, Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to sanctifie themselves by outward force, as to depend on the providence and goodnes of God.
 h One enimie shall eniue another, because euery one shall thinke to haue the poyle of the Church,

I Shall not thou
spie thine occasi-
ons to come a-
gainst my church
when they sus-
pect nothing?

k Meaning, in
the last age, and
from the com-
ming of Christ
unto the end of
the world.
l Signifying, that
God will be san-
ctified by main-
taining his
Church, and de-
stroying his ene-
mies, as Chap. 36
23, and 37. 28.

m Hence byes
declare that
none affliction
can come to the
Church, whereof
they have not
been advertised

storetime, to
teach them to
endure all things
with more patie-
nce, when they
know that God
hath so ordained

n All means
whereby man
should thinke to
save himselfe,
shal faile, the af-
fliction in those
dayes shalbe so
great, and the
enemies destru-
ction shalbe so
terrible.

o Against the
people of Gog
and Magog.
(chap. 36. 23,
and 37. 28.)

a O, destroy
thee with fire
plagues, as chap.
32. 22.

spies the way: hast thou gathered thy mul-
titude to take a booty: to take away silver
and gold, to take away cattell and goods,
and to spoile a great pray?

14 Therefore, house of man, prophete,
and say unto Gog, Thus saith the Lord
God, In that day when my people of Israel
dwelteth safe, thou shalt not know it.

15 And come from thy place out of the
North parts, thou and much people with
thee: all shall ride upon horses, even a great
multitude and a mighty armie.

16 And thou shalt come up against my
people of Israel, as a cloud to cover the land:
thou shalt be in the latter dayes, and I will
bring thee upon my lande, that the heathen
may know me, when I shall be sanctified in
thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not
thou he, of whom I have spoken in old time,
by the hand of my servants the Prophets
of Israel, which prophesied in those dayes
and yeeres, that I would bring thee upon
them?

18 At the same time also when Gog shall
come against the land of Israel, saith the Lord
God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire
of my wrath have I spoken it: surely at that
time there shall be a great shaking in the land
of Israel.

20 So that the fishes of the sea, and the
fowles of the heauen, and the beasts of the
field, and all that move and creepe upon
the earth, and all the merchant are upon the
earth shall tremble at my presence, and the
mountaines shall be over throwen, and the
stones shall fall, and every wall shall fall to
the ground.

21 For I will call for a sword against him
throughout all my mountaines, saith the
Lord God: every mans sword shall be against
his brother.

22 And I will pleade against him with
persecution, and with blood, and I will cause
to raine upon him and upon his bandes, and
upon the great people, that are with him,
a sore raine, and hailstones, fire, and byr-
stone.

23 Thus will I be magnified, and sanc-
tified, and known in the eyes of many na-
tions, and they shall know that I am the Lord.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog and Magog,
11 The granes of Gog and his hosts. 17 They shall
be devoured of birds and beasts. 23 Wherefore the
house of Israel in captiue, 24 Their bringing againe
from captiue is promised.

Therefore thou house of man, prophete a-
gainst Gog, and say, Thus saith the Lord
God, behold, I come against thee, O Gog,
the chief Prince of Meshech and Tubal.

2 And I will bring thee up, and leave but
the first part of thee, and will cause thee to
come up from the North parts, and will bring
thee upon the mountaines of Israel:

3 And I will smite thy bowe out of thy
left hand, and I will cause thine arrowes to
fall out of thy right hand.

4 Thou shalt fall upon the mountaines
of Israel, and all the bands, and the people,
that is with thee: for I will gather thee into
the birds, and to every feathered fowle and
beast of the field to be devoured.

5 Thou shalt fall upon the open fields: for
I have spoken it, saith the Lord God.

6 And I will kindle a fire on Magog, and
among them that dwell safely in the Cities,
and they shall know that I am the Lord.

7 So will I make mine holy Name
known in the middes of my people Israel,
and I will not suffer them to pollute mine
holy Name any more, and the heathen shall
know that I am the Lord, the holy One of
Israel.

8 Behold, it is come, and it is done,
saith the Lord God: this is the day whereof
I have spoken.

9 And they that dwell by the cities of Is-
rael, shall go forth, and shall burne another
fire upon the weapons, and on the shields,
and bucklers, upon the bowes, and upon the
arrows, and upon the shafts in their hands,
and upon the speares, and they shall burne
them with fire seven yeeres.

10 So that they shall bring no wood out
of the field, neither cut downe any one of the
forests: for they shall burne the weapons
with fire, and they shall robbe those that ro-
bbed them, and spoile those that spoiled them,
saith the Lord God.

11 And at the same time will I fight
with Gog: a place there for buriall in Israel,
even the valley: whither they shall go toward the
East part of the Sea: and I will cause them
that passe by, to stoppe their noses, and
there shall they bury Gog with all his mun-
ition: and they shall call it the valley of
Hamonogog.

12 And from thence shall I say, that the house
of Israel be burying of them, that they may
cleanse the land.

13 For all the people of the land shall bur-
ie them, and they shall have a name when I
shall be glorified, saith the Lord God.

14 And they that chose out men to go con-
tinually upon the land with them that tra-
uaile, to bury those that remaine upon the
ground, to cleanse it: they shall search to
the end of Ierusalem.

15 And the travellers that passe throu-
gh the land, if any see a manes bone, then shall he
set up a signe by it, till the buriers have buried
it, in the valley of Hamonogog.

16 And also the name of the cite shall be
Hamonogog: thus shall they cleanse the land.

17 And thou house of man, thus saith the
Lord God, speake unto every feathered
fowle, and to all the beasts of the field, As-
semble you to slay, and come: gather you
together on every side to my sacrifice, for I doe
sacrifice a great sacrifice for you upon the
mountaines of Israel, that ye may see flesh
and drinke blood.

18 See shall eat the flesh of the vallent,
and drinke the blood of the Princes of the
earth, of the warriors, of the labours, and of
the goates, and of bullocks, even of all fatte
beasts of Bashan.

19 And ye shall eat fatte till ye be full,
and

b Meaning, that
by the vertue of
Gods word the
enemie shalbe
destroyed where-
soever he shall
be.

c That is, among
all nations where
the enemies of
my people dwell.

d That is, seeme
they never so
farre separate.

e That is, this
plague is fully
determined in
my counsell, and
cannot be chan-
ged.

f After this de-
struction the
Church shall have
great peace and
tranquillity, and
burne all their
weapons, because
they shall no
more feare the
enemie: and this
is chiefly meant
of the accom-
plishment of
Christs king-
dome, when by
their head Christ
all enemies shall
be overcome.

g Which decla-
reth that the en-
emies shall have
an horrible fall.

h For the stinke
of the carkeises,
|| Or, of the mul-
titude of Gog.

i Meaning, a
long time.

j Partly that the
Holy land should
not be polluted,
and partly for
the compassion
that the children
of God have e-
uen on their
enemies.

k Whereby he
signifieth the
horrible destru-
ction that should
come upon the
enemies of his
Church.

and drink blood, till ye be drunken of my sacrifice, which I have sacrificed for you.

20 Thus your shall be filled at my table with houses and chambers, with valiant men, and with all men of warre, sayth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and mine hands, which I have layd upon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day, and to forreth.

23 And the heathen shall knowe, that the house of Israel went into captivitee for their iniquity, because they trespassed against me: therefore did I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus sayth the Lord God, Now will I bring againe the captivitee of Jacob, and have compassion upon the whole house of Israel, and will beivous for mine holy Name.

26 After that they have borne their shame, and all their transgression, whereby they have transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I have brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations.

28 Then shall they knowe, that I am the Lord their God, which caused them to bee ledde into captivitee among the heathen: but I have gathered them unto their owne lande, and have left none of them any more there.

29 Further will I hide my face any more from them: for I have powred out my Spirit upon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

I the first and twentieth yeere of our being in captivitee, in the beginning of the yeere, in the first day of the month, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was upon mee, and brought mee thither.

2 Into the land of Israel brought he me by a divine vision, and set mee upon a very high mountaine, whereupon was as the building of a citie, toward the South.

3 And hee brought mee thither, and behold, there was a man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reed to measure with: and he stood at the gate.

4 And the man sayd unto mee, Sonne of man, behold with thine eyes, and heare with thine eare, and set thine heart upon all that I shall shew thee: for to the intent that they might see the vision, art thou brought hither: declare all that thou seest, unto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the space hand was a reede to measure with, of six cubits long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reede, and the height with one reede.

6 Then came hee unto the gate, which looked toward the East, and went by the flammes thereof, and measured the // poile of the gate which was one reede broad, and // the other poile of the gate, which was one reede broad.

7 And every chamber was one reede long, and one reede broad, and betweene the chambers, were five cubites: and the poile of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubites, and the // poile thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the poile had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also betwixt the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were five cubites on this side, and five cubites on that side.

13 Wee measured then the gate from the rooke of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 Wee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And upon the fore front of the entrie of the gate unto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their poile: within the gate round about, and likewise to the arches: and the windowes went round about within: and upon the poile were palme trees.

17 Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirty chambers were upon the pavement.

18 And the pavement was by the side of the gates our against // length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-
of

*Or, threshold.
Or, upper poile.*

Or, pavement.

I The heathen shall know that they overcame not my people by their strength neither yet by the weaknes of mine arme, but that this was for my peoples finnes.

Chap. 36, 37.

a The Jewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

b Which was an Angel in forme of a man that came to measure out this building

of merr after the measure of the first gate : the length thereof was fiftie cubites, and the breadth fine and twentieth cubites.

22 And their windows and their arches with their palme trees, were after their measure of the gate that looketh toward y^e East, and the going by unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood out against the gate toward the South, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to their measures.

25 And there were windows in it, and in the arches thereof round about like those windows : the height was fiftie cubites, and the breadth fine and twentieth cubites.

26 And there were seven steps to goe by to it, & the arches thereof were before them : and it had palme trees, one on this side, and another on that side upon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & he measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was fiftie cubites long, and fine and twentieth cubites broad.

30 And the arches round about were fine and twentieth cubites long, and fine cubites broad.

31 And the arches thereof were toward the inner court, and palme trees were upon the postes thereof, and the going by to it had right steps.

32 ¶ Again hee brought me into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windows therein, and the arches thereof round about, it was fiftie cubites long, and fine and twentieth cubites broad.

34 And the arches thereof were toward the inner court, and palme trees were upon the postes thereof, on this side and on that side, and the going by to it had right steps.

35 ¶ After, hee brought me to the South gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windows therein round about : the height was fiftie cubites, and the breadth fine and twentieth cubites.

37 And the postes thereof were toward the inner court, and palme trees were upon the postes thereof on this side, and on that side, and the going by to it had right steps.

58 And euerie chamber, and the entrie

thereof was under the postes of the gates : there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they flew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steeple, at the entry of the South gate stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Fourte tables were on this side, and fourte tables on that side by the side of the gate, even eight tables whereupon they flew their sacrifice.

42 And the fourte tables were of between stone for the burnt offerings, of a cubit and an halfe long, and a cubit and an halfe broad, and one cubit hie : whereupon also they laide the instruments wherewith they stee the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the South gate, and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the South.

45 And beside unto mee, this chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar : these are the sonnes of Sadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, even four square, likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fine cubites on this side, and fine cubites on that side : and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentieth cubites, and the breadth eleven cubites, and he brought me by the steps whereby they went by to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. xli.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

Afterward, hee brought me to the Temple and measured the postes, five cubites broad on the one side, and five cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

poises of the entire two cubits, and the entire five cubits, and the breadth of the entire seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits before the Temple. And he said unto me, This is the most holy place.

5 After, he measured the wall of the house, five cubits, and the breadth of every chamber four cubits round about the house on every side.

6 And the chambers were chamber upon chamber, three and thirtie foote high, and they entered into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting upward to the chambers: for the staire of the house was mounting upward round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by the sides.

8 I saw also the house be round about the foundations of the chambers were a full creepe of five great cubits.

9 The thickness of the wall which was for the chamber without was five cubits, and that which remained, was the place of the chambers that were within.

10 And between the chambers was the thickness of twenty cubits round about the house on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the South, and another doore toward the North, and the breadth of the place that remained, was five cubits round about.

12 Now the building that was before the separate place toward the West corner, was twenty cubits broad, and the wall of the building was five cubits thick, round about, and the length ninety cubits.

13 So he measured the house an hundred cubits long, and the separate place, and the building with the walls thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East, was an hundred cubits.

15 And he measured the length of the building, over against the separate place, which was behind it, and the chambers on the one side, and on the other side an hundred cubits with the temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, filled with cedar wood round about, and from the ground up to the windowes, and the windowes were filled.

17 And from above the doore into the inner house and without, and by all the wall round about within and without it was filled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was between a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made throughout all the house round about.

20 From the ground unto above the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looker unto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said unto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims, and palme trees, like as was made upon the walls, and there were thick planties upon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and upon the sides of the house, and thick planties.

CHAP XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought hee me into the better court by the way toward the South, and hee brought me into the chamber that was over against the separate place, and which was before the building toward the South.

2 Before the length of an hundred cubits, was the South doore, and it was five cubits broad.

3 Over against the twenty cubits which were for the inner court, and over against the pavement, which was for the better court, was chamber against chamber in three rows.

4 And before the chambers was a gallerie of tenne cubits wide, and within was a way of one cubit, and their doores toward the South.

5 Now the chambers above were narrower: for those chambers seemed to ent by their, so wit, the lower, and those that were in the midst of the building.

6 For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath, and from the midstmost, even from the ground.

7 And the wall that was without our against the chambers, toward the better court on the forefront of the chambers, was five cubits long.

8 For the length of the chambers that were in the better court, was fiftie cubits: and for, before the Temple were an hundred cubits.

9 And under these chambers was the entry on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, over against the separate place, and over against the building.

11 And the way before them was after the manner of the chambers, which were toward the South, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then said he unto mee, The North chambers, and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the utter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things which are for the people.

15 Now when hee had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 He measured the East side with the measuring reed, five hundred reedes, even with the measuring reed round about.

17 He measured also the North side, five hundred reedes, even with the measuring reed round about.

18 And he measured the South side, five hundred reedes with the measuring reed.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reedes long, and five hundred broad, to make a separation betwene the Sanctuary, and the prophane place.

CHAP. XLIII.

9 Hee sheweth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idleness of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

Afterward hee brought mee to the gate, even the gate that turneth toward the East.

1 And behold the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw was * like the vision, even as the vision that I saw when I came to destroy the Citie: and the

visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me up, & brought me into the inner court, and behold the glory of the Lord filled the house.

6 And I heard one speaking unto me out of the house: and there stood a man by me,

7 Which said unto me, Sonne of man, this place is my Throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they nor their kings by their fornication, nor by the carckisses of their kings in their high places.

8 Albeit they let their thresholds by their thresholds, and their posts by my posts (for there was but a wall betwene me and them) yet have they defiled mine holy Name with their abominations that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carckisses of their kings farre from me, and I will dwell among them for ever.

10 Thou sonne of man, shew this house to the house of Israel, that they may bee ashamed of their wickednesse, and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the pattern thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof, and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the description of the house, it shall be upon the top of the Mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites: the cubite is a cubite and an hand breadth, even the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower place, shall be two cubites, and the breadth one cubite, and from the lower place to the great piece shall be four cubites, and the breadth one cubite.

15 So the Altar shall be four cubites, and from the altar upward shall be four cubites.

16 And the altar shall be twelve cubits long and two line broad, and four square in the four corners thereof.

17 And the frame shall be fourteene cubits long, & fourteene broad in the four square corners thereof, and the border about it shall be half a cubit, and the bottome thereof shall be a cubit about, and the steps thereof shall be turned toward the East.

18 And

b Which was departed afore, Chap. i. 4. and i. 12.

c By their idolatries. d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

10, wind.

† Chr. lxx.

Chap. 33.
* When I prophesied the destruction of the Citie by the Caldeans.

18 And he said unto me, Some of man, thus saith the Lord God, These are the ordinances of the Altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the four corners of it, and on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it and reconcile it.

21 Thou shalt take the bullocke also of the sin offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou shalt make an ende of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall call salt upon them, and they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sin offering: they shall also prepare a young bullocke, and a ramme out of the flocke without blemish.

26 Thus shalt they seven dayes purifie the Altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, upon the eighth day and so forth, the Priests shall make your burnt offerings upon the Altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIII.

Hee representeth the people for their offences. 7 The uncircumcised in heart, and in the flesh. 9 Who are to bee admitted to the service of the Temple, and who so be refused.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord unto mee, This gate shall bee shut, and shall not bee opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall bee shut.

3 It appertaineth to the Prince: the prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee mee toward the second gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord said unto me, Sonne of man, I marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the Lawes thereof, and marke well the entering in of the

house with every going forth of the Sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, I house of Israel, yee have enough of all your abominations,

7 Seeing that yee have brought into my Sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when yee offer my bread, even fat and blood: and they have broken my Covenant, because of all your abominations.

8 For yee have not kept the ordinances of mine holy things: but you your selves have set other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is amongst the children of Israel,

10 Neither yet the Levites that are gone backe from mee, when Israel went astray, which went astray from me after their idols, but they shall beare their iniquitie.

11 And they shall serve in my Sanctuary, and keepe the gates of the house, and minister in the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquitie: therefore have I lift up mine hand against them, saith the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere unto me to do the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that keepe the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come neere to me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table to serve me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come upon them, while they serve in the gates of the inner court, and within.

18 They shall have linnen bonnets upon their heads, and shall have linnen breeches upon their loynes: they shall not gird themselves in the wearing places.

19 And when they goe forth into the better court, even to the better court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people

b For they had brought idols, which were of other countries, to teach them their idols.

c Ye have not offered unto me according to my Law.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the Priests office, although they had bin of the house of Aaron, but must serve the inferior office, as to watch and to keepe the doors, Reade 2. i. i. 3. 3.

e Which obliged the Law of God, and fell not to idolatry.

a Meaning, from the common people, but not from the Priests, nor the Prince. Reade Chap. 46. 3. 9.

f Ebr. for thine heart.

ple with their garments.

20 They shall not also shave their heads, nor suffer their locks to grow long, but round their heads.

21 * Neither shall any Priest drinke wine
when they enter into the inner court.

22 Neither shal they take for their wiues
a widow, or her that is diuorced, but they
shall take maidens of the seede of the house
of Israel, or a widow that hath bene the wi-
dow of a Priest.

23 And they shall teach my people the difference betweene the holy and profane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 *And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband : in these may they be defiled.

26 And when he is cleansed, they shall reckon unto him seven days.

27 And when hee goeth into the Sanctuary unto the inner court to minister in the Sanctuary, hee shall offer his sinne offering, saith the Lord God.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel, shall bee theirs.

30 * And all the first of all the first borne, and every oblation, even all of every sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest to thine house.

31 The Priestes shall not eat of any thing
that is dead, or to me, whether it bee foule or
beast.

CHAPTER XLV.

2 Out of the land of promise are there separate four portions, of which the first is given to the Priest and to the Temple, the second to the Levites, the third to the cities, the fourth to the prince. 9 An exhortation unto the heads of the isle. 10 Of iust weights and measures.

13 And coner, when yee shall divide the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land, five and twentieth thousand reedes long, and ten thousand broad: this shall bee holy in all the borders thereof round about.

2 Of this there shall bee for the Sanctu-
ary five hundredeth in length, with five hun-
dredeth in breadth, all square round about, and
fiftie cubites round about for the suburbs
thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of three thousand : and in it shall be the Sanctuary, and the most holy place.

4. The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth, shall the Levites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the cities, even before the oblation of the holy portion, and before the possession of the cities from the West corner Westward, and from the East corner Eastward, "and the length shall be by one of the portions from the West border unto the East border.

8 In this land shall bee his possession in Israel: and my Princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it be sufficient you, O Princes of Israel: leave off cruelty and oppression, and execute Judgement and Justice: take away your exactions from my people saith the Lord God.

IO Ye shall haue iust balances, and a true
Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: A Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitye thereof shalbe after the Homer.

12 * And the shekel shall bee twentieth gerahs, and twentieth shekels, and ^d six and twentieth shekels, and fiftene shekels shall be your Maneh.

13 **T**his is the oblation that ye shall offer, the first part of an Ephah of an homer of wheat, and ye shall give the first part of an Ephah of an homer of barley.

14 Concerning the ordinance of the oyle, even of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Coz, (renne Baths are an Homer, for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe
out of the fat pastures of Israel for a meate
offering, and for a burnt offering, & for peace
offerings, to make reconciliation for them,
saith the Lord God.

16 All the people of the land shall give this oblation for the Prince in Israel.

17 And it shall be the Princes part to give burnt offerings, and meate offerings, and drink offerings in the leſſeme fraſh, and in the new Moones, and in the Sabbaths, and in all the high fraſh of the houſe of Iſrael: they ſhall prepare the ſinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the houſe of Iſrael.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt

b The Prophet
sheweth that the
heads must be
first reformed.

drift reformed,
afore any good
order can bee
established a-
mong the peo-
c Ephah and
Bath were both
of one quantitie,
save that Ephah
contained in dry
things that
which Bath did
in liquor, Lewit,
5. 1. 1. king.

Exod. 30.13.
Levit. 27.25.
numb. 3.47.

Which was
Nisan, contain-
ing part of
March and part
of April.

thalt take a young bullocke without blemish, and cleanse the Sanctuary.

Or, pour.

19 And the Priest shall take of the blood of the sinne offering, & put it upon the postes of the house, and upon the four corners of the frame of the altar, and upon the postes of the gate of the inner court.

20 And thou shalt doe the seventh day of the month, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

*Exod. 12. 18.
Levit. 23. 5.*

21 In the first moone in the fourteenth day of the month, ye shall have the Passover a feast of seven dayes, and ye shall eat unleavened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast, hee shall make a burnt offering to the Lord, even of seven bullockes, and seven rammes without blemish, daily for seven dayes, and an hee goat daily for a sinne offering.

*f Reade Exod.
29. 40.*

24 And hee shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ephah of oyle for an Ephah.

25 In the seventh moone, in the fifteenth day of the month, shall hee doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new Moone, 8 Thow which doerest they must go in, or comout of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that is toward the East, shall be shut the six working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate, after hee shall goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new Moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day shall be five lambs without blemish, and a ramme without blemish.

a That is, as much as he will,

5 And the meat offering shall be an Ephah for a ramme: and the meat offering for the lambs: a gift of his hand, and an Ephah of oyle to an Ephah.

6 And in the day of the new moone it shall be a young bullocke without blemish, and five lambs and a ramme: they shall be without blemish.

b Meaning, as he shall thinke good,

7 And he shall prepare a meat offering, even an Ephah for a bullocke, and an Ephah for a ramme, and for the lambs according as hee shall thinke good, and an Ephah of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feastes, hee that entereth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entereth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in: but they shall goe forth out against it.

10 And the prince shall be in the midst of them: hee shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities, the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambs, the gift of his hand, and an Ephah of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offering, and his peace offerings as hee did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a Lamb of one yeere without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offering for it every morning, the first part of an Ephah, and the third part of an Ephah of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continual burnt offering.

16 Thus saith the Lord God, If the Prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the years of libertie after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for ever.

18 Moreover, the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but hee shall cause his sonnes to inherit of his owne possession, that my people bee not scattered every man from his possession.

19 After hee brought mee through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said hee unto mee, This is the place where the Priests shall see the trespass offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the inner court, to sanctifie the people.

21 Then he brought me forth into the outer court, and caused mee to goe by the four corners

*c Which was at the Lubile, Levit. 15. 9.
d But be content with that portion that God hath assigned him, as Chap. 45. 1.*

e That the people should not have to doe with the things which appertaine into the Lord, and thinke it lawfull for them to give them,

bottoms of the court; and before, in every corner of the court, there was a court.

22 In the four corners of the court there were courts toward of forty cubits long, and thirty broad: these four courts were of one measure.

23 And there was a wall about them, even about those four, & hitches were made under the wall round about.

24 Then said he unto me, This is the kitchen where the ministers of the house shall set the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 2 The crafts of the land of promise, and the dominion thereof by tribes.

Afterward he brought me into the door of the house: and behold, waters issued out from under the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters came down from under the right side of the house, at the South side of the altar.

2 Then brought he me out toward the Southgate, and led me about by the way without unto the better gate, by the way that turneth Eastward: and behold, there came fourth waters on the right side.

3 And when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through: the waters were to the loins.

5 Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, and the waters did flow as a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, & caused me to return to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side, and on the other.

8 Then said he unto me, These waters issue out toward the East country, and run down into the plain, and shall go into one sea: they shall run into another sea, and the waters shall be wholesome.

9 And every thing that liveth, which I brought, whithersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because the waters shall come thither: for they shall be wholesome, and every thing that liveth which the river cometh.

10 And there the fishers shall stand upon it, & from En-gedi even unto En-eglain, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

11 But the myrtle places thereof, and the marishes thereof shall not be wholesome: they shall be made salt pits.

And in as great abundance as in the great Ocean where they are found. 1 That is, the wicked and reprobate.

12 And by the river upon the border thereof, on this side, and on that side shall grow all fruitfull trees, whose leaves shall not fade, neither shall the fruit thereof fail: it shall bring forth new fruit according to his months, because their waters issue out of the Sanctuary: and the fruit thereof shall be for medicine.

13 & Thus said the Lord God, This shall be the border, whereby ye shall divide the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I left my name unto you, and ye shall have it.

15 And this shall be the border of the land toward the South sea, from the maine Sea toward Hebron as men go to Sechem.

16 Hamath, Brachon, Sidon, which is between the border of Damascus, and the border of Hamath and Hama, Hama, which is to be the coast of Hama.

17 And the border from the Sea shall be Hazar, Enan, and the border of Damascus, and the residue of the South, Hamath, and the border Hamath: so shall be the South part.

18 But the East side shall ye measure from Hamath, and from Damascus, and from Hebron, and from the land of Idari by Jordan, and from the border unto the East sea: and so shall be the East part.

19 And the South side shall be toward Teman from Camar to the waters of Shephoch in Kadish, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come over against Hamath: this shall be the West part.

21 So shall ye divide the land unto you, according to the tribes of Israel.

22 And you shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you as home in the country among the children of Israel, they shall part inheritance with you in the midst of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 2 The parts of the possession of the Priests of the Temple of the Levites, of the cities, and of the Priests are reparable.

Now these are the names of the tribes: from the South side, to the coast toward Hebron, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Southward the coast of Hamath, even from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East side to the West side, a portion for Asher.

3 And by the border of Asher from the East part even unto the West part, a portion for Naphtali.

10r, 10v for meat.

10r, for bridges and oven.

Gen. 48. 22.

Gen. 12. 7. and 13. 5. and 15. 10. and 16. 4. and 24. 4.

k By the land of promise he signifies the spiritual land, whereof this was a figure.

10r, 10v.

1 Meaning, that in this spiritual kingdom there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entered into the land under Joshua, divided the land some where otherwise than it is here set forth by this vision.

4 And by the border of Sapphail from the East quarter unto the West side, a portion for Gad.

5 And by the border of Sapphail from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part, shall be the offering which they shall offer of fine and twenty thousand reeds broad, and of length as one of the other parts, from the East side unto the West side, and the Sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord shall be of fine and twenty thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests, make this holy oblation, toward the North side and twenty thousand long, and toward the West side ten thousand broad, and toward the East side ten thousand broad, and toward the South side and twenty thousand long, and the Sanctuary of the Lord shall be in the midst thereof.

11 It shall be for the Priests, that are sanctified of the Gomer of Sadoch, which have kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.

13 And once against the border of the Priests, the Levites shall have fine and twenty thousand long, and ten thousand broad: all the length shall be fine and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abscure the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the fine and twenty thousand, shall be a prophane place for the city, for housing, and for suburbs, and the city shall be in the midst thereof.

16 And there shall be the measures thereof, the North part five hundred and four thousand, and the South part five hundred and four thousand, and the East part five hundred and four thousand, and the West part five hundred and four thousand.

17 And the suburbs of the city shall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward, and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the city.

19 And they that serve in the city, shall be of all the tribes of Israel that shall serve therein.

20 All the oblation shall be fine and twenty thousand with five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the city, over against the fine and twenty thousand of the oblation toward the East border, and Westward over against the fine and twenty thousand toward the West border, over against that be of the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, that which is in the midst shall be the princes: between the border of Judah, and between the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Tamar, the border shall be from Tamar unto the waters of Ghoribah in Kadesh, and to the river that runneth into the main sea.

29 This is the land, which ye shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the city, on the North side five hundred, and four thousand measures.

31 And the gates of the city shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundred and four thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and four thousand measures, three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundred and four thousand, with three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighty thousand measures, and the name of the city from that day, shall be, The Lord is there.

¶ Daniel,

d Every way it shall be five and twenty thousand.

e So that Judah was on the North side of the Princes and Levites portions, and Benjamin on the South side.

f Which is here taken for Idumea.

g Which was Jericho the city of Palm trees.

h Meaning Nilus that runneth into the sea called Mediæ terræ.

b That is, the portion of the ground, which they shall separate & appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, and for the city.

chap 44:15.

b Meaning, that is should use square.

¶ Daniel,

Daniel.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaveth his defective, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom hee adorned with such graces of his holy Spirit, that Daniel about all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the foure monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romanes. Alfo of the certaine number of the times even vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover, he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, hee will still leave this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah, 4 The king chooseth certaine young men of the Iewes to leaue his law, 5 They haue the kings ordinance appointed, 8 but they abstaine from it.

a Hee is King. 24. 1.

b Which was a plaine by Babylon, where was the temple of the great god, and is here taken for Babylon. c Who was as master of the wardes, d Hee calleth them Eunuches whom the King nourished and brought vp to be rulers of other countreys afterward. e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good increase and learning of his religion, they might fauour rather him than the Iewes, and so to be able to serue him as gouernours in their land: moreover by this means the Iewes might be better kept in subiection, fearing other wise to procure hurt to these noble men. f The king required three things: that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commendation, the more it is not to praise his libertie: yet in this he is worthy of praise, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by.

g That they might forget their owne religion and Country fashions, to serue him the better to his purpose: yet it is not to be thought that Daniel did leaue any knowledge that was not godly: in all points he refused the abuse of things & superstition, in so much that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things, h That by their good entertainment, they might learne to forget the mediocrity of their owne people.

thing them: three yeres, that at the end thereof, they might stand: b before the king.

6 Now among these three certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches gave other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, and Azariah, Abdenago.

8 But Daniel had determined in his heart, that hee would not b besee himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that he might not drinke himselfe.

9 Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches sayd vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking, then the other children, which are of your sort, then shall ye make me lose mine bread vnto the king.

11 Then sayd Daniel vnto the chiefe of the Eunuches, whom the king had set over Daniel, Hananiah, Mishael, and Azariah,

12 Be come thy seruants, I beseech thee, ten dayes, and let them giue vs 7 pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

should not entice him by this sweete poyson, to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he representeth them which are of no religion: for neither hee would condemne them, nor maintain his owne. o - Meaning, that within this space he might haue the triall, and that no man should be able to disesteem it: and thus hee spake, being moued by the Spirit of God. p Not that it was a thing abominable to eate dainty meates and to drinke wine, as both before and after they did, but if they should haue hereby becomen worse to the King, and haue refused their owne religion, that meate and drinke had bene accursed.

the kings meat; and as then fast, dealt with the servants.

14. So he consented to them in this matter, and proved them ten dayes.

15. And at the end of ten dayes, their countenances appeared fairer, and in better liking than all the childrens, which did eat the portion of the kings meat.

16. And when the king took away the portion of their meat, and the wine that they should drinke, and gave them pulse.

17. As for these four children, God gave them knowledge, and understanding in all learning, and wisdom; also he gave Daniel understanding of all visions and dreames.

18. Now when the time was expired, that the king had appointed to bring them in, the chief of the eunuchs brought them before Beruchad-nazzar.

19. And the king communed with them, and amongst them all was found none like Daniel, Dananias, Michael, and Azarias: therefore those they beloved the king.

20. And in all matters of wisdom, and understanding that the king enquired of them, he found them ten times better then all the enchanters & astrologians that were in all his realm.

21. And Daniel was unto the first year of king Cyrus.

shall shew the interpretation.

And the king answered, and said to the Chaldeans, If he thing is gone from me. If ye will not make me understand the dreame with the interpretation thereof, ye shall be hanged in pieces, and your houses shall be made a stake.

6. But if ye declare the dreame, and the interpretation thereof, ye shall receive of gifts and rewards, and great honour: therefore shew me the dreame, and the interpretation of it.

7. They answered againe, and said, Let the king know his servants the dreame, and we will declare the interpretation thereof.

8. Then the king answered, and said, I know certainly that ye would gainst the time, because ye see the thing is gone from me.

9. But if ye will not declare mee the dreame, there is but one judgement for you: for ye have prepared lying & corrupt words, to please before me till the time be changed: therefore tell mee the dreame, that I may know, if ye can declare mee the interpretation thereof.

10. Then the Chaldeans answered before the king, and said, There is no man upon earth, that can declare the thing: neither yet, there is neither king, nor prince, nor lord that sheweth his things at an instance of an astrologer, or Chaldean.

11. For it is a rare thing that the king requirith, and there is none other that can declare it before the king, except the gods whose dwelling is not with men.

12. For this cause the king was angry, and in great furie, and commanded to destroy all the wise men of Babel.

13. And when sentence was given, the wise men were slaine, and they sought Daniel and his fellows to be put to death.

14. Then Daniel answered with counsel and wisdom to Arioch the Kings chief steward, which was gone forth to put to death the wise men of Babel.

15. Yes he answered, and said unto Arioch the Kings captain, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.

16. So Daniel went, and desired the king that he would give him leave, and that hee would shew the king the interpretation thereof.

17. Then Daniel went to his house and shewed the matter to Dananias, Michael, and Azarias his companions.

18. That they should deferre the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19. Then was the secret revealed unto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20. And Daniel answered and said, The game of God be praised for ever and ever: for wisdom and strength are his.

21. And hee changed the times and seasons: hee taketh away kings: hee setteth up kings: hee giveth wisdom unto the wise, and

This is a full reward of their arrogance

(which wanted of them) that they had the knowledge of all things; that they should be proved fools, and that to their perpetual shame and confusion.

Herein appeared their ignorance, that notwithstanding their brag, yet were they not able to tell the dreame, except hee entred them into the same, and therefore they would pretend knowledge where was but mere ignorance, and so as deluded the people, they were worthy to die.

¶ Ebr. Judah the same.

Which declareth that God would not have his servant lorded in the company of the diviners and astrologers, whose arts were wicked, and whose foretelling ought to die, though the king did upon a rage, and no reason.

Or, the captain of the guard.

¶ Psal. 113. 2. and 115. 6.

CHAP. II.

1. The dreame of Nebuchad-nazzar. 2. The king commeth into the first wint of Babylon to his home, because they could not interpret his dreame.

3. Daniel requirith time to solve the question. 4. Daniel brought unto the king, and sheweth him his dreame and the interpretation thereof. 5. Of the overthrowing kingdoms of Chalde.

And in the second year of the reign of Beruchad-nazzar, Beruchad-nazzar dreamed a dreame, wherein his spirit was troubled, and his sleep was upon him.

2. Then the king commanded to call the enchanters, and the astrologians, & the sorcerers, and the Chaldeans, that they shew the king his dreame: in they came and stood before the king.

3. And the king said unto them, I have dreamed a dreame, and my spirit was troubled to know the dreame.

4. Then spake the Chaldeans to the king in the Chaldean language, O King, thus saith the servants thy dreame, and we

a The father and the sonne were both called by this name; so that this is meant of the sonne, when he reigned alone; for he reigned also after a sort with his father. b Not that hee had many dreames, but because many matters were concerned in this dreame. c Because it was so rare and strange a dreame, that he had not had the like. d He was to haue with sleepe that he began to sleepe againe. Some read, and his sleepe was broken from him. e For all these Astrologers and Sorcerers called themselves by this name of honor, as though all the wisdom and knowledge of the revery depended upon them, & that all other countreys were void of this knowl. f That is, in the Syrian tongue, which differed not much from the Chaldean, save it seemed to be more eloquent, and therefore the learned used to speake thus the Jewish writers doe to this day.

k He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himselfe for it cometh onely of God, that man understandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excluded all other gods.

m Meaning, power to interpret it.

n Whereby appereth that many were slaine, as verse 13, and the rest Daniels

also were persecuted under conditions, not that Daniel favoured their wicked profession, but that hee had respect to equite, because the king proceeded according to his wicked affection, & not considering if his sentence were lawfull or no.

o He affirmeth that man by reason & art is not able to attaine to the counsell of Gods secrets, but the understanding onely thereof must come of God, whereby he finisheth the king with a certaine feare and reverence of God, that he might be the more apt to receive the his mysteries that should be revealed.

p Because he had said that God onely must reveale the signification of this dreame, the King might have asked, why Daniel did emerge to interpret it: and therefore he sheweth that he was but Gods Minister, and had no gifts, but such as God had given him to set forth his glory, q By gold, silver, brasse, and yron, are meant, the Caldean, Persian, Macedonian and Roman kingdome, which should successively rule all the world, till Christ (which is here called the stone) come himselfe and destroy the last: and this was to assure the Jewes, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of the fourth Monarchie.

and understanding to those that understand.

22 Hee discovereth the deepe and secret things: hee knoweth what is in the darke-ness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, that thou hast given me wisdom and strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared unto vs the Kings matter.

24 Therefore Daniel went unto Arioch, whom the King had appointed to destroy the wise men of Babel: hee went and said thus unto him, Destroy not the wise men of Babel, but bring me before the King, and I will declare unto the King the interpretation.

25 Then Arioch brought Daniel before the King in all hast, and said thus unto him, I have found a man of the children of Iudah that were brought captives, that will declare unto the King the interpretation.

26 Then answered the king, and said unto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame which I have seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the enchanters, nor the sooth-sayers declare unto the King.

28 But there is a God in heaven that revealeth secrets, and sheweth the King Belshazzar what shall be in the latter dayes. Thy dreame, and the things which thou hast seene in thine head upon thy bed, is this.

29 O King when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that revealeth secrets, revealed thee what shall come.

30 As for mee, thy secret is not shewed me for any wisdom that I have, more then any other living, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beheldst, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 His images head was of fine gold, his breast and his armes of silver, his belly and his thighs of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldst it till a stone was cut

without hands, which smote the image upon his feet, that wast of yron and clay, & brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver and the golde broken altogether, and became like the chaffe of the summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the King the interpretation thereof.

37 O King, thou art a king of kings: for the God of heaven hath given thee a kingdome, power, strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall rise another kingdome, inferior to thee, of silver, and another third kingdome shall be of brasse, which shall beare rule over the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron breaketh all these things, so shall it brake in pieces, and bruiseth all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall be divided: but there shall be in it of the strength of the yron, as thou sawest the yron mixed with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixed with clay and earth, they shall mingle themselves with the seede of men: but they shall not have one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heaven set up a kingdome, which shall never bee destroyed: and this kingdome shall not be given to another people, but it shall break and destroy all other kingdomes, and it shall stand for ever.

45 Whereas thou sawest that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver and the gold: so

the hardness thereof, but to the violence in respect of filius. a That is, the Romane Empire shall subdue all these other aforesaid, which after Alexander were divided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall have civill warres, and continuall discords among themselves. y They shall by marriages and affinities thinke to make themselves stronger, yet shall they never bee joyned in hearts. z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for ever. a Meaning Christ, who was sent of God, and not set up by man, whose kingdome at the beginning should be small and without beauty to mans judgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35, And this kingdome which is not onely ascribed to the person of Christ, but also to the whole body of his Church, and to every member thereof shall be as small as the spirit that is in them is life eternall, Rom. 8. 10.

r Daniel leaveth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchy and generall Empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the eleeed among these wonderfull alterations: and he calleth the Babylonian kingdome the golden because in respect of the other three, it was the best, and yet warre off itselfe wicked and cruell.

s Meaning the Persians, which were not inferior in dignitie, power & riches, but were worse touching ambition, cruelty, and all kind of vice: shewing that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians, made of brasse, not alluding to

the great God hath retained the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is sure.

b Though this humbling of the king seems to deserve commendation, yet because he toyed with the Prophets, it is to be reprov'd, and Daniel herein erred if he suffered it: but it is credible that Dan el admonished him of his fault and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27. 28. but his heart was not touched, as appeared soon after ward. d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivity, and also hee received them, lest he should offend this cruel king, which willingly gave them. e He did not this for their private profit, but that the whole Church which was then there in affliction might have some release and ease by this benefit. f Meaning, that either he was a judge, or that hee had the whole authority, so that none could be admitted to the king's presence but by him.

46 ¶ When the king Nebuchad-nezzar fell upon his face, and bowed himselfe unto Daniel, and commanded that they should offer meat offerings, and sweet odours unto him.

47 Also the king answered unto Daniel, and said, I know of a truth that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldst open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. Hee made him governor over the whole province of Babel, and chiefe of the rulers, and above all the wise men of Babel.

49 ¶ Then Daniel made request to the king, and heere Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniel saie in the gate of the king.

50 ¶ By reason whereof that same time came men of the Chaldeans, and grievously accused the Jewes.

judges, the secretaries, the counsellors, the officers, and all the governors of the provinces were assembled unto the dedicating of the image, that Nebuchad-nezzar the king had set up: and they stood before the image, which Nebuchad-nezzar the king had set up.

4 ¶ Then an herald cryed aloud, Bee it knowne to you, O people, nations, and languages,

5 ¶ That when yee heare the sound of the cornet, trumpet, harpe, sackbut, plalterie, dulcimer, and all instruments of musick, ye fall down and worship the golden image that Nebuchad-nezzar the king hath set up.

6 ¶ And whosoever falleth not downe and worshippeth, shall the same houre be cast into the midst of an hore fierie fornace.

7 ¶ Therefore alioone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, plalterie, and all instruments of musick, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set up.

8 ¶ By reason whereof that same time came men of the Chaldeans, and grievously accused the Jewes.

9 For they spake and said to the king Nebuchad-nezzar, O King, thus saith the ruler.

10 ¶ Thou, O king, hast made a decree, that every man that shall heare the sound of the cornet, trumpet, harpe, sackbut, plalterie, and dulcimer, and all instruments of musick, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that hee should be cast into the midst of an hore fierie fornace.

12 There are certaine Jewes whom thou hast set over the charge of the Province of Babel, Shadrach, Meshach, and Abednego: these men, O king, have not regarded thy commandement, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego to these men were brought before the king.

14 And Nebuchad-nezzar spake and said unto them, What disorder it will not you, Shadrach, Meshach, and Abednego serve any god, nor worship the golden image that I have set up?

15 ¶ Now therefore are ye ready when yee heare the sound of the cornet, trumpet, harpe, sackbut, plalterie, and dulcimer, and all instruments of musick, to fall down and worship the image, which I have made: for if ye worship it not, ye shall be cast immediately into the midst of an hore fierie fornace, for why is that God that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchad-nezzar, we are not careful to answer thee in this matter.

17 Behold, our God whom we serve, is should have doubted in this holy cause, and therefore they lay that they are resolved to die for Gods cause,

d These are the two dangerous weapons wherewith Sathan vint to fight aginst the children of God, the content of the multitude, and the cruelty of the punishment: or though some feared God yet the multitude which consented to the wickedness, alighted them: and how the king required not an inward consent, but an outward gesture, that the Jewes might by little and little learne to forget their true Religion. e It seemeth that they named not Daniel, because he was greatly in the kings favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declared that this policy of erecting this image, was invented by the malicious flatterers which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude. f Signifying that he would need them to grace, if they would now at the length obey his decree. g For they should have done injury to God, if they

CHAP. III.

1. The king setteth up a golden image. 8 Certain are accused because they despised the kings commandment, and are put into a burning oven. 23 By belief in God they are delivered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of his miracle.

Nebuchad-nezzar the king made a image of gold, whose height was threescore cubites, and the breadth thereof six cubites, hee set it up in the plaine of Dura, in the province of Babel.

¶ Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the Princes, and the Dukes, the Judges, the secretaries, the counsellors, the officers, and all the governors of the provinces, that they should come to the dedicating of the image which Nebuchad-nezzar the king had set up.

3 So the nobles, princes and dukes, the

a Under pretence of religion & holiness in making an image to his idolatrous self, he sought his owne ambition and vainglory: & this declareth, that he was not touched with the true feare of God before, but that hee confessed him on a sudden motion as the wicked, when they are overcome with the greatnesse of his works. The Greeke interpreters write that this was done eighteene years after the dream, and as may appear, the king feared lest the Jewes by their Religion should have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnesse then Gods glory. b Showing that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customs are rectified and vied, and the consent of the people is there, then of a blocke they thinke they have made a god. c This was sufficient with the wicked at all times to approve their religion, if the kings authority were alleged for the establishment thereof, not considering in the meane season what Gods word did permit.

h They ground on two points, first on the power & providence of God over them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that more than tyrannical rage, and the more wittie they show themselves in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he giveth patience & constancy to abide the cruelty of their punishment: for either he delivereth them from death, or for this life giveth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angel, whom God sent to comfort him in these great troubles, the Sonne of God.

l This commendeth their obedience unto God: that they would not for any fear depart out of this furnace till the time appointed, as Noah remained in the Ark till the Lord called him forth.

m He was moved by the greatness of the miracle to praise God, him his heart was touched. And here we see that miracles are not sufficient to convert men to God, but by and with them must chiefly be adjoynted with the which there can be no faith.

h able to deliver us from the hate fierce for-nace, and he will deliver us out of thine hands, O King.

18 But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image, which thou hast set up.

19 ¶ Then was Arbuchad-nezzar full of rage, and the fozme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heare the foz-nace at once seven times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hate fierce foz-nace.

21 So these men were bound in their coats, their bolts, and their cloaks, with their other garments, and cast into the midst of the hate fierce foz-nace.

22 Therefore, because the Kings commandment was straight, that the foz-nace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hate fierce foz-nace.

24 ¶ Then Arbuchad-nezzar the King was affrighted and rose up in haste, and spake, and sayd unto his counselliers, Did not wee call these men bound into the midst of the fire? And he answered, and sayd unto the King, It is true, O King.

25 And hee answered, and sayd, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the fozme of the fourth is like the Sonne of God.

26 Then the King Arbuchad-nezzar came neere to the mouth of the hate fierce foz-nace, and spake and sayd, Shadrach, Meshach, and Abednego, the servants of the high God, goe forth and come higher: so Shadrach, Meshach, and Abednego came forth of the midst of the fire.

27 Then the nobles, pinners, and duikes, and the Kings counselliers came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smelt of fire came upon them.

28 Therefore Arbuchad-nezzar spake and sayd, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants, that put their trust in him, and have changed the Kings commandment, and yielded their bodies rather then they would serve or worship any gods, save their owne God.

29 Therefore I make a decree, that every people, nation, and language, which speak

any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be damned in pieces, and their houses shall be made a lake, because there is no God that can deliver us from this foie.

30 Then the King promoted Shadrach, Meshach, and Abednego, in the province of Babel.

31 Arbuchad-nezzar King unto all people, nations and languages, that dwell in all the world, Peace be multiplied unto you.

32 I thought it good to declare the signes & wonders, that the high God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! his Kingdome is an everlasting Kingdome, and his dominion is from generation to generation.

so they suffer double punishment. o Meaning, so farre as his dominion extended, p Read Chap. 3. 44.

CHAP. II.

2 Another dream of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how a proud king he should become as a beast. 31 After hee acknowledgeth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar bring at rest in mine house, and flourishing in my palace.

2 Saw a dream, which made me affraid, and the thoughts upon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare unto me the interpretation of the dream.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dream, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dream, saying,

6 O Belteshazzar, chiefe of the enchanters, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell mee the visions of my dream, that I have seen, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a tree in the midst of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The branches thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow under it for the fowles of the heaves, and the

d This no doubt was a great griefe to Daniel, not onely to have his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be punished among the forerunners, and men whose practices were wicked and contrary to Gods word. f By the tree, is signified the dignity of a king, whom God ordeineth to be a distinct, small kind of men, and whose state is profitable for mankind.

g Meaning, the Angel of God, which neither eateth nor fleepeth, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he comendeth to cut down this tree, he knew that it should not be cut down by man, but by God. h Hereby hee meaneth that Nebuchad nezzar should not only for a time lose his kingdome, but be like a beast. i God hath decreed this judgement, and the whole army of heaven haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God. k This was troubled for the great iudgment of God which he saw damned against the King: and so the Prophets vsed on the one part to denounce Gods iudgments for the zeal they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pity. l Whereby hee meaneth a long space, as seven yeeres, Some interpret: seven monethes, and others seven weekes: but it seemeth hee meant of yeeres

foyles of the heauen breuen in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a watchman, and an holy one came downe from heauen.

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may feed vnder it, and the foules from his branches.

12 Hew therewith the stumpe of his roots in the earth, and with a band of yron and brasse binde it among the grass of the field, and let it bee wet with the dew of heauen, and let his portion be with the beasts among the grass of the field.

13 Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seven times be passed ouer him.

14 The sentence is according to the decree of the watchman, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know, that the most high hath power ouer the kingdome of men, and giueth it to whom he will, and appointeth ouer it the most abject among men.

15 This is the dreame, that I King Nebuchad nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe mee the interpretation: but thou art able, for the spirit of the holy Gods is in thee.

16 When Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the King spake and sayd, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the light thereof through all the world,

18 All those leaues were faire, and the fruit thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatness is growen, and reaches vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and a holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet saue the stumpe of the roots thereof in the earth, and with a band of yron and brasse binde it among the grass of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts of the field, till seven times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon thy lord the King,

22 That they shall diue thee from men, and thy dwelling shall bee with the beasts of

the field: they shall make thee to eat grass as the oxen, and they shall wet thee with the dew of heauen: and seven times shall passe ouer thee, till thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it to whom he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree roots, thy kingdome shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercie toward the poore: for, let there bee an healing of thine error.

25 All these things shall come vpon the King Nebuchad nezzar.

26 At the end of twelue monethes, hee walked in the royall palace of Babel.

27 And the King spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my multitude?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad nezzar, to thee bee it spoken, Thy kingdome is departed from thee,

29 And they shall diue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eat grass as the oxen, and seven times shall passe ouer thee, vntill thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whom he will.

30 The very same house was this thing fulfilled vpon Nebuchad nezzar, and hee was diuen from men, and did eat grass as the oxen, and his body was wet with the dew of heauen, till his haire was growen as Eagles feathers, and his nayles like birds claws.

31 And at the end of these dayes I Nebuchad nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thanks vnto the most high, and I praised and honoured him that liueth for euer, whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to this I will be woorked in the armie of heauen and, in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What dost thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdome: my glorye and my beauty was restored vnto mee, and my counsellers, and my princes fought vnto mee, and I was established in my kingdome, and my glory was augmented toward mee.

34 Now therefore, I Nebuchad nezzar stand content there with, and giue him the glory: seemeth that he had beene put from his kingdome before.

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so avoided mans company, or was cast out for his tyranny, and so wandred among beasts, and ate herbes and grass. n Daniel sheweth the cause why God thus punished him, o Cleave from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance. p Suffer thy seruants of thy house liue to be distressed, q After that Daniel had declared this vision: and this his pride declared that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatenings could not moue them to repent. r When the terme of their seven yeeres was accomplished Chis. 7. 14. micha. 4. 7. luke 1. 31. s He confesseth Gods will to be the rule of all iustice, and a most perfect law where by hee gouerneth both man and Angels and deuils, so that some ought to moue or avenge a reason of his doings, but only before. t By whom it is said

u Hee doeth not only praise God for his deliuerance, but also confesse his fault, that God may only haue the glory, and man the shame, and that he may be exalted, and man cast downe.

CHAP. V.

5 Belshazzar King of Babylon seeth an handwriting on the wall. 8 The Soothsayers called of the King cannot expound the writing. 35 Daniel readeth it, and interpreteth it also. 36 The King is slain. 37 Darius enioyeth the kingdom.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the chowland.

2 And Belshazzar while hee tasted the wine, commaunded to bring him the golden and silver vessels, which his father Nabuchadnezzar had brought from the Temple in Jerusalem, that the king and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Jerusalem, and the king and his princes, his wives, and his concubines dranke in them.

4 They dranke wine, and played the gods of gold and of silver, of brass, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the playster of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the saynes of his loynes were loosed, and his knees shooke one against the other.

7 Wherefore the King cryed louder, that they should bring the Astrologians, the Chaldeans and the soothsayers. And the King spake, and sayde to the wise men of Babel, Whosoener can reade this writing, and declare mee the interpretation thereof, shall bee clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the third ruler in the kingdom.

8 Then came all the kings wisemen, but they could neither reade the writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonished.

10 Now the Queene by reason of the taske of the King and his princes came into the banquet house, and the Queene spake, and sayde, O King, liue for euer: let not thy

thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy goddes, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the King Nabuchadnezzar thy father, the King, I say, thy father, made chiefe of the Enchanters, Astrologians, Chaldeans, and Soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, even in Daniel, whom the king named Belshazzar: now let Daniel bee called, and hee will declare the interpretation.

13 Then was Daniel brought before the King, and the King spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iurie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vnderstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof, but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shewe mee the interpretation thereof, thou shalt bee clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt bee the third ruler in the kingdom.

17 Then Daniel answered, and sayd before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto Nabuchadnezzar thy father a kingdom, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled and feared before him: he put to death whom hee would: hee slew whom hee would: whom hee would hee let liue, and whom hee would hee put downe.

20 But when his heart was puffed up, and his mind hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was diuined from the fumes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oren, and his body was wetted with the dew of the heauen, till hee knew that the most high God bare rule ouer the kingdom of men, and that hee appointeth ouer it, whom hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, thought thou knewest all these things.

i Reside chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vie these vile practices, because he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking the spirit of prophesie and vnderstanding came of them.

l Before he reade the writing, hee declared to the king his great ingratitude toward God, who could not bee moued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that hee doeth not sinne of ignorance, but of malice.

a Daniel reciteth this history of king Belshazzar
b Belshazzar
c Belshazzar
d Belshazzar
e Belshazzar
f Belshazzar
g Belshazzar
h Belshazzar
i Belshazzar
k Belshazzar
l Belshazzar
m Belshazzar
n Belshazzar
o Belshazzar
p Belshazzar
q Belshazzar
r Belshazzar
s Belshazzar
t Belshazzar
u Belshazzar
v Belshazzar
w Belshazzar
x Belshazzar
y Belshazzar
z Belshazzar

23 But hast list by thy life against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou and thy princes, thy wices and thy concubines haue drunk wine in them, and thou hast played the goods of silver and golde, of brasse, yron, wood, and stone, which neiher see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twice written for the certainty of the thing: shewing that God had most surely counted signifying also that God had appointed a terme for all kingdomes and that a miserable end shall come on all that raise themselves against him.

|| *Or, wauing* || Cyrus his sonne in law gaue him this title of honor, although Cyrus in effect had the dominion.

24. ^m Then was the palme of the hand sent from him, & hath written this writing. 25 And this is the writing that hee hath written, "MENE, MENE, TEKEL V-PHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL thou art weighed in the balance, and art found || too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandment of Belshazzar, they cloathed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should bee the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius^e of the Medes tooke the kingdome, being threescore and two yere old.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lions by the commandment of the king. 23 He is delivered by faith in God. 24 Daniels accusers are put into the lions. 25 Darius by a decree magnifieth the God of Daniel.

It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which should bee ouer the whole kingdome.

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accomptes vnto them, and the King should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Therefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull, that there was no blame nor fault found in him.

5 Then saide these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and

sayd thus vnto him, King Darius, thus saue thee.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall atke a petition of any god or man for thirtie dayes, saue offeuer, O King, he shall be cast into the den of lions.

8 Now, O King, confirme the decree, and seale the writing, that it bee not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel understood that hee had sealed the writing, hee went into his house, and his window being open in his chamber toward Jerusalem, hee knelled vpon his knees three times a day, and prayed, and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, that thou hast sealed the decree, that euery man that shall make request to any god or man, within thirtie dayes, saue to thee, O King, shall bee cast into the denne of Lions: The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, hee was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Understand O King, that the Lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may bee altered.

16 Then the King commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and saide vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleep went from him.

19 Then the king arose early in the morning, and went in all hast vnto the denne of lions.

20 And when hee came to the denne, hee cried with a lamentable voyce vnto Daniel: and

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes hee procured for the maintenance of the same.

e Because hee would not by his silence shew that hee consented to this wicked decree, hee let open his window toward Jerusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people wher they should pray to-

ward that Temple, and also that other might see, that hee would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaines euill lawes by constancie and authority, which is oftentimes either lightnesse, or stubbornnesse, when as the innocents thereby perish, & therefore gouernours neither ought to feare nor be ashamed to breake such

a Reade Ester, Chap. i. c.

|| *Or, not be troubled* ||

b This heathen King preferred Daniel a stranger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such a fault there is no better remedy then to walke uprightly in the feare of God, and to haue a good conscience,

g This declareth
that Darius was
not touched with

the true know-
ledge of God,

because he doubted of his power.

h My iust cause

and vprightnes
in this thing,

wherein I was
charged is ap-

proved of God.
For he did dis-

and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lions?

21 Then said Daniel unto the King, O King, live for ever.

22 **W**hy God hath sent his Angel, and hath shut the Lyons mouthes, that they haue not hurt mee, for my ^hiustice was found out before him, and vnto thee, O King, I haue done ⁱno hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found upon him, because he ^k beleueed in his God.

24. And by the commaundement of the king, these men which had accused Daniel, were brought, and were ¹ cast into the den of lions, even they, their children, & their wives; and the lions had the masterie of them, and brake all their bones a pieces, or eatte they came at the ground of the den.

25 **A**fterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare ^m before the God of Daniel: for he is the ⁿ liuing God, and remaineth for ever: and his kingdome shall not perishe, and his dominion shall be euerslasting.

27 He rescueth & deliuereth, and he worketh signes & wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed unto Daniel.
8 The ten hornes of the fourth beast. 27 Of the ever-
lasting kingdome of Christ.

a Whereas the people of Israel looked for a

IN the first yere of Belshazzar king of Babel, Dantel saw a dreame, and there were visions in his head, upon his bed : a then hee

wrote a drama, and declared the summe of the matter.

2 Daniel spake and sayde, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon^b the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, & it was lifted up from the earth, and set upon his feete as a man, and a mans heart was esum him.

5 And beholder, another beast which was the second, was like a beare, and stood by on the one side: and hee had three ribbes in his mouth betweene his teeth, and they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and lo, there was another like a ^b leopard, which had upon his backe ⁱ foure wings of a foule: the beast had also foure heads: and ^k dominion was giuen him.

7. After this, I saw in the visions by night, and beholde, the ¹ fourth beast was fearefull, and terrible, and very strong. It had great^m yron teeth: it deuoured, and brake in pieces, and stamped the ^a residue vnder his feete: and it was unlike to the beasts that were before it: for it had ^o tenne hoines.

8 As I considered the hornes, beholde,
there came by among them another little
P horne, before whome there were three of

and cruel. e They were small in the beginning

the

r These Romane Emperors at the first had a certaine humanity, and gentleness, & were content that each other as the Consuls and Senate should beare the name of dignitie, so that they might haue the prouit, and therefore in elections and counsels would behaue themselves according as did other Senators: yet against their enemies, and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth, f Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ, e That is, God which was before all times, & is here described as mans nature is able to comprehend some portion of his glory.

u This is, an infinite number of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel. y Meaning, that he was atoned when he saw these Emperors in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subiect to men of other nations. v As the three former Monarchies had an end, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enjoy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity. b To wit, when he ascended into the heauen, and his diuine Maiesty appeared, and all power was given vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour to the intent that he should gouerne here the Church in earth continually, till the time that he brought them to eternall life. d Through the frangensse of the vision. e Meaning, of the Angels, as verse 10.

the first hornes pluckt away: and beholde, in this home were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the hornes were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flaine, and his wheeles as burning fire.

10 A fierie streame issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousands stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, because of the voyce of the presumptuous words, which the home spake: I behelde, euen till the beast was slaine, and his body destroyed, and given to the burning fire.

12 As concerning the other beasts, they had taken away their dominion, yet their liues were prolonged for a certaine time and season.

13 ¶ I beheld in visions by night, beheld, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euermlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was troubled in my spirit in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: to bee tolde mee, and shewed mee the interpretation of these things.

17 These great beasts which are foure, are foure kings, which shall arise out of the earth.

18 And they shall take the kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this I would know the truth of the fourth beast, which was so unlike to all the others, very fearefull, whose teeth were of yron, and his napes of brasse, which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whom these fell, and of the home that had eyes, and of the mouth that spake presumptuous things, whose looke was more stout then his fellows.

21 I behelde, and the same home made battell against the Saints, yea and prevailed against them.

22 ¶ Till the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 ¶ Then he said, The fourth beast shall bee vnto all the kingdomes, and shall deuoure the whole earth, and shall treade it downe, and brake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings: that shall rise: & another shall rise after them, and hee shall bee like to the first, and he shall subdue three kings.

25 And shall speake words against the most High, and shall consume the Saints of the most High, and thinke that he may change times and lawes, and they shall bee giuen into his hand, vntill a time, & times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion,

retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperors, who were most cruel against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, by the preaching of the Gospel gaue vnto his sonne, & so obtained a famous name in the world, and were called the Church of God, or the kingdom of God. n Reade the exposition hereof verse 1. o That is, shall make wicked decrees & proclamations against Gods word & lend thoroughout all their dominion, to destroy all that did professe. p These Emperors shall not consider that they had their power of God, but thinke it is in their owne power to change Gods Lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer the thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will affwage these troubles, and shorten the times for his elects sake, Matth. 24. 32. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little home that it shall neuer rise vp againe. s He sheweth wherefore the beast should bee destroyed, to wit, that his Church might haue rest and quietnesse, which, though they doe not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words, Vnder the lawe: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation: that they haue with Christ their head.

1 That is, some of every sort that bear rule.
2 Though he had many motions in his heart which moved him to and fro to follow out this matter curiously yet was he content with that which God revealed, and kept it in memory, and wrote it for the use of the Church.

and the greatness of the kingdome under the whole heaven shall bee given to the holy people of the most high, whose kingdome is an everlasting kingdome, and all powers shall serve and obey him.

18 Even this is the end of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in mee; but I kept the matter in my heart.

19 And I kept the matter in my heart, and wrote it for the use of the Church.

CHAP. VIII.

1 A vision of a battell betweene a ramme and a goat. 2 The understanding of this vision.

1 In the third yere of the reigne of King Belshazzar, a vision appeared unto mee, even unto mee Daniel, after that which appeared unto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province of Elam, and in a vision me thought I was by the river of Ulai.

3 When I looked up and saw, and beheld, there stood before the river a ramme, which had two hornes: and these two hornes were big: but one was higher then another, and the highest came up last.

4 I saw the ramme pushing against the West, & against the South, and against the South: so that no beasts might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West over the whole earth, and touched not the ground: and this goat had on his backe that appeared betweene his eyes.

6 And he came unto the ramme that had the two hornes, whom I had seene standing by the river, and came unto him in his fierce rage.

7 And I saw him come unto the ramme, and bring mounes against him, bee sinore the ramme, and brake his two hornes, and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped upon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came by force that appeared toward the four winds of the heaven.

9 And one of one of them came forth a li-

tle borne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Then it grew up unto the top of heaven, and it cast downe some of the host, and of the dwellers in the ground, and trode upon them.

11 And extolled himselfe against the prince of the host, from whom the daily sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And a time shall bee given him over the daily sacrifice for the iniquity: and it shall cast downe the truth to the ground, & thus shall he doe and prosper.

13 Then I heard one of the Saints speaking, and one of the Scribes spake unto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquity of the desolation to treade both the Sanctuary and the army under foot?

14 And he answered mee, Unto the evening, and the morning, two thousand and three hundred, then shall the Sanctuary be cleansed.

15 And when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Ulai, which called and sayd, Gabriel, make this man to understand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell upon my face: but he said unto me, Understand, I seene of man: for in the last time shall be the vision.

18 Now as he was speaking unto mee, I being allsepe fell on my face to the ground: but he touched me, and set me up in my place.

19 And he said, Behold, I will shew thee what shall bee in the last time: for in the end of the time appointed it shall come.

20 The ramme which thou sawest having two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horn that is betweene his eyes, is the first king.

22 And that that is broken, and four stood up for it, are foure kingdomes, which shall stand up of that nation, but not in his strength.

23 And in the ende of their kingdome, when the rebellious shall be consumed, a king of fierce countenance, and understanding

1 That is toward Egypt.
2 Wherby is meant Egypt.
3 That is, Iudea.
4 Antiochus raged against the elect of God, and trode his precious statutes under feet, which are so called, because they are separated from the world.
5 That is, God who governeth and maintaineth his Church.
6 He laboured to abolish all religion, and therefore cast Gods service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon.
7 He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrannic time, whom he would not suffer utterly to abolish his religion.
8 This horse shall abolish for a time the true doctrine, and so corrupt Gods service.
9 Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth the Jewes sinnes, which were cause of this destruction. 7 That is, which suppresseth Gods religion and his people. 8 Christ answered me for the comfort of the Church. 9 That is, untill so many naturall dayes be past, which make sixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple profaned, which was Christ, who in this manner declared himselfe to the old Fathers how he would bee God manifested in flesh. 10 This power to command the Angel declared that he was God. 11 The effect of this vision shall not yet appeare, but a long time after. 12 Meaning, that great rage which Antiochus should shew against the Church. 13 That is, out of Grecia. 14 They shall not have like power as had Alexander, 15 Noting that this Antiochus was impudent, and cruell, and also chaste, that he could not be deceived.

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a After the general vision he cometh to certain particulars touching the destruction of the monarchy of the Persians and Macedonians: the ruins of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented the kingdome of the Persians and Medes, which were joynt conquerors.
d Meaning, Cyrus, which after grew greater in power than Darius his viceroy: for in law, he is in no kings or nations following Alexander that came from Grecia with great speed and expedition.
e Though hee came into the name of all Grecia, yet hee had the title and dignity of the general captain.
f So that the strength was attributed to him, which is meant by this horse, h Alexander overcame Darius in two sundry battels and he had the two kingdomes of the Medes and Persians, i Alexander great power was broken: for when he had overcome all the East, he thought to returne toward Grecia, to subdue them that they had rebelled, and so died by the way. k That is, which was famous: for almost in the space of fiftene yeeres there were threethree successors before this monarchy was divided to these four, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the last, and Ptolemee Egypt. l Which was Antiochus Epiphanes, who was of a female and flustering nature, and also there were other between him and the kingdome: and therefore is here called the little horse, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

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f So that the strength was attributed to him, which is meant by this horse, h Alexander overcame Darius in two sundry battels and he had the two kingdomes of the Medes and Persians, i Alexander great power was broken: for when he had overcome all the East, he thought to returne toward Grecia, to subdue them that they had rebelled, and so died by the way. k That is, which was famous: for almost in the space of fiftene yeeres there were threethree successors before this monarchy was divided to these four, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the last, and Ptolemee Egypt. l Which was Antiochus Epiphanes, who was of a female and flustering nature, and also there were other between him and the kingdome: and therefore is here called the little horse, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

a certain one, or a secret one, or a marvellous one. x That is, the Jewes sinnes, which were cause of this destruction. y That is, which suppresseth Gods religion and his people. z Christ answered me for the comfort of the Church. a That is, untill so many naturall dayes be past, which make sixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple profaned, which was Christ, who in this manner declared himselfe to the old Fathers how he would bee God manifested in flesh. c This power to command the Angel declared that he was God. d The effect of this vision shall not yet appeare, but a long time after. e Meaning, that great rage which Antiochus should shew against the Church. f That is, out of Grecia. g They shall not have like power as had Alexander, h Noting that this Antiochus was impudent, and cruell, and also chaste, that he could not be deceived.

Dark

dark sentences, shall stand by.

24 And his power shall be mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the high people.

25 And though his policy also, he shall cause craft to prosper in his hand, and he shall extol himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes, but he shall be broken down without hand.

26 And the vision of the evening, and the morning, which is declared, is true: therefore shall thou by the vision, for it shall be after many days.

27 And Daniel was stricken and sicked certain days: but when I rose up, I did the king's business, and I was astonished at the vision, but none understood it.

i That is, not like Alexander's strength.
k Such the Gentiles that dwell about him, and also the Jews.
l Whatsoever he goeth about by his craft, he shall bring it to pass.
m That is, vnder presence of peace, or as it were in sport.
n Meaning, against God.
o For God would defeat him with a notable plague, and so comfort his Church, 3. Mac. 9. 9.
p Reads verse 14.

CHAP. IX.

3 Daniel desireth to have that performed of God which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth unto him the vision of the seventy weeks. 24 The coming of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

I **I**n the first yeere of Darius the sonne of Achauirooth, of the seede of the Medes, which was made King ouer the realme of the Caldeans,

2 Even in the first yeere of his reigne, I Daniel understood by books the number of the yeeres, whereof the Lord had spoken unto Ieremiah the Prophet, that he would accomplish seventy yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and sought by prayer and supplications, with fasting, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which art great and fearefull, and keepest covenants & mercie toward them which love thee, and toward them that keepe thy commandments,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our teachers, and to all the people of the land.

7 O Lord, righteous belongeth vnto thee, and vnto vs to open thine eye, as appeareth

a Who was also called Astiages.
b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which he vied in his house thrise a day, but of a rare, and vehement prayer, lest their kin should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hath all power in thy selfe to execute thy terrible iudgements against horrible sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee. ^{† Ebr. him.}
f He saith that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe but acknowledge their in themselves there is iust cause why he should increase them. ^{† Ebr. co. his sinnes.}

this day vnto every man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both nere and farre off, throughout all the countreys, whither thou hast driven them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperaineth open shame, to our kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed thy voice of the Lord our God, to walke in his lawes, which hee had layd before vs by the ministration of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy lawe, and are turned backe, & haue not heard thy voice: therefore the curse is powred vpon vs, and the oath that is written in the Law of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his words, which he spake against vs, and against our Judges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not one prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which hee doeth: for we would not heare his voice.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee let thine anger & thy wrath be turned away from thy cite Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruants, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lord's sake.

18 O my God, incline thine eare, and heare: open thine eyes, and behold our desolations, and the Citie whereupon thy Name is called: for wee doe not presume our supplications before thee for our owne righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider & do it: desire not, for thine own sake, O my God: for thy Name is called vpon thy Citie, and vpon thy people.

20 And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, I did present my supplication before the Lord my God, for

g He doeth not excuse the king because of their authority, but prayeth chiefly for them as the chiefest occasion of these great plagues.
h He sheweth that they will against God, which turne him not according to his commandment and word.
i As Deut. 32. 3. or the curse confirmed by an oath.
j Or, gathered in.

† Ebr. watched open thine eye.
Exod. 14. 31.
Gen. 22. 1.
k That is, according to all thy merciful promises and thy performance thereof.
l Shew thy face favourable.
m That is, let thy Christ shine in whom thou wilt accept all our prayers.
n Declaring that hee only receiveth our prayers, and remonet their own worth when they haue for remission of their sinnes.
o Thus he could not content himselfe with any vehemence of words: for he was filled with a fervent zeale considering Gods promise made to the citie in respect of his Church, and for the advancement of Gods glory.
the

n He declareth hereby that God would be merciful unto the people of Israel.

o Which declareth when God smiteth down his children he doth not immediately lift them up as once (for now) the Angel had couched him twice) but by little and little.

p Meaning he would not onely himselfe bridle the rage of Canbyles, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdomes which should be cōsumed to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 39 and of the Romanes.

a The Angel assurth Daniel that God hath given him power to performe these things seeing he appointed him to assist Darius when he overcame the Caldees, b Whereof Canbyles that now reigned, was the first, the second Smerdes, c thirde Darius the son of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For he raised up all the East

countries to fight against the Grecians: and albe he had in his army nine hundred thousand men, yet in foure yeres he was discomfited, and fled away with shame. d That is, Alexander the great.

e For when his estate was most flourishing, hee overcame himselfe with drinke, and to fell into a disease: or as some write, was poisoned by Cassander. f For his twelue chiefe princes first divided his kingdome among themselves. g After this his monarchie was divided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemus Egypt.

h Thus God requented Alexanders ambition and cruelty, in causing his posterity to be murdered partly of the fathers chiefe friends, & partly one of another. i None of these foure shall be able to bee compared to the power of Alexander. k That is, his posteritie having no part thereof. l In wit. Ptolemus the king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes that be more mightie: for he should haue both Asia & Syria. n That is, berenice the daughter of Ptolemus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

18 Then there came againe, and touched me, out like the appearance of a man, and he strengthened me.

19 And said, O man, greatly beloved, feare not: peace be vnto thee: bee strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said hee, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, for the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

South shall come to the king of the North, to make an agreement, but shee shall not retain the power of the arme: neither shall he be continue, nor his arme: but shee shall be deliuered to death, and they that brought her, and he that begate her, and he that comforted her in their times.

7 But out of the budde of her roots shall one stand up in his stead, which shall smite with an arme, and shall enter into the fourre of the King of the North, and doe with them as hee list, and shall prevaille.

8 And shal also carry captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue more yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Therefore his sonnes shall be stirred up, and shall assemble a mighty great arme: and one of them shall come ouerflow, and passe thowit: then shall hee returne, and be stirred up by his foerrell.

11 And the king of the South shall bee angry, and shall come forth and fight with him, even with the King of the North: for hee shall set forth a great multitude, and the multitude shall bee giuen into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted up: for hee shall cast downe thousands: but hee shall not fill prevaille.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mighty army, and great riches.

14 And at the same time there shall many stand up against the king of the South: also the rebellious children of the people, shall exalte themselves to stablish the diuion, but they shall fall.

15 So the King of the North shall come, and cast up a mount, and take the strong Citie: and the armies of the South, shall not resist, neither his chosen people, neither shall there bee any strength to withstand.

16 But hee that shall come, shall doe but to him as hee list, and none shall stand against him.

fixe and foure yeres. x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolemus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

z That is, Philopater, when hee shall see Antiochus to take the dominions from him in Syria, and also ready to invade Egypt.

a For Antiochus had fixe thousand hostemen, and thowse thousand footemen. b After the death of Ptolemus Philopater, who left Ptolemus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them. d For vnder Count, which falsely alledged that place of Isaiah 19 19, certayne of the Iewes retired with him into Egypt to fulfill this prophesie: and the Angel sheweth that all these troubles which are in the Church, are by the providence and counsell of God. e The Egyptians were not able to resist Scopas Antiochus captaine, against

o That Antiochus shall not continue: for soon after, Berenice and her young sonne after his husbands death, was slaine of her

p Seleucus Calinicus the son of Antiochus, but put away for his womans sake.

q Neither Ptolemus, nor Antiochus.

r Some read, scile, meaning the child begotten of Berenice.

s Some read, scile, meaning the child begotten of Berenice.

t To remove his sisters and against Antiochus Calinicus king of Syria.

u For this Ptolemus reigned

v Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolemus Philopater the sonne of Philadelphus.

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further, that he had not only killed the Egyptians, but also the Jewes, and shall enter into their country, wherof hee admitteth them before, that they may know that all these things come by Gods providence.

This was the second battell that Antiochus fought against Ptolemies Epiphane.

To wit, a beautiful woman, which was Cleopatra Antiochus daughter.

For hee regarded not the life of his daughter, in respect of the kingdom of Syria.

She shall not agree to his wicked counsel, but shall lose her husband as her dowry which, and not under his domination.

Thyng toward this, and shee shall win the sea cald Mediterranean, under the Jewes

against him, and he shall stand in the pleasant land, wherby his hand shall be confirmed.

17 Against her shall he set his face to enter into the power of his whole kingdom, and his confederates with him: thus shall he doe, and hee shall give him the daughter of woman, to destroy her: but the shall not stand on his side, neither hee shall him.

18 After this shall hee turne his face into the place, and shall take many: but a prince shall cause his shame to light upon him, beside that hee shall cause his owne shame to come upon himselfe.

19 For he shall turne his face toward the foes of his owne land: but hee shall overthrowen, and fall, and be no more found.

20 When shall stand up in his place in the glory of the kingdom, one that shall raise taxes, but after fewe dayes hee shall be destroyed, neither in warre, nor in battell.

21 And in his place shall stand up a wise person, to whom they shall not give the honour of the kingdom: but hee shall come in peaceably, and obtaine the kingdom by flatteries.

22 And the armes shall be overthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall loose his wickedly: for hee shall come up, and overcome with a small people.

24 He shall enter into the quiet and plentifull province, and hee shall doe that which his fathers have not done, nor his fathers fathers: he shall divide among them the pray and the spoyle, and the substance, yea, and he shall reward his druces against the strong holds, run for a time.

25 And he shall strike by his power a his courage against the king of the South with a great army, and the king of the South shall be liered up to battell with a very great and mighty armie: but he shall not stand:

by Gods providence. h That is, the Romans power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time. i With the Jewes which shall forsake the covenant of the Lord: for first hee was called against the Jewes, by Iason the hie Priest, and this second time by Menelaus. k A great faction of the wicked Jewes shall hold with Antiochus. l So called because the power of God was nothing diminished, although this tyrant set up in the Temple the image of Iupiter Olympine, and so began to corrupt the pure service of God. m Meaning, such as bare the name of Jewes, but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, that teach others by their example, and edifie many in the true religion. o Wherby hee exhorted the godly to constancie, although they should perse a thousand times, and though their miseries endure neer long.

p As God will not leave his Church destitute, yet will hee not deliver it all at once, but so helpe, as they may still seeme to fight vnder the croffe, as he did in the time of the Maccabees, wherof hee prophesieth. q That is, there shall be one of this (small number) many hypocrites. r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried & purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Artillius the Consul or Cincius Scipio put him to flight, and caused his shame to turne vnder his wome head. n By his wicked life, and obeying of foolish counsel. o For feare of the Romanes hee shall flee to his holdest. p For when as vnder the presence of power hee, would have robbed the temple of Iupiter Dodoneus, the country men flew him. q This is, Iulius Cæsar which succeeded his father Antiochus. r Not by force, enemies, or battell, but by treason. s Which was Antiochus Epiphane, who as is thought, was the occasion of Seleucus his brothers death, & was of a vile, cruel, and flattering nature, and destroyed his brothers house of the kingdom, and vspired the kingdom without the consent of the people. t Hee sheweth that vnder foreign powers shall come to helpe the young lord of Seleucia against this wicked Antiochus, and yet shall bee overthrowen.

u Meaning Ptolemies Philometor, Philopaters sonne, who was his childrens cousin germane, and is here called the prince of the covenant, because hee was the chiefe, and all other followed his counsel.

x For after the battell, Philometor and his vncle Antiochus made a league. y For hee came vpon him at vnaware, and when hee suspected his vncle Antiochus nothing. z Meaning, to beguile.

aa Hee will content himselfe with the small holdes for a time, but vnder labour by craft to attaine to the chiefe. b Hee shall be overcome with reason.

for they shall forsake and forsake against him.

26 Pea, they that feare of the portion of his meat, shall destroy him: and his armie shall overthrow: and many shall fall, and be slaine.

27 And both these things shall bee to doe mischief, and they shall talke of neede at one table: but it shall not analle: for yet the end shall bee at the time appointed.

28 When shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall hee doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships of Christian shall come against him: therefore hee shall be forsake and returne, and first against the holy Covenant: so shall hee be, he shall runne againe, and haue intelligence with them that forsake the holy Covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set up the abominable desolation.

32 And such as wickedly breake the covenant, shall hee cause to sinne by flattery: but the people that doe not knowe their God, shall perill and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captivity and by spoyle, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleave vnto them faintly.

35 And some of them of vnderstanding shall fall to try them, and to purge, and to make them white till the time bee out: for there is a time appointed.

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by Gods providence. h That is, the Romans power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time. i With the Jewes which shall forsake the covenant of the Lord: for first hee was called against the Jewes, by Iason the hie Priest, and this second time by Menelaus. k A great faction of the wicked Jewes shall hold with Antiochus. l So called because the power of God was nothing diminished, although this tyrant set up in the Temple the image of Iupiter Olympine, and so began to corrupt the pure service of God. m Meaning, such as bare the name of Jewes, but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, that teach others by their example, and edifie many in the true religion. o Wherby hee exhorted the godly to constancie, although they should perse a thousand times, and though their miseries endure neer long.

p As God will not leave his Church destitute, yet will hee not deliver it all at once, but so helpe, as they may still seeme to fight vnder the croffe, as he did in the time of the Maccabees, wherof hee prophesieth. q That is, there shall be one of this (small number) many hypocrites. r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried & purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Artillius the Consul or Cincius Scipio put him to flight, and caused his shame to turne vnder his wome head. n By his wicked life, and obeying of foolish counsel. o For feare of the Romanes hee shall flee to his holdest. p For when as vnder the presence of power hee, would have robbed the temple of Iupiter Dodoneus, the country men flew him. q This is, Iulius Cæsar which succeeded his father Antiochus. r Not by force, enemies, or battell, but by treason. s Which was Antiochus Epiphane, who as is thought, was the occasion of Seleucus his brothers death, & was of a vile, cruel, and flattering nature, and destroyed his brothers house of the kingdom, and vspired the kingdom without the consent of the people. t Hee sheweth that vnder foreign powers shall come to helpe the young lord of Seleucia against this wicked Antiochus, and yet shall bee overthrowen.

u Meaning Ptolemies Philometor, Philopaters sonne, who was his childrens cousin germane, and is here called the prince of the covenant, because hee was the chiefe, and all other followed his counsel.

x For after the battell, Philometor and his vncle Antiochus made a league. y For hee came vpon him at vnaware, and when hee suspected his vncle Antiochus nothing. z Meaning, to beguile.

aa Hee will content himselfe with the small holdes for a time, but vnder labour by craft to attaine to the chiefe. b Hee shall be overcome with reason.

Hosea.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked & fubtil counsel of Ieroboam the sonne of Nebat, and in stead of his true Ieremie commanded by his word, worshipped him according to their owne fantasies and traditions of men, giving themselves to molle vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse and worse, and still abused Gods benefices. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioaah, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to censure them of their ingratitude: and whereas they thought themselves to bee greatly in the favour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdome, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of twenty yeres, though they remained still in their wickednes and vices, and derided the Prophets, and concerned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom only they should have true deliuerance: and for the second, he vnieth threatnings and tokens to bring them from their wicked maners and vices: and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vices: and albeit that the whole Law containe the two points, yet the Prophets moreover note particularly, both the time of Gods iudgements, and the manner.

CHAP. I.

1 The time when Hosea prophesied. 2 The idolatry of the people. 3 The calling of the Gentiles. 4 Christ in the head of all the people.

Hosea the sonne of Beeri, in the dayes of Izziah, Iotham, Abaz, and Hoziah kings of Iudah, and in the dayes of Ieroboam the sonne of Ioaah king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe: take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So hee went and tooke a Gomer the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name: Israel: for yet a little, and I will visit the blood of Israel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bow of Israel in the valley of Jezreel.

6 Shee conceived yet againe, and bare a daughter, and God said vnto him, Call her

name, Lo-ruhama: for I will no more haue pittie vpon the house of Israel: but I will utterly take them away.

7 Yet will I haue mercy vpon the house of Iudah, and will save them by the Lord their God, and will not save them by holme, nor by sword, nor by battell, by hopes, nor by holmen.

8 Now when shee had weaned Lo-ruhama, she conceived and bare a sonne.

9 Then said God, Call his name: Lo-ammi: for yet are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it was said vnto them, Yet are not my people, it shall be said vnto them, Ye are the sonnes of the living God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great is the day of Jezreel.

except he had prestroed them, he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iews, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Israel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 2 He sheweth their idolatry, and threatneth them except they repent.

3 Vnto your brethren, Ammi, and to a Sion, that I have promised your sisters, Rubamah.

2 Plead with your mother: plead you deliuerance, it remained that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie. b God threatneth that the fault was not in him but in the Synagogue, & their idolatries, that hee forsooke them, Hag. 2. 23. 24.

a Called also A-zariah, who being a leper was deposed from his kingdome, b so that it may be gathered by the name of these four kings that he prophesied about threescore yeres.

c That is, one that of long time had accustomed to play the harlots: not that the Prophet delighted in such, but because in a vision, or as was commanded by God he saw such a

vain this parable or figure the idolatry of the Synagogue, and of the people her children, d Gomer signifieth a consumption or corruption, and Diblaim clusers of figs, declaring that they were all corrupt like rotten figs, e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel called prenaile with God: but that they were as bastards, and therefore should be called Israelites, that is, scattered people alluding vnto Israel, which was the chiefe city of the ten tribes vnder A-hab, where Iehu shed so much blood, 2 Kin. 10. 2, 3, 11. f I will be avenged vpon Iehu for the blood that he shed in Israel: for albeite God stirred him vp to execute his iudgements, yet he did them for his owne ambition and not for the glory of God, as the end declarer for hee builded vp that idolatry, which hee had destroyed. g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their pollicie and force,

h That is, not obtaining mercie whereby he signifies that Gods favour was departed from them, i For the Israelites neuer returned, and after that they were taken captives by the Assyrians, k For after their captiuitie he restored them miraculously by the means of Cyrus, Ezech. 1. 1.

l That is, not my people, m Because they thought that God could not have been true in his promise, n In respect they thought that God could not have been true in his promise, o The calamitie and destruction of Israel shall be so great, that to restore them shall be as a miracle.

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c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 35.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & dowrie and certain signes of his fauour, but if they continued still, he would utterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards, & begotten in adultery.

g Meaning the idoles which they serued, and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou shalt see whether thine idoles can helpe thee and bring thee into such straits, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faithfull which are truly conuerted, and also the wealth and profit of Gods house.

k This declareth

idolatries de-

clat God of his honour when they attribute his benefits to their idoles.

l Signifying that God will take away his benefits, when man by his ingratitude doeth abuse them.

m That is, all her seruile ceremonies, and inuentions, whereby she worshipped her idoles.

n I will punish her for her idolatry.

o By shewing how harlots trim themselves to please others, he declareth how the superstitious idolaters use a great part of their religion in decking themselves on their holy dayes.

p By my benefits in offering her grace and mercie, vpon in that place where she shall thinke her selfe destitute of all helpe and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ier. 7. 26, and is called the doore of hope, because it was a departing out of death, and an entry into life.

r Shee shall then praise God as she did when she was deliuered out of Egypt.

with her: for she is not my wife, neither am I her husband: but let her take away her ornaments out of her sight, & her adulteries: & from betwene her breasts,

3 And I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leave her like a dry land, and slay her for this.

4 And I will haue no pities vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: shee that conceived them, hath done shamefully: for the sake, I will goe after my louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stop by thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall shee not finde them: then shall shee say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I gaue her corne and wine and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away my corne in the time thereof, and my wine in the season thereof, and will recover my wooll and my flaxe lent to conuer her shame.

10 And now will I visit her as I visited her in the light of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbathes, and all her sollemne feasts.

12 And I will destroy her vines, and her fig trees, whereof she hath laid, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked herselfe with her earerings and her Jewels, and she followed her louers and forgot me, saith the Lord.

14 Therefore behold, I will punish her and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor: for the doore of hope, and she shall sing there as

in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Iehouah, and shalt call me no more Baalim.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenant for them, with the wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth, & I will bryake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for ever: yea, I will marry thee vnto mee in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto mee in faithfulness, and thou shalt know the Lord.

21 And in that day I will beare, saith the Lord, I will euen beare the heauens, and they shall beare the earth.

22 And the earth shall beare the cypre, and the vine, and the oyle, and they shall beare Azeel.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, Ye haue art my people. And they shall say, Thou art my God.

CHAP. III.

The Lord shall be cast off for their idolatry, & Afterward they shall returne to the Lord.

Then said the Lord to mee, See yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and I loued the wine bottles.

2 So I bought her to mee for siluerne pieces of siluer, and for an homer of barley, and an halfe homer of barley.

3 And I said vnto her, Thou shalt abstaine from many dayes: Thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall remain many dayes without a king, and without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and Dauid their king, and shall feare the Lord, and his goodnes in the latter dayes.

perceiving the greatnesse of my loue should haue abused mee, and not bene vnder duety: for siluerne pieces of siluer were but the price of a flauie, Exod. 31. 13. d I will try thee a long time in thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue policie nor Religion, and their idoles all wherein they put their confidence should be destroyed. This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

CHAP. IIIII.

A complaint against the people, and the Priests of Israel.

Where

That is, mine husband, knowing that I am ioyned to thee by an inuoluble couenent. That is, my sister: which name was applyed to their idoles. u No idolatry shall once come into their mouth, but they shall serue me purely according to my word.

x Meaning, that he will to blethe them, that all creatures shall fauour them.

y With a couenant that neuer shall be broken.

z Then shall the heauen desire rain for the earth which shall bring forth for the reue of man.

Agm. 9. 25.

1 pet. 2. 10.

a Herein the Prophet representeth the person of God,

which leueth his church beloued called her, and did not withdraw the same when shee put her selfe to idoles.

b That is, god the chastitee wholly to pleasures, and could not take vp any thing that are giuen to drunkenness.

c Yea I loued her, and paid her, and paid a small portion for her, least she

should be abused.

d I will try thee a long time in thy widowhood whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor Religion, and their idoles all wherein they put their confidence should be destroyed.

This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

^a Because the people would not obey the admonitions of the Prophet, he censureth them before the judgement seat of God a gainst whom he chiefly ofended, *Isa. 7. 13. Mich. 6. 1. 2. Zach. 1. 3. 10.*
^b In every place appeareth a liberty to most heinous vices, so that one followeth in the necke of another.
^c As though he would say, that it were in vaine to rebuke them: for no man can abide it; yea, they will speake against the Prophetes and Priestes whose office it is chiefly to rebuke them.
^d As shall perill all together: the one because he would not obey, and the other because he would not admonish.
^e That is, the Synagogue where in thou boastest.
^f That is, the Priest shall be cut off, because that for lacke of knowledge they were not able to execute their charge, and instruct others.
^g Deut. 33. 3. Mal. 1. 7.
^h Meaning, the whole body of the people which were weary with hearing the word of God, *h* The more I was beneficiall vnto them.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land.

2 By wearing, and lying, and killing, and straling, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein, shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Per: let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 Why people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no Priest to mee: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate vp the finnes of my people and lift vp their minds in their iniquitie.

9 And there shall be like people, like Priests: for I will visit their wayes upon them, and reward them their deuis.

10 For they shall eate, and not haue enough: they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 They drinke, and wine, and newe wine take away their heart.

12 Why people arte counsell at their rockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountains, and burne incense vpon the hills vnder the oakes, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughteres shall bee harlots, and your spouses shall be whores.

14 I will not visit your daughteres when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that

were weary with hearing the word of God, *h* The more I was beneficiall vnto them. *i* To wit, the Priestes seeke to eate the peoples offerings, and flatter them in their finnes. *k* Signifying that whie haue sinned together. *l* So shall they bee punished together. *m* Showing that their wickednesse shall be punished on all sorts: for although they thinke by the multitude of wives to haue many children, yet they shall bee deceiued of their hope. *n* Ingiuing them false pleasures, they become like bruite beasts. *o* Thus helpeless by desolation calling them his people, which now for their finnes they were not: for they sought helpe of rockes and tickes. *p* They are caried away with a rage. *q* Because they take away Gods honour, and giue it to idols, therefore hee will giue them vp to their lusts, that they shall dishonour their owne bodies. *Rom. 1. 28.* *q* I will not correct your shame to bring you to amendment, but let your head long to your owne damnation,

doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Iudah sinne: come not yett into Gilgal, neither goe yett vnto Beth-aven, nor I weare, the Lord lineth.

16 For Israel is rebellious as an vniuersally blest. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is turned to fools: let him alone.

18 Their drinkennesse stineth: they haue committed whoredome: their culprits loue to say with shame, Bring ye.

19 The wilde hart boundeth them up in his wings, and they shall be ashamed of their sacrifices.

people should resort thither. *t* He calleth Beth-el, that is, the house of God, Bash-aven, that is, the house of iniquitie, because of their abomination let vp there, signifying that no place is holy, where God is not purely worshipped. *u* God will so disperse them that they shall not remaine in any certaine place. *x* They are so impudent in receiving bribes, that they will command men to bring themyn to them. *y* To carry them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel, *13* The helpe of man is vaine.

O Priests, heare this, and hearken, ye, house of Israel, and giue ye eare, O house of the King: for iudgement is toward you, because ye haue bene a snare on Mizpah, and a net spread vpon Gabaz.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their iniquities to turne vnto their God: for the spirit of fornication is in the middest of them, & they haue not knowne the Lord.

5 And the pride of Israel doeth testify to his face: therefore shall Israel a Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to serke the Lord: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a month requiue them with their positions.

8 Blow ye the trumpet in Sibeath, and the shawme in Ramah: crye out at Beth-aven, after the Benjamin.

9 Ephraim shall see desolation in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The priuies of Iudah were like them that excoome the bound: therefore will I powe out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

generate, so that there is no hope in them. *g* Their destructions not farre off. *h* That is, all liell comprehended vnder this saying, signifying that the Lords plagues should pursue them from place to place till they were destroyed. *i* By the sacrifice they shall know that I haue surely determined this. *k* They haue turned vnto downe all poliicall order, and all manner of Religion.

Ch 3 Iudgement.

r God would punish them for their iniquities, and will teach them to learn by his example to returne in time. *s* For alittle the Lord had honored this place in times past by his presence, yet because it was abused by their idolatry, he would not that his people should be so polluted.

a The Priests & princes caught the poore people in their snares, as the fowles did. *b* The birds, in these two hee mountaynes. *c* Now withstanding they seemed to be giuen altogether to holiness, and to sacrifices, which here be called slaughter in contempt. *d* Though I had admonished them continually by my Prophetes, they boasted themselves, not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe. *e* A meaning, that I, concerning of all admonitions, that is, their children are degenerate.

1 To wit, after king Ieroboams commandment, a moth, and did not rather follow God.

m In stead of seeking for remedy at Gods hand.
n Who was king of the Assyrians.

indgement, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a scorching fire.

13 When Ephraim saw his sickness, and Judah his wound, then went Ephraim unto Ashtar, and sent unto king Jerob: yet could he not heale you, nor cure you of your wound.

14 For I will be unto Ephraim as a tyon, and as a lions whelp to the house of Judah: I, even I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seek me: in their affliction they will seek me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God, 9 The wickedness of the Priest.

Come, and let vs: returne to the Lord: for he hath spoiled, and hee will heale vs: he hath wounded vs, and he will bende vs vp.

2 After two dayes will hee reuine vs, and in the third day hee will raise vs vp, and we shall line in his sight.

3 Then shall we haue knowledge, and inuenour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? Judah, how shall I intreate thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue slaine them by the words of my mouth, and the iudgements were as the light that goeth forth.

6 For I desired mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like men haue transgressed the covenant: there haue they trespassed against me.

8 A Micah is a clite of them that worke iniquitie, and is polluted with blood.

9 And as theyrues wait for a man, to the company of Israhels murder in the way by consent: for they worke mischief.

10 I haue seene villanie in the house of Israel: there is the whorehouse of Ephraim: Israel is defiled.

11 Pen, Judah hath set a plant for thee, while I would returne the captivity of my people.

CHAP. VII.

1 Of the vices and wantonness of the people 12 Of their punishment.

When I would haue heales Israel, then the iniquitie of Ephraim was discouered, and the wickedness of Samaria:

maria: for they haue dealt falsely: and the sacrifice cometh in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickedness: now their owne inuentions haue brekt them about: they are in my sight.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, and as a very oven heated by the baker, which ceaseth from raising vp, & from kneading the dough, untill it be leavened.

5 This is the day of our king: the princes haue made him sick with flagons of wine: he stretcheth out his hand to loozer.

6 For they haue made ready their heart like an oven, whilst they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hot as an oven, and haue denoured their Judges: all their kings are fallen: there is none among them that callet vnto me.

8 Ephraim hath mist himself among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue denoured his strength, and hee knoweth it not: yea, a gray haire is here and there vpon him, yet hee knoweth not.

10 And the pillow of Israel testifieth to his face, and they doe not returne to the Lord their God: nor seeke him for this.

11 Ephraim also is like a dune decrested, without a heart: they call to Egypt: they go to Asshur.

12 But when they shall goe, I will spread my net vnto them, and draw them downe as the fowles of the heauen: I will chastise them as their congregation hath heard.

13 Alas vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they bowed vpon their beds: they assemble themselves for wine and wine, and they rebel against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most High: they are like a decrested dune: their princes shall fall by the sword, for the rage of their tongues: this shalbe their derision in the land of Egypt.

it is better to cleane onely to God, or to seeke the helpe of man. i According to my curses made to the whole Congregation of Israel. k That is, diuers times redeemed them, and delivered them from death. l When they were in affliction, and cried out for paine, they sought not vnto mee for helpe. m They onely like their owne commoditie and wealth, and passe not for me then God. n Because they boast of their owne strength, and passe not what they speake against me and my seruant, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Judah and Israel, because of their idolatry.

a He sheweth the people how they ought to turne to the Lord that he might calke his plagues.
b Though he correct vs: from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holiness, and repentance, but it is vpon the sudden and as a morning cloud, & I haue laboured by my Prophets: and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meate to feede them: but a sword to slay them.
e My doctrine which I taught thee was most euident.
f He sheweth to what scope his doctrine tended that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weak persons.
h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word.
i That is, doeth imitate thine idolatrie and hath taken grafts of thy trees.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickedness, both secret and open.
b They estimate their wicked king Ieroboam above God, and seeke but how to flatter and please him.
c He compareth the rage of the people to a burning oven which the baker heateth till all his dough be leuened and raised.
d They shall all riot and commit in their lealities solemnities, whereby their king was overcome with lust and brought him diseases, and delighted in flatteries.
e By their occasion God hath deprived them of all good things.
f That is, he counterfeits the religion of the Gentiles, as but as a cake baked on the same side, and raw on the other: that is, neither through hot nor through cold, but partly a lew, and partly a Gentile.
g Which was token of his manifold afflictions.
h That is, without all iudgment, as they that cannot tell whether

a God incour-
ageth the Pro-
phet to signify
the speedy com-
ing of the ene-
my against Isra-
el, which was
once the people
of God.

b They shall cry
like hypocrites,
but not from the
heart, as their
deeds declare.

c That is, Iero-
boam, by whom
they sought their
own liberty and
not to obey my
will.

d That is, vp-
right indgement
and godly life.

e Meaning, the
calls was inen-
ted by them: does
and of their fa-
thers in the wil-
derness.

f Showing that
their religion
hath but a show,
and in it self is
barren.

g They never
consider how to
and how to seek
help.

h That is, for the
tribute which
the king and the
princes shall lay
upon the: which
means the Lord
visits bring
them to repen-
tance.

i Thus the iho-
nours count the
word of God as
strange in respect
of their owne in-
ventions. k Saying
that they offer
to the Lord, but
he accepteth no
service, which he
himself hath
not appointed.

Be the trumpet to thy mouth: he shall come
as an eagle against the house of the Lord
because they have transgressed my covenant,
and have despised against my Law.

2 Israel shall cry unto me, My God,
we know thee.

3 Israel hath cast off the thing that is
good: the enemies shall pursue him.

4 They have set up a king, but not by
me: they have made princes and I know it
not: of their silver and their gold have they
made them idols: therefore shall they be de-
stroyed.

5 Thy calf, O Samaria, hath cast thee
off: mine anger is kindled against them:
how long will they be without innocency.

6 For it came from Israel: the
workman made it, therefore it is not God:
but the calf of Samaria shall be broken in
pieces:

7 For they have fowled the wind, as they
shall reap the whirlwind: it hath no stalk:
the bud shall bring forth no increase: it is
as if they were fowled, the strangers shall
devoure it.

8 Israel is despoiled, now shall they be as
nothing the Gentiles as a desell wherein is no
pleasure.

9 For they are gone up to Ashur: they
are as a wild ass alone by himselfe: Ephraim
hath hired lovers.

10 Yet though they have hired among
the nations, now will I gather them, and
they shall sorrow a little, for the burden of
the king, and the princes.

11 Because Ephraim hath made many
altars to sinne, his altars shall be to sinne.

12 I have written to them the great
things of my Law: but they were counted
as a strange thing.

13 They sacrifice flesh for the sacrifices of
mine offerings, and eat it: but the Lord
accepteth them not: now will he remember
their iniquities, and visit their sinnes: they
shall returne to Egypt.

14 For Israel hath forgotten his maker
and builded Temples, and Judah hath in-
creased strong cities: but I will send a fire
upon his cities, and it shall devour the pala-
ces thereof.

15 Saying that they
offer to the Lord, but
he accepteth no
service, which he
himself hath
not appointed.

CHAP. IX.

Of the hunger and captivity of Israel.

Therefore not, O Israel for Ioy, as other
people: for thou hast gone a whoring
from thy God: thou hast loved a reward
upon every corner stone.

2 The fleece and the winepress shall
not feede them, and the new wine shall
faile in her.

3 They will not dwell in the Lords land
but Ephraim will returne to Egypt, and
they will eat badmeane things in Assyrie.

4 They shall not offer wine to the Lord,

but rather live by playing the whore, then to be entertained of her
own husband. c These outward things that thou seekest, shall
become from thee. d All their doings both touching policie
and religion, shall be rejected as things polluted.

neither shall they sacrifice bee pleasant un-
to him: but they shall be unto them as the
head of mourners: all that eat thereof,
shall be polluted: for their head for their
soules shall not come into the house of the
Lord.

5 What will ye doe then in the solemn
day, and in the day of the feast of the Lord?

6 For loe, they are gone from a destruc-
tion: but Egypt shall gather them up, and
Sennacherib shall burie them: the nettle shall possesse
the pleasant places of their silver, and the
thornes shall be in their tabernacles.

7 The dayes of visitation are come: the
dayes of recompence are come: Israel shall
know it: the prophet is a fool: the spiritual
man is made, for the multitude of thine in-
iquities: therefore the barred is great.

8 The watchman of Ephraim should
be with my God: but the prophet is the share
of a fouler in all his wayes, and hated in
the house of his God.

9 They are deeply set: they are cor-
rupt as in the dayes of Gibeah: therefore hee
will remember their iniquities, hee will visit
their sinnes.

10 I found Israel like grapes in the
wildernesse: I sawe your fathers as the first
ripe in the figger at her first time: but they
went to Baal-Deor, and separated them-
selves unto that shame, and their abomi-
nations were according to their lovers.

11 Ephraim their glory shall bee away
like a bird: from the birth and from their
wombe, and from the conception.

12 Though they dying by their children,
yet I will depine them from being men: re-
wote to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in
Tyrus planted in a cottage: but Ephraim
hath bying forth his children to the murder-
er.

14 O Lord, give them: what wilt thou
give them? give them a barren wombe and
drye breasts.

15 All their wickednesse is in Gilgal for
there doe I hate them: for the wickednesse
of their inventions, I will cast them out of
mine house: I will love them no more: all
their princes are rebels.

16 Ephraim is smitten, their roote is
dried up: they can bring no fruit: yea, though
they bring forth, yet will I slay them the
beare of their body.

17 My God will cast them away, because
they did not obey him: and they shall wander
among the nations.

lousers the idols n Signifying, that God would destroy their
children by their sundry meanes, and so confound them by little
and little. o As they keep tender plants in their houses in Tyrus
to preserve them from the colde ayre of the Sea, so was Ephraim at
the first vnto me, but now will I give him to the slaughter. p The
Prophet seeing the great plagues of God toward Ephraim, prayeth
to God to make them barren rather than that this great slaughter
should come upon their children. q The chief cause of their de-
struction is, that they commit idolatry, and corrupt my religion
in Gilgal.

CHAP. X.

Against Israel and his idols. 14 His destruc-
tion for the same.

11 4 Israel

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickedness, so that the correcti-
o. which should have brought them to obedience, did vtter their stubbornesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come, that God shall take away their King, and then they shall seeke the fruit of their finnes, and how they trusted in him in vaine, 2. King. 17. 6. 7.
e In promising to be faithful to God, f Thus their ingratitude and fide-
lity which they pretended was nothing but bit-
ternesse and griefe
g When the calfe shall be carried away.
h Chemarims were certaine i-
dolstrous priests which did weare blacke apparell in their sacrifices and cried with a lowde voyce: which superstition Elijah derided, 1. King. 18. 27. read, 1. King. 33. 5.
i This he speake in contempt of Bethel, read Chap. 4. 15.
Isa 2. 19. Iuke 23. 30. Hen. 6. 16. and 9. 4.
k In those dayes wast thou as wicked as the Gibeonites, as God theretofore declared, for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs. l To wit, to fight, or the Israelites remained in that stubbornnes from that time. m The Israelites were not moued by their example to cease from their finnes. n Because they are so degenerate, I will delight to destroy them. o That is, when they haue gathered all their strength together. p Wherein is pleasure, as in plowing is labour and paine. q I will lay my yoke vpon her fat necke. r Reade Ieremy. 4. 4. f. Thaciis, Shalmanazzar in the destruccion of that citie spared neither kinde nor age,

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the Altars: according to the goodness of their land they haue made false images.

2 Their heart is divided: now shall they be found faultie: he shall breake downe their Altars: he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: and what should a king doe to vs?

4 They haue spoken wordes, swearing falsely in making a covenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aven: for the people thereof shall mourne ouer it, and the Chemarims thereof that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be as if brought to Ashur: for a present vnto King Sargon: Ephraim shall receive shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed as the stone upon the water.

8 The best places also of Auen shall be destroyed: euen the firme of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Courte vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there thy food: the battell in Gibeah against the children of iniquity did not touch them.

10 It is my desire that I should chastise them: and the people shall be gathered against them, when they shall gather them selues in their two furrowes.

11 And Ephraim is as a heifer bred to delight in: they say, but I will passe by her fat necke: I will make Ephraim to ride: Judah shall plow, and Iacob shall breake his clods.

12 How to your selues in righteousness: scape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till hee come and raise righteousness vpon you.

13 But you haue plowed wickedness: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-

arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el be vnto you, because of your malicious wickedness: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 3 Their ingratitude against him.

VVhen Israel was a childe, then I loved him, and called my sonne out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim and burnt incense to images.

3 I led Ephraim also, as one should beare them in his arms: but they knew not that I healed them.

4 I led them with cords of a man, euen with bands of stone, and I was to them, as hee that taketh off the yoke from their lawes: and I said, be mercie vnto them.

5 He shall no more returne into the land of Egypt, but Ashur shall be his King because they refused to beare it.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would heare him.

8 How shall I give thee up Ephraim: how shall I deliver thee, Israel: how shall I make thee, as Admah: how shall I set thee as Sodom: mine heart is turned within me: my representations are rolled together.

9 I will not repute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man the holy one in the midst of thee, and I will not enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare then the children of the West shall feare.

11 They shall feare as a Sparrow out of Egypt, and as a Dove out of the land of Ashur, and I will place them in their houses saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth with God, and is faithful with the Saints.

therly affection, that his mercy toward his shall overcome his iudgements, as hee declareth in the next verse. i To consume thee, but will cause thee to yeelde and to receive thee to mercy: and this is meant of the small number who shall walke after the Lord: k The Egyptians and Affirians shall be afraid when the Lord maintaineth his people. l Governeth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iaaaks example to trust in God and not in man

Ephraim is fed with the wilde, and foloweth after the East wind: hee increaseth daily lies and destruction, and they doe make a covenant with Ashur, and they doe carry him out of Egypt.

2 The Lord hath also a controuersie with Iudah, and will visite Iacob, according to his wayes: according to his wayes will he recompense him.

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly, and not as beasts or fowles.
d Seeing they contemned all this kindness, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God comforteth with himselfe, and that with a certaine griefe how to punish them.
g Which were two of the cities that were destroyed with Sodom Deut. 29. 33.
h Meaning, that his loue toward him be first loved them, made him be wronge doubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his iudgements, as hee declareth in the next verse. i To consume thee, but will cause thee to yeelde and to receive thee to mercy: and this is meant of the small number who shall walke after the Lord: k The Egyptians and Affirians shall be afraid when the Lord maintaineth his people. l Governeth their state according to Gods word, and doeth not degenerate.

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d Seeing that
God did thus
preferre Iacob
their father, Iu-
dahs ingratitude
was the more to
be abhorred.
e Reade Gene.
31. 1.
f God found
Iacob as he lay
sleeping in Beth-
el, Gen. 28. 12.
and to speake with
him there, that
the fruit of that
speech appertai-
ned to the whole
body of the peo-
ple, whereof wee
are.

g As for Ephra-
im he is more
like the wicked
Canaanites, then
godly Abraham
or Iacob, h
Thus the wicked
measure
Gods favour by
onward profe-
sion, and like
hypocrites can-
not abide that
any should re-
proach their
doings.
i Seeing thou
wilt not ac-
knowledge my benefi-
ces, I will bring thee againe to dwell in tents as
in the feast of Tabernacles, which thou dost now contemne.
k The people thought that so man durst haue spoken against Gi-
lul that holy place, and yet the Prophet saith, that all their religion
is but vanitie. l If you boast of your riches and nobilitie, yee
seeme to reproch your father, who was a poore fugitive and seruant.
m Meaning Moyses, whereby appeareth, that whatsoeuer they haue,
is common of Gods free goodnesse.

3 He tooke his brother by the beele in the
wombe, and by his strength he had power
with God.

4 And had power ouer the Angel, and
preuailed: hee wipt and prayed vnto him:
he found him in Bethel, and there he spake
with vs.

5 Pea, the Lord God of hostes, the Lord
is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe
mercie and iudgement, and hope still in thy
God.

7 He is a Canaan: the balances of deceit
are in his hand, he loueth to oppresse.

8 And Ephraim said, notwithstanding
I am rich, I haue found me out riches in all
my labours: they shall finde none iniquitie in
me, that were wickednesse.

9 Though I am the Lord thy God from
the land of Egypt, yet will I make thee to
dwell in the tabernacles, as in the dayes of
the solemn feast.

10 I haue also spoken by the Prophets,
and I haue multiplied visions, and used simi-
litudes by the ministry of the Prophets.

11 Is there iniquitie in Gilgal? surely
they are wantie: they sacrifice bullocks in
Gilgal, and their altars are as heapes in the
furrowes of the field.

12 And Iacob fled into the country of
Aram, and Israel serued for a wife, and for a
wife he kept sheepe.

13 And by a Prophet the Lord brought
Israel out of Egypt, and by a Prophet was
he reuered.

14 But Ephraim prouoked him with his
places, therefore shall his blood be poured
vpon him, and his reproch shall his Lord re-
ward him.

4 Per I am the Lord thy God, from the
land of Egypt, and thou shalt know no God
but me: for there is no Saviour beside me.

5 I did know thee in the wilderness, in
the land of drought.

6 As in their pastures, so were they fil-
led: they were filled, and their heart was ex-
alted: therefore haue they forgotten me.

7 And I will be vnto them as a veyly-
on, and as a leopard in the way of Ashtar.

8 I will meete them as a Bear that is
robbed of her whelpes, and I will breake the
hall of their heart, and there will I deuoure
them like a Lyon: the wilde beast shall craue
them.

9 D Israel, one hath destroyed thee, but
in me is thy helpe.

10 I am: where is the king that should
helpe thee in all thy cities: and thy Iudges
of whom thou saidest, Give mee a King, and
Princes?

11 I saue thee a King in mine anger, and
I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound
by: his sinne is hid.

13 The sorowes of a trauntyng woman
shall come vpon him: hee is an vnwise foole,
else would he not stand till as the time, even
at the breaking forth of the children.

14 I will reedeme them from the power
of the grane: I will deliuer them from death:
D death, I will be thy death: D grane, I
will be thy destruction: repentance is hid
from mine eyes.

15 Though hee grow by among his bre-
thren, an East winde shall come, when the
winde of the Lord shall come by from the
wildernesse, and by by his vaine, and his
fountainne shall be dryed vp: hee shall spoyle the
treasure of all pleasant fields.

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth
Israel to trune to God, who requirith praise and
thanks.

Samaria shall be desolate: for the habi-
tation against her God: they shall fall by
the sword: their infants shall be dashed in
pieces, and their women with child shall be
ript.

2 O Israel, returne vnto the Lord thy
God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, and turne to
the Lord, and say vnto him, Take away all
iniquitie, and receiue vs graciously: so will
we render the calves of our lips.

4 Althow shall not lase vs: neither will
we ride vpon horses: neither will we say
any more to the woorkes of our hands. Yee are
our gods: for in thee the fatherlesse findeth
mercy.

5 I will heale their rebellion: I will
loue them freely: for mine anger is turned
away from him.

6 I will bee as the dew vnto Israel:
hee shall grow as the lillie, and fasten his
roots.

e He calleth
them to repen-
tance, and repro-
ueth their ingra-
titude.

f Thy destruc-
tion is certain, and
my benefi-
tis toward thee declare
that it commeth
not of me: there-
fore thine owne
malice, idolatry
and vaine con-
fidence in men
must needs bee
the cause thereof.

g I am alone,
Iames 1. 7.
h It is surely laid
vp to be puni-
shed, as Ier. 7. 1.
i But would
come out of the
wombe, that is,
out of this dan-
ger, wherein he
is, and notary to
be stifled.

k Meaning, that
no power shall
resist God when
he will deliuer
him, but euen in
death will hee
goue them life.

l Because they
will not turne
to me, I will not
change my pur-
pose.

CHAP. XIII.

1 The abomination of Israel, 9 and cause of their
destruction.

When Ephraim spake, there was a trem-
bling: hee exalted himselfe in Israel,
but hee hath sinned in Baal, and is dead.

2 And now they sinne more and more,
and haue made them molten images of their
silver, and idoles, according to their owne
vnderstanding: they were all the woorkes of
the craftsmen: they say one to another
wiles they sacrifice a man, let them kisse
the calves.

3 Therefore they shall be as the morning
cloud, and as the morning dew that passeth
away, as the chaffe that is driven with a
whirlewinde out of the steepe, and as the
smoke that goeth out of the chimney.

4 Therefore their children after the example of Abraham, and hee the wech-
low they would exhort one another to the same, and to kisse and
worship these calves which were their idoles.

a He exhorteth
them to repen-
tance, to shew
all these plagues,
willing them to
declare by words
their obedience
and repentance.
b He exhorteth
them, how they
ought to confesse
their sinnes.

c Declaring that
this is the true
sacrifice that the
faithfull can of-
fer, even thanks
and praise, Hebr.
13. 15. d We will leave off all vaine confidence
and pride. e He
declareth how ready God is to receive them that doe repent.

roovers as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

f Whofover
joyne themselves
to this people,
shall be blessed.

8 They that dwell under his shadow shall returne: they shall enuise as the cypre, and flourish as the Citie: the Gent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to

doe any more with tooles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is the fruite sound.

10 What is a wise, and bee shall vnderstand these things: and prudent, and he shall know them: for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

g God search
how prompt he
is to heare his
prayers, and to
obey them, and
to offer him-
self as a propi-
tiation, and to
forgiue them, as
a most sufficient
fruit and profit,
h Signifying,
that the true wis-
dome and know-
ledge consisteth
in this, even to
rest vpon God.

Joel.

THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that bring now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnes of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promitteth that God will be merciful, and not forget his Covenants that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 Hee exhorteth the people to prayer and fasting, for the miserie that was at hand.



THE word of the Lord that came to Joel the sonne of Bethuel.

2 Heard ye this, O Elders, and hearken ye all inhabitants of the land, whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, & their children to another generation.

4 What which is left of the palmer worme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake ye drunkards of wine, because of the new wine: for it shall bee pulled from your mouth.

6 Pea, & a Nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a Lion, and bee hath the lawes of a great Lion.

7 He maketh my Vine waste, and pillereth off the barks of my figge tree: hee maketh it bare, and cakerh it downe, the branches thereof are made white.

8 Bourne like a Virgin girded with sackcloth for the husband of her youth.

9 The meat offering, and the drinke offering is cut off from the house of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried up, and the oyle is decayen.

11 Bee ye ashamed. O husbandmen: haile, O ye Vine dressers, for the wheate, and for the barley, because the harvest of the field is perished.

12 The Vine is dried up, and the figtree is decayed: the pomegranate tree, and the

palme tree, and the apple tree, even all the trees of the field are withered: surely the joy is withered away from the sonnes of men.

13 Cried you situes and lament, ye Priests, howe ye ministers of the Altar come, and lie all night in sackcloth, ye ministers of my God: for the meate offering and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemn assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord.

15 Alas for the day, for the day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and loy, and gladnesse from the house of our God?

17 The seed is rotten vnder their cloath, the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How do the beastes mourne: the herds of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field cry also vnto thee: for the riuers of waters are dried up, and the fire hath deuoured the pastures of the wilderness.

CHAP. II.

Hee prophesie of the coming and crueltie of their enemies. 13 An exhortation to moune them to conuert. 18 The loss of God toward his people.

1 Blowe of the Trumpet in Zion, and shout in Ierusalem holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkness, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the peres of many generations.

i He sheweth
that the only
means to auoid
Gods wrath, and
to haue all things
restored, is vnto
fasting and repen-
tance.

i We see by
this great
plague, what
the destruction
is at hand.

Ther is,
drought.

a He sheweth
the great iudgements
of God
which are at
hand, except they
repent.
b Of affliction
and trouble.
c Meaning the
Assyrians.

a Signifying,
the Princes, the
Priests, and the
gouernours.
b He calleth the
Iewes to the
consideration of
Gods iudgements,
who had
now plagued the
fruits of the
ground for the
space of foure
yeeres, which
was for their
sinnes, and to call
them to repen-
tance.

c Meaning, that
the occasion of
their excess and
drunkenness was
taken away.
d This was an
other plague
wherewith God
had punished
them, when he
Riued vp the
Assyrians against
them.

e Mourne grie-
uously as a wo-
man which hath
lost her husband
to whom he
hath bene married
in her youth.
f The tokens of
Gods wrath did
appeare in his Temple,
inasmuch as Gods
service was left off,
g All
comfort and substance
for nourishment is
taken away.

The enemy
advoych our
placitfull coun-
sey, whereof
we be commach,

a They shall e
pale and blacke
for feare, as Na-
um. 3. 10.

f For none shall
be able to resist
him.

g Resolveth
2. 11. and 11. 13.
1. 2. 1. 3. 7.

chap. 1. 1. 3. 7.
1. 2. 1. 3. 7.

h The Lord shall
flure up the Af-
flictions of the
poore.

im. 1. 2. 1. 3. 7.
1. 2. 1. 3. 7.

i Mordie your
afflictions and
fury God with
paines of heart,
and we with
communion.

k His speaker
thisto flure up
their stout-
ness, and not that
he doubted of
Gods mercie, if
they did repent.

**How God repen-
teth, 1. 2. 1. 3. 7.**
1. 2. 1. 3. 7.

l That as al have
found, so all may
flow forth signes
of their repen-
tance, that men
fining the chil-
dren which are
renewed of Gods
wrath might be
more lively
touchd with the
consideration of
their owne sin.

1. 2. 1. 3. 7.
1. 2. 1. 3. 7.

m If they repen-
teth, that
God will preferre
and defend them
with a most
valiant affection.

n That is the
Afflictions your
counse,

3 And he denounceth before him, and behind him a flame burned up: the land is as the garden of Eden before him, & behind him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of boies, & like the boymen, so shall they run.

5 Like the noise of charrets in the toppes of the mountaines shall they leape, like the noise of a flame of fire that denounceth the bubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknesse.

7 They shall runne like strong men, and goe up to the wall like men of warre, and every man shall goe forward in his wayes, and they shall not stay in their pathes.

8 Neither shall one thrust another, but every one shall walk in his party: and when they fall upon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall runne upon the wall: they shall climb up upon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heavens shall shake, the sunne and the moon shall bee dark, and the starres shall withholden their shining.

11 And the Lord shall utter his voice before his host: for his host is very great: for he is strong that doeth his words: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sayeth, Turne you unto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart, and not your clothes: and turne unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the rull.

14 Who knoweth, if he will returne and repent and leave a blessing behind him, even a meate offering, and a drinke offering unto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly.

16 Gather the people: sanctifie the congregation, gather the Elders: ascribe the children, and those that suck the breasts: let the bridegroome goe forth of his chamber, and the bride out of her bachelers chamber.

17 Let the Ministers the ministers of the Lord weep betweene the porch and the Altar, and let them say, Spare the people, O Lord, and give not thine heritage into reproach, that the heathen should rule over them, & therefore should they say among the people, Where is their God?

18 Then will the Lord be zealous over his land, and spare his people.

19 Yea, the Lord will answer and say unto his people, Behold I will send you corne, and wine and oyle, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove farre off from you the Assyrian army, and I will destroy him

into a land, barren and desolate, with his face toward the East sea, and his end to the bottom sea, and his stink shall come up, and his corruption shall ascend, because he hath exalted himself to doe this.

21 Feare not, O land, be glad and rejoyce: for the Lord will doe great things.

22 Be not afraid ye beastes of the field: for the pastures of the wilderness are green: for the tree beareth her fruit: the figge tree and the vine doe give their foyle.

23 Be glad then ye children of Zion, and rejoyce in the Lord your God: for he hath given you the raine of righteousness, and he will cause to come downe for you the raine even the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the presses shall abound with wine & oyle.

25 And I will render you the peeces that the grasshopper hath eaten, the canker worme, and the caterpillar, and the palmer worme, my great host which I sent among you.

26 So you shall eat and bee satisfied, and praise the name of the Lord your God, that hath dealt marvellously with you: and my people shall never be ashamed.

27 Yee shall also know that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shall never be ashamed.

28 And afterward will I purge out my Spirit upon all flesh: and your sonnes and your daughters shall prophesie: your old men shall dreame dreames, and your young men shall see visions.

29 And also upon the strangers, and upon the maydes in those dayes will I purge my Spirit.

30 And I will shew wonders in the heavens, and in the earth: blood and fire, and pillars of smoke.

31 The Sunne shall be turned into darkness, and the Moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the name of the Lord, shall be saved: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant, whom the Lord shall call.

ables he would preferre them. c The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Isa. 13. 10. ezek. 32. 7. chap. 3. 15. math. 24. 29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call upon the Name of God, who will give them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

C H A P. III.
Of the iudgement of God against the enemies of his people.

F Behold, in those dayes, and in that a time, when I shall bring against the captiuitie of Iudah and Jerusalem, Church, which

2 I will also gather all Nations, and standeth of the will bring them downe into the valley of Iewes, and of the Gentiles,

b It appeareth that hee alludeth to the great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2 Chron. 20. 16. also hee hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church, as hee did there.

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Against the enemies of the Church.

Amos.

The harvest ripe: Damascus.

c That which the enemy gate for the sale of my people, he bestoweth ypo harlots and drinks. d He taketh the cause of his Church in hand against the enemy, as though the injury were done to himselfe. e Have I done you wrong, that ye will render me the like? f For afterward God would them by Nebuchadnezzar & Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had bene theirs. g When I shall execute my judgement against mine enemies, I will cause every one to be ready and to prepare their weapons to destroy one another for my Church sake.

Jehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they have scattered among the nations, and parred my land.

3 And they have call lots for my people & have given the child for the harlot, & sold the girls for wine, that they might drinke.

4 Pra, and what have you to doe with me, O Tyne and Zion, and all the coasts of Idumea: will ye render mee a recompense? and if ye recompense me, swiftly and speedily will I render you a recompense upon your head,

5 For ye have taken my silver and my gold, and have carried into your temples my goodly and pleasant things.

6 The children also of Judah and the children of Jerusalem have you sold unto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render you reward upon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Judah, and they shall sell them to the Sabaeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake up the mighty men: let all the men of warre draw neere and come up.

10 Breaker your plow shares into two swords, and your sickes into speares: let the weak say, I am strong.

11 Assemble your selves, and come all ye heathen, and gather your selves together round about: there shall the Lord call down thy mighty men.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there

will I sit to judge the heathen: round about.

13 One in your sickes, for the harvest is ripe: come, ye you sow, for the winepress is full: yea, the wine-press runneth over, for their wickedness is great.

14 Multitude, multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne & moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Jerusalem bee holy, and there shall no strangers goe: for so sayeth the Lord.

18 And in that day shall the mountaines drop downe new wine, and the hills shall flow with milke, and all the rivers of Judah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be wast, & Idom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

enemies shall have no part of this grace. n Hee had suffered his Church hitherto to lie in their filthinesse, but now he promisseth to cleanse them, and to make them pure unto him.

h Thus he shall encourage the enemies, when their wickedness is full: yea, to destroy one another, which he calleth the valley of Gods judgement. i God afflicth his against all troubles, that when he destroyeth his enemies, his children shall be delivered. k The strangers shall no more destroy his Church, which if they do, it is the people which by their sinnes make themselves breach for the enemy. l He promisseth to his Church abundance of grace, read Ezekiel 47. i, which should water and comfort the most barren places. Amos 9.13. m The malicious

Amos.

THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickedness & idolatry, he stirred up Amos, who was an herdman or shepard of a poore towne, and gave him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible judgements against them, except they did in time repent: shewing them that if God spare not the other Nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally he comforteth the godly with hope of the coming of the Messiah, by whom they should have perfect deliverance and salvation.

CHAP. I.

1 The time of the prophesie of Amos. 2 The word of the Lord against Damascus. 3 The Philistines, Tyrus Idumea and Armon.

TH words of Amos, who was among the herdmen at Ecra, which hee saw upon Israel in the dayes of Uzziah King of Judah, and in the dayes of Jeroboam the son of Joath King of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, & utter his voyce from Jerusalem, and the dwelling places of the shepherds shall

perish, and the toppe of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they have threshed Silead with threshing instruments of yon.

4 Therefore will I send a fire into the house of Hazael, and it shall denoure the palaces of Ben-hadad.

meant by three and foure which make seven, because the Israelites should the more deeply consider Gods iudgements toward them.

i If the Syrians it is not soe speed for committing this crueltie against one Citie, it is not possible that Israel should escape punishment, which hath committed so many and grievous sinnes against God and man.

g The antiquitie of their buildings shall not woyd my iudgements, Read Iere. 49. 17.

a Which was a towne fixe miles from Ierusalem in Iudea, but he prophesied in Israel. b In his dayes the kingdome of Israel did most flourish. c Which as Iosephus writeth, was when Vaziah would have usurped the Priestes office, and therefore was smitten with the leprosie.

6 I will speake also the barres of Damascus, and cut off the inhabitant of Bashan: and him that holdeth the scepter out of Bashan: and the people of Aram shall go into captivity unto Kir, saith the Lord.

7 Thus saith the Lord, For three transgressions of Izzab, and for foure, I will not turne to it, because they caried away prisoners the whole captivity to shut them by in Edom.

7 Therefore I will send a fire vpon the wallles of Izzab, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, him that holdeth the scepter from Ashkelon, and turne mine hand co Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyne, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the brotherly covenant.

10 Therefore will I send a fire vpon the wallles of Tyne, and it shall deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did cast off all pietie, and his anger spoiled him ruermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue riue by the women with childre of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their King shall goe into captivity, bee and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom inro lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the mids thereof, and will slay all the Princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their King canst driue

himselfe, were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Iezrah, and for foure, I will not turne to it, because they tolde the righteous for liars, and the pious for spones.

7 They gaue once the head of the poore in the dust of the earth, and peruert the wayes of the meete; and a man and his father will goe in to a mayde to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge: by euery altar; and they drinke the wine of the condemned in the house of their God.

9 Per destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you up from the land of Egypt, and you fourte yerres rowed the wilderness, to possesse the land of the Amorite.

11 And I rayled vpon you for your finnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophete nor.

13 Behold, I am pressed vnder you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 For hee that handleth the bow, shall stand, and he that is swift of foot, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mightie courage amongst the strong men, shall see away naked in that day, saith the Lord.

I Ye contemned my benefices, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. Ye haue wearied me with your finnes, I sa. 1. 14. I Noe shall be deliuered by any means.

CHAP. III.

He reproacheth the house of Israel of ingratitude, &c. for the which God will punish them.

Hee rebuketh you, O children of Israel, even against the whole familie which I brought up from the land of Egypt, saying,

2 Don't onely haue I knowne of all the families of the earth: therefore I will visit you for all your iniquities.

3 Can two walke together except they be agreed?

4 Shall a Lion roare in the forest, when he hath no praye: or will a lions whelp crye out of his dens if he haue taken nothing?

5 Shall a man quench a fire with straw, or shall he quench a fire with chaffe? or shall he quench a fire with chaffe? or shall he quench a fire with chaffe?

6 Can I see the great ones of the earth, and not see them? or can I see the great ones of the earth, and not see them?

7 Can I see the great ones of the earth, and not see them? or can I see the great ones of the earth, and not see them?

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57 Can I see the great ones of the earth, and not see them? or can I see the great ones of the earth, and not see them?

d Can any thing come without Gods providence?

e Shall his threatenings be in vaine?

f Shall the Prophets threaten Gods iudgements, and the people not be afraid?

g Doeth any aduerſe come without Gods appointment? 11s. 45. 7.

h God dealeth not with the ſc- racles as hee doth with other people: for hee euer warneth them before of his plagues by his Prophets.

i Because the people euer mur- mured againſt the Prophets, he ſheweth that Gods Spirit mooued them ſo to ſpeake as they did.

k He calleth the ſtrangers, as the Philiftins and Egyptians to be witneſſes of Gods iudgements againſt the Iſrae- lites for their cruelty and op- preſſion.

l The fruit of their cruelty and cheſt appeareth by their great riches which they haue in their houſes. m When the Lion hath ſati- ate his hunger, the ſhepherd ſindeeth a legge, or a tip of an eare, to ſhew that the ſheepe hath been worried. n Where they thought to haue had a ſure hold, and to haue been in ſafety.

5 Can a bird fall in a ſnare upon the earth where no ſowler is? as will he take up the ſnare from the earth, and haue taken nothing at all?

9 Shall a trumpet be blown in the citie, and the people be not afraid? as ſhall there be euil in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe no- thing, but he^a reuealeth his ſecret unto his ſervants the Prophets.

8 The lion hath roared: who will not be afraid? The Lord God hath ſpoken: who can but^b Diſobey?

9 Proclaime in the Palaces at Aſſodon, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues upon the moun- tains of Samaria: ſo bebold the great ru- mours in the midw thereof, and the oppreſſed in the midw thereof.

10 For they know not to doe right, ſayth the Lord: they ſtoye up violence, and robbery in their palaces.

11 Therefore thus ſaith the Lord God, An aduerſary ſhall come euen round about the country, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the Lord, As the ſhepherd taken^c out of the mouth of the Lyon two legs, or a piect of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in^d Damſcus, as in a couch.

13 Weare and teſtifie in the houſe of Jaakob, ſaith the Lord God, the God of hoſts.

14 Surely in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the hornes of the altar ſhall be broken off, and fall to the ground.

15 And I will ſmite the winter houſe with the ſummer houſe, and the hornes of purpoſe ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IIII.

Against the governors of Samaria.

a Thus he cal- let: the Princes and governours, which being overwhelped with the great abundance of Gods benefi- ces, ſo get God, and the ſtore hee cal- leth them by the name of beaſts, and not of men.

b Their encourage ſuch as haue authority ouer the people, to perſwade them ſo that they may haue profit by it. c He allueth to ſuch as which catch ſin by hookes and thornes,

Hear this word ye^a kine of Baſhan, that are in the mountain of Samaria, which oppreſſe the poore, and deſtroy the needy, and they lay to their maſters, b Biting, and let vs drinke.

2 The Lord God hath ſwoyne by his holineſſe, that in the dayes ſhall come upon you, that he will take you away with^c thornes, and your poſterity with ſnookes.

3 And ye ſhall goe out at the breaches, currying^d forward: and ye ſhall caſt your ſelues out of the palace, ſaith the Lord.

4 Come to^e Beth-el, and tranſgreſſeſſe Gilgal, ſmully tranſgreſſion, and bring your ſacrifices in the morning, & your riches after three^f yeeres.

5 And offer a thankſgiving^g of leaſen, puſſiſh, and proclaime the free offerings: for thou ſhalt ſay, O ye children of Iſrael, ſaith the Lord God.

6 And therefore haue I giuen you^h cleane- neſſe of teeth in all your cities, and ſtanceneſſe of bread in all your places, yet haue ye not re- turned unto me, ſaith the Lord.

7 And alſo I haue withhelden the raine from you, when there were yet threeⁱ mo- neths to the harueſt, and I cauſed it to raine upon one citie, & haue not cauſed it to raine upon another citie: one piece was rained up- on, and the piece whereupon it rained not, withered.

8 So two or three cities wandered into one citie, to drinke water, but they were^j not ſatiſfied: yet haue ye not returned unto me, ſaith the Lord.

9 I haue ſmitten you with blaſting, and mildew: your great gardens and your vine- yards, and your fig trees, & your olive trees did the palmer worne deuoure: yet haue ye not returned unto me, ſaith the Lord.

10 Beſtillence haue I ſent among you, after the manner of^k Egypt: your young men haue I ſlaine with the ſword, and haue taken away your hoſts: & I haue made the ſtink of your tents to come up euen into your no- ſtrils: yet haue ye not returned unto me, ſaith the Lord.

11 I haue overthowen you, as God o- uerthrew Sodome and Gomoah: and ye were as^l a ſtrechard pluckt out of the burn- ing, yet haue ye not returned unto me, ſaith the Lord.

12 Therefore thus will I doe unto thee, O Iſrael: and becauſe I will doe this unto thee, prepare to^m meete thy God, O Iſrael.

13 For loe, hee that ſmureth the moun- taines, and createth the winde, and decla- reth unto man what is his thought: which maketh the morning darkneſſe, and walketh upon the high places of the earth, the Lord God of hoſts is his Name.

CHAP. V.

A lamentation for the captiuitie of Iſrael.

Hear ye this word, which I liſt vt upon you, euen a lamentation of the houſe of Iſrael.

2 The virgin Iſrael is fallen, and ſhall no more riſe: ſhee is left upon her land, and there is none to liſt her up.

3 For thus ſaith the Lord God, The ci- tie which went out by a thouſand, ſhall leaue anⁿ hundred: and that which went forth by a hundred, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into Gilgal, nor goe not to Beer-ſheba: for Gil- gal is it goe into captiuitie, and Beth-el ſhall come to nought.

6 Seeke the Lord, and ye ſhall liue, leſt be the honour of God: therefore hee ſayeth that theſe ſhall not ſaue them,

d He ſpeaketh this in commo- tion of them which reſorted to their places, thinking that their great deuotion and good intention had bene ſuffici- ent to haue build God vnto them, e Reads Deut. 10. 13.

f As Leuit. 7. 11. g You onely de- liue in theſe on- ward cenſu- ries, & haue none other reſpect, h That is, lacke of bread and meate.

i I layed the raine till the fruits of the earth were deſtroyed with drought, and yet ye would not con- ſider it to reuene to me by repara- tion.

k They could not finde water enough where they had heard ſay it had rained, l As I played the Egyptiſme, Exod. 9. 10.

m You were ſo much all conſumed, and a few of you wonder- fully preferred, n King. 14. 26. o I ſaue to him by repentance,

a He ſo calleth them, becauſe they lo boſted of themſelues, or becauſe they were giuen to wantonneſſe and daintineſſe.

b Meaning, that the teath part ſhould ſcarce- ly be ſaued.

c In theſe places they worſhipped new idols, which aforetime ſerued for the trueho- ur of God: therefore hee ſayeth that theſe ſhall not ſaue them, b. i. ake

10 Instead of judgment and equity, they exercise cruelty and oppression.

11 The Philistines the power of God July 29.

12 They have the Prophets, which represent them in the open assemblies.

13 Yet take both his money and also his food wherewith he should live.

14 God will so plague them, that they shall not suffer the godly ones to open their mouths to rebuke them of their faults.

15 So that all despise him because of lamentation for the great plagues.

16 Thus he speaks because the wicked & hypocrites lay their wickedness to charge Gods judgments, whereas the guilty themselves are silent, Jer. 10.

17 And in all the times shall be lamentation: for I will punish them in their day.

18 Come unto you, that desire the day of the Lord: what have you done with it? the day of the Lord is darkness and not light.

19 As if a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? even darkness and not light in it?

21 I hate & abhorre your feast days, and I will not meet in your solemn assemblies.

22 Though you offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs: (for I will not hear the melody of thy viols.)

24 And let judgment run down as waters, & righteousness as a mighty river.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But you have borne yoke, & yoked your ungers, and the snare of

breakout like her in the house of Joseph, and denounce it, and there be none to quench it in Beth-el.

7 They curse indigement to wormwood, & leave off righteousness in the earth.

8 He maketh Blestades, and Dyon, and be turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the sea, and pompereth them out upon the open earth: the Lord is his name.

9 He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortress.

10 They have hated him, that rebuked in the gate: and they abhorred him that spake by dignity.

11 Forasmuch then as your trading is upon the poor, and ye take from him burdens of wheat, ye have built houses of green stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the just, they take rewards, and they oppress the poor in the gate.

13 Therefore the prudent shall keep silence in that time, for it is an evil time.

14 Seek ye God and not evil, that ye may live: and the Lord God of hostes shall be merciful unto the remnant of Joseph.

16 Therefore the Lord God of hostes, the Lord sayeth thus: Mourning shall be in all streets: and they shall say in all the high places, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourn, to mourning.

17 And in all the times shall be lamentation: for I will punish them in their day.

18 Come unto you, that desire the day of the Lord: what have you done with it? the day of the Lord is darkness and not light.

19 As if a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? even darkness and not light in it?

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23 Take thou away from me the multitude of thy songs: (for I will not hear the melody of thy viols.)

24 And let judgment run down as waters, & righteousness as a mighty river.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But you have borne yoke, & yoked your ungers, and the snare of

your gods, which ye made to your selves. 27 Therefore will I cast you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hostes.

CHAP. VI.

Asking the price of Israel living in pleasure, & then them that are at ease in Zion, and trust in the mountain of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Go ye unto Calneh, and see: and from thence go ye to Hamath the great: then go ye down to Gath of the Philistines, be ye better then their king domes: or the border of their lands greater then your border.

3 Pe that put farre away the evil day, and approach to the seat of iniquitie?

4 They lie upon beds of purple, & stretch themselves upon their beddes, and eat the lambs of the flock, and the calves out of the stall.

5 They sing to the sound of the viol: they invent to themselves instruments of musike like David.

6 They drink wine in bowles, & anoint themselves with the chief ornaments, but no man is loath for the affliction of Joseph.

7 Therefore now shall they goe captive with the first that goe captive, and the sorrow of them that stretched themselves, is at hand.

8 The Lord God hath sworn by himself, sayeth the Lord God of hostes, I abhorre the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And if there remaine some men in one house, they shall die.

10 And his uncle shall take him up and burne him to carry out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Woe thy tongue: for thou mayest not remember the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses runne upon the rocks? or will one plow there with oxen? for ye have turned judgment into gall, and the

tonnesse and rior. 8 As he caused divers kinds of instruments to be made to serve Gods glory, so these did contend to inuade as many to serve their wanton affections and lusts. 9 They pickled not their brethren, whereof now many were slain, and carried away captives. 10 Somerade, the joy of them that stretch themselves, shall depart. 11 Read Lev. 24. 1. That is, the riches & pompe. 12 The destruction shall be so great, that none almost shall be left to bury the dead: and therefore they shall burne them at home, to steele out the burnt ashes with more sale. 13 That is, to loose neigbour that dwelleth round about. 14 They shall be so afflicted at this destruction, that they shall no more boast of the Name of God, and that they are his people: but they shall be dumb when they hear Gods Name, and abhorre it, as they that are desperate or desperate. 15 Hee compareth them to barren rocks, whereupon it is in vaine to bestow labour: shewing that Gods benediction can have no place among them.

a The Prophet threateneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b The two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing a

uile then that were there borne, why should you looker that they should sinne you which were brought in to dwell in other mens possessions?

c If God have destroyed these excellent cities in three diuers kingdome, as in Babylon, Syria, and the Philistines, and hath brought their wide borders into a greater straitness, when you see yet, thinke you to be better, or to escape?

d Yet how continue still in your wickedness, and thinke that Gods plagues are not at hand, but give your selves to all idleness, want

o Reads Chap.
5.7.
p That is, power
and glory.

q From one cor-
ner of the coun-
try to another.

fruit of righteousness into a wilderness.
13 Be rejoice in a thing of nought: ye say,
We are not yet gotten us? by our own
strength?

14 But behold, I will raise up against
you a nation, O house of Israel, saith the
Lord God of hosts: and they shall afflict you
from the entering in of Hamath unto the ri-
ver of the wilderness.

CHAP. VII.

God sheweth certain visions, whereby he signifieth
the destruction of the people of Israel. 10 The false
accusation of Amos, ch. 12. His crafty counsel.

a To denounce
the land, and bee
allured to the
insading of the
enemies,

b After the pub-
like commande-
ment for mow-
ing was given:
as as some reade,
when the kings
sheepe were
thorne.

c That is stayed
this plague at
my prayer.

d Meaning, that
Gods indignati-
on was inflamed
against the stub-
bornesse of this
people.

e Signifying that
this should be the
last measuring of
the people, and
that he would
deferre his iudge-
ment no longer.

f That is, when
Amos had pro-
phesied that the
king should be
destroyed: for
this wicked
priest more for
hated he bare to
the Prophet, then
for love toward
king thought
this accusation
sufficient to con-
demne him,
whereas none
other could take
place.

g When this in-
strument of Sa-
tan was notable
to compasse his
purpose by the
king, he assayed

by an other stratagem, that was, to feare the Prophet, that he might
depart, and not reprove their idolatry there openly, and to hinder
his prophie. h Thus he sheweth by his extraordinary vocation, that
God had given him a charge which he must needs execute.

Thus hath the Lord God shewed unto
me, and behold, he found me grasping
in the beginning of the shooting up of the
latter growth: and loe, it was in the latter
growth after the Kings mowing.

2 And when they had made an end of eat-
ing the graffe of the land, then I said, O
Lord God, spare, I beseech thee: who shall
raise up Jacob? for he is small.

3 So the Lord repented for this. It shall
not be, saith the Lord.

4 Thus also hath the Lord God shew-
ed unto me, and behold, the Lord God called
to judgement by fire: and it denoured the
great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I be-
seech thee: who shall raise up Jacob? for he
is small.

6 So the Lord repented for this. This
also shall not be, saith the Lord God.

7 Thus againe he shewed me, and be-
hold, the Lord stood upon a wall made by line
with a line in his hand.

8 And the Lord said unto mee, Amos,
what seest thou? And I said, A line. Then
said the Lord, Behold, I will set a line in the
midnes of my people Israel, and will passe by
them no more.

9 And the high places of Israel shall be de-
solate, and the temples of Israel shall be de-
stroyed: and I will rise against the house of
Jeroboam with the sword.

10 Then Amaziah the Priest of Be-
thel sent to Jeroboam king of Israel, say-
ing, Amos hath conspired against thee in the
mids of the house of Israel: the land is not
able to beare all his words.

11 For thus Amos saith, Jeroboam shall
die by the sword, and Israel shall be taken away
captiue out of their owne land.

12 Also Amaziah said unto Amos, O
thou shee, goe, see thou away into the
land of Iudah, and there eate thy bread and
prophesie there.

13 But prophesie no more at Beth-el: for
it is the kings chappell, and it is the kings
court.

14 Then answered Amos, and said to
Amaziah, I was no Prophet, neither was
I a Prophets sonne, but I was an hearth-
man, and a garbener of wild figs.

15 And the Lord took me as I followed
the flocke, and the Lord said unto mee, See,
prophesie unto my people Israel.

16 Show therefore heare thou the word of
the Lord. Thou sayest, prophesie not against
Israel, and make nothing against the house
of Israel:

17 Therefore thus saith the Lord, Thy
wile shall be an habitation in the close, and thy
sonnes and thy daughters shall fall by the
sword, and thy land shall be divided by line:
and thou shalt die in a polluted land, and Is-
rael shall surely goe into captiuitie foot of
his land.

CHAP. VIII.

Against the rulers of Israel. 7 The Lord
sheweth, 11 The famine of the word of God.

Thus hath the Lord God shewed unto
me, and behold, a basket of summer
fruit.

2 And hee said, Amos, what seest thou?
And I said, A basket of summer fruit. Then
said the Lord unto mee, The end is come up-
on my people of Israel, I will passe by them
no more.

3 And the songs of the Temple shall bee
howlings in that day, saith the Lord God:
many dead bodies shall be in every place: they
shall cast them forth with violence.

4 Voe this, that ye may make the merde of the
land to stink,

5 Saying, When will the new moneth
be gone, that we may set come, and the Sab-
bath, that we may set forth wheat, and make
the Ephraim small, and the Israel great, and
sell the weights by deceit?

6 That we may buy the poore for silver,
and the needy for shoes: yea, and sell the so-
ule of the sonne.

7 The Lord hath sworn by the excellen-
ce of Jacob, Surely I will never forget a-
ny of their wickednes.

8 Shall not the land tremble for this,
and every one mourn, that dwelleth there-
in? and it shall rise up wholly as a flood, and
it shall be cast out, and drowned as by the
flood of Egypt.

9 And in that day saith the Lord God,
I will euen cause the sunne to goe downe
at noone: and I will darken the earth in the
clear day,

10 And I will turne your feastes into
mourning, and all your songs into lamenta-
tion: and I will bring sackcloth upon all
loynes, and baldnesse upon every head: and
I will make it as the mourning of an only
sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord
God, that I will send a famine in the land,
not a famine of bread, nor a thirst for water,
but of hearing the word of the Lord.

12 And they shall wander from sea to sea,
and from the North euen vnto the East shall
they run to and fro to seeke the word of the
Lord, and shall not find it.

13 In that day shall the faire virgins and
they shall not onely perishe in body, but also in
Gods word, which is the foods thereof.

i Thus God did
to approve the
authoritie of his
Prophets by his
plagues and mis-
eries, which were
sent upon them
which were mis-
ericordies, 1st, 2d, 3d,
and 4th, as this day he
doth against
them that per-
secute the mis-
sioners of his Gos-
pel.

a Which signi-
fied the ripeness
of their sin, and
the readiness of
Gods iudgement.

b There shall be
none left to
mourn for
them.

c By staying the
sale of food and
necessary things
which you have
gotten into your
own hands, it is
cause the poore
to spend quickly
that little which
they have, and
length for mis-
erie to become
your sinne.

d When this
death was sent
come, they were
to greene in
grace, that they
thought the holy
day to be an
hindrance vnto
them.

e That is, the
measure small,
and the price
great.

f That is, their
habitation of the
land shall be
drowned in
misery, and
many whom
one flood
shall take.

g In the midst
their prophie
I will send great
affliction.

h Whereby he
sheweth that
soules for lacke of
Gods word, which is the foods thereof.

1 For the idolaters did vfe to
fweare by their
idols, which
have he call'd
their fime, as the
Papists yet doo by theirs.

the yong men perith for thier.

14 They that fweare by the fin of i
maria, and that fay, Thy God, O Dan,
lieth, and ^b the manner of Beer-ſheba lieth,
even they ſhall fail, and never riſe up againe.

a Which was at
Jeruſalem: for he
appeared not in
the idolatrous
places of Iſrael.

b Both the
chiefs of them,
and alſo the
common people.

c He ſheweth
that God will de-
clare himſelfe e-
nemy unto them
in all places, and
that his judgments
and all cruelties
ſhall be enemies
to deſtroy
them.

d He declar'd
his power ſhall
power of God by
the making of
the heavens,
and the ele-
ments, that it is
not poſſible for
any to ſcape his
judgements when
he ſpeaketh.

e Am I more
bound to you
than to the Egi-
ptians or blacke
Moors? yet have I beſtowed vpon you greater benefites.

CHAP. IX.

1 Threnings againſt the Temple, 2 and againſt
Iſrael, 3 The reſtoring of the Church.

1 Sawe the Lord ſtanding upon the Altar,
and he ſaid, Smite the lintell of the doore,
that the poſtes may ſhake: and cut them in
pieces: even the heads of them all, and I
will ſlay the laſt of them with the ſword: he
that fleeth of them, ſhall not ſlee away: and
he that escapeth of them, ſhall not be deliver'd.

2 Though they dig into the hell, thence
ſhall mine hand take them: though they
climbe up to heauen, thence will I bring them
downe.

3 And though they hide themſelves in
the ſhadow of Carmel, I will ſearch and take
them out thence: and though they be hidde
from my ſight in the bottome of the ſea,
thence will I command the ſerpent, and he
ſhall bite them.

4 And though they goe into captivity be-
fore their enemies, thence will I command
the ſword, and it ſhall ſlay them: and I will
ſet mine eyes upon them for ruine, and not for
good.

5 And the Lord God of hoſts ſhall touch
the land, and it ſhall melt away, and all that
dwell therein ſhall mourne, and it ſhall riſe
up wholly like a flood, and ſhall be drowned
as by the flood of Egypt.

6 He buildeth his ſpikes in the beaſten,
and hath laid the foundation of his globe of
elements in the earth: he calleth the waters
of the ſea, and powreth them out upon the
open earth: the Lord is his name.

7 Are ye not as the Egyptians? but
I have I beſtowed vpon you greater benefites,

more, O children of Iſrael, ſayth the Lord?
have not I brought up Iſrael out of the land
of Egypt? and the Philiftines from Caphtor,
and ſet them in Canaan?

8 Beholde, the eyes of the Lord God are
upon the ſinfull kingdom, and I will deſtroy
it cleane out of the earth. Therefore ſhall I
will not utterly deſtroy the houſe of Iſaac,
ſaith the Lord.

9 For loe, I will command, and I will ſift
the houſe of Iſrael among all nations, like
as corne is ſifted in a ſieve: yet ſhall not the
leſt ſtone fall upon the earth.

10 But all the ſinners of my people ſhall
die by the ſword, which ſay, The ruine ſhall
not come, nor haſten for vs.

11 In that day will I riſe up by the taber-
nacle of David, that is fallen downe, and
cloſe up the breaches thereof, and I will riſe
up by his ruines, and I will build it, as in the
dayes of old.

12 That they may poſſeſſe the remnant of
David, and of all the heathen, becauſe my
name is called upon them, ſaith the Lord,
that doeth this.

13 Beholde, the dayes come, ſaith the
Lord, that the plowman ſhall ſow the
mowen, and the reaper of grapes ſhall ſow
the ſeed: and the mountaines ſhall
drop ſweete wine, and all the hills ſhall
melt.

14 And I will bring againe the captivity
of my people of Iſrael: and they ſhall build
the waſte cities and inhabit them, and they
ſhall plant vineyards, and drinke the wine
thereof, they ſhall alſo make gardens, and
eat the fruits of them.

15 And I will plant them upon their land,
and they ſhall no more bee pulled up againe
out of their land, which I have giuen them,
ſaith the Lord thy God.

and every one in courſe. Levit. 26. 5. n Reade Iſa. 3. 8. n The
accompliſhment hereof is vnder Chriſt, when they are planted in his
Church, out of the which they can never bee pulled, after they are
once grafted therein,

f Reade Iſa. 47. 4.

g Though he de-
ſtroy the rebel-
lious multitude,
yet he will ever
reſtore the rem-
nant his Church
to call vpon his
Name.

h Meaning, that
none of his
ſhould perith in
his wrath.
i I will ſend the
Meſſiah promi-
ſed, and reſtore
by him the Iſra-
elittall Iſrael,
Acts 15. 16.

k Meaning, that
the very enemies
as were the Egi-
ptians & others,
ſhould be ioyned
with the Iewes
in one ſociety &
body, whereof
Chriſt ſhould
be the head,
l Signifying,
that there ſhall
be great plenty
of all things, ſo
that when one
kind of fruit is
ripe, another
ſhould follow.

Obadiah.

THE ARGUMENT.

THE Idumeans which came of Eſau, were mortall enemies alwayes to the Iſraelites, which came
of Iſaac: and therefore did not onely vex them continually with ſundry kinds of cruelty, but
alſo ſtirred up other to fight againſt them. Therefore when they were now in their greateſt pro-
ſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed
up his Prophet to comfort the Iſraelites, forasmuch as God had now determind to deſtroy their
adverſaries, which did ſo fore vex them, and to ſend them ſuch as ſhould deliver them, and ſet vp
the Kingdome of Meſſiah, which he had promiſed.



Obiſſion of Obadiah. Thus
ſayth the Lord God againſt
Edom, All have heard a
rumor from the Lord, and an
ambaffador is ſent among
the heathen: ariſe, and let
vs riſe up againſt her to battell.

2 Beholde, I have made thee ſmall among
the heathen: thou art utterly de-
ſpited.

b Thus the heathen encourage them-
ſelves to riſe againſt Edom,

3 The pride of thine heart hath decei-
ued thee: thou that dwelleſt in the clefts of
the rockes, whole habitation is ſtrength, ſaith
in his heart, Who ſhall bring me downe to
the ground?

4 Though thou ſcale the ſkyes as the eagle,
and make thy neſt among the ſtars, thence
will I bring thee downe, ſaith the Lord.

5 Come theeſtes to thee O robbers by
the way.

d God will ſo deſtroy them that he will leaue none, though
theeſtes when they come take but will they have enough, and they
that gather grapes, ever leave ſome behind them, Iſa. 49. 9.

c Which deſpited
all others in re-
ſpect of thy ſelfe,
& yet art but an
handful in com-
pariſon of others,
and art thus vp
among the hills
as a ſparrow from
theeſtes of the
world.

night? how wast thou brought to silence? wouldst thou not have spoken, till they had enough? if the grape gatherers came to thee, wouldst thou not have some grapes?

6 How are the things of Edom sought by, and his treasures searched?

7 All the men of thy confederacie have turned thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they chose thee by bread, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wise men out of Edom, and understanding from the mount of Seir?

9 And thy strong man, O Teman, shall be afraid, because everyone of the mount of Seir shall be cut off by slaughter.

10 For thy cruelty against thy brother, Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou sleepest on the other side, in the day that the strangers search away his substance, and strangers enter into his gates, and call lots upon Jerusalem, when thou wast as one of them.

12 But thou shouldst not have despoiled the day of thy day: in the day that he was made a stranger, neither shouldst thou have enjoyed over the children of Judah, in the day of their destruction: thou shouldst not have spoken proudly in the day of affliction.

13 Thou shouldst not have entered into the gate of my people in the day of their destruction, neither shouldst thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Therefore shouldst thou have stood in vnder Christ, when as the faithfull are made heires and heirs of all things by him which is their head. p By the Canaanites the Jews meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of all this kingdom.

the cross: waxes to cut off them, that should escape, neither shouldst thou have shut up the remnant thereof in the day of affliction.

15 For the day of the Lord is neere upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne upon thine head.

16 For as ye have drunk upon mine holy mountain, so shall all the heathen drinke continually: yea, they shall drinke and shall not be full, and they shall be as though they had not drunk.

17 Upon mount Zion shall be destruction, and it shall be holy, and the house of Jacob shall possess their possession.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Seir shall be stubble, and they shall burne in them, and prunes them: and there shall be no remnant of the house of Edom: for the Lord hath spoken it.

19 And they shall possess the South side of the mount of Seir, and the plaine of the Philistines: and they shall possess the fields of Ephraim and the fields of Samaria, and Benjamin shall have Gilead.

20 And the captivitie of this hoste of the children of Israel, which were among the Canaanites, that possess unto Zarephath, and the captivitie of Jerusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall come by to mount Zion to judge the mount of Seir, and the kingdom shall be the Lords.

vnder Christ, when as the faithfull are made heires and heirs of all things by him which is their head. p By the Canaanites the Jews meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of all this kingdom.

k When he will summon all the heathen, & find them to destroy thee.

l That is, rejected and trampled.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies, I will restore my Church, and restore it.

n God attributeth this power to confound his enemies, to his Church, which power he only proper to himselfe, as he is 17, den. 4. 14. hebr. 12. 19.

o He describeth how the Church shall be enlarged and have great possessions, but this chiefly is accomplished.

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ai Meaning, that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of all this kingdom.

Jonah.

THE ARGUMENT.

When Jonah had long prophesied in Israel, and had little profited, God gave him charge to goe and denounce his iudgements against Nineveh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should convert by the mighty power of his word, and that within three dayes preaching: that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not converted to the Lord for so many Prophets, and so diligent preaching.

a. Kings 14. 25.

CHAP. I.

3 Jonah fled when he was sent to preach. 4 A tempest arising, and he was cast into the sea for his disobedience.

5 The word of the Lord came also unto Jonah the sonne of Amittai, saying,

2 Arise, and goe to Nineveh

towers, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11. d Whereby he declareth his weakness, that would not promptly follow the Lords calling, but give place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so finally good among his owne people, Chap. 4. 1. e Which was the heathen and pagan takershipping thither, called also Teppe.

that went thither, and cry against it: for their wickedness is come up before me.

2 But Jonah rose up to flee into Tarshish from the presence of the Lord, and went downe to Tappe: and he found a ship going to Tarshish: so he payed the

towers, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11. d Whereby he declareth his weakness, that would not promptly follow the Lords calling, but give place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so finally good among his owne people, Chap. 4. 1. e Which was the heathen and pagan takershipping thither, called also Teppe.

c For as authors write, it continued in cities, a hundred and forty miles, and had a thousand and five hundred

and five hundred

and five hundred

and five hundred

and five hundred

and five hundred

and five hundred

and five hundred

f He willed that the men should earnestly call vnto God for mercy.

g For partly by the threatening and the Prophet, of partly by the motion of his owne conscience hee doubted whether God would shew them mercy. h That is, the fruites of their repentance, which did proceede of faith, which God hath planted by the ministry of his Prophet. i Reade Ictc. 18.8.

cloth, and cry mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 And so can tell if God will turne, and repent and turne away from his fierce wrath that he verily not?

10 And God saw their moynes, that they turned from their euill wayes: and God repented of the euill that he had sayd, that hee would doe vnto them, and hee did it not.

CHAP. III.
The great goodness of God toward his creatures.

a Because here by he should be taken as a false Prophet, and so the Name of God which he preached, should be blasphemed. b Reade Chap. 1.3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiveness might be blasphemed, as though he sent his Prophets forth to denounce his iudgements in vaine. d Wilt thou bee iudge when I doe things for my glory, and when I doe not?

Therefore it displeased I. Jonah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and sayd, I pray thee, O Lord, was not this my saying, when I was yet in my country: therefore I presented it to thee vnto I. Garshith: for I knew that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from mee: for it is better for me to die then to liue.

4 Then saide the Lord, Doest thou will to be angry?

5 So Jonah went out of the city, and sat on the East side of the cite, and there made him a boorbe, and sat vnder it in the shadow: still he might see what should bee done in the cite.

6 And the Lord God prepared a gourd, and made it to come vp ouer Jonah, that it might bee a shadow ouer his head, and deliver him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme to bite the morning rose the next day: and it bit the gourd that it withered.

8 And when the Sunne did arise, God prepared also a feruent East wind: and the Sunne beat vpon the head of Jonah, that hee fainted, and wished in his heart to die, and said, It is better for mee to die then to liue.

9 And God said vnto Jonah, Doest thou will to be angry for the gourd? And he sayd, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pittie on the gourd for the which thou hast not laboured, neither makest it grow: which came vp in a night, and perished in a night.

11 And should I not I spare Nineveh that great cite, wherein are likewise thousands of persons, that I cannot discern betweene their right hand and their left hand, and also much cattell?

h Thus God mercifully reproooueth him which would pittie himselfe and this gourd, and yet would restraue God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and I. Misraell, at the least thirtie yeeres, at what time I. saiah prophesied. Hee declared the destruction, first of the one kingdom, and then of the other, because of their manifold wickednes, but chiefly for their idolary. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false Prophets, and the delighting in them. Then hee seerth forth the coming of Christ, his kingdom, and the felicitie thereof. This Prophet was not that Micah, which reuisted Ahab and all his false prophets, as 1. King. 22.8, but another of the same name.

CHAP. I.

x The destruction of Iudah and I. Misraell because of their idolary.



He worde of the Lord, that came vnto Micah the I. Misraellite in the dayes of I. Iahaz, Abaz, and I. Iezekiah Kings of Iudah, which bee same concerning Samaria, and I. Ierusalem.

2 Heare, all yee people: hearken thou O earth, and all that therein is, and let the Lord God bee witness against you, euen the Lord from his holy Temple.

3 For behold, the Lord cometh out of his place, and will come downe, and treade vpon the high places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleane) as waxe before the fire, and as the waters that are poured downward.

5 For the wickednesse of I. Iacob is all this, and for the finnes of the house of I. Irael: what is the wickednesse of I. Iacob? Is not Samaria? and which are the high places of I. Iudah? is not I. Ierusalem?

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the golden images thereof shall be broken, and all the gifts thereof shall bee

a Bornein Marrah a city of I. Iudah.

b Because of the malice and obstinacie of the people, whom he had to oft exhorted to repentance, hee hummoueth them to Gods iudgements, taking all creatures and

God himselfe to witness, that the preaching of his Prophets, which they haue abused, shall be auenged. c Meaning hereby that, God will come to iudgement against the strong cities and holds.

f For he doubted as yet whether God would shew them mercie or no; and therefore after fourty dayes, he departed out of the cite, looking what issue God would send. g Which was a further meane to couer him from the heat of the Sunne, as he remained in his boorbe.

h This declared the great inconveniences, where into Gods servants doe fall when they give place to their owne affections, and do not in all things willingly submit themselves to God.

i Samaria which should haue bin an example to I. Irael of true religion and iustice, was the puddle and shewes of all idolary & corruption, and doth themselves of

their father I. Iacob. e That is, the idolary and infection, i. Which they gathered by euill practices, and thought that their idoles had enriched them therewith for their seruite vnto them.

burnt

g The gaine that came by their idols, shall be consumed as a thing of nought for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent. **h** Let the Philistines our enemies reioyce at our destruction. **i** Which was a cite neere to Ierusalem, Ioth. 18. **j** There called Ophrah, & signifieth dust: therefore he will let them to mourne, and toile themselves in the dust for their duritie.

k These were cities whereby the enemy should passe as he came to Iudah. **l** I shall not spare before he come our country, and so you shall pay for hislaryng. **m** For Rabshakeh had shut vp Ierusalem that they could not send to succour them. **n** To flee away: for Sennacherib layd siege first to that cite, and remaynd therein when hee sent his captaynes and armie against Ierusalem. **o** Thou first receivedst the idolatry of Ierobam, and so diddest infect Ierusalem. **p** Thou shalt bribe the Philistines thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. **q** He prophesied against his owne cite, and because it signified an heritage, hee sayth that God would send an heire to possesse it. **r** For so they thought themselves for the strength of their city.

burne with the fire, and all the idols thereof, will I destroy: for the gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without cloths, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come unto the gate of my people, unto Ierusalem.

10 Declare yet it not at Gath, neither weepe ye: for the house of Azzabh coule thy selfe in the dust.

11 Thou that dwellest at Shaphir, goe together naked with shame: shee that dwelleth at Saanan, shall not come forth in the mourning of Beth-ezel the enemy shall receive of you for his standing.

12 For the inhabitant of Mozaoth waited for good, but cuill came from the Lord unto the gate of Ierusalem.

13 I thou inhabitant of Lachish, binde the charret to the beasts of plice: shee is the beginning of the kinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Mozaoth: **g** Gath: the house of Achizib shall be as a lie to the kings of Israel.

15 Yet will I bring an heire unto thee, **i** inhabitant of Mozaoth, hee shall come unto Aduzzam: the glory of Israel.

16 Make thee balde, and haue thee for thy delicate children: enlarge thy baldnesse as the eagle: for they are gone into captivity from thee.

5 Therefore thou shalt haue none that shall cast a cord by lot, in the congregation of the Lord.

6 They that prophesied, prophesie yet not: they shall not prebelle to them, neither shall they take shame.

7 Thou that art named the house of Iakob, is the spirit of the Lord shortened: are these his workes? are not my workes good unto him: that walker by night?

8 But hee that was in the other side, as against an enemy: they spoile the beautiful garment from them that passe by peaceably, as though they retigned from the warre.

9 The women of my people haue yee cast out from their pleasant houses, and from their children haue yee taken away my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, men with a force destruction.

11 If a man wake in the spirit, and would lie falsly, saying, I will prophesie unto thee of wine, and of strong drinke, he shall euen be the prophet of this people.

12 I will surely gather thee wholly, **i** Iakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the mids of their fold: the cities shall bee full of fruit of the men.

13 The breaker vp shall come by before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be upon their heads.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory. **i** Ierusalem shall not bee your safeguard, but the cause of your destruction. **m** That is, shew himselfe to be a Prophet. **n** He cheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities. **o** To destroy thee. **p** The enemies shall breake their gates and walles, and leadeth them into Caldea, and from thence forward, and to help their enemies.

CHAP. III.

1 Against the tyranny of Princes and false Prophets.

And I said, Heare, I pray you, **i** heads of Iakob, and yee princes of the house of Israel: Should not yee know? iudgement? **2** Hee they hate the good, and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eat also the flesh of my people, and slay off their skin from them, and they breake their bones, and chop them in pieces as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

ther, but compareth them to wolues, lyons, and most cruell beasts, **c** That is, when I shall visite their wickednes, for though I haue the godly, before they cry, Ila. 65. 24. yet I will not heare them though they cry, Ila. 65. 25. eckl. 8. 18. Iam. 5. 13. pet. 3. 12. 23.

Ex 3

5 Thus

CHAP. II.

1 Threatning against the waman and dainty people.

6 They would teach the Prophets to preach. **W**e unto them that imagine inquiry, and worke wickednesse upon their beds: when the morning is light, they practice it, because their hand hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, wherewith yee shall not plucke your neckes, and yee shall not goe so proudly, for this time is euill.

4 In that day shall they take by a parable against you, and lament with a holfull lamentation, and say, We be utterly wakened: hee hath changed the portion of my people, how hath hee taken it away to restore it unto me? he hath diuided our fields.

a All those as they rise, they excecise their wicked deuices of the night, and according to their power hurt other. **b** They are in power. **c** Thus the lewes lamen, and say, that there is no hope of restitution, seeing their pollutions are diuided among the enemies.

c Ye shall haue no more lands to diuide, as you haue in time past, and as you vied to measure them in the lubile. **d** Thus the people warn the Prophets, that they speake to them no more: or they cannot abide their threatnings.

e God saith that they shall not prophesie nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his law? **g** Doe not the godly finde my words comfortable?

h That is, afor-time. **i** The poore can haue no commodity by them, but they spoile them as though they were enemies.

j The poore can haue no commodity by them, but they spoile them as though they were enemies.

d They deuoure
all their substance
and then flatter
them, promising
that all shall goe
well: but if one
restraine from
their bellies, then
they inuent all
wayes to mis-
chiefe.

e As you haue
loued to walke
in darkness, and
to prophesie lies,
so God shall re-
ward you with
grosse blindness
and ignorance,
so that when all
others shall see
the bright beams
of Gods graces,
ye shall as blinde
men grope as in
the night.

f When God
shall discouer
them to the
world, they shall
be afraid to
speake: for all
shall know that
they were but
false Prophets,
and deli be the

word of God. g
The Prophet being assured of his vocation by
the Spirit of God, seeth himselfe alone against all the wicked
showing how God both giue him gifts, y abilities and knowledge to
discerne betwene good and euill, and also conscience to reprove
the sinnes of the people, and not to flatter them. h They build
them houses by bribery, which hee calleth blood and iniquitie
i They will say that they are the people of God, & abuse his name,
as a pretence to cloke their hypocricie. k Reade Ierc. 26, 18.

5 Thus saith the Lord, Concerning the
Prophets that deceiue my people, and bite
them with their teeth, and cry, Peace, but if
a man put not into their moutnes, they pre-
pare warre against him.

6 Therefore a night shall be vnto you for
a vision, and darkness shall be vnto you for
a distinction, and the lumme shall goe downe
ouer the prophets, and the day shall be darke
ouer them.

7 Then shall the Seers be ashamed, and
the Soothsayers confounded: yea, they shall
all couer their lips, for they haue none an-
swer of God.

8 Per notwithstanding, I am full of
power by the Spirit of the Lord, and of
iudgement, and of strength to declare vnto
Iaakob his transgression, and to Israel his
sinne.

9 Heare this, I pray you, ye heads of the
house of Iaakob, and yinces of the house of
Israel: they abhorre iudgement, and peruerit
all equitie.

10 They build vp Zion with blood, and
Jerusalem with iniquitie.

11 The heads thereof iudge for rewards,
and the Seers thereof teach for hire, and
the Prophets thereof prophesie for money:
yet will they learne vpon the Lord, and say,
Is not the Lord among vs? no euill can come
vpon vs.

12 Therefore shall Zion for your sake be
plowed as a field, and Jerusalem shall be an
heape, and the mountaine of the house, as the
high places of the forest.

13 Therefore shall Zion for your sake be
plowed as a field, and Jerusalem shall be an
heape, and the mountaine of the house, as the
high places of the forest.

make them afraid: for the mouth of the Lord
of hostes hath spoken it.

5 For all people will walke & curry one
in the name of his god, and wee will walke
in the name of the Lord our God, for euer
and euer.

6 At the same day, saith the Lord, will I
gather her that haltereth, and I will gather
her that is cast out, and her that I haue af-
flicted.

7 And I will make her that haltereth, a
remnant, and her that was cast farre off, a
mighty nation: and the Lord shall reigne
ouer them in mount Zion, from henceforth
euen for euer.

8 And thou, O tower of the flocke, the
strong hold of the daughter Zion, vnto thee
shall it come, euen the first dominion, and
kingdome shall come to the daughter Jeru-
salem.

9 Now why dost thou cry out with la-
mentation: is there no King in thee: is thy
counsell perished: for sorrow hath taken
thee as a woman in trauaile.

10 How should I mourne, O daughter Zion,
like a woman in trauaile: for now shalt thou
goe forth of the citie, and dwell in the field,
and shalt go into Babel, but there shalt thou
be deliuered: there the Lord shall redeme
thee from the hand of thine enemies.

11 Now also many Nations are gathered
against thee, saying, Zion shall be condemned,
and our eye shall looke vpon Zion.

12 But they know not the thoughts of
the Lord: they vnderstand not his counsell,
for hee shall gather them as the sheaues in the
barn.

13 Arise, and thresh, O daughter Zion:
for I will make thine home yron, and I
will make thine houses brass, and thou
shalt brake in pieces many people: and I
will consecrate their riches vnto the Lord,
and their substance vnto the ruler of the
whole world.

m Hee sheweth that the faithfull ought not to measure Gods iudg-
ments by the brags and threatnings of the wicked, but thereby are
admonished to lift vp their hearts to God, to call for deliuerance.
n God giue his Church this victory, so oft as bee ouercomen
their enemies: but the accomplishment hereof shall bee at the
comming of Christ.

CHAP. V.

1 The destruction of Ierusalem, 2 The excellen-
cie of Beth lehem.

NOW assemble thy garisons, O daughter
of garisons: bee hardy also siege against
vs: thy shall smite the Iudge of Israel with
a rod vpon the cheeke.

2 And thou Beth lehem Ephraim,
art little to bee among the thousands of
Iudah, yet out of thee shall bee come
forth vnto mee, that shall bee the ruler in

her garisons to trouble others, the Lord would now cause other
garisons to vex her, and that her rules should bee smitten on the
face most contemptuously. b For so the Iewes diuided their coun-
trei, that for euery thousand there was a chiefe captain: and be-
cause Bethlehem was not able to make a thousand, hee calleth it lit-
tle, but yet God will raise vp a captain and gouernor therein: and
thus it is not the least by reason of this benefit, as Mat. 2, 6.

3 I said:

a When Christ
shall come, and
the Temple shall
be destroyed.

b Reade 1^a.

c, 3

c Hee sheweth
that there is no
true Church but
whereas the peo-
ple are taught by
Gods pure word.
d By his corre-
ctions & threat-
nings hee will
bring the people
into subiection,
which are in the
vtmost corners
of the world.

e They shall ab-
staine from all euil
doing, and exercise
themselves in godlinesse: and
in walking to others. f Reade 1^a 2, 4.

1 Of the kingdome of Christ, and felicitie of his
Church.
At in the last dayes it shall come to passe,
that the mountaine of the House of the
Lord shall be prepared in the top of the moun-
taines, and it shall be exalted aboue the hills,
and people shall flow vnto it.

2 Yea, many nations shall come and say,
Come, and let vs goe vp to the mountaine of
the Lord, and to the house of the God of Iaa-
kob, and hee will teach vs his wayes, and
wee will walke in his pathes: for the Law
shall goe forth of Zion, and the word of the
Lord from Ierusalem.

3 And hee shall iudge among many peo-
ple, and rebuke mighty Nations as farre off,
and they shall brake their swords into mat-
tocks, and their speares into scythes: nati-
on shall not lift vp a sword against nation
neither shall they learne to fight any more.

4 But they shall sit euery man vnder his
vine, and vnder his figge-tree, and none shall

g Hee sheweth
that the people
of God ought to
remain constant
in their religion,
albeit all the
world should
giue themselves
to their supersti-
tion & Idolatry,
h I will cause
Israel, which is
now as one lame
and halting, and
to almost de-
stroyed, shall rise
again, and grow
into a great peo-
ple.

i Meaning Ieru-
salem, where the
Lords flock was
gathered.

k The flourish-
ing state of the
kingdome, as it
was vnder Dauid
and Salomon,
which thing was
accomplished to
the Church by
the comming of
Christ.

l In the mean
season hee shew-
eth that they
should endure
great troubles
and tentations,
when they saw
themselves nei-
ther to haue king-
dome nor consell.

a Hee
high
and he
to wis

e He sheweth that the coming of Christ and all his waies were appointed of God from all eternitie.

d He compareth the Jewes to women with child, who for a time should have great sorrowes, but at length they should have a comfortable deliverance, Ioh. 16. 21.

e That is, Christs kingdom shall be stable and everlasting, and his people, as well the Gentiles as the Jewes shall dwell in peace.

f This Messiah shall be a sufficient king and saviour, and though the enemies invade vs for a time, yet shall God stir up many which shall be able to deliver vs.

g Those whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chief enemies at that time.

h By this governon God will deliver when the enemy cometh into our land.

i This remnant of the Church which God shall deliver shall only depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man. k I will destroy all things wherein thou putteth thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee. l It shall be so terrible, that the like hath not bene heard of.

Israel: whose goings forth have bene from the beginning and from everlasting.

3 And heretofore will he give them up, untill the time that she which shall beare, shall travaile: then the remnant of their brethren shall returne unto the children of Israel.

4 And hee shall stand and feede in the strength of the Lord, and in his maiestie of the same of the Lord his God, and they shall dwell still: for now shall hee bee magnified unto the ends of the world.

5 And hee shall be our peace when Assur shall come into our land: when he shall invade in our palaces, then shall wee raise against him seven shepherds, and eight principall men.

6 And they shall destroy: Assur with the sword, and the land of Assur with their swords: thus shall hee be deliver vs from Assur, when hee cometh into our land, and when hee shall invade within our borders.

7 And the remnant of Isaac shall be among many people, as a deaue from the Lord, and as the flowers upon the grasse, that waither not for man, nor boweth in the force of Adam.

8 And the remnant of Isaac shall be among the Gentiles, in the middes of many people, as the lyon among the beasts of the forest, and as the Lyons whelp among the flockes of sheepe, who when he goeth thorow he treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut of thine borders out of the middes of thee, and I will destroy thy chariots.

11 And I will cut off the cities of thy land, and overthrow all thy strong holds.

12 And I will cut off thine incanters out of thine hand, and thou shalt have no more sooth sayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke by thy grones out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation upon the heathen, which they have not heard.

CHAP. VI.

An exhortation to the dumber creatures to heare the iudgement against Israel being vnkend, 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord saith, Heile thou, and contend before the mount, and let the hills heare thy voyce.

a Metaketh the high mountaines and hard rocks to witnesse against the obstinacie of his people.

2 Heare ye, O mountaines, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will plead with Israel.

3 O my people what have I done unto thee: or wherein have I grieved thee: testifie against me.

4 Surely I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had devised, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal, that ye may know the right counsell of the Lord.

6 Wherewith shall I come before the Lord, and bow my knee before the Lord: shall I come before him with burnt offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand rams of oyle: shall I give my first borne for my transgression, even the fruit of my body for the sinne of my soule?

8 Hee hath shewed thee, O man, what is good, & what the Lord requirith of thee: Surely to doe lustily, and to love mercy and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth unto the cities, and the man of wisdome shall see thy name: Heare the royl, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I visit the wicked balancers, and the bag of deceitfull weights?

12 For the rich men thereof are full of crucke, and the inhabitants thereof have spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sick in limiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take hold, but shalt not deliuer: and that which thou delivereest, will I give up to the sword.

15 Thou shalt sow, but not reape: thou shalt tread the olives, but thou shalt not amoynt thee with oyle: and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, let them be the secondable, to know if they will obey God, or no, saying that God hath prescribed them to doe this. h A saying, that when God speaketh to any city or nation, the godly will acknowledge his Maic Rie, and consider not the mortall man that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem, k Thou shalt be consumed with inward grieue and anguish. l Meaning that the cities should goe about to save her men, as they that lay hold on that which they would perleue. m You have received all the corruption and idolatrie, wherewith the tribes were infected vnder Omri and Ahab his sonne: and to excuse our doings, you alledge the kings authoriety by his statutes, and alse wisdom and policie in so doing, but you shall not escape punishment, but as I have shewed you great sorrow, and taken you for my people, so shall your plagues be accordingly, Luke 17. 47.

b I have not hurt thee, but bellowed infinite benefits upon thee.

c That is, remember my beneficia from the beginning, how I delivered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefits toward you.

e Thus the people by hypocrisie aske how to please God, & are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man but the hypocrites will offer it unto God, if they thinke thereby to avoid his anger: but they will never be brought to mortifie their owne affections, & to give themselves willingly to serve God as he commandeth.

g The Prophet inf-w words call.

h A saying, that when God speaketh to any city or nation, the godly will acknowledge his Maic Rie, and consider not the mortall man that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem, k Thou shalt be consumed with inward grieue and anguish.

l Meaning that the cities should goe about to save her men, as they that lay hold on that which they would perleue.

m You have received all the corruption and idolatrie, wherewith the tribes were infected vnder Omri and Ahab his sonne: and to excuse our doings, you alledge the kings authoriety by his statutes, and alse wisdom and policie in so doing, but you shall not escape punishment, but as I have shewed you great sorrow, and taken you for my people, so shall your plagues be accordingly, Luke 17. 47.

and all the manner of the house of Abab, and perwalk in their countsaies, that I should make thee waste, and the inhabitants thereof an hissing: therefore yet shall beare the reproch of my people.

CHAP. VII.

1 Accomplish for the small number of the righteous. 4 The wickedness of the times. 14 The prosperity of the Church.

a The Prophet taketh upon him the person of the earth which complaineth that all her fruits are gone, so that none is left, that is, that there is no godly man remaining: for all are given to cruelty and deceit, so that none spareth his owne brother. **b** He sheweth that the prince, the iudge and rich man are linked together all to doe euill and to cloke the doings one of another. **c** That is, the rich man that is able to giue money, abtaineth from no wickedness, nor injury. **d** These men agree among themselves, and conspire with one consent to doe euill. **e** They that are of most estimation, and are counted most honest among them, are but thornes and briars to pricke. **f** Meaning, of the Prophets and gouernours. **g** The Prophet sheweth that the onely remedy for the godly in desperate euill is to flee vnto God for succour. **h** This is, spoken in the person of the Church, which calleth the malignant Church her enemy.

VV De is me, for I am as the Summer-garberlings, and as the grapes of the vintage: there is no cluster to care: my soule desired the first ripe fruits;

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in waite for blood: eueri man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince alked, and the iudge iudgeth for a reward: therefore the great man hee speaketh out the corruption of his soule: so they way it vp.

4 The bill of them is as a bier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation cometh: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will writte for God my Saviour: my God will heare me.

8 Reioyce not against me, mine enemy: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and recure iudgement for me: then will he bring me forth to the light, and I shall see his righteousness.

10 Thou seest that is mine enemy, shall

looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streets.

11 This is the day that thy walles shall be built: this day shall thine farre away be decreed.

12 In this day also they shall come vnto thee from Ashur, and from the strong cities: and from the strong holds euen vnto the river, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruites of their inuentions.

14 Feede thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bathan and Gilad, as in old time.

15 According to the dayes of thy coming out of the land of Egypt will I shewe vnto him maruailous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shall be deafe.

17 They shall like the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of cher.

18 Who is a God like vnto thee, that taketh away iniquitie, and pisseth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercie pleaseh him.

19 Hee will turne againe, and haue compassion vpon vs: he will sūdne our iniquities, and cast all their sinnes into the bottom of the sea.

20 Thou wilt performe thy truth to Iacob, and mercy to Abraham, as thou hast sūoyn vnto our fathers in old time.

vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past. **o** God promisseth to be fauourable to his people, as he had bene a foretime. **p** They shall be as dumbe men, and dare brag no more, **q** They shall be astonished and afraid to heare men speake, lest they should heare of their destruction. **r** They shall fall flat on the ground for feare. **s** As though he would not see it, but wink at it. **t** Meaning of his elect. **u** The Church is assured, that God will declare in effect the truth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGUMENT.

As they of Ninijew shewed themselves prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had beguyn, they cast off the care of Religion, and so returned to their vomit, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Niueueh was destroyed, and Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enjoyed the Empire of the Assyrians. But because God hath continual care of his Church, he stretcheth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it cometh he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Lawes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.



In the burden of Nineveh. The booke of the vision of Nabum the ¹Chelchir.

² God is jealous, and the Lord reuengeth: the Lord reuengeth: turn the Lord of anger, the Lord will take vengeance on his adversaries, and hee referueth wrath for his enemies.

³ The Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlwind, and in the storme, and the clouds are the dunt of his feete.

⁴ Hee rebuketh the sea, and drieth it, and hee drieth by all the rivers: ⁵ Bathan is wasted, and Carmel, and the flours of Libanon is wasted.

⁶ The mountaines tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

⁷ Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

⁸ The Lord is good, and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

⁹ But passing ouer as with a flood, hee will utterly destroy the place thereof, and darkenesse shall pursue his enemies.

¹⁰ What doe yet? imagine against the Lord: he will make an utter destruction: affliction shall not rise by the second time.

¹¹ For he shall come as unto thornes folden one in another, and as unto dunckards in their dunckennesse: they shall be deuoured as stubble fully dried.

¹² There commeth one out of thee that imagineth cull against the Lord, even a wicked counsellour.

¹³ Thus saith the Lord, Though they be quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

¹⁴ For now I will breake his yoke from thee, and will burst thy bonds in sunder.

¹⁵ And the Lord hath giuen a commandment concerning thee, that no more of

thy name bee ¹⁶ soken: out of the house of thy gods will I cut off the graven and the molten image: I will make it thy game for thee, for thou art vile.

¹⁷ Behold, upon the mountaines the feete of him that declareth and publisheth peace: ¹⁸ Judah, keepe thy solemn feasts, performe thy vowes: for the wicked shall no more passe through thee: he is utterly cut off.

¹⁹ Which peace the Iewes should enjoy by the death of Saneherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

The destroyer is come before thy face: keepe thy munition: looke to the way: make thy loines strong: increase thy strength mightily.

² For the Lord hath turned away the glory of Jacob, as the glory of Israel: for the empires haue emptied them out, and marked their vine branches.

³ The shield of his mighty men is made red: the valiant men are in scarlet: the charots shall be as in the fire and flames in the day of his preparation, and the fire trees shall tremble.

⁴ The charots shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seme like lampes: they shall shote like the lightning.

⁵ Wee shall remember his strong men, they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

⁶ The gates of the rivers shall be opened, and the palace shall melt.

⁷ And Huzzah the Queene shall be led away captiue, and her maides shall leade her as with the voyce of doves flitting upon their breasts.

⁸ But Nineveh is of old like a poole of water: yet they shall flee away. Stand, stand, shall they cry: but none shall looke backe.

⁹ Spoile ye the silver, spoile the gold: for there is none end of the store, and glory of all the pleasant vessels.

¹⁰ She is empty and boide, and waste, and the heart melteth, and the knees smite together, and sorrow is in all loines, and the faces of them all gather blacknesse.

¹¹ Where is the dwelling of the Lions, and the pasture of the Lions whelps? where the lyon and the lioness walked, and the Lyons whelpes, and none made them afraid?

¹² The lyon did teare in pieces enough for his whelpes, and would for his lioness, and filled his holcs with prey, and his dens with spoile.

That Nineveh is so ancient that it can neuer perish, and is as a fish-pool, whose waters they that walke on the banks cannot touch: but they shall be scattered, and shall not looke backe though men would call them. ¹³ God commandeth the enemies to spoile Nineveh, and promisseth them infinite riches and treasures. ¹⁴ That is, Nineveh and the men thereof shall be after this sort. ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

¹³ Behold,

a Reade I say

b The vision

c Or revelation

d Which God com-

e manded Nahum

f To write concern-

g ing the Nine-

h vines.

i That is, borne

j in a poore vil-

k lage in the tribe

l of simeon,

m Meaning, of

n his glory.

o With his he is

p but angry for a

q time, but his an-

r ger neuer affwa-

s geth toward a

t the probate,

u though for a

m That is, as
soone as my
wrath begin-
neth to kinde.
n Signifying the
Heralds, which
were accustomed
to proclaim warre.
Some reade, of thy gumme teeth, wherewith
Nineueh was wont to bruite the bones of the poore.

13 Behold, I come vnto thee, saith the
Lord of hostes, and I will burne her charrens
in the smoke, and the wood shall deuoure
thy yong Lions, and I will cut off thy spolie
from the earth, and the voice of thy messen-
gers shall no more be heard.

Some reade, of thy gumme teeth, wherewith
Nineueh was wont to bruite the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape
the hand of God.

O Bloody City, it is all full of lies, and
robbery: the way departeth not.

2 The noise of a whip, and the noise of
the moping of the whetters, and the beating
of the hoises, and the leaping of the charrets.

3 The horsman lieth vpon both the bright
sword, and the glittering spear, and a multi-
tude is slain, and the dead bodies are man-
ny: there is none ende of their corpses: they
slumble vpon their corpses.

4 Because of the multitude of the forni-
cations of the harlot that is beautifull, and
is a mistress of witchcraft, and selleth the
people through her whoredome, and the Na-
tions through her witchcraft.

5 Behold, I come vpon thee, sayeth the
Lord of hostes, and will discouer thy skirts
vpon thy face, and will shew the Nations thy
filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, & make
thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they
that looke vpon thee, shall flee from thee, and
say, Nineueh is destroyed, who will haue pite-
y upon her? where shall I seeke comforters
for thee?

8 Art thou better then Sodo, which was
full of people, that lay in cheriurims, and had
the waters round about it, whose ditch was
the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength,

and there was none ende, But and Lubim
were her helpers.

10 Yet was shee caried away, and went
into captiuitie: her yong children also were
dashed in pieces at the head of all the streets:
and they cast lots for her noble men, and all
her mighty men were bound in chains.

11 Also thou shalt be drunken: thou shalt
hide thy selfe, and shalt seeke helpe, because of
the enemy.

12 All thy strong Cities shall be like figge
trees with the first ripe figges: for if they be
shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are
women: the gates of thy land shall be opened
vnto thine enemies, and the fire shall deuoure
thy barres.

14 Draw thee waters for the siege: forti-
fy thy strong holds: got into the clay, and
temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the
sword shall cut thee off: it shall eat thee vp
like the locusts, though thou bee multiplied
like the locusts, and multiplied like the gra-
shopper.

16 Thou hast multiplied thy merchants
about the shiores of heauen: the locust spow-
lerd and sleeth away.

17 Thy princes are as the grasshoppers,
and thy captiues as the great grasshoppers
which remaine in the hedges in the colde
day: but when the Summe ariseth, they flee a-
way, and their place is not knowne where
they are.

18 Thy shepherds doe sleepe, O King
of Assur: thy strong men lie downe: thy
people is scattered vpon the mountaines, and
no man gathereth them.

19 There is no healing of thy wound:
thy plague is grievous: all that heare the
bruit of thee, shall clap the hands ouer thee:
for vpon whom hath not thy malice passed
continually?

|| Or, thus.

e Signifying
that Gods iudg-
ments should
suddenly destroy
the Assyrians, as
these vermine
are with raine
or change of
weather.

f Thy Princes
and counsell-
ers.

g Meaning, that
there was no
people to whom
the Assyrians
had not done
hurt.

a It neuer cea-
seth to spoile
and rob.

b He sheweth
how the Calde-
ans shall haue,
and how coura-
geous their hor-
ses shall be in bea-
ting the ground,
when they come
against the Assy-
rians.

c He compareth
Nineueh to an
harlot, which by
her beautie and
subtiltie enticeth
yong men, and
bringeth them
so destruction.

d Meaning, A-
lexandria, which
was in league
with so many
Nations, and yet
was now de-
stroyed.

Habakkuk.

THE ARGUMENT.

THE Prophet complaineth vnto God, considering the great felicity of the wicked, and the mi-
serable oppression of the godly, which endure all kinde of affliction and cruelty, and yet can see
none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and
take them away captiues, so that they could looke for none end of their troubles as yet, because of
their stubbornnes and rebellion against the Lord. And left the godly should despair, seeing this hor-
rible confusion, hee comforteth them by this, that God wil punish the Caldeans their enemies, when
their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne
example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

2 A complaint against the wicked that per-
secute the iust.

Woe burden to which Habakkuk
the Prophet did lie.

2 O Lord, how long shall I
cry, and thou wilt not heare!
even cry out vnto thee: for vi-
olence, thou wilt not helpe!

3 Why dost thou shew me iniquities, and
cause me to behold sorow? for spying, and
violence are before mee: and there are thar-
raile vp strife and contention.

4 Therefore the Law is dissolved, and

iudgement both neuer goe forth: for the wic-
ked doeth compass about the righteous:
therefore wrong iudgement proceedeth.

5 Wholse among the heathen, and re-
gards, and wonder, and maruelle: for I will
worke a worke in your dayes: yee will not
believe it, though it be told you.

6 Forsoke, I raise vp the Caldeans, that
bitter and furious Nation, which shall goe
vpon the head of the land to possesse the
dwelling places, that are not theirs.

d As in times past you would not beleue Gods word, so shall ye
not now beleue the strange plagues which are at hand.

b To suppress
him if any should
show himselfe
zealous of Gods
cause.

c Because the
Iu:ges which
should redress
this excess, are
as euill as
the rest.

a The Prophet
complaineth vn-
to God, and be-
waileth that a-
mong the Iewes
is left none equi-
ty not brotherly
loue: but in stead
hereof reigneth
cruelty, theft,
contention and
fraude.

7 Thy

g They themselves shall be your Judges in this case, and none shall have authority over them to controvert them. *Job 3:3.*

f For the fewest most feared this wind, because it destroyed their fruits.

g They shall be so many in number. h They shall cast up accounts against it.

i The Prophet comforteth the faithful, that God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise thereof to their idols.

k He affirmeth the godly of Gods protection, shewing that the enemies can do no more than God hath appointed, & also that their times required such a sharp rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world. m Meaning that the enemies flatter themselves, and glory in their own force, power, and wit. n Meaning, that they should not,

7 They are terrible and fearful: their judgement and their dignity shall proceed of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the evening, and their horsemen are many: and their horsemen shall come from far, they shall flie as the Eagle hasting to meat.

9 They come all to spoile: before their faces shall be as Eastwind, and they shall gather the captivity as the land.

10 And they shall mock the kings, and the Princes shall be a scorn vnto them: they shall decide every strong hold: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgress and doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we shall not die: O Lord, thou hast ordained them for judgement, & O God, thou hast established them for correction.

13 Thou art of pure eyes, & canst not see evil: thou canst not behold wickednes: wherefore dost thou look vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things that haue no ruler over them?

15 They take vp all with the angle: they catch in their net, and gather in in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plenteous.

17 Shall they therefore stretch out their net & not spare continually to slay the nations?

CHAP. II.

3 A vision, 5 against pride, contempt, & drunkenness, and delirij.

I will stand vpon my watch, and see mee vpon the tower, and will looke, & see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the Vision, and make it plaine vpon tables, that he may runne: that reader it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarry, waite: for it shall surely come, and shall not lye.

4 Behold, he that lieth by himselfe, his mbe is not bright in him, but the lust shall line by his faith.

5 Prea, indeed the proud man is as hee

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heareth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting pour the against him, and say, Wo, bee that increaseth that which is not his? How long? and he that laboureth himselfe vnto him with thicke clay.

7 Shall not they not rise by suddenly that shall bite thee? and awake, that shall stir thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall poyse thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Wo, he that coueteth an euill countenance to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soul.

11 For the stone that cry out of the wall, and the beam out of the timber shall answer it.

12 Allee vnto him that buildeth a towne with blood, and erecteth a Citie by iniquitie.

13 Behold, is it not of the Lord of hosts, that the people shall labour in the very fire: the people shall euen weare themselves for very vanitie.

14 For the earth shall bee filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Allee vnto him that smeth his neighbour: drinke: thou forgett thine hate, and makest him drunken also, that thou mayest see their privities.

16 Thou art filled with shame: for glorie drinke thou also and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shameful spilling shall bee for thy glory.

17 For the cruelty of Lebanon shall couer thee: so shall the spoile of the heathens, which made them afraid, because of mens blood, and for the wrong done in the land, in the Citie, and vnto all that dwell therein.

18 What proficeth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idols.

19 Allee vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall reach thee: & behold, it is layed

of Babylon: who as he was drunken with couetousnes and cruelty, so he prouoketh others to the same, and inflamed them by his rage, and so in the ende brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cuppa with others in thy turne. o Because the Babylonians were cruel, not onely against other Nations, but also against the people of God, which is meant by Lebanon, and the beaks therein, he sheweth that the like cruelty shall be executed against them. p He sheweth that the Babylonians gods could nothing auail them: for they were but blocks or stones, reade ler. 10.8. q If thou wilt consider what it is, and howe that is hath neither breath nor life, but is a dead thing.

f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression & couetousnes, they heape but vpon themselves more heavy burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians that should destroy the Babylonians.

h Signifying, that the couetous man is the ruine of his owne

house when as he thinketh to enrich it by cruelty and oppression.

i The stones of the house shall cry, and say, that they are built of blood, and the wood shall answer, and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appear thorow all the world.

m He reproacheth thus the King

of Babylon: who as he was drunken with couetousnes and cruelty, so he prouoketh others to the same, and inflamed them by his rage, and so in the ende brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cuppa with others in thy turne. o Because the Babylonians were cruel, not onely against other Nations, but also against the people of God, which is meant by Lebanon, and the beaks therein, he sheweth that the like cruelty shall be executed against them. p He sheweth that the Babylonians gods could nothing auail them: for they were but blocks or stones, reade ler. 10.8. q If thou wilt consider what it is, and howe that is hath neither breath nor life, but is a dead thing.

ouer.

ouer with golde and silver, and there is no breath in it.
20 But the Lord is in his holy Temple:
let all the earth keepe silence before him.

C H A P. III.

A prayer for the faithfull.

a The Prophet intrudeth his people to pray vnto God not onely for their great finnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & praised.

c That is, the state of thy Church which is now ready to perish before it cometo halfe a perfect age,

d Teman & Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it

was then. e Whereby is meant a power that was ioyned with his brightness, which was hid to the rest of the world, but was reuealed in mount Sinai to his people. Psal. 31. 16. f Signifying that God hath wonderfull meane, and cuer had a marueilous power when he would deliuer his Church. g The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 7. 32. & also of the Midianites, which destroyed themselves, Iudg. 7. 32. h Meaning that God was not angry with the waters, but that by this meane hee would destroy his enemies and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not onely made a covenant with Abraham, but renewed it with his posteritie.

A Prayer of Habakkuk the Prophet for the ignorant.

2 O Lord, I haue heard thy voice, and was afraid: O Lord, reuile thy worke in the mids of the people, in the mids of the peeres make it known: in wrath remember mercy.

3 God cometh from Teman, and the Holyone from mount Paran, Selah, his glory couereth the heauens, and the earth is full of his praise.

4 And his brightnesse was as the light: hee had hornes coming out of his hands, and there was the biding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 Hee stoode and measured the earth: hee beheld and dissolved the nations, and the euillust mountains were broken, and the ancient hills did bow: his wayes are euillust.

7 For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the riuers? or was thine anger against the floods? or was the wrath against the sea, that thou diddest ride vpon thine horses? thy chariots brought the saluation.

9 Thy bowe was manifestly reuealed, and the arrowes of the tribes were a sure word,

Selah, thou diddest cleane the earth with riuers.

10 The mountains sawe thee, and they trembled: the streame of the water passed by: the deepe made a noise, and lift up his hand on high.

11 The Sunne and Moone stood still in their habitation: at the light of thine arrowes they went, and at the bright shining of thy spears.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine arrowes: thou hast wounded the head of the house of the wicked, and discoveredst the foundations vnto the necke. Selah.

14 Thou diddest strike thozow with his owne stauces the heads of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to denounce the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voyce: rottennesse entered into my bones, and I trembled in myself, that I might rest in the day of trouble: for when hee cometh vpon the people, he shall destroy them.

17 For the fig tree shall not flourish, neither shall fruite bee in the vines: the labour of the olive shall faile, and the figdes shall yeelde no meate: the shepe shall bee cut off from the fold, and there shall bee no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hinds feete, and he will make mee to walke vpon mine high places. To the chiefe singer on a Regimot hal.

was afraid of Gods iudgements. u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. x That is, the enemies: but the godly shall be quiet, knowing that all things shall turne to good vnto them. y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. z The chiefe finger vpon the instruments of musick shall haue occasion to praise God for this great deliuerance of his Church,

Zephaniah.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God which was at hand, shewing that their country should be vterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their finnes and transgressions: so he exhorteth the godly to patience, and trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

C H A P.

CHAP. I.

4 Thwarting against Judah and Jerusalem, because of their idleness.



The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amos king of Judah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the fowles of the heaven, and the fishes of the sea, and ruins shall bee to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.

5 And them that worship the host of heaven upon the house tops, and them that worship and swear by the Lord, and swear by Belsham.

6 And them that are turned back from the Lord, and those that have not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall bee in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visit all those that dwelle upon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be a noise, and cry from the fifth gate, and an howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the low place, for the companies of the merchants is destroyed: all they that beare silver are cut off.

12 And at that time will I search Jerusalem with lights, and visit the men that are frozen in their dregges, and lay in their hearts. The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 I have heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their hope, and in stead of friendship were:

15 Therefore as I live, saith the Lord the God of Israel, surely Moab therefore he calleth them Canaanites whom the Lord appointed to be slaine, because they counted might bee a resting place for his Church. These nations presumed to take from the Iewes that country which the Lord had given them.

14 The great day of the Lord is nerre: it is nerre and hather greatly, even the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscurity and darkness, a day of clouds and blacknesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distress upon men, that they shall walke like blind men, because they have sinned against the Lord, and their blood shall bee poured out as dust, and their flesh as dung.

18 Neither shall they silver nor their golde, shall bee able to deliver them in the day of the Lords wrath, but the whole land shall be consumed by the fire of his wrath: for he shall make even a speedie end of all them that dwell in the land.

CHAP. II.

Has month to returne to God, prophesying destruction against the Philistines, Moabites, and others.

After your selues, even gather you, O nation not worthy to be laud,

2 Before the decree come fourth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.

3 Seeke ye the Lord all the merke of the earth, which have imputed his judgement: seeke righteousness, seeke lowliness, if it bee that ye may bee bid in the day of the Lords wrath.

4 For Assyria shall be forsaken, and Ashkelon desolate: they shall dwine out Ashdod at the noone day, and Ekron shall bee rooted vypp.

5 Alot unto the inhabitants of the sea coast: the nations of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee without an inhabitant.

6 And the sea coast shall bee dwellings, and cottages for shepherds and herdsfolde.

7 And that coast shall bee for the remnant of the house of Judah to feede there upon: in the houses of Ashkelon shall they lodge towarde night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I have heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their hope, and in stead of friendship were:

9 Therefore as I live, saith the Lord the God of Israel, surely Moab therefore he calleth them Canaanites whom the Lord appointed to be slaine, because they counted might bee a resting place for his Church. These nations presumed to take from the Iewes that country which the Lord had given them.

k They thus trusted in their own strength, and contemned the Prophets of God.

Jer. 30. 7, 8

am. 5. 1. 8.

Ezek. 7. 19.

Chap. 3. 8.

a He rebuketh them to repentance, and willett them to defend into themselves, and gather themselves together.

b That is, which have lived vprightly and godly, according as he preberibeth by his word.

c He comforteth the faithful in that that God would change his punishments from them vnto the Philistines their enemies and other nations.

d That is, Gallians, by their nations he meaneth the people that dwell nere to the Iewes.

e He sheweth why God would destroy their enemies, because they counted might bee a resting place for his Church.

f These nations presumed to take from the Iewes that country which the Lord had given them.

shall be.

shall bee as Sodom, and the children of Ammon, as Gomorrah: even the breeding of nettles, and scorpions, and a perpetual desolation: the residue of my folke shall spoyle them, and the remnant of my people shall possesse them.

10 This shall they have for their pride, because they have rejoiced, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible unto them, he for he will consume all the gods of the earth, and every man shall worship him from his place, even all the yles of the heathen.

12 Ye Assyrians also shall be slayne by my sword with them.

13 And he will stretch out his hand against the North, and destroy Ashur, and will make Babel desolate, and waste like a wilderness.

14 And flocks shall lie in the middest of her, and all the beasts of the nations, and the ^a Belicane, and the ^b Dove shall abide in the upper partes of it: the voice of birds shall ring in the windows, and desolations shall bee upon the postes: for the cedars are uncovered.

15 This is the ^cjoying cite that dwelt careless, that sayd in her heart, I am, and there is none besides mee: how is shee made waste, and the looting of the heales: every one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the governors of Jerusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

Woe to her that is filthy and polluted, to the rubbing ^a cite.

2 Shee heard not the voice: shee received not correction: shee trusted not in the Lord: shee knew not neerer to her God.

3 Her princes within her are as roaring ^a Lyons: her Judges are as ^b wolves in the evening, which ^c leave not the bones till the morning.

4 Her prophets are light, and wicked persons: her Priests have polluted the sanctuary, they have misused the law.

5 The ^a last Lord is in the midst thereof: hee will doe none iniquitie: every morning doth hee bring his judgement to light, hee saileth not: but the wicked will not learne to be ashamed.

6 I have ^a cut off the nations: their towers are desolate: I have made their streets waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I sayde, Surely thou wilt feare mee: thou wilt receive instruction: so that dwelling should not bee destroyed, howsoever I

d By the destruction of other nations, he sheweth that the Jew should have learned to feare God.

visited them, but they rose early and corrupted all their workers.

8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms, to power upon them mine indignation, even all my fierce wrath: for all the earth shall be drunken with the blood of my sacrifice.

9 Surely then will I turne to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consunt.

10 From beyond the rivers of Ethiopia, the ^a daughter of my dispersed, praying unto me, shall bring me an offering.

11 In that day shall thou not be ashamed for ^a all thy workers, wherein thou hast transgressed against me: for then will I take away out of the midst of thee them that rejoyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leave in the midst of thee an humble and poore people: and they shall trust in the name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, and lie downe, and none shall make them afraid.

14 Rejoyce, O daughter Zion: be yet joyful, O Israel: bee glad and rejoyce with all thine heart, O daughter Jerusalem.

15 The Lord hath taken away thy ^a judgments: hee hath cast out thine enemy: the King of Israel, even the Lord is in the midstes of ^b thee: thou shalt see no more enill.

16 In that day it shall be said to Jerusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the midstes of thee is mightie: hee will save, hee will rejoyce over thee with loy, hee will quiet himselfe in ^a his loue: hee will rejoyce over thee with loy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for ^a it.

19 Behold, at that time will I bring all that afflict thee, and I will ^a save her that bareth, and gather her that was cast out, and I will gather them people and same in all the ^b lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will give you a name and praye among all people of the earth, when I turne backe your captivity before your eyes, saith the Lord.

teeth to shew his loue and great affection toward his Church, so that is, them that were had in hatred, and reuiled for the Church, and became of their religion. p I will deliver the Church which is now afflicted, as Michah 4. 6. q As Among the Assyrians and Caldeans, which did mocke them and put them to shame,

e They were most earnest and ready to doe wickedly,

f seeing ye will not repent, you shall look for my vengeance aswell as other nations,

g Left any should thinke that Gods glorie should haue perished when Iudah was destroyed, hee sheweth that hee will publish his grace through all the world,

h That is, the Jewes shall come as well as the Gentiles: which is to be understood vnder the time of the Gospel.

i For they shall have full remission of their sinnes and the hypocrites, which boasted of the Temple, which was also thy pride in time past, shall be taken from thee,

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations,

m To defend thee, as by thy sinnes thou hast put him away and left thy selfe naked, as exod. 32. 25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church,

o That is, them that were had in hatred, and reuiled for the Church, and became of their religion.

p I will deliver the Church which is now afflicted, as Michah 4. 6.

q As Among the Assyrians and Caldeans, which did mocke them and put them to shame,

g When he shall deliver his people and destroy their enemies and idoles, his glory shall shine throughout all the world

h Reade Isai,

34. 11.

i Or, hedgehogge,

a Meaning, Nineveh which rejoycing to much of her strength and prosperity should be thus made waste, and Gods people delivered.

a That is, Jerusalem,

Isai. 33. 25, 27. Michah. 3. 11. Habak. 1. 8.

b They are also greedy, that they eat up bones and all,

c This wicked thus boasted that God was cur among them, but the Prophet answered that that cannot excuse their wickednes: for God will not beare with their sinnes: yet that hee did patiently abide & sent his Prophets continually to call them to repentance, but hee professed nothing.

d By the destruction of other nations, he sheweth that the Jew should have learned to feare God.

Haggai.

THE ARGUMENT.

When the time of the seventy yeeres captiuitie, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi to comfort the Iewes, & to exhort them to the building of the Temple, which was a figure of the spiri-uall Temple and Church of God, whose perfection and excellencie flood in Christ. And because that all were giuen to their owne pleasures and commodities, he declared that that plague of famine, which God sent them among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, in that they will retorne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom he had promised, and by whom they shall attaine to perfit ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to build the Temple againe.

a Who was the sonne of Histiak, and the third king of the Persians is some think.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two miserable men had need to be stirred up, and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building therof, but they preferred policy, and priuate profit to religion, being content with small beginnings.

d Shewing that they sought not onely their necessitie, but their very pleasures before Gods honour.

e Consider the places of God upon you for preferring your policies to his religion, and because yee seeke not him first of all.

f Meaning, that they should leaue of their owne commodities, and goe forward in the building of Gods Temple, and in the setting out of his religion.

g That is, I will heare your prayers according to my promise, 1. King. 8. 21. 29. h That is, my glory shall be shewed by you. i And so bring it to nothing.



In the second yeere of King Darius in the first month, the first day of the month, came the word of the Lord by the ministrie of the Prophet Haggai vnto Zerubbabel the sonne of Shealtiel, a Prince of Iudah, and to Iehoshua the sonne of Iehozadak, the high Priest, saying,

2 Thus speaketh the Lord of hostes, saying, The time is not yet come, that the Lords house should be builded.

3 Then came the word of the Lord by the ministrie of the Prophet Haggai, saying, 4 Is it time for you to dwell in your celled houses, and this house lie waste?

5 Now therefore, thus saith the Lord of hostes, Consider your owne waies in your hearts.

6 Yee haue sown much, and bring in little: yee eat, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee be not warme: and hee that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne waies in your hearts.

8 Goe vp to the mountaine, and bring wood, and build this house, and I will be shewable in it, and I will be glorified, saith the Lord.

9 Yee looked for much, and loe, it came to little, and when yee brought it home, I did blow vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne every man vnto his owne house.

10 Therefore the heauen ouer you stayed her selfe from draw, and the earth stayed her selfe.

11 And I called for a mightie vpon the land, and vpon the mountaines, and vpon the countie, and vpon the wine, and vpon the

oyle, vpon all that the ground bringeth forth both vpon men, and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the voyce of the Lord their God, and the wordes of the Prophet Haggai, (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the son of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceed the first.

In the fourth and twentieth day of the first moneth, in the second yeere of king Darius,

2 In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the ministrie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel Prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this house in her first glory, and how doe you see it now? Is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong all yee people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

6 According to the word that I covenanted with you, when yee came out of Egypt: so my witte shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, I will shake the land, and I will shake the heavens, and the earth, and the sea, and the inhabitants thereof.

8 For thus saith the Lord of hostes, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

k This declared that God was the author of the doctrine, & that he was both the minister, as Exo. 14. 3. 1. iud. 7. 30. Actes. 1. 5. 8.

l Which declared that men are vnapt & dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, John 6. 44.

a For the people according as Isa. 32. 11. and Eze. 43. 1. had prophesied, though this Temple should haue bin more excellent then Salomons Temple which was destroyed by the Babylonians, but the Prophets meant the spiri-tuall Temple, the Church of Christ.

b That is, goe forward in building the Temple.

c He exhorted them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

d Meaning
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ought to looke
for and desire, or
by desire, he may
signifie all preci-
ous things, as
riches and such
like.

e Therefore when
his time com-
meth, he can
make al the trea-
sures of the world
to serue his pur-
pose: but the glo-
ry of this second
Temple doth not
stand in material
things, neither
can be built.

f Meaning, all
spirituall blef-
fings and felicity
purchased by
Christ, Phil. 4. 7.
g That is, the
best of the sacri-
fices: whereby
he signifieth that
that thing which
of it selfe is good
cannot make an
other thing so:

and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrarie, he that is vncleane & not pure of heart, doth corrupt those things, and make them detestable vnto God, which els are good and godly. h Consider how God did plague you with famine afore you began to build the Temple.

8 And I will moone all nations, and ^d the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The silver is mine, and the gold is mine, saith the Lord of hostes.

10 The glory of this last house shall be greater then the first, saith the Lord of hosts: and in this place, will I giue peace, saith the Lord of hosts.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Baggal, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, & say,

13 If one beate a holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, and said, No.

14 Then said Baggai, If a polluted person touch any of these, shall it bee uncleane? And the Priests answered and said, It shall be uncleane.

15 Then answered Baggat, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workers of their hands, and that which they offer here is unclean.

16 And now I pray you, consider in your minds: from this^h day, and afoze, even afoze a stone was laid upon a stone in the Temple of the Lord.

17 Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with
mildew, and with haille, in all the labours of
your hands : yet you turned not to mee, saith
the Lord.

19 Consider I pray you, in your mindes, from this day, and afoze from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barn? as yet the vine, and the figge tree, and the pomegranate, and the Olive tree hath not brought forth: from this day will I bless you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 **Speak** to **Zerubbabel** the prince of Judah, and say, **I** will **shake** the heavens and the earth,

23 And I will ouerthrow the thron of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the charers, and those that ride in them, and the boyle and the riders shall come downe, every one by the sword of his brother.

24. In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my servant the soune of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hostes.

that his dignity should be most excellent, which thing was accomplished in Christ.

i That is, before
the building was
begun.

k From the time
they began to
build the Tem-
ple, he promised
that God would
bless them: and
albeit as yet the
fruit was not
come forth, yet
in the gathering
they should have
plenty.

1 He exhorteth them to patience and to abide till the harvest come and then they should see Gods blessings.

m I will make a
change and re-
new all things in
Christ, of whom
Zerubbabel has
is a figure

is a figure,
n Hereby has
sheweth that
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rance when God
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wonderfull re-
stitution of his
Church,
o Signifying.

6 Signaling,
thing was accom-

Zechariah.

THE ARGUMENT.

Two months after that Haggai had begun to prophesy, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrine. First therefore he putteth them in remembrance for what cause God had to fore punish their fathers: and yet comforteth them, if they will repent vainly, and not abuse this great benefit of God in their delinquency, which was a figure of that true deliverance, that all the faithful should have from death and sin, by Christ. But because they still remained in their wickedness and coldness to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

3 He exhorteth the people to return to the Lord, and to eschew the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

In the eightmoneth of the second yeeve of ^a Darius, came the worde of the Lord unto ^b Zechariah the sonne of Berechiah, the sonne of Iddo the Priest, saying,

2 The Lord hath bene sore displeased
with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hostes, ⁴ Turne ye unto mee, saith the Lord of hostes, and I will turne unto you, saith the Lord of hostes.

4. Be ye not as your fathers, unto whom
nished. d Let your fruites declare that you
and that he hath wrought in you by his Spirit, as
for himselfe hath no power to returne to God, be-
uerth him, as Ierem, 3. 1. 8, Lamentat. 5. 2. 1. Iſaiah
and 4. 5. 2. 1.

a Who was the
sonne of Hysta-
spis.

b This was not
that Zechariah,
whereof is men-
tion, 2. Chro. 24.
of Berthiah, as
Isaiada or Brie

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the former Prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways, and from your wicked works: but they would not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where are they? and do the Prophets live for ever?

6 But did not my words, and my statutes, which I commanded by my servants the Prophets, take holde of your fathers? And as they returned, and said, As the Lord of hosts hath determined to doe unto us, according to our own ways, and according to our works, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh moneth, which is the moneth Shebat, in the second yere of Darius, came the word of the Lord unto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and beholde a man riding upon a red horse, and he stood among the myrre trees that were in a bosome, and behinde him were three red horses speckled and white.

9 Then said I, O my Lord, What are these? And the Angel that talked with me, said unto me, I will shew thee what these be.

10 And the man that stood among the myrre trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord, that stood among the myrre trees, and said, We have gone thorow the world: and behold, all the world stretcheth still, and is at rest.

12 Then the Angel of the Lord answered, and said, O Lord of hosts, how long wilt thou be unmercifull to Jerusalem, and to the cities of Judah, with whom thou hast bene displeased now these threescore and ten yeres?

13 And the Lord answered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with me, said unto me, Crie thou, and speake, Thus saith the Lord of hosts, I am zealous over Jerusalem and Zion with a great zeale.

15 And am greatly angry against the cartelle heathen: for I was angry but a little, and they helped forward the affliction,

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16 Therefore thus saith the Lord, I will returne unto Jerusalem with tender mercie: mine house shall be builded in it, I sayeth the Lord of hosts, and a line shall be stretched upon Jerusalem.

17 Crie yet, and speake, Thus saith the Lord of hosts, My cities shall yet be broken with plenty: and the Lord shall yet comfort Zion, and shall yet chuse Jerusalem.

18 Then lift I up mine eyes, and saw, and beholde, four horses.

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the horses which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to doe? And he answered, and said, These are the horses, which have scattered Judah, that a man durst not lift up his head: but these are come to fray them, and to cast out the horses of the Gentiles, which lift up their horne over the land of Judah to scatter it.

are Gods instruments, which with their mallets and hammers break these hard and strong horses, which would overthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Jerusalem and Judah.

Lifted up mine eyes againe and looked, and beholde, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, that I may know what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angel went out to meet him.

4 And said unto him, Runne, speake to this young man, and say, Jerusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the North, saith the Lord: for I have scattered you into the four windes of the heauen, saith the Lord.

7 Save thy life, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After this I will bring the Lord of hosts, and he shall be unto her a wall of fire round about, and will be the glory in the midst of her.

peace among all their enemies. d To defend my Church, to feare the enemies, and to deliver them if they approach neere. e In mee they shall have their full felicitie and glory. f He calleth to them which partly for feare, and partly for their ownnes sake remained still in captivitie, and so preferred their own private commodities to the benefits of God promised in his Church. g As it was I that scattered you, so have I power to restore you. h By fleeing from Babylon, and comming to the Church. i Seeing that God hath begun to shewe his grace among you, by delivering you, he cometh with the same light toward you, and therefore speedily meet his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

p To measure out the buildings.

q The abundance shall be great, that the places of store shall not be able to containe these blessings, that God will send, but shall even breake for fullnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smiths

a That is, the Angel, who was Christ: for in respect of his office he is oftentimes called an Angel, but in respect of his eternall essence is God, and so called,

b Meaning himselfe Zechariah.

c Signifying the spirituall Jerusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, & should need no materiall walles,

nor trust in any worldly strength, but should be safely preferred, and dwell in

you,

k Ye are so deare unto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 7. 3.
l Upon the beaten your enemies.
m They shall be your servants, as you have bene theirs.
n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediator to dwell in his Church, and to gouernethem.

you, toucheth the apple of his eye.
9 For behold, I will lift up mine hand vpon them: and they shall beca spoyle to those that serued them, and yee shall know, that the Lord of hosts hath sent me.
10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the midst of thee, saith the Lord.
11 And many nations shall be ioyned to the Lord in that day, and will be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hosts hath sent me vnto thee.
12 And the Lord shall inherite Iudah his portion in the holy land, and shall chuse Ierusalem againe.
13 Let allee be still before the Lords: for he is raised up out of his holy place.

CHAP. III.

A prophesie of Christ, and of his kingdom.

a He prayed to Christ the Mediator for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephel. 6. 12.
c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continuall preferer of his Church.
d Meaning, that Iehosua was wonderfully pre serued in the captiuitie, and now Satan sought to afflicke and trouble him, when he was doing his office. e In respect of the glorious garments, and the precious stones that the Priests did weare before the captiuitie, and by this contemptible state the Prophet signifieth that these small beginnings shalbe made excellent when Christ shall make the full restitution of this Church. f He sheweth of what appaill he speaketh, which is, when our filthy finnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the raiment, the Priest might also haue to rest his head accordingly, that is, that the dignitie of the Priesthood might be perfected: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obaieth it. h That is, haue rule and gouernement in my Church, as thy predecessors haue had. i Whereby hee meaneth, to haue the whole charge and ministry of the Church.

And he shewed me Iehosua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.
2 And the Lord said vnto Satan, The Lord reprove thee, O Satan: euen the Lord that hath chosen Ierusalem, reprove thee? Is not this a brand taken out of the fire?
3 Now Iehosua was clothed with filthy garments, and stood before the Angel.
4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him hee said, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.
5 And I said, Let them sit a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.
6 And the Angel of the Lord testified vnto Iehosua, saying,
7 Thus saith the Lord of hosts, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, and shalt also keepe my courts, and I will

giue thee place among these that stand by.
8 Heare now, O Iehosua the high Priest, thou and thy fellows that sit before thee: for they are monitions persons: but behold, I will bring forth the Branch my seruant.
9 For loe, the stone that I haue layde before Iehosua: vpon one stone shall be seven eyes: behold, I will cut out the graving thereof, saith the Lord of hosts, and I will take away the iniquity of this land in one day.
10 In that day, saith the Lord of hosts, shall ye call euery man his neighbour vnder the vine, and vnder the figge tree.

m That is, Christ, who did fo humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Ista. 1. 1. iere. 23. 5, and 33. 14, 15. n Hee sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because hee giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and quiete their finnes no more. q Yee shall then liue in peace and vniuersitie, that is, in the kingdom of Christ, Ista. 3. 3, micah 4. 4, hag. 2. 10.

CHAP. IIIII.

The vision of the golden candlestick, and the exposition thereof.
A And the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe.
2 And said vnto mee, What seest thou? and I said, I haue looked, and behold, a candlesticke all of gold, with a bowle vpon the top of it, and his seven lampes therein, and seven pipes to the lampes, which were vpon the top thereof.
3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.
4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?
5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I sayd, No, my Lord.
6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hosts.
7 Altho art thou, O great mountaine, before Zerubbabel? thou shalt bee a platine, and hee shall bring forth the head stone

k That is, the Angels who presented the whole number of the faithfull, signifying, that all the godly should willingly receive him.
l Because they follow my word, they are contemned in the world and esteemed as monsters, Ila 2. 12.

a Which was ouer in the midst of the Temple, signifying that the graces of Gods Spirit should thinne there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the crown to the lampes, so that the light neuer failed: and this vision was to confirme the faithfull, I God had sufficient power in himselfe to continue his graces, and bring his promise to passe, though he had no help of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d He sheweth that Gods power onely is sufficient to preferre his Church, though he vie not mans helpe thereunto. e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily labored to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, in that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

thereof.

thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover the word of the Lord came vnto me, saying,

9 The bandes of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of time in the hande of Zerubbabel: these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and sayd vnto him, What bee these two olive branches, which thorow the two golden pipes empye themselves into the golde?

13 And he answered mee, and sayd, Knowest thou not what these be? and I sayd, No, my Lord.

14 Then said hee, These are the two olive branches, that stand with the ruler of the whole earth.

g Meaning the prophet, that I am Christ, sent of my Father for the building and preservation of my spiritual Temple.
h Signifying, that all were discouraged at the small and poore beginnings of the Temple.
i Whereby he signifies the plumes & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the joy and comfort of the godly.

though I world beaguilt him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes, meaning a continual providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, so that they powered forth oyle into the lamps: Signifying, that God will continually maintaine and preserve his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of them, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned mee, and lifted vp mine eyes, and looked, and beholds, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then sayd hee vnto mee, This is the curse that goeth forth ouer the whole earth: for every one that shall be cut off awei on this side, as on that: and every one that shall be cut off, awei on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thee, and into the house of him that shall sweareth by my name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth and sayd vnto mee, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And hee sayd, This is an Ephah that goeth forth. Ye

sayd moreover, This is the sight of them, that shal all the earth.

7 And beholds, there was lift vp a talent of lead: and this is a woman that stretch in the midst of the Ephah.

8 And he sayd, This is wickednesse, and hee cast it into the midst of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholds, there came out two women, and the winde was in their wings (for they had wings like the wings of a hawk) and they lift vp the Ephah betweene the earth and the heauen.

10 Then sayd I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And hee sayd vnto mee, To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgements by the means of weak and infirme means. l To remoue the iniquitie and afflictions that came for the, fume from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure chariots hee describeth the foure monarchies.

Again, I turned and lift vp mine eyes, and looked: and beholds, there came foure chariots out from betweene two mountaines, and the mountaines were mountains of brasse.

2 In the first chariot were red horses, and in the second chariot blacke horses.

3 And in the third chariot white horses, and in the fourth chariot, horses of diuers colours, and reddish.

4 Then I answered, and sayd vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered, and sayd vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the South country.

7 And the reddish went out, and requir'd to goe, and passe thorow the world. And hee sayd, Goe, passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto mee, saying, Beholds, these that goe toward

ward vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that god would for some time giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Ninueh & Babylon, and other their enemies. g Meaning, all the actions and motions of Gods spirit, which according to his vnchangeable counsell hee causeth to appeare thorow all the world. h That is, toward Egypt, and other countreies thereabout. i That is, they of diuers colours, which aske leave, to signifye that Satan hath no power to hurt or afflict till God giue it him, Job. 1. 21.

a Because the lawns had propoled Gods plagues by continuing his word, & casting off all ingendement and equity, hee sheweth Gods curses written in this booke hadinly light both on them, & their fathers: but now if they would repent, God would lend the same among the Caldeans their former enemies.
b That is, with any injury toward his neighbor.
c Meaning, whether he be in the world. d Hee that transgresseth the first table, & serueth not God aright, but abuleth Gods name. e Which was a measure in dry things, conteining about ten postels.

f That is, all the wickednesse of the wickedly is in Gods sight, which hee keepeth in a measure, and can shut it, or open it at his pleasure.

g To couer the measure. h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not haue such power against the lawes to tempt them, as hee had in time past, but that God would shut

vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgements by the means of weak and infirme means. l To remoue the iniquitie and afflictions that came for the, fume from Iudah, to place it for euer in Babylon.

a By chariots here, as by horses alone, hee meaneth the swift messengers of God to execute and declare his will.

b By the brasse mountaines hee meaneth the eternal counsel of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified the great cruelty and persecutions that the church had endured

The Branch.

k By punishing the Caldeans, mine anger ceased, & you were delivered,

l To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jewes & doubted of the restitution of the kingdom and of the priesthood, and hurt others by their example, m Because this could not be attributed to any one according to the Law therefore it followed that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, wherof Haggai speaketh, but only Christ: and therefore it was spiritual, & not materiall, Haggai. 1. 10. q Whereof Iehoshua had but a shadow. r The two offices of the kingdom and priesthood shalbe so ioyned together, that they shall bee no more disscured. t Who was also called Haldi. u He was also called Ioshiah v That they may acknowledge their infirmities, which looked y all things should have bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Actes 1. 6. x That is, the Gentiles by the preaching of the Gospel shall helpe toward the building of this spiritual temple, y if ye will beleefe and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people in the cause of their affliction.

a Which containeth part of November, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions,

c Cause these seals were consented upon by the agreement of the whole Church, the one in the month that the Temple was destroyed, and the other when Gedaliah was slaine, Jer. 41. 2. c By the weeping & mourning appeare what exercises they used in their fasting. d That is, prepare my selfe with a devotion to this fast. e Which was now since the time that the Temple was destroyed.

Zechariah:

the North countrey, have pacified my spirit in the North countrey.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captivitie, even of Helvai, and of Tobiah, and of Iedaiab, which are come from Babel, and come thou the same day, and go unto the house of Iosiah the sonne of Sepantiah.

11 Take euen silver and gold, and make crownes, and set them vpon the head of Iehoshua, the sonne of Iehozadak the high Priest.

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and sayth, Beholde the man whose name is the Branch, and he shall growe vpon out of his place, and he shall build the Temple of the Lord.

13 When he shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and hee shall bee a Priest vpon his throne, and the counsell of peace shalbe betwene them both.

14 And the crowne shall bee to Helem, and to Tobiah, and Iedaiab, and to Hen the sonne of Sepantiah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and ye shall know that the Lord of hostes hath sent me vnto you. And this shall come to passe, if ye will obey the voyce of the Lord your God.

hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests, and say, When ye fasted, and mourned in the first and seuenth moneth, euen the seuerie yeeres, did ye fast vnto me? sae I approue it?

6 And when ye did eate, and when ye did drinke, did ye not eate for your felicitie, and drinke for your felicitie?

7 Should ye not heare the wordes, which the Lord hath cryed by the ministry of the former Prophets when Ierusalem was inhabited, and in her prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, euerie man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the lawe and the wordes which the Lord of hostes sent in his spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as hee cryed, and they would not heare, so they cryed, and I would not heare, sayth the Lord of hostes.

14 But I scatterd them among all the nations, whome they knewe not: thus the land was desolate after them, that no man passed thither nor returned: for they layed the pleasant land waste.

hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not seeue him as he had commanded, k He sheweth that it did not fall with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because they lacked these offices of charitie, which should have declared that they were godly, Math. 23. 23. l And would not cary the Lords burden, which was sweet and easie: but would beare their owne, which was heauie & grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which thinke at the yoke, Nehem. 9. 39. m Which declareth that they rebelled no onely against the Prophets, but against the Spirit of God that spake in them, n That is, after they were caryed captiue. o By their sinnes whereby they prouoked Gods anger,

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works.

20 The calling of the Gentiles.

A Gaine the wordes of the Lord of hostes came to me, saying,

2 Thus sayth the Lord of hostes, I was zealous for Zion with great zealousie, and I was zealous for her with great wrath.

3 Thus sayth the Lord, I will returne vnto Zion, and will dwell in the midwes of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountain of the

f For there were both of the people, and of the Priests, which doubted as touching this conuention, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought they had deserved toward God, because of this fast, which they inuented of themselves: and though fasting it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is reprobated.

h Did you not eate and drinke for your owne commoditie? and so likewise did abstine according to your owne fantasies, and not after the discipline of my lay.

i He rebuketh them for their inuention of such things as they inuented, and in the meane season would not seeue him as he had commanded, k He sheweth that it did not fall with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because they lacked these offices of charitie, which should have declared that they were godly, Math. 23. 23. l And would not cary the Lords burden, which was sweet and easie: but would beare their owne, which was heauie & grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which thinke at the yoke, Nehem. 9. 39. m Which declareth that they rebelled no onely against the Prophets, but against the Spirit of God that spake in them, n That is, after they were caryed captiue. o By their sinnes whereby they prouoked Gods anger,

A I loued my deitie with a singular loue, so that I could not abide that any should do her any injury. b Because she shall be faithful, & loyal toward me, her husband.

e Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and to preserve them so long as nature would suffer them to live, and increase their children in great abundance. d He sheweth wherein our faith standeth, that is, to believe that God can performe that which he hath promised, though it seeme never so vnpossible to man, Gen. 18.14. Rom. 4.10. e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable. f Let neither reprobation of your private commoditie, neither counsel of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets which encourage you therunto, g For God curseth your worke, for that neither man nor beast had profit of their labours. h Read Ezek. 18.30. i Which declareth that man cannot merite to God: will he change mans heart by his spirit, and so beginne to doe well, which is to pardon his sinnes, and to give him his graces.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet old men and olde women dwell in the streets of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the city shall be full of hoyses and girles playing in the streets thereof.

6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East country, and from the West country.

8 And I will bring them, and they shall dwell in the midst of Ierusalem, and they shall be my people, and I will bee their God in truth and in righteousness.

9 Thus saith the Lord of hostes: Let your hands be strong, yet that haire in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I will not increase the residue of this people as aforetime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the brauens shall giue their draw, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and yee shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish¹ you, when your fathers prouoked mee vnto wrath, saith the Lord of hostes, and repented not.

15 So againe haue I determined in these dayes² to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the truth vnto his neighbour: reuerce iudgement truly and uprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fifth, and the fast of the tenth, and the fast

of the tenth shall bee to the house of Iudah for ioy and gladnesse, and prosperous be their feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That three shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one city, shall goe to another, saying, * Thy lvs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 For a great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, euen take holde of the skirt of him that is a Jew, and say, We will goe with you: for we haue heard that God is with you.

the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. Ista. 2.2. meach. 4.1.

CHAP. IX.

1 The threatening of the Gentiles, 9 The coming of Christ.

THE burden of the word of the Lord in the land of Hadrach: and Damascus shall bee his¹ rest: when the eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border² there by: Tyrus also and Sidon, though they bee very wile.

3 For Tyrus did build her selfe a strong hold, and heaped vp filth as the dust, and gold as the mire of the streets.

4 Behold, the Lord will spoile her, and her will smite her³ powder in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Gaza also shall be very sorrowfull, and Ekron: for her countenance shall be abaymed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his⁴ teeth, but hee that remaineth, euen he shall be for our God, and he shall bee as a prince in Iudah, but Ekron shall bee as a Iebusite.

8 And I will campe about⁵ mine house against the armie, against him that passeth by, and against him that returneth, with this name of Wisdom.

f Though they of Tyrus thinke themselves inuincible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed save a very few, that should remaine as strangers. h Hee promisseth to deliuer the Iewes when hee shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so should Ekron and all the Philistines. k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, bee they neuer so cruel, or assemble their power neuer so often.

k Which fast was appointed when the citie was besieged, and was the first fast of these four: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heavinesse: for God will send them ioy and gladnesse.

l He declareth

a Whereby he meaneth Syria, b Gods anger shall abide vpon their chiefe citie, and not spare much as that, c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus, meaning that Hamah or Antiochia should be vnder the same rod and plague, e Hee cruelly sheweth the cause of their destruction, because they deceived all other by their craft and subtiltie, which they cloaked with this name of Wisdom.

1 That is, God hath now scene the great injuries and afflictions wherewith they have bene afflicted by their enemies.

m That is, hee hath righteously and saluation in himselfe for the vlt and commoditie of his Church.

n Which declarereth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore,

and yet in himselfe haue all power to deliuer his: and this is meant of a Christ,

as Mat. 23. 5. o No power of man or creature shall be able to let this kingdom of Christ,

and he shall peaceably gouerne them by his word,

p That is, from sheraia to the sea called Syria-cum, and by these places which the Iewes knew he meant an infinite space and compass of the whole world.

q That is from Euphrates. r Meaning, Ierusalem, or the Church which is figured by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to be in danger of their enemies eneuery side, and yet liued in hope that God would restore them to libertie. x That is, double benefices and prosperitie in respect of that, which your fathers enioyed from Dauid's time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z Hee promisseth, that the Iewes shall destroy their enemies and haue abundance, and excheffe of all things, as there is abundance on the Altar when the sacrifice is offered: Which things are not to moue them to inemperance, but to sobriety, and a thankfull remembrance of Gods great liberality. a The faithfull shall be preferred, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them. as Iosephus declarereth of Alexander the great, when he met Iadi the high Priest.

and no oppressour shall come vpon them any more: for now haue I scene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for Ioy, O daughter Ierusalem: behold thy King cometh vnto thee: he is iust, and laued himselfe, poore, and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall bee broken, and hee shall speake peace vnto the heathen, and his dominion shall bee from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shalt bee saved through the blood of thy Covenant, I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holme, ye prisoners of hope: euen to day doe I declare, that I will rendre thee double vnto ther.

13 For Iudah haue I bent as a bow for me: Ephraims hand haue I filled, and I haue raised by thy sonnes, O Zion; against thy sonnes, O Grecia, and haue made thee as a giants wood.

14 And the Lord shall bee come out of them, and his arrow shall goe forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the white-winds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drink, and make a noyse as through wine, and they shall be filled like bowels, and as the hopes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the flocks of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the matres.

2 The vanitie of idolatry. 3 The Lord promisseth to visite and comfort the house of Israel.

Aske you of the Lord raine in the time of the latter raine: so shall the Lord make white clouds, and giue you showers of raine, and to eueny one graue in the field.

2 Surely the seales haue spoken vanitie, and the dreamers haue scene a lye, and the dreamers haue tolde a balme thing, they comfort in balme: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherds, and I said vnto the goats: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as his beautifull herte in the battell.

4 But of him shall the corner come forth: out of him the naile, out of him the bow of battell, and out of him euery appointer of tribute also.

5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the shetretes in the battell, and they shall fight, because the Lord is with them, and the riders and hostes shall be confounded.

6 And I will strengthen the house of Iudah, and I will preferre the house of Ioseph, and I will bring them againe, for I pitey them, and they shall bee as though I had not cast them off: for I am the Lord their God, and will beare them.

7 And they of Ephraim shall bee as a giant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: & their heart shall reioyce in the Lord.

8 I will blesse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will sowe them among the people, and they shall remember mee in farre countreies: and they shall lue with their children, and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Silead and Lebanon, and place shall nor be found for them.

11 And hee shall goe into the Sea with affliction, and shall smite the waves in the sea, shall the depths of the riuer shall dye vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Wherby he declarereth the power of God, who needeth no great preparation when he will deliuer his, for with a beck or hisse he can call them from all places suddenly. k Though they shall yet be scattered and seeme to bee lost, yet it shall be probable vnto them: for there they shall come to the knowledge of my Name which was accomplished vnder the Gospel, among whom it was first preached. l Not that they should returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospel. m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful in committed to Christ. 9 A grievous vision against Jerusalem and Iudah.

Open the doores, O Lebanon, and the fire shall devour thy cedars.

2 Houe¹ three trees: for the cedar is fallen, because all the mightie are destroyed: howe ye, O oaks of Bashan, for the defended forest is cut downe.

3 There is the voyce of the howling of the shepheards: for their glory is destroyed: the voyce of the roaring of lions whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them, and sinne not: and they that sell them, say, Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely, I will no more spare those that dwell in the land, saith the Lord: but loe, I will deliuer the men cury one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto mee two stauces: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 Three shepheards also I cut off in one moneth, and my soule loathed them, and their soule abhorred me.

9 Then said I, I will not feede you: that die, let it die: and that that periseth, let it perish: and let the remnant eate, cury one the flesh of his neighbour.

10 And I tooke my staffe, euen Beauty, and brake it: that I mighte disannul my couenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue me my wages: and if no, leave off: so they weighed for my wages thirtie pecies of silver.

13 And the Lord said vnto mee, Cast it vnto the portter: a goodly price that I was

valued at of them. And I tooke the thirtie pecies of silver, and cast them to the portter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I mighte dissolve the brotherhood betwene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp: but he shall care the flesh of the fat, and teare their clawes in peeces.

17 O idole shepheard that leaneeth the flocke: the sword shall bee vpon his arme, and vpon his right eye. His arme shall be cleane dived vp, and his right eye shall bee verily darkened.

And founde. By the arme he signifieth strength, as he doeth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord vpon Israel, saith the Lord, which spreadeth the heauens, and laide the foundation of the earth, and founed the spirit of man within him.

2 Behold, I will make Ierusalem a cup of poyson vnto all the people round about: and also with Iudah will he be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an haule stone for all people: all that lift it vp shall be toyme, though all the people of the earth be gathered together against it.

4 In that day sayeth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindness.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like colles of fire among the wood, and like a firebrand in the sheafe, and they shall, drunne all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserve the tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not be lost, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and be that is feeble among them, in that day shall be as David, and the house of David shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of David,

Signifying, that they should haue a certaine kinde of regiment, and outward shew of government: but in effect it should be nothing: for they should be wolues and deuouring beasts in stead of shepheards.

And is in health as he doeth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remaine in captiuitie, then to returne home when God called them.

Ierusalem shall be defended against all her enemies, so that God defend all Iudah also, and shall destroy the enemies.

Euery captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preferred by my power, than if they were vnder their Kings, (which is meant by the house of David) in their defended cities,

e They shall have the feeling of my grace by faith, and know that I have compassion on them.

f That is, whom they have continually vexed with their obstinacy, & grieved my spirit, Ioh. 1. 9 37. where it is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before

they had so grievously offended by their ingratitude. h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere unto Megiddo, where Iosiah was slaine, 2 Chron. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but every one touched with his owne griefe shall lament. m Vnder these certaine families he containeth all the tribes, & sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were elected by grace, and preferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane rid-
dances of idolatry. 3 The zeale of the godly against
false prophets.

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountaine, and purge them from all uncleanness.

b He promisseth that God will also purge them from all superstition, and that their religion shall be pure. c Meaning, the false Prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie, and make God, which is the author of trueth, a cloake therewith. e He sheweth what zeale the godly shall have vnder the kingdome of Christ. Deut. 13. 6, 9. f God shall make them ashamed of their errors & lies, and bring them to repentance, and they shall no more weare Prophets apparell, to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their liuing.

David, and vpon the inhabitants of Jerusalem the Spirit of grace and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him, as one mourneth for his onely sonne, and bee sorry for him as one is sorry for his first borne.

11 In that day shall there bee a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Berigadon.

12 And the land shall befall euery family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Ierobam apart, and their wiues apart:

13 The family of the house of Ierem apart, and their wiues apart: the family of the house of Shebiam apart, and their wiues apart.

14 All the families that remaine, every family apart, and their wiues apart.

these wounds in thine handes? Then hee shall answer, Thus was I wounded in the house of my friends.

7 And I sword vpon my shepherds, and vpon the man that is my fellow, saith the Lord of hostes: I will smite the shepherds, and the flocke shall be scattered, and I will turne mine hand vpon the little ones.

8 And in all the land, saith the Lord, two parts therein shall bee cut off, and die: but the third shall be left therein.

2 And I will bring that third part thorow the fire, and will thinne them as the silver is thinned, and will try them as golde is tryed: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort shall come vnder Christ, there should be an horrible dissolution among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because he was the head of all Pastors, Matt. 26. 31. k The greatest part shall haue no portion of these blessings, & yet they that shall enioy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.

CHAP. XIII.

8 Of the doctrine that shall proceed out of the Church, and of the restoration thereof.

9 Hold, the day of the Lord cometh, and by thy people shall bee divided in the mids of thee.

2 For I will gather all nations against Jerusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captivity, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth and fight against those nations, as when hee fought in the day of battell.

4 And his feete shall stand in that day vpon the mount of olmes, which is before Jerusalem on the East side, and the mount of olmes shall cleane in the mids thereof: toward the East and toward the West there shall bee a very great halcy, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Bzai: yea, yee shall flee like as yee fled from the earthquake in the dayes of Ozias King of Iudah: and the Lord my God shall come, and all the saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shall be a day (it is knowne to

d So that out of all the parts of the world they shall see Jerusalem, which was before hid with this mountaine: and this he meaneth of the spiritual Jerusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines. f Read Amos 1. 1. g Because they did not credit the Prophets words, he turneth to God, and comforteth himselfe in that that hee knoweth that these things should come, and faith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the evening) God would send comfort.

i That is, the spiritual graces of God, which should ever continue in that abundance.

k All idolatry & superstition shall be abolished, and there shall be one God, one faith, & one Religion.

l This new Religion shall be sense through all the world, and shall excell the first in excellency, wealth, and greenesse.

m God will not only raise up war without, but sedition at home to try them.

n To hurt and oppress him.

the Lord^h neither day nor night, but about the evening time it shall be light.

8 And in that day shall thereⁱ waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the uttermost sea, and shall bee both in Summer and Winter.

9 And the Lord shall King over all the earth: in that day shall there bee one^j Lord, and his name shall be one.

10 All the land shall be turned^k as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall be lifted up, and inhabited in her place: from Beniamins gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel, unto the Kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day^m a great tumult of the Lord shall be among them, and every one shall take theⁿ band of his neighbour, and his hand shall rise up against the band of his neighbour.

14 And Judah shall fight also against Jerusalem, and the arme of all the heathen shall

be gathered round about, with^o gold and silver, and great abundance of apparell.

15 Yet this shall be the plague of the house, of the mul, of the camel, and of the ass, and of the beastes that bee in their tents as this^p plague.

16 But it shall come to passe that every one that is left of all the Nations, which came against Jerusalem, shall goe up from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall come no raine.

18 And if the family of Egypt goe not up, and come not, it shall not raine upon them. This shall be the plague wherewith the Lord will smite all the heathen that come not up to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the Nations, that come not up to keepe the feast of Tabernacles.

20 In that day shall there bee written upon the^q brides of the horses, The holiness unto the Lord, and the^r pots in the Lords house shall be like the bowles before the Altar.

21 Yea, every pot in Jerusalem and Judah shall be holy unto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shall be no more the^s Canaanite in the House of the Lord of hosts.

o The enemies are rich, and therefore shall not come for a prey, but to destroy and shed blood.

p As the men should be destroyed, ver. 12.

q By the Egyptians which were great enemies to true Religion, he meaneth all the Gentiles.

r Signifying, that to what service they were put now (whether to labour, or to serve in war) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true service of God.

Malachi.

THE ARGUMENT.

THIS Prophet was one of the three which God raised up for the comfort of his Church after the captivitie, and after him there was no more untill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires looke for the coming of Messiah. He confirmeth the same doctrine that the former doe, but chiefly he reproveth the Priests for their countenance, and for that they served God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying idolatrous and many wives, murmuring against God, impaciency, and such like. Notwithstanding for the comfort of the godly, hee declareth that God would not forget his promise made unto their fathers, but would send CHRIST his messenger, in whom the Covenant should be accomplished, whose coming should begeth the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

In the burden of the word of the Lord to Israel by the ministry of Malachi.

2 I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Whereas not Esau Iacob his brother, saith the Lord: yet I loved Iacob.

3 And I hated Esau, and made his

mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are unpov-erished, but we will returne, and build the desolate places, yet saith the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

6 A some honoureth his father, and a servant his master: If then I be a father, where is mine honour? And if I be a master, where is my fear, saith the Lord of hosts unto you, **D**o Priests that despise my Name: and ye say, Wherein have we despised thy Name?

7 Hee noeth their grosse hypocrisie, which would not see their faults, but most impudently covered them, & so were blind guides.

d Besides the rest of the people, hee condemneth the Priests chiefly, because they should have reproveth others for their hypocrisie, and obstinacie against God, and not have hardened them by their example to greater evils.

a Reade Isa.

12.1. b Which declar-eth their great ingratitude, that did not acknowledge this love, which was so evident, in that he chose Abraham

from out of all the world, and next chose Iacob the younger brother of whom they came, and left Esau the elder. c For besides that the signes of mine hatred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterwards in that hee was put from his birthright, yet even now before your eyes the signes hereof are evident, in that that his country lieth waste and he shall never returne to inhabit it, whereas I yet people, whom the enemy hated more then them, are by my grace and love toward you delivered, Reade Rom. 9.13.

f Ye receive all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Not that they said thus, but by their doings they declared no lesse. h You make it no fault: where by he condemneth them that thinke it sufficient to serve God, partly as he hath commanded, and partly after mans fantasie, and so come not to that purenes of Religion which he requirith, and therefore in reproch he sheweth them that a mortall man would not be content to be so served.

i He derideth the Priests, who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these evils came vpon the people.

k Will God consider your office and state seeing ye are so courteous and wicked? l Because the Levites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God with-standeth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true Service, shalbe the cause of the calling of the Gentiles, & here the Prophet that was vnder the Law, framed his words to the capacitee of the people, and by the Altar and sacrifice he meaneth the spirituall Service of God, which should be vnder the Gospel, when an ende should be made to all these Legall ceremonies by Christs onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impie-ty, and also shewed their contempt of God, and courtoosnes. o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good ynough for the Lord. p Thus is, hath ability to serve the Lord according to his word, and yet will serve him according to his courteous minde.

7 **See offer: & incense bread vpon mine Altar, and you say, Altherin haue we polluted thee?** In that ye say, The table of the Lord is not so to be regarded.

8 And if ye offer the blinde for sacrifice, it is not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto the Prince: will hee bee content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will hee regard your persons, saith the Lord of hostes?

10 What is there euen among you, that would shut the doores, and kindle not fire on mine Altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.

13 See said also, Behold, it is a wearines, and ye haue sinned at it, saith the Lord of hostes, and ye offered that which was toorne, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiver, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

And now, O ye Priests, this commandment is for you.

2 If ye will not heare it, nor consider it in your heart, to give glory vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, & will curse your blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt your seed, and cast dung vpon your faces, euen the dung of your seluine feakes, and you shall bee like vnto it.

4 And ye shall know, that I haue sent this commandment vnto you, that my Covenante which I made with Leui, might stand, saith the Lord of hostes.

5 My Covenante was with him of life and peace, and I gaue him feare, and hee feared mee, and was afraid before my Name.

6 The Law of Truth was in his mouth, and there was no iniquitie found in his stippes: hee walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priests lips should preserve knowledge, and they should keepe the Law at his mouth: for he is the messenger of the Lord of hostes.

8 But ye are gone out of the way: ye haue caused many to fall by the Law: ye haue broken the Covenante of Leui, saith the Lord of hostes.

9 Therefore haue I made you also to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Vane we not all one? rather: hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the Covenante of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holines of the Lord which hee loued, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iacob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and covered the altar of the Lord with teares, with weeping, and with mourning: because

him according to his word. h I preferred Leui a certaine Law to serve me. i He served mee and set forth my glory with all humilitie and submission. k Hee sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie and not to releser it for himselfe. m Shewing, that whosoer doeth not declare Gods will, is not his messenger and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren. o Whereby they had bound themselves to God to be an holy people. p They haue ioyned themselves in marriage with them that are of another religion. q Thus, the Priests re-yeare the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serve me according to my word.

c That is, the abundance of Gods benefits.

d Your seed sown shall come to no profit.

e You boast of your holnes, sacrifices, and feasts, but they shall turne to your shame, and be as vile as dung.

f The Priests objected against the Prophet, that he could not reprove them, but he must speake against the Priests, and the office established of God by promise, but he sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names.

g He sheweth what were the two conditions of the covenante made with the tribe of Leui: one Gods part, that he would giue them long life and felicity, on their part, that they should faithfully serve him.

h I preferred Leui a certaine Law to serve me. i He served mee and set forth my glory with all humilitie and submission.

k Hee sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.

l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie and not to releser it for himselfe.

m Shewing, that whosoer doeth not declare Gods will, is not his messenger and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren.

o Whereby they had bound themselves to God to be an holy people.

p They haue ioyned themselves in marriage with them that are of another religion.

q Thus, the Priests re-yeare the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

the

I This is another fault, whereof he accuserth them, that is that they brake the lawes of marriage.

1 As the one half of thy selfe,

2 She that was ioined to thee by a selemine covenant, and by the imocation of Gods Name,

3 Did not God makeman & woman as one flesh and not many?

4 By his power and vertue he could haue made many women for one man.

5 As should be borne in lawfull and moderate marriage wherein is no excess of lust, a Containe your selues within your bounds, and be sober in mind, and bridle your affections. **6** Northard doth allow diuorcement, but of the two faults hee sheweth which is the lesse. **7** He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault. **8** Ye murmured against God, because hee heard not you asfoone as ye called. **9** In thinking that God fauoured the wicked, and hath no respect to them that serue him. **10** Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

CHAP. III.

1 This is meant of the messenger of the Lord John Baptist, and of Christ's office.

2 Behold, I will send my messenger, and hee shall prepare the way before mee: and the Lord whom ye seek, shall speedily come to his Temple: euen the messenger of the covenant whom ye desire: behold, hee shall come, saith the Lord of hostes.

3 But who may abide the day of his coming? and who shall endure, when hee appeareth: for he is like a purging fire, and like fullers sope,

4 And hee shall sit downe to trie and fine the siluer: hee shall enen fine the sonnes of Lewi, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousness.

5 Then shall hee the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and in the yeeres afore.

6 And I will come nere to you to iudgement, and I will be a swift witnesse against the foothlayers, and against the adulterers, and against false swearers, & against those that wrongfully keepe backe the hirtings wages, and vex the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

7 For I am the Lord: I change not, and ye sonnes of Iacob be not consumed.

8 Hee bringeth in the Priests, that they may bee lights and life vnto others. For they murmured against God, because they sawe not his helpe euer present to defend them: and therefore hee accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that hee doth still defend them, & to his mercy to ward them neuer changeth,

the offering is no more regarded, neither returned acceptably at your hands.

14 Yet ye say, We therein? Because the Lord hath bene witness betwene thee and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy covenant.

15 And did not? hee make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly seed: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away saith the Lord God of Israel, yet hee couereth the injury vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue wearied the Lord with your words: yet ye say, We therein haue weariied him? When ye say, Every one that doth euill is good in the sight of the Lord, and hee delighteth in them. Where is the God of iudgement?

18 Your words haue bene stout against mee, saith the Lord: yet ye say, What haue we spoken against thee? **19** Pee haue said, It is in vaine to serue God: and what profit is it that we haue kept his Commandement, and that wee walked humbly before the Lord of hostes? **20** Therefore we count the proud blessed: euen they that worke wickednesse are set up, and they that reioyce in God, yea, they are delivered.

21 Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

22 And they shalbe to me, saith the Lord of hostes, in that day that I shall do this, for a flocke, and I will spare them as a man spareth his owne sonne that serueth him.

23 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

24 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

25 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

26 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

27 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

28 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

29 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

30 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: I returne vnto mee, and I will returne vnto you, sayeth the Lord of hostes: but ye sayd, We therein shall we returne?

8 Will a man spoyle his gods? yet haue ye spoiled mee: but ye say, We therein haue we spoiled thee? In riches and offerings.

9 Ye are cursed with a curse: for ye haue spoiled mee, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and proue me now therewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11 And I will rebuke the deuorers for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout against mee, saith the Lord: yet ye say, What haue we spoken against thee?

14 Pee haue said, It is in vaine to serue God: and what profit is it that we haue kept his Commandement, and that wee walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse are set up, and they that reioyce in God, yea, they are delivered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shalbe to me, saith the Lord of hostes, in that day that I shall do this, for a flocke, and I will spare them as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

19 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

20 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

21 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

22 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

23 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

24 Then shall you returne, and discern betwene the righteous and the wicked: betwene him that serueth God, and him that serueth him not.

g Reade Zach. 1.3.

h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them.

i Whereby the seruice of God should haue bin maintained, and the Priests and the poore relieved.

k Not hauing respect how much yee neede, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.

l Meaning, the catterpillar, and whatsoever destroyeth corn and fruits.

m The Prophet condemneth them of double blasphemy against God, first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also delivered from dangers. After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God.

p Both because the thing was strange, that so returned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.

q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods.

r That is, for giue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Elijah should come.

F Behold, the day of the Lord cometh, that shall burne as an ouen, and all that doe wickedly, shall be stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, and shall leave them neither root nor branch.

2 But vnto you that feare my Name shall as God should send him for the reedification of his Church.

the

Sunne of righteousness.

b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes.

5. 14. and he is

called the Sonne of righteousness, because in himselfe he hath all perfection, and also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteousness, cleanseth vs from the filth of this world, and reformeth vs to the image of God. c Yet shall be set at libertie and increase in the ioy of the Spirit. 2. Corinth. 3. 17. d Because the time was come that the Iewes should bee destitute of Prophets vntill the time of Christ, because they should with more seruent mindes desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moles in the meane season, whereby they might continue in the true religion, and also be armed against all temptations.

the Sonne of righteousness arise, and health shall be under his wings, and ye shall goe forth, and grow up as far as eues.

3 And ye shall tread downe the wicked: for they shall be dust under the soles of your feet in the day that I shall doe this saith the Lord of hostes.

4 Remember the Law of Moles my

Malachi.

seruant, which I commanded vnto him in Ierach for all Israel with the Statutes and iudgements.

5 Beholde, I will send you Eliah the Prophet before the coming of the great and fearefull day of the Lord.

6 And hee shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

compared to Eliah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. g Hee sheweth wherein Iohns office should stand, in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuered to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

Elijah the Prophet.

* This Christ expoundeth of Iohn Baptists, Mat. 11. 13. 14. who both for his zeale, and restoring of religion is applyed

¶ The end of the Prophets.





APOCRYPHA.

THE ARGUMENT.

THESE bookes that follow in order after the Prophets vnto the new Testamen^t, are called APOCRYPHA, that is, bookes which were not received by a common consent to bee read and expounded publickly in the Church, neither yet serued to proue any point of Christian religion, as in as much as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to bee read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which bookes declare that at all times God had an especiall care of his Church, and left them not vnto vterly delitute of teachers, and meanes to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iudas appointeth Priests, and keepeth the Passouer. 7 Offerings for the Priests and the people. 11 The order of the Levites. 29 The vpright life of Iudas. 35 His death and the occasion thereof, and the lamentation for him. 34 Iudath, appointed king. 53 The destruction of Ierusalem.

1. King. 23. 31.
2. Chron. 35. 1.



As Iudas kept the Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayes courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king David had built.

4 And sayd, Ye shall no more beate the Arke upon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes.

5 After the writing of David king of Israel, and according to the maner of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, & make ready the sacrifices for your brethren, and keepe the Passouer after the Lords commandement giuen to Moyses.

7 And Iudas gaue to the people that was present, threite thousand lambes and kids with thre thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Levites. Then gaue Iudas and Zacharias, and 37 others the gouernours of the Temple, to the priests for the Passouer two thousand five hundred sheepe, and thre hundred calues.

9 Furthermore, Iechonias, & Samaias, and Patthanaiel his brethren, and 37 Sabias, and 37 Chielus, and 37 Joazim captaines gaue

to the Levites for the Passouer five thousand sheepe, and seven hundred calues.

10 And when these things were done, the Priests & the Levites stood in order, hauing unleaued bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire as appointed, and they set their offerings with perfumes in caldrons and pots.

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the evening, and the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of David, to wit, Asaph, and Azarias, and 37 Eddius, which was of the kings appointment.

16 And the porters were at every gate so that it was not lawfull that any should passe his ordinary watch: for their brethren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passouer.

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of king Iudas.

19 So the children of Israel, which were present at that time, kept the Passouer, and the feast of unleaued bread seven dayes.

20 And there was not such a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passouer, as did Iudas, and the Priests, and the Levites, and the Jewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iudas was this Passouer kept.

23 The works of Iudas were by this before:

Exod. 12. 8;

1. Or, Iudas.

1. Or, Iudas.

1. Or, Iudas.

1. Or, Iudas.

1. Or, Iudas.

before his Lord with a heart full of godliness.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, above every nation and kingdome, and grieved him with || sensible things, so that the wordes of the Lord stood by against Israel.

|| Or, by worship-
ping in holiness.

2 Chron. 33.20.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh King of Egypt came to moue war at Carchamis vpon a Cuphates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, Lett that haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Cuphates, and now the Lord is with me, and the Lord hath sent me forward to depart from me, and hee not against the Lord.

28 But Iosias would not turne back his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell array against him in the field of Megiddo, and the Phinces came downe to king Iosias.

30 And the King saide to his seruants, Conuie me out of the battell, for I am very weak. And by and by his seruants brought him out of the battell.

31 So hee gat vpon his second chariot, & being come againe to Ierusalem hee changed his life, and was buried in his fathers graue.

32 And in that Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.

33 But these things are written in the booke of the storyes of the kings of Iudea, & euery one of the acts that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which hee did before, and the things now rehearsed are registered in the booke of the kings of Israel & Iudea.

2 Kings 23.30. 3
2 Chron. 36.1.

34 Then they of the nation tooke * Joachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yeere old.

35 And hee reigned in Iudea and in Ierusalem three monethes for the king of Egypt deposed him from reigning in Ierusalem.

36 Hee reared also the people of an hundred talents of silver, and one talent of gold.

37 And the king of Egypt made Joachim his brother King of Iudea and Ierusalem.

38 And hee bound Iechaz and his gouernours: but when hee had taken Iechaz his brother, he led him away into Egypt.

39 Twenty and five yeere olde was Joachin, when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chain of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them

away, & set them in his Temple at Babylon.

42 But all his acts, and his prophanation, and his reproach, are written in the booke of the Chronicles of the Kings.

43 And Joachim his sonne reigned for him: and when hee was made king, hee was eigheteene yeere old.

44 And hee reigned three monethes and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Serdecias king of Iudea and Ierusalem, when hee was one and twentie yeere old, and hee reigned euen yeeres.

47 And hee did euill in the sight of the Lord, neither did hee feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

Lev. 23.11.

48 For after that hee was twome to king Nabuchodonosor, hee swore himselfe by the name of the Lord, and fell away, and hardened his neck and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent his messenger to call them back, because hee spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the daye that the Lord spake vnto them, they mocked his Prophets.

52 So that hee being moued to anger against his people for their great wickednes, commanded the kings of the Caldeans to invade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor mayden, neither old man nor childe among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God, and they tooke and caried away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the wailes of Ierusalem, and burnt their towers with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias.

Lev. 25.41.
and 29.10.

58 And that the lande might enioy her Sabbaths all the time that it was desolate, till fiftie yeeres were accomplished.

CHAP. II.

1 Cyrus came leaues to the Jewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their adversaries did let their building, and the Kings letters for the same.

¶ The first yeere of the reigne of Cyrus 2 Chron. 36.23.
the Lord by the mouth of Ieremias, 2 Chron. 36.23.

2 The Lord raised by the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdom, even by reppelle letters,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, even the most his Lord, hath made me King over the whole world.

4 And he hath commanded me to build him an house in Jerusalem which is in Iudaea.

5 If there bee any therefore of you of his people, let the Lord, even his Lord be with him, and let him goe up to Jerusalem, which is in Iudaea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, shoul, I say, that are in his place, let them helpe him with gold and silver,

7 With giftes, with holles and cattell, and other things, which shall be brought, according to the vowes, into the Temple of the Lord, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Iudaea, and of the tribe of Benjamin, and the Priests and Levites, and all whose mind the Lord hath moued to go by, and build an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with silver and gold, holles and cattell, and with diuers vowes of many whole minds were stirred by.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the Temple of his dooles.

11 Now when Cyrus king of the Persians had brought them out, he delivered them to Shethiabares his treasurer.

12 By whom they were given to ¶ Abasar the gouernour of Iudaea.

13 Whereof this was the number: a thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices, nine and twentie, vials of gold thierie, and of silver two thousand foure hundredth and ten, and a thousand other vessels.

14 So all the vessels of golde and silver, which they caried away, were foure thousand foure hundredth, therscore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes king of the Persians, ¶ Belshazzar, ¶ Belshazzar, and Cabellus, and Rathumus, and Berethimus, and ¶ Semellius the secretarie, and others which were ioynd to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwell in Iudaea and Jerusalem, TO THE KING ARTAXERXES OVR LORD.

17 Thy seruantes, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of this council, and the Iudges which are in Coelospia and Phenice.

18 See it now therefore knownen to our lord the King, that the Iewes which came by from you, are come to vs into Jerusa-

lem, that rebellious and wicked cite, and build the marker places, and make up the walls thereof, and lay the foundations of the Temple.

19 Therefore if this cite bee built, and the walles bee finished, they will not onely not endure to pay tribute, but will also resist Kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meete to passe ouer such a thing.

21 But to declare it to our lord the king, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this cite did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this cite was made desolate.

24 Now therefore, O lord the King, wee declare it, that if this cite bee built, and the walles thereof repaired, you shall haue no more passage into Coelospia, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Berethimus, and to Semellius the secretarie, and to the rest of those that were ioynd with them, and to the dwellers of Samaria, Syria & Phenice, these things that follow.

26 I haue read the Epistle, which ye sent to me: therefore I commanded, that it shoulde be sought out, and it was found, that this cite hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and wars, and how that mightie kings and fierce haue reigned in Jerusalem, which took tribute of Coelospia and Phenice.

28 Now therefore I haue commanded to forbid these men to build by the cite, & that it be taken heed, that no more be done,

29 And that those wicked things which should molest the king, goe not forwards.

30 ¶ Then when Rathumus, and Semellius the secretarie, and the rest, which were ioynd with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Jerusalem with holles and men in aray,

31 And began to let them which built, so that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

¶ The fall of Darius: 16 The three wise menes.
Now when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundred and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and King Darius went into his chamber, and slepte till he wakened againe.

4 ¶ In the meane time three yong men of the

¶ Or, Shethiabares,
or Sanabassar.

Eze 4, 6,
¶ Or, Belshazzar.

¶ Or, Shemsi.

the guard, keepers of the kings body, sayd one to another,

5 Let every one of vs speake a sentence, and hee that shall overcome, and whose sentence shall appeare wisser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to waite purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, an head cire of fine linen, and a chaine about his necke.

7 And he shall sit next to Darius for his wisdom, and shall be called Darius counsil.

8 Then every man wrote his sentence, and sealed it, and put it vnder the pillow of king Darius,

9 And saie, when the king rose, they would giue him the writing, and whose sentence the king and the three princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Enery overcometh all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and licutenants, and the Consule,

15 And late him downe in the Councell, and the writing was read before them.

16 Then he said, Call the pong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said in this manner, O yee men, how strong is wine! It deceiueh all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also enery thought into ioy and gladnesse, so that one remembereth no manner of sorow nor debt.

21 It maketh enery heart rich, so that one remembereth neither king nor gouernor, and canst to speake all things by salents.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a litle after they haue out s word.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. II.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approued. 47 and his perison granted.

¶ When the second which had spoken of the strength of the king, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ru-

leth all things, and is Lord of them, so that they doe all things which he commandeth them.

4 If hee bid them make war one against another, they doe it: if hee send them out against the enemies, they go and breake downe mountaines, and walles, and towres.

5 They kill and are killed, and doe not passe the commandement of the king: if they overcome, they bring all to the king, at will the spoiles as all other things,

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the king, and compel one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeh.

11 For these keepe him round about: neither can any one goe and doe his owne business, neither are they disobedient vnto him.

12 O yee men, how should not the king be strongest, seeing he is thus obeyed? So hee held his tongue.

13 ¶ Then the third which had spoken of women and of the truth (this was Sorobabel) began to speake,

14 O yee men, neither the mighty king, nor many men, nor wine is strongest: who then ruleth them? hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planteth y vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and silver, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselves wholly vnto her, and gaze and gaze vpon her, & all men desire her more then gold or silver, or any precious thing?

20 A man leaueh his owne father which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman he leopordeth his life, and neither remembereth father nor mother nor country.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man takerh his sword and goeth forth to kill and to slea, and to saile vpon the sea, and vpon riuers,

24 And hee seeketh a lion and goeth in darkness, and when he hath stollin, rauished and spoiled, hee bringeth it to his loue.

25 Wherefore a man leaueh his owne wife more then father or mother.

26 *Per many have run mad for women, and have bin servants for them.*

27 *Many also have perished, and have erred and sinned for women.*

28 *How therefore doe you not beleue me? Is not the King great in his power? doe not all regions feare to touch him?*

29 *Yet I saw him and Agame, the kings concubine, the daughter of the famous Bactarus, sitting on the right hand of the king.*

30 *And he took the crowne off the Kings head, and put it upon her owne. and strooke the King with her left hand.*

31 *Per in the same season the King gaped and gazed on her: and if she laughed at him, he laughed: and if she were angry with him, hee did flatter her, that he might be reconciled with her.*

32 *How then, O ye men, are not women more strong, seeing they doe thus?*

33 *Then the King and the princes looked one upon another, and began to speake of the truth.*

34 *O ye men, are not women stronger? great is the earth, and the heauen is high, & the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.*

35 *Is not hee great that maketh these things? therefore the truth is greater and stronger then all.*

36 *All the earth calleth for truth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any uniuersall thing with it.*

37 *The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no trueth in them, and they perish in their iniquitie.*

38 *But truth doth abide, and is strong for ever, and liueth and reigneth for ever and euer.*

39 *Altho there is no certifying of persons nor difference: but shee noeth the things which are iust, and abstaineth from uniuersall and wicked things, and all men fauour her works.*

40 *Neither is there any uniuersall thing in her iudgement, and she is the strength and the kingdom, and the power, and maiestie of all ages. Blessed be the God of truth.*

41 *So he ceased to speake, and then all the people cried and said, Truth is great and strongest.*

42 *Then the king said unto him, Alas what thou wilt, besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my counsell.*

43 *Then he said to the King, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom.*

44 *And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vow to cut off Babylon, and vowed to send them thither.*

45 *Thou also hast vowed to build the Temple, which the Iudians burnt when Iudaea was destroyed by the Caldeans.*

46 *And now, O lord the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I re-*

quire therefore that thou wouldest accomplish the vow which thou hast vowed with thine own mouth to doe to the King of heauen.

47 *Then king Darius rising up, killed him, and wrote him letters to all the lieutenants, and capitaines, and garrisons, that they should bring on the way back him, and all that were with him, which went vp to build Ierusalem.*

48 *And he wrote letters to all the lieutenants in Coelospia, and Phenice, and to them that were in Libanus, that they should bring Cedar wood from Libanus to Ierusalem, and build the citie with him.*

49 *And he wrote for all the Iewes, which went vp out of his kingdom into Iudaea, concerning their libertie, that no Prince nor Lieutenant, nor gouernour nor forward should enter into their doores.*

50 *And that all the region which they kept, should pay no tribute, and that the Iudaeans should let goe the villages of the Iewes which they held.*

51 *And that every yeere there should be giuen for the building of the Temple, twenty talents, untill it were built.*

52 *And to maintaine the burnt offerings upon the altar every day (as they had a commandment to offer twentene) other ten talents euery yeere:*

53 *And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Iudaeas that went away.*

54 *He wrote also touching the charges, and the Iudaeas garment, wherein they should minister.*

55 *And hee wrote that they should giue the Levites their charges, untill the house were finished, and Ierusalem built.*

56 *Also hee wrote that they should giue pensions and wages to them that kept the citie.*

57 *And he sent away all the vessels which Cyrus had let apart out of Babylon, and wharfeuer Cyrus had commanded to doe, hee also commanded to doe it, and to send to Ierusalem.*

58 *And when the young man was gone forth, hee lift up his face to heauen towards Ierusalem, and gaue thanks to the King of heauen.*

59 *Saying, O thou art the victorie, and of thee is wisdom, and of thee is glory, and I am thy servant.*

60 *Blessed be thou which hast giuen the wisdom: for unto thee I acknowledge it, O Lord of our fathers.*

61 *So he tooke the letters, and went out, and came to Babylon, and told all his herbert.*

62 *And they blessed the God of their fathers, because he had giuen them freedom and libertie.*

63 *So hee got vp and to build Ierusalem, and the Temple, where his name is remembred, and they rejoyced with instruments of musike and for seven dayes.*

CHAP. V.

1 The number of them that returned from the captivity.

42 Their vows and sacrifices. 54 The Temple began to be built, 66 Their enemies would craftily fight with them.

* Ezra 2. 1.

After these things, the chiefs of the houses of their fathers, were chosen after their tribes, and their wives, and their sons, and their daughters, and their servants, and their maidens, and their cattle.

2 And Darius sent with them a thousand horsemen, till they were restored to Jerusalem in safety, and with musical instruments, with tabrets and flutes.

3 And all their brethren played : thus he caused them to goe by together with them.

4 And these are the names of the men that went up after their families by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, and Joachim, the sonne of Sozobabel, the sonne of Salathiel, of the house of David, of the kindred of Pharez, of the tribe of Juda.

6 || *Or, Zoro-* **E**lthobake wife wardes to Darius the *babil,* King of the Persians in the second yeere of his reigne, in the month Nisan, which is the first moneth.

7 And these are they of Iuda, which came out of the captivitie, where they dwelt, whom Nabuchodonosor king of Babylon had carried away into Babylon.

8 And returned vnto Jerusalem, and to the rest of Iuda, every one into his owne city : which came with Sozobabel, and Iesus, Azemias, || *Or, Sarcia,* Zacharias, Reelias, Encinas, Pharocheus, Beclarias, Alpharatus, Relius, Roimus, and Baana their guides.

9 The number of them of the nation and their governors : The sonnes of Phares, two thousand an hundredth seuentie and two : the sonnes of Saphat, foure hundredth seuentie and two.

10 || *Or, Arith,* The sonnes of || Aris, seven hundred fifty and sixe.

11 The sonnes of Phaaht Boab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fifty and foure : the sonnes of Zathui, nine hundredth fourette and five : the sonnes of Coibe, seven hundred and five : the sonnes of Bani, five hundredth fourette and eight.

13 || *Or, Bibai,* The sonnes of || Bibe, five hundredth twenty and three : the sonnes of || Sadas, three thousand two hundred twenty and two.

14 The sonnes of Adonikan, five hundredth fifty and seven : the sonnes of Bagot, two thousand fifty and sixe : the sonnes of Adniu, foure hundredth fifty and foure.

15 || *Or, Ater-* The sonnes of || Aterissas, ninetie *hazacia,* and two : the sonnes of Cellan and Aotus, fifty and seven : the sonnes of Azukam, foure hundredth thirtie and two.

16 || *Or, the sons of Ananias are,* The sonnes of Ananias, an hundred and one : the sonnes of Acom, and the sonnes of Basla, three hundredth twenty and three : the sonnes of Aethaphurth, an hundred and two.

17 || *Or, Bath-* The sonnes of Phetrus, three thousand *lathem,* and five : the sonnes of || Bethlomon, an hundredth twenty and three.

18 || *Or, Neth-* The sonnes of || Nethophas, fifty and sixe : they *phat,* of || Anaboth, an hundredth fifty and eight : they of || Bethlomon, forty and two.

19 || *Or, An-* The sonnes of || Carathariatus, twenty and five : they of Caphtas a Beroth, seven hundredth forty and three : they of || Idras seven hundredth.

20 || *Or, Ater-* The sonnes of Chabias, and Azumtoli, five *hazacia,* hundredth twenty and two : they of || Cirana, and Gabbes, five hundredth twenty and one.

21 || *Or, Ma-* The sonnes of || Bacalon, an hundredth twenty *hazacia,* and two : they of || Beolius, fifty and two : the sonnes of || Aephis, an hundredth fifty and sixe.

22 The sonnes of Calamolalus and Drius, seven hundredth twenty and five : the sonnes of Jerechus three hundredth fifty and five.

23 || *Or, Samed,* The sonnes of || Annaas, three thousand three hundredth and thirtie.

24 The Priests the sonnes of Jeddu, the sonne of Iesus, which are counted among the sonnes of Danalith, nine hundredth seuentie and two : the sonnes of Meruth, a thousand fifty and two.

25 The sonnes of || Bhesaron, a thousand fourette and seven : the sonnes of || Carni, a thousand and seuentie.

26 || *Or, Phellor,* The sonnes of Iesue, Cad- *Or, Samed,* muel, Banna, and Senu, seuentie and foure.

27 The sonnes which were holy Singers. The sonnes of Alaph, an hundredth forty and eight.

28 The porters. The sonnes of Salum, the sonnes of Aaiat, the sonnes of || Tolman, the sonnes of Dacobi, the sonnes of Eeta, the sonnes of Sandi : all were an hundredth thirty and nine.

29 The ministers of the Temple. The sons of Elau, the sonnes of Alapha, the sonnes of Eabach, the sons of || Ceras, the sonnes of || Sud, the sonnes of || Bhalen, the sonnes of Lebana, the sonnes of || Agaba.

30 The sonnes of || Actua, the sonnes of || Duta, the sonnes of Eetab, the sonnes of || Agaba, the sonnes of || Subal, the sonnes of A'nan, the sonnes of Earchus, the sonnes of || E'bur.

31 The sonnes of || Aicru, the sonnes of Daitan, the sonnes of || Aorba, the sonnes of Chabba, the sonnes of || Gayra, the sonnes of A'zias, the sonnes of || Phimies, the sonnes of A'ra, the sonnes of || Balthai, the sonnes of || Alana, the sonnes of || A'ran, the sonnes of || Saphis, the sonnes of || A'rub, the sonnes of || Alapha, the sonnes of || Alur, the sonnes of Pharalim, the sonnes of || Balaloth.

32 The sonnes of || A'edra, the sons of Earcha, the sonnes of || Eozra, the sonnes of || Earchus, the sonnes of A'ezar, the sonnes of || E'chmoi, the sonnes of || A'asli, the sonnes of A'chpba.

33 The sonnes of the seruants of Salomon. The sonnes of || Alaphion, the sonnes of || Baphira, the sonnes of || Ietel, the sonnes of || Eozon, the sonnes of || I'dael, the sonnes of || Sapherth.

34 The sonnes of Agia, the sons of || Phacothierth, the sonnes of || Sabie, the sonnes of Earchie, the sonnes of B'akas, the sonnes of E'ar, the sonnes of || A'dus, the sonnes of || Subas, the sonnes of A'phera, the sonnes of Barodis, the sonnes of Sabat, the sonnes of A'itom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundredth seuentie and two.

36 These came vp from || Thernieth, and B'elerias : Carathalac and Alar leading them.

|| *Or, Ater-*
|| *Or, Ma-*
|| *Or, Samed,*
|| *Or, Phellor,*
|| *Or, Samed,*

|| *Or, Samed,*

|| *Or, Phellor,*
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|| *Or, Phellor,*
|| *Or, Samed,*

|| *Or, Phellor,*
|| *Or, Samed,*

37 Neither could they bring their families nor their stocke how they were of Israel, the sonnes of || Adam, the sonne of || Ben, the sonnes of || Jacoban, five hundredeth fiftie and fow.

Or, Dalaia.
Or, Tolua.
Or, Xorda.
fow.

38 And of the || Priests, those which exercised the office of || Priests, and were not found, the sonnes of || Abia, the sonnes of || Accos, the sonnes of || Addus, which had taken for wife Augia, one of the daughters of || Berelaius,

Or, Holia.
Or, Haeu.
Ezra 2. 61
Or, Xorda.
fow.

39 And was called after his name; and when the description of the kindred of these men had bene sought in the register, and could not be found, they were set apart from the office of || Priests.

40 For || Reemias and Artcharias sayd to them, that they should not be partakers of the holy things, till their arose an || Priest clothed with doctrine and truth.

Or, Xorda.
Or, Haeu.
fow.

41 So all they of Israel, from them of twelue yere old, and little children, were || foure thousand, besides men seruants and women seruants, two thousand three hundredeth and fiftie.

Or, Haeu.
Or, Xorda.
fow.

42 Their seruants and handmaids were fowen thousand three hundredeth foure and seuen: the singing men and women, two hundredeth, foure and fow.

43 Camels, foure hundredeth thirtie and fow: and horses fowen hundredeth thirtie & fow: mules, two hundredeth foure and fow: || beasts that bare the yoke, fow thousand, fow hundredeth, twentie and fow.

Or, Haeu.
fow.

44 And there were of the gouernours after their families, which when they were come to the Temple of Jerusalem, bowed to build the house in his owne place according to their power,

Or, Haeu.
Or, Xorda.
fow.

45 And to give to the treasure of the workes, a || thousand pound in gold, and fow thousand pound in silver, and an hundredeth Priestly garments.

46 And the || Priests and the || Leuites and the people dwelt in Jerusalem, and in the countrey, and the holy singers and the porters, and all Israel in their || villages.

Or, Haeu.
Ezra 2. 1.

47 ¶ But when the seuenth moneth was nere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Ioseder and his brethren the || Priests, with Iosobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel.

49 To offer burnt offerings upon it, according as it is written in the booke of || Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dyssed the Altar in his owne place, although all the nations of the land were their enemies and hated them, and they offered sacrifices according to the season, and burnt offerings to the Lord, mourning and weeping.

51 They kept also the feast of tabernacles, as it is ordained in the Law, and offered sacrifices euery day, as was requisite,

Leuit. 23. 34.

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts.

53 ¶ And at they which had made any holow sacrifice to God, began to offer sacrifice unto God in the first day of the seuenth moneth, although the temple of God was not as yet built.

54 They gave also money to the masons and to the workemen, and meate and drinke with gladness.

55 And charites to the || Edomians, & to those of Cyprus to buying Cedars wood out of Lebanon, which should be brought by flotes to the haven of Ioppe, according to the commandment given vnto them by Cyrus king of Persia.

56 ¶ In the second yere and second moneth came into the Temple of God in Jerusalem, Iosobabel the sonne of Salathiel, & Iesus the sonne of Ioseder, and their brethren, and the || Priests and Leuites, and all they that came out of captivity into Jerusalem.

Ezra. 4. 12.

57 And Iesus the foundation of the house of God in the first day of the second moneth of the second yere, after their returne into Iudea, and Jerusalem.

58 And they appoynted the Leuites from twentie yere old, ouer the workes of the Lord, and Iesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of || Gadabon, with the sonnes of Ioda, the sonne of || Eliadun, with their sonnes and brethren, even all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the || Priests stood clothed with their long garments with musickall instruments, and trumpets, and the Leuites the sonnes of || Asaph with Cymbales,

60 Singing and blessing the Lord according to the ordinance of David king of Israel.

61 And they sung with a loud voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 ¶ When all the people blew trumpets, and cried with loud voyce, praising the Lord for the raising vp of the house of the Lord.

63 ¶ Also some of the || Priests and Leuites, and chiefe men, as were the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, a many with trumpets and loy cryed with loud voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iudah and Benjamin heard it, they came to know what noise of trumpets it was.

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 ¶ Wherefore they coming to the families, Iesus and Iesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of || Ahasuerus King of the Assyrians, which brought vs hither.

Or, Asa.
Ezra. 4. 12.

70 ¶ When Iosobabel and Iesus and the chiefe of the families of Israel said to them, It doth not appertaine to vs, & to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezra. 4. 3. 4. of Israel, as it becometh vs, and as ^a Cyrus the King of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the work; and by their ambushments and seditions and conspiracies hindered the finishing of the building.

37 All the times of King Cyrus life: so that they were let from the building two yeere, untill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 9 The building of the Temple. 3 Sissines would let them. 7 His Epistle to Darius. 23 The Kings answer to the contrary.

Ezra. 5. 1. 2.
Esdras. 1. 1.

BUt^a in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Jewes, even unto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which they called upon.

2 Then Zorababel sonne of Salathiel, and Jesus the sonne of Josdec stood up and beganne to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 In that time Sissines the gouernour of Syria and Phenice, and Sathabouzanus with his companions came vnto them,

4 And said vnto them, By whose commaundment build you this house and this building, and enterpryse all these other things? and who are the builders that enterpryse such things?

5 But the ancients of the Jewes had grace of the Lord, after that hee had visited the captiuitie,

6 That they were not letted to build, but in was signified vnto Darius of these matters, and an answer was receiued.

7 The copie of the Epistle, which he did write and send to Darius: S I S S I N E S gouernour of Syria and of Phenice, and Sathabouzanus and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our matter plainly to understand that when wee came to the countrey of Judea, and entred into the citie of Jerusalem, we found in the citie of Jerusalem the ancients of the Jewes that were of the captiuitie,

9 Building an house to the Lord great and new, of beuen ioues, and of great pile, and the timber already laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked these ancients, saying, By whose commaundment build you this house, and lay the foundation of these workes?

12 Wee asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therfore we demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruantes of the Lord, which hath created the heauen and the earth.

1. King 6. 2. 14 And^a this house was built by many yeeres agoe, by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking God, to wrath, sinned against the Lord of Israel, which is in heauen, hee deliuered them into the hands of Nabuchodonosor King of Babylon of the Caldeans,

16 Who brake downe the house, and burnt it and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built up.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had carryed out of the house of Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorababel, and to Sathabassar ruler.

19 And a commaundment was giuen vnto him, that he should cary away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sathabassar, being come hither, layde the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the King, let it be sought vpon in the Kings Libraries concerning Cyrus,

22 And if it be found that the building of the house of the Lord at Jerusalem hath bene done by the consent of King Cyrus, and if it seeme good to the Lord our King, let him make vs answer concerning these things.

23 Then King Darius commaunded to search in the Kings Libraries that were in Babylon, and there was found in Ecobatan, which is a tower in the region of Media, a place where such things were layde vp for memorie.

24 In the first yeere of the reigne of Cyrus, King Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of beuen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of King Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had carryed out of the house in Jerusalem, and broughte into Babylon, should bee restored to the house which is in Jerusalem, and let in the place where they were afore.

27 Also he commaunded that Sissines gouernour of Syria and Phenice, and Sathabouzanus, and their companions, and those which were constitute captaines in Syria & Phenice, should take heede to rekeaine from that place, and to suffer Zorababel the seruant of the Lord, and gouernour of Judea, and the Elders of the Jewes to build that house of the Lord in that place.

28 And I also haue commaunded to Enlil it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelospia

2. King 5. 4.

|| Or, Shushan.

[†] Greeke, upon them.

Isaiah and Jeremiah should be diligent to give to these men for sacrifice unto the Lord, and to Zebadai the governor, for bullocks, rammes, and lambs:

30 Also come and take, and wine, and oyle continually every yeere without fail, as the Priests which are in Jerusalem shall tell thee to be spent every day.

31 And the offerings may be made to the Lord God for the king and his children, and that they may pray for their lives.

32 Furthermore he commanded that whosoever should transgress any thing aforesaid spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should be the kings.

33 And therefore for the Lord whose name is there called upon, destroy every king and nation, which stretcheth out his hand to hinder or do evil to that house of the Lord which is in Jerusalem.

34 Darius the king hath ordained that it should be diligentely executed according to these things.

CHAP. VII.

1 Sisymanes and his companions follow the Kings commandment, and helpe the Levites to build the Temple.
5 This time that it was built. 10 They keep the Passover.

10 **T**hen Sisymanes the governor of Coelosyria and Phenice, and Sathabouryanes, and their companions obeying King Darius commandments,

2 Allocated diligentely the holy works, working with the ancients and governors of the Sanctuary.

3 And the holy works prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandment of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes, king of the Persians.

5 Thus the holy house was finished in the thier and twentieth day of the moneth Adar in the first yeere of Darius king of the Persians.

6 And the children of Israel, and the Priests, and the Levites, and the rest, which were of the captivity, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, four hundred lambs.

8 And twelve goats for the sinne of all Israel, according to the number of the tribes of the tribes of Israel.

9 And the Priests and the Levites stood according to their kindreds clothed with long robes in the works of the Lord God of Israel, according to the booke of Moyses, and also the porters in every gate.

10 And the children of Israel offered the Passequer together with them of the captivity, in the fourteenth day of the first moneth, after that the Priests and Levites were sanctified.

11 But all the children of the captivity were not sanctified together, but all the Levites were sanctified together.

12 And they offered the Passequer for all the children of the captivity, and for their brethren the Priests, and for the Levites.

13 Then all the children of Israel which were of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven dayes, respecting before the Lord.

15 Because he had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 Esdras cometh from Babylon to Jerusalem. 16 The copie of the communion given by Artaxerxes. 29 Esdras giveth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes King of the Persians reigned, Esdras the sonne of **||** Saryas, the sonne of **||** Serias, the sonne of **||** Jechias, the sonne of Salum,

2 The sonne of Sadoth, the sonne of Achob, the sonne of Amarias, the sonne of **||** Serias, the sonne of **||** Serimoth, the sonne of **||** Seraias, the sonne of **||** Sullas, the sonne of Boccas, the sonne of Abisum, the sonne of Bimires, the sonne of Eleazar, the sonne of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, given by the Lord God of Israel.

4 Also the King gave him great honour, and hee found grace in his sight in all his requests.

5 With him also three departed some of the children of Israel, and of the Priests and Levites, and of the holy singers, and of the porters, and of the ministers of the Temple unto Jerusalem.

6 In the seventh yeere of the reigne of Artaxerxes, and in the first moneth: this was the seventh yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Jerusalem according as the Lord gave them speed in their journey.)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and judgements.

9 So the Commission written by King Artaxerxes was given Esdras the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 So much as I consider things with pity, I have commanded that they that will and desire of the nation of the Jewes, and of the Priests and Levites which are in our kingdom, should goe with thee unto Israel.

12 Therefore as many as he willing, let them depart together, as it hath seemed good to mee, and my seven friends, the counsellors.

13 That they may desire the things that are

in Judea and Jerusalem diligently, as it is contained in the Law of the Lord.

14 And carried the gifts to the Lord of Israel in Jerusalem, which I and my friends have bowed: also all the gold and silver, which shall be found in the country of Babylon appertaining to the Lord in Jerusalem.

15 Which that which is given of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well silver as gold, for bulles and rammes, and lambs, and things thereunto pertaining.

16 That they may offer sacrifices to the Lord upon the altar of the Lord their God which is in Jerusalem.

17 And whatsoever thou and thy brethren will doe with the gold or silver, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord which are given thee for the use of the Temple of thy God, which is in Jerusalem, thou shalt let before thy God in Jerusalem.

19 And what other things soever thou shalt remember for the use of the Temple of thy God, thou shalt give it out of the kings treasure.

20 And I also king Artaxerxes have commanded the treasurers of Syria and Phenice, that whatsoever Elzias the Priest and reader of the Lawe of the highest God, shall send for, they should give it him with all speed, even to the summe of an hundred talents of silver.

21 And likewise unto an hundred copes of corne, and an hundred pieces of wine, and other things in abundance.

22 Let all things be done to the highest God according to the Lawe of God with diligence, that wrath come not upon the kingdome of the king and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Levites, or holy singers, or porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor tax be taken, nor that any have power to take them in any thing.

24 Thou also, Elzias, according to the wisdom of God, ordaine Judges and governours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Elzias the Scribe said, Blessed be the only Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Jerusalem.

27 And hath honoured me before the king, and the counsellors, and all his friends and governours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe by with me.

29 These are the gublers after their families and order of dignities, which came by with mee out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phares, Gersom, of the

sonnes of Ichmar, Samael, of the sonnes of David, ¶ Letras.

31 Of the sonnes of Serchenias, of the sonnes of Phares, Zacharias, and with him were counted an hundred and fiftie men.

32 Of the sonnes of ¶ Salomon, Abielacrias the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Jothoe, Serchenias the sonne of ¶ Jerolias, and with him three hundred men: of the sonnes of Adin, ¶ Dethi sonne of Jonathas, and with him two hundred and fiftie men.

34 Of the sonnes of Elam, ¶ Iedias sonne of Gortholias, and with him twentie men.

35 Of the sonnes of Saapharias, Zartas, sonne of ¶ Dabariel, and with him twentie men.

36 Of the sonnes of Ioab, ¶ Badias sonne of Ierelus, and with him two hundred and twentie men.

37 Of the sonnes of ¶ Bani, Asalmoth sonne of Iolaphas, and with him an hundred and threescor men.

38 Of the sonnes of Babi, Zacharias, sonne of Bebat, and with him twentie and eight men.

39 Of the sonnes of ¶ Asath, Iohannes sonne of Acatan, and with him an hundred and ten.

40 Of the sonnes of Adonican the last: and these are the names of them, Eliphalet, ¶ Irouel, and ¶ Salas, and with them seventy men, of the sonnes of ¶ Bagouchi sonne of Acacourus, and with him twentie men.

41 ¶ And I gathered them together to the flood called ¶ Teras, and pitched our tents there three dayes, and numben them.

42 But when I had found there none of the Priests nor Levites,

43 I sent to Elazar, and hebail, there came ¶ Asaelman, and Anarben, and Samanan, and ¶ Ioribon, and ¶ Barben, Ennatat, Zacharias, and ¶ Sololiamon the chief, and beaif learned.

44 And I bade them to go to Daddens the captaine, which was in the place of the treasurer.

45 Which charge to bid Daddens and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought unto vs by the mighty hand of our Lord learned men of the sonnes of ¶ Abol, the sonne of Leui, the son of Israel, to wit, ¶ Dichebran and his sonnes, and his brethren being eighteene.

47 And Achebi, and ¶ Amon, and Oshan his brethren of the sonnes of ¶ Cananians, with their sonnes twentie persons.

48 And of the ministers of the Temple, which David gave, and those which were rulers over the worke of the Levites, to wit, ministers of the Temple two hundred and twenty, of whom all the names were registered.

49 ¶ And ¶ there I proclaimed a fast for the young men before the Lord, to aske of him a good journey both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safeguard

¶ Or, Haim

¶ Or, Pabai, Adab, Elianai

¶ Or, Irael

¶ Or, Oid, ¶ Or, Isaiu

¶ Or, Michai

¶ Or, Obedai, sonne of Isebiel

¶ Or, Ieich, ¶ Eslamith

¶ Or, Aghel, Iohann

sonne of Ezeribon

¶ Or, Iehai

¶ Or, Semai

¶ Or, Bagui, ¶ Or, sonne of Isebiel

¶ Or, Isebiel

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gave against our enemies,

51 Because we had said to the king, that the power of our Lord should be with them that sought him, to direct them in all things.

52 Therefore we prayed our Lord against according to these things, whom we found favourable.

53 Then I chose from among the chiefs of the tribes and of the priests, excellent men, to wit, of Ephraim and asaphians, and with them ten of their brethren.

54 And I weighed them the silver and the gold, and the holy vessels of the House of our Lord, which the king and his counsellors, and his princes, and all Israel had given.

55 And I weighed them five hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold.

56 And twenty golden basins, and twelve vessels of brass, of fine brass shining like gold.

57 And I said to them, you are also holy to the Lord, and the vessels are holy, and the gold, and the silver is a dowry to the Lord of our fathers.

58 Watch, and keep them, till that you give them to the heads of the families of the priests, and Levites, and captains of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the priests and Levites took the silver and the gold, and the vessels, and carried them to Jerusalem to the Temple of the Lord.

60 And we departed from the flood of Tiberias, in the twelfth day of the first month, and came to Jerusalem, according to the mighty power of our Lord with us: and the Lord delivered us from the beginning of our journey from all enemies. So we came to Jerusalem.

61 And three dayes being past there, in the fourth day the silver that was weighed, and the gold was delivered in the House of our Lord to Harnoth the priest, the sonne of Abiur.

¶ Or, Marimuth the son of Uriu.

62 And with him to Eleazar the sonne of Phineas: and there were with them, Josabab the sonne of Jezus, and North sonne of Sabbanus, Levites: all was delivered them by number and weight.

¶ Or, Neodias, sonne of Jonna.

63 And all the weight of them was written that same hour.

64 Afterwards those that were come out of the captivity, offered sacrifices to the Lord God of Israel, even twelve buls for all Israel, camels four score and sixteen.

65 Lambes three score and twelve, twelve goats for situation, all in sacrifice to the Lord.

66 And they presented the commandments of the king to the Kings stewards, and to the governor of Celsophia and Phenice, who honoured the people, and the Temple of God.

Eze. 9.1.

67 And when these things were done, the governors came to me, saying, the people of Israel, the Priests and the Levites, and the Levites have not separated from them the strange people of the land.

68 For the pollutions of the Gentiles, to wit of the Canaanites, the Phoenicians, and Phoenicians, and Idumites, and Ammonites, and Egyptians, and Idumians.

69 For they have dwelt with their daughters, both they and their sonnes, and the holy tribe is mixed with the strange people of the land, and the governors and rulers have bene partakers of this wickedness from the beginning of the thing.

70 And as soon as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire of mine head, and off my beard, and laid me downe for sorrowfull, and very sad.

71 Then also all they that were moved with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the evening sacrifice.

72 Then I rose from the fall with my clothes rent, and the holy garment, and bowed my knees, and stretched forth mine hands to the Lord.

73 And said, O Lord, I am ashamed, and confounded before thy face.

Eze. 9.6.

74 For our sinnes are increased about our heads, and our ignorances are lifted up to heaven.

75 Yet, even from the time of our fathers we are in great sinne unto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our kings & priests have bene given up to the king of the earth, to the sword, and to captivity, and for a pray with all shame unto this day.

77 And now how great hath thy mercy bene, O Lord, that there should be left us a root and name in the place of thy holiness!

78 And that thou shouldst reneale to us a light in the house of the Lord our God, and give us meate in the time of our servitude!

79 For when we were in bondage, we were not left of our God, but he gave us favour before the kings of the Persians, that they should give us meate.

80 And that they should honour the Temple of our Lord, and raise up Zion that is desolate, and give us assurance in Judea and Jerusalem.

81 And now, O Lord, what shall we say, having these things: for we have transgressed thy Commandments, which thou hast given by the hands of thy servants the Prophets saying,

82 * Because the land which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which have filled it with their wickedness.

Dim. 7.1.

83 Therefore now ye shall not sojourn their daughters with your sonnes, neither give your daughters to their sonnes.

84 Neither shall you desire to have peace with them for ever, that ye may be made strong, and eat the good things of the land, and leave it for an inheritance to your children for ever.

85 Therefore all that is come to passe, was done for our wicked works, and for our great sinnes: yet, O Lord, thou hast forgiven our sinnes.

86 And hast given us such a root: but we againe have turned back to transgress thy Law, and to mixe us with the uncleanness of the people of the land.

87 Mightest thou not be angry with us to destroy us, so that thou shouldst neither

maras, Samitis, Iosaphas.

35 And of the sonnes of Ephus, Oxytias, Zabadias, Erbes, Buck, Banaias.

36 All these men strange sinners, and put them away with their children.

37 And the Priestes and the Levites dwelt in Jerusalem, and in the country, the first day of the fourth month, and the children of Israel in their own houses.

38 Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East.

39 And spake to Esdras the Priest, and reader, that he should bring the Law of Moyses, which had bin given by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, both man and woman, etc. to all the Priestes, that they might heare the Law the first day of the fourth month.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Law, stood upon a pulpit of wood that was prepared.

43 And there stood by him // Margathias, Sammus, Ananias, Azarias, Durias, Cretias, Balasamus at his right hand.

44 And at his left hand // Phadaius, and Sali, Gethias, Gedolaphus, Sabastias.

45 When Esdras came to the books of the Law before the multitude (for he had memorably be-

fore them all.)

46 And they all stood by him, when he expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of holies.

47 And the whole multitude cryed, Amen.

48 Then Jesus, and // Anus, and Sabadias, and Sammus, and Jacobus, Zabadias, Azarias, Banaias, and Galias, Azarias, and Jonathas, and Ammas, and Biatas the Levites lift up their hands, and fell down on the ground

and worshipped the Lord.

49 And taught the Law of the Lord, and stood also earnestly upon the reading.

50 Then said // Thebarates to Esdras the chief Priest and Reader, and to the Levites, that taught the multitude in all things. This day is holy unto the Lord, and all have joy in hearing of the Law.

51 So therefore eat the fat meats, and drink the sweet drinkers, and send presents to them that have not.

52 For this day is holy to the Lord, and hee not for us: for the Lord God will glorify you.

53 So the Levites commanded all these things to the people, saying, this day is holy to the Lord: do not lab.

54 Then they departed all to eat and drink, and to rejoice, and to give presents to them that had not, and to make good cheer.

55 For they were verily with the words, whereby they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reproved for their unfaithfulness.
30 God will have another people, if these will not be reformed.

The second booke of the Prophet Esdras, the sonne of Seraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sabastias, the sonne of Sadoe, the sonne of Achitob.

2 The sonne of Achias, the sonne of Phineas, the sonne of Hel, the sonne of Amerias, the sonne of Alir, the sonne of Barimath, the sonne of Arua, the sonne of Orias, the sonne of Boisid, the sonne of Abisai, the sonne of Phineas, the son of Eleazar.

3 The sonne of Aaron, (of the tribe of Levi) which Esdras was prisoner in the land of Babel, in the reign of Artaxerxes king of Persia.

4 And the word of the Lord came unto me, saying,

5 Go, and shew my people their sinnes, and their children their wickednes, which they have committed against mee, that they may rell their childrens children.

6 For the sinnes of their fathers are increased in them, because they have forgotten me, and have offered unto strange gods.

7 Have not I brought them out of the land of Egypt from the house of bondage: but they have provoked me unto wrath, and despised my counsels.

8 Will thou off then the haire of thine head, and cast all enill upon them: for they have not

beene obedient unto my Law, but they are a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

10 Many things have I destroyed for their sake: Pharo with his servants and all his armie have I smitten downe.

11 All the nations have I destroyed before them: I have destroyed the East, the people of the two countreys Tyne and Edom, and have slaine all their enemies.

12 Speake thou therefore unto them, saying, Thus saith the Lord.

13 I have led you throught the sea, I have given you a sure way since the beginning: I gave you Moyses for a guide, and Aaron for a Priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you: yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quailles were a token unto you: I gave you rents for safety, wherein ye were much.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefits that I have done for you: when ye were hungry in the wilderness, did ye not cry unto me.

18 Saying, Why hast thou brought us into this wilderness to kill us? It had bene better for us to have served the Egyptians, then to die in this wilderness.

19 I had pitie upon your mourning, and gave you // Manna to eat: to yet did rate

Angels.

Angels food.
Num. 20. 11. 20. * When ye were thirsty, did not I cleave the stone, and waters did flowe out to satiffie you: from the bracke I quered you with the leaves of the trees,
wy 2. 11. 4.

21 And I gave you fat countreys: I cast out the Canaanites, the Hittites, and Philistines before you: what shall I doe more for you, sayeth the Lord?
Jf 4. 5. 4.

22 Thus sayeth the Almighty Lord, * When ye were in the wilderness at the bitter waters, being a thirft, and blaspheming my name,
Exod. 15. 23.

23 I gave you not fire for the blasphemies, but cast a tree into the water, and made the river sweete.

24 What shall I say unto thee, O Jacob: then? * Iuda would not obey: I will turne me to other nations, and unto those will I give my name, that they may keepe my Lawes.
Exod. 32. 8.

25 Seeing you have forsaken me, I will also forsake you: when you al be mercie of me, I will not have pity upon you.

26 * When ye call upon mee, I will not heare you: for ye have defiled your hands with blood, and your feet are I wish to corrupt murder.
Isa. 1. 15.

27 Although ye have not forsaken mee, but your sinnes increase, saith the Lord.

28 Thus saith the Almighty Lord, Have I not played you, as a father his sonnes, and as a mother her young ones, and as a nurse her young babes?
Mal. 3. 17.

29 What ye would bee my people, as I am your God, and that ye would be my children, as I am your father?

30 * I gathered you together as an henme gathereth her chickens under her wings: but now what shall I doe unto you: I will cast you out from my sight.
Isa. 1. 13.

31 * When you bring gifts unto mee, I will turne my face from you: for your solemn fast dayes, your new moones, and your circumstances have I forsaken.

32 I sent unto you my servants the Prophets, whom ye have taken and slaine, and torne their bodies in pieces, whose blood I will requite, saith the Lord.

33 Thus sayeth the Almighty Lord, Your house shall be desolate: I will cast you out as the wilde doeth the stubble.

34 Your children shall not have generation: for they have despised my commandment, and done the thing that I hate, before me.

35 Your houses will I give unto a people to come, who shall despoile me though they heare mee not, and they unto whom I never shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 * I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they have not seene mee with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory is for the people that come from the East.

39 Unto whom I will give for leaders, Ahiyan, Ahar, Jacob, Othai, Amos, Bithan, Aoi, Andas, Iomas,

40 Hanni, Harni, Ophthonias, Aggeus,

Jacharias, and Balachias (which is called also the messenger of the Lord.)

C H A P. II.

Mal. 3. 1.

1 The Synagogue sheweth fault with her own children, 18 The Gentiles are called.

Thus sayeth the Lord, I brought this people out of bondage: I gave them also my commandments by my servants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, sayeth unto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you up with gladnesse, but with sorrow and heaviness have I lost you: for ye have sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe unto you? I am a widow and forsaken: give ye, O my children, and of the mercy of the Lord.

5 And thee, O father, I call for a witness for the mother of these children, which would not keepe my covenant.

6 What thou bring them to confusion, and their mother to a shewe, that their kindred bee not continued.

7 Let their names bee scattered among the heathen, let them be put out of the earth, for they have despised my covenant.

8 Alas were thee, Ahar: for thou hidest the unrighteous in thee: O wicked people, remember what I did unto Sodom and Gomorrah.

9 All those land is mixed with clouds of pitch, and heapes of ashes: so will I doe unto them, that hate me not, saith the Almighty Lord.

10 * Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.
Gen. 19. 14.

11 And I will get me glory by them, and give them the everlasting Tabernacles, which I had prepared for those.

12 They shall have at will the tree of life smelling of oymment: they shall neither labour nor be weary.

13 Go ye, and ye shall receive it: pray that the time which is long, may be shortened to the kingdom: is already prepared for you: watch.

14 Take heaven and earth to witness: for I have abolished the evil, and created the good: for I live, saith the Lord.

15 Brother, embrace thy children, and bring them up with gladnesse: make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up from their places, and bring them out of the graues: for I have known my name in Israel.

17 Feare not thou mother of these children: for I have chosen thee, saith the Lord.

18 I will send thee my servants Esai and Jeremy to help thee, by whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits.

19 And as many fountaines, flowing with milke and hony, and seven mighty mountains, whereupon there grow roses and lillies, where by I will fill thy children with joy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: give to the poore: defend the fatherlesse: clothe the naked.

21 *Heale the wounded and sick: laugh not a lame man to scorn, defend the cripple, and let the blind come into the light of thy clearness.*

22 *Heale the old and the young that are with in thy walls.*

Tnd 11, 17.

23 *Whosoever thou findest the dead, take them, and bury them, and I will give thee the first place in my resurrection.*

24 *Whine wilt, O my people, and rest: for thy quickness shall come.*

25 *Show thy children, O thou good nurse: stablish their feet.*

26 *None of the servants that I have given thee, shall perish: for I will seek them from among thy number.*

27 *Be not weary: for when the day of trouble and beauteous compass, other shall weep and be sorrowful, but thou shalt be merry, and have abundance.*

28 *The hearers shall come thee, and shall do nothing against thee, saith the Lord.*

29 *Whine hands shall cover thee, so that thy children shall not see thee.*

30 *Be joyful, O thou mother, with thy children, for I will deliver thee, saith the Lord.*

31 *Remember thy children that sleep: for I will bring them out of the sides of the earth, and will show mercy unto them: for I am merciful, saith the Lord Almighty.*

32 *Embrace thy children, until I come and show mercy unto them: for my fountain runneth over, and my grace shall not fail.*

33 *I will have received a charge of the Lord upon the mount Doer, that I should go into them of Israel, but when I came to them, they cast me off, and despised the commandment of the Lord.*

34 *And therefore I say unto you, O ye brethren, that hear and understand, call ye for your shepherds, who shall give you everlasting rest: for he is here at hand, that shall come in the end of the world.*

35 *Be ready to the reward of the kingdom: for the everlasting light shall shine upon you for evermore.*

36 *Flee the shadows of this world: receive the top of your glory: I testify my gracious o- penly.*

37 *Receive the gift that I given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.*

38 *Arise and stand up, and behold the number of those that are sealed by the seal of the Lord.*

39 *Which are separated from the shadows of the world, and have received glorious garments of the Lord.*

40 *Take thy number, O Zion, and that by them that are clothed in white, which have fulfilled the Law of the Lord.*

41 *The number of thy children whom thou longest for, is fulfilled: deliver the power of the Lord, that thy people which have been called from the beginning, may be sanctified.*

42 *I will draw law upon mount Zion a great people whom I could not number, and they all praised the Lord with songs.*

43 *And in the midst of them there was a young man higher in stature than them all, and upon every one of their heads hee life crowns, and was higher than the others, which I much marvelled at.*

44 *So I asked the Angel, and this, who are these my Lords?*

45 *Who answered and said unto me, These be they that have put off the mortal clothing, and have put on the immortal, and have con- fided the name of God: now are they crowned, and receive the palmers.*

46 *Then said I unto the Angel, What young man is it that setteth crowns on them, and giveth them the palmers in their hands?*

47 *And he answered and said unto me, It is the sonne of God, whom they have confided in the world. Then began I greatly to commend them: that had stood so strongly for the name of the Lord.*

48 *Then the Angel said unto me, See the way, and tell my people, what, and how great wonders of the Lord God thou hast seen.*

CHAP. III.

4 *The wonderful works, which God did for the people, are recited. 31 Eldras marvels that God suffereth the Babylonians to have rule over his people, which yet are sinners also.*

I *At the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled upon my bed, and my thoughts came up to mine heart.*

2 *Because I saw the desolation of Zion, and the wealth of them that dwelt at Babylon.*

3 *So my spirit was full of sorrow, so that I began to weake fearfull members in the night, and said,*

4 *O Lord, Lord, what hast thou done at the beginning, when thou alone plannedst the earth, and gavest commandment unto the people,*

5 *And a babe unto Adam without fault, who was also the workmanship of thine hands, and hast directed in him the breath of life, so that he lived before thee,*

6 *And hast him thus persecuted, until thy right hand had planned, by ever the earth, as though he lost.*

7 *Even then thou gavest him commandment to love thy way: but he transgressed it, and immediately thou appointedst death to him, and his generation, of whom came nations, tribes, people and kindreds out of number.*

8 *And every people walked after their own will, and into manifold things before thee, and despised thy commandments.*

9 *But at the time appointed thou broughtest the flood upon those that dwelt in the world, and destroyed them.*

10 *So that by the flood, that came to rutter out of them, which came by death unto Adam.*

11 *Yet thou leftest out, even Noah, with his household, of whom came all righteous men.*

12 *And when they that dwelt upon the earth began to multiply, and the numbers of the children, people, and many nations were increased, they began to be more angry by then the first.*

13 *Now when they thine wickedly before thee, thou didst choose thee a man from among them, whose name was Noah.*

14 *So thou chosest him, and unto whom only thou shewest thy will.*

15 *And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.*

16 *And unto him thou gavest Isaac, unto Isaac also thou gavest Jacob and Esau, and*

Gen. 3, 7.

[Or, word forward.

Gen. 6, 12.

Gen. 7, 10.

1, Pet. 3, 20.

Gen. 22, 2.
Gen. 27, 3.Gen. 21, 2, 3.
Gen. 25, 2, 3.

26.

Mal. 1, 2, 3.

Rom. 9, 1, 2.

dwelt.

Isa. 55. 8, 9.
Job 3. 1.
1 Cor. 2. 13.
14.

the wood, and the sea for his floods, so they that dwell upon earth can understand nothing, but that which is upon earth: and they that are in the heavens, the things that are above the height of the firmament.

22 Then answered I, and said, I beseech thee, O Lord, let understanding be given me.

23 For I did not purpose to enquire of things high things, but of such as were daily meet withall, namely, wherefore Israel is made a reproach to the heathen, and for what cause the people whom thou hast loved, is given over to wicked nations, and why the law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why are we toiled to and fed through the world as the grasshoppers, and our life is a very scare, and we are not thought worthy to obtaine mercy.

25 But what will be do to his name which is called upon over us? Of these things have I asked thee the question.

26 Then answered hee me, and sayde, The more thou searcest, the more thou shalt marvel: for the world hasteth fast to passe away.

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousnesse and weaknesse.

28 But to declare thee the things whereof thou art keel, the euill is sowne, but the destruction thereof is not yet come.

29 Ife euill now that is sowne be not turned vnto the downe, and if the place where the euill is sowne, passe not away, then cannot the thing come that is sowne with good.

30 For the corne of euill seed hath been sowne in the heart of Adam from the beginning, and how much vngodlines hath he brought vnto this time? And how much shall be bring forth vntill the harvest come?

31 Wonder with thy selfe, how much fruite of wickednesse the corne of euill seed bringeth forth.

32 And when the stalkes shall be cut downe, which are without number, how great an harvest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? Wherefore are our yeeres few and euill?

34 And he answered me, saying, Hasten not to be aboute the most high: for thou labourst in vaine to be about him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, how long shall I thus hope? and when cometh the fruite of my barne, and our wages?

36 And vpon this Ieremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all cren full of sinne.

39 And for our sake perauenture the harvest of the righteous is not fulfilled, because of the

sinne of them that dwell vpon earth.

40 So hee answered mee, and sayd, See and aske a woman with child, when shee hath fulfilled her nine moneths, if her womb may keep the birth any longer with her?

41 Then said I, No, Lord, shee cannot. And hee said vnto me, But he graue the places of soules are like the wombe.

42 For as shee that is with child, hasteth to escape the necessity of the travail, so do these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet thereto,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past I know, but what is to come, I know not.

47 And hee said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and behold, a fire burning ouen passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before me a watry cloud, and sent down much rain with a storme: and when the stormy raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I line, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me, and said, Of the tokens whereof thou art keel mee, I can tell thee apart: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1. In the latter times truth shall be hid, 10 Yrigh-
teousnesse and all wickednesse shall reigne in the world. 23
Israel is rescued, and God deliuereth them. 35 God doth
all things in season.

NEuertheless concerning the tokens, behold the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith.

2 And iniquity shall be increased more then thou hast seene now, or hast heard in time past:

3 And it shall come to passe that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to live, thou shalt see after the third trumpet, that the Sun shall suddenly shine againe in the night, & the Moone three times a day.

5 Blood shall drop out of the wood, and the stone that giue his voice, and the people shall be moued.

6 And hee shall rule, of whom they hope not: that dwell vpon earth, and the soules shall change place.

7 And

Mat. 24. 1, 22

7 And the sea of Sodom shall cast out fish, and make a noyle in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wild beasts shall change their places, and menstruous women shall beate monkeys.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall we hide it selfe, and understanding depart into his secret chamber.

10 He shall be sought of many, and yet not be found: then shall unrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall alke another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtayne: they shall labour, but their enterpryses shall not prosper.

13 To shew thee such tokens I haue leaue: and if thou wilt pray againe, and weep, as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainte.

15 But the Angel that was come to talke with me, held me, comforted mee, and set mee vpon my feet.

16 And in the second night, Shalathiel the Captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed to thee in the lande of their captiuitie?

18 Thy then eat, and forsake vs not, as the shepheard that leaueh his flock in the hands of the cruel wolues.

19 Then layd I vnto him, See thy wayes from me, and come not neere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Ardel the Angel had commaunded mee.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto mee againe.

22 And I had a desire to reason againe, and I beganne to talke with the most High againe.

23 And said, O Lord, Lord: of every forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pt, and of all the flowers of the ground thou hast chosen thee one lillie.

25 And of all the depthes of the sea thou hast filled thee one river, and of all builded cities, thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one dove, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people. and vnto this people whom thou loudest thou gauest a Lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen

this one people ouer vnto many? and vpon one root thou hast set others, and hast scattered thine onely people among many.

29 They reade them domine, which haue withstood thy promises, and beleeue not thy reuincions.

30 And if thou dost so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ How when I had spoken these words, the Angel that came vnto mee the night before, was sent vnto me,

32 And layd vnto me, Heare mee, and I will teach thee, and hearken that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then said he vnto mee, Thou art soze deper and troubled for Israels sake. Louest thou them better then he doeth that made them?

34 And I sayd, No, Lord: but of very sorow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, and to seek out part of his iudgment.

35 And hee layd vnto mee, Thou canst not. And I sayd, Wherefore? Lord, wherefore was I borne? or why was not my members wombe thm my grane? so had I not sente the trouble of Iakob, and the griffe of the stocke of Israel.

36 And he layd vnto mee, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open mee the places that are closed, and bring me forth the winds that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing that thou askest, and labourerest to know.

38 And I said, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherof thou askest mee?

40 Then said he vnto me, Like as thou canst doe none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Beholde, O Lord, the last things are present vnto thee, and what shall thy do that haue bene before me, or we that be now, or they that shall come after vs?

42 And hee layd vnto mee, I will compare my iudgement vnto a ring: as there is no blacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and said, Countest thou not make at once, those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, said he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it

now

now also contains all men at once.

46 And he said unto me, Like the womb of a woman, and lay unto her, Why must thou have time before thou bringest forth? require her to bring forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said hee unto mee, So haue I hindered the number of the earth by times when seeds is sown vpon it.

49 For as a young child begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 I asked againe, and said, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast told me to young, dwaueth yette neere vnto age?

51 He answered me, and said, Like a woman that travaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but less of stature?

53 And she shall answer thee, Some were borne in the house of youth, others were borne in the time of age, when the wombe faileth.

54 Consider now thy selfe, how that yee are less of stature then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now beginne to bee olde, and haue passed ouer the strength of youth.

56 Then say I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whome dost thou gouerne thy workmanship?

CHAP. VI.

God hath reserved all things in his secret counsell, and is author thereof, and hath created them for his children.
25 The felicity of the age to come.

And hee sayd vnto mee, In the beginning when the round world was made, and before the borders of the world were set and before the windes blew one against another:

2 Before the noyle of thunder sounden, before the bright lightning did shine forth, before the foundations of paradise were laid:

3 Before the faire fountaines did appeare, before the moueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chymnies in Sion were bore:

5 Before the present yeres were sought out, and before the afflictions of them that now liue, were turned away, and they that haue layde by the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and said, What shall bee the diuision of times? or when shall bee the

end of the first, and the beginning of it that followeth?

8 And hee sayd vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hand held fast the heele of Esau. Gen. 25. 26.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, I pray, aske thou nor.

11 I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens, wherof thou shewedst mee part the last night.

13 So he answered mee, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee moued.

15 And therefore when hee speaketh, bee not afraid: for of the end shall bee the word, and of the foundation of the earth shall it bee understood.

16 Therefore while one speaketh of them, it trembleth, and is moued: for it is knowen that it must be changed at the end.

17 And when I had heard it, I stood by vpon my feete, and hearkened, and beheld, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Behold, the dayes come that I will come and enquire of them that dwell vpon the earth.

19 And when I beginne to enquire of them, who by their vnichtynousnes haue hurt others, and when the affliction of Sion shall bee fulfilled.

20 And the world that shall vanish away, shall be sealed, then will I shew these signes: the books shalbe opened before the beaumen, and they shall see all it together.

21 And the children of a yere old shall speake with their voyces: the women with child shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are called by.

22 Then suddenly shall the sower places appeare as the vnplowen, and the fall stowe houses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends, as with enemies: and the earth shall feare with them: the springes of the waters shall stand still, and in three houses they shall not runne.

25 Whosoener remaineth from all these things that I haue told thee, shall bee saved and see my saluation, and the end of your world.

26 And the men that are reccited, shall see it: they that haue not talked dearch from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shalbe put out, and deceit shal be quenched.

28 But faith shall flourish: corruption shal be ouercome, and the truth which hath bin so long without fruit, shall come forth.

29 And

29 And when hee talked with me, behold, I looked a little upon him before whom I stood.

30 And these wordes said he vnto mee, I am come to thee when the time of the night is come.

31 If thou wilt pray againe, and fast seven dayes more, I will tell thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the Mighty haue seene the righteous dealing: he hath seene also thy chastitie which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not.

34 And haue not in the vaine consideration of the first times, nor make haile to the latter times.

35 And after this I wept againe, and fasted seven dayes in like manner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart bereft within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (even the first day) and commandedst that the heauen and the earth should be made, and the worke followed thy word.

39 And then was there the spirit, and the darkenesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might shew light to thy worke.

41 Upon the second day thou createdst the heauenly aere, and commandedst it, that going betwene it, it should make a diuision betwene the waters, that the one part might remaine above, and the other beneath.

42 Upon the third day thou commandedst, that the waters should be gathered together in the seventh part of the earth: fire parts diddest thou doe, & kept them, to the intent that of these there should be that should serue thee, being lowen of God and tilled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring up, and many diuers pleasures for the eate, and flowers of vchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 Upon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres.

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saydest vnto the seventh part: where the waters were gathered that it should bring forth beastes, as foales and fishes: and it was so.

48 For the dumb water, and without life, brought forth liuing things at the commandment of God, that the nations might praise thy wonderous workes.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Lemnathan,

50 And didst separate the one from the other:

for the seventh part where the water was gathered could not hold them.

51 And Behemoth thou gauest one part, which was dried by the third day, that he should dwell in the same part, wherein are a thousand hills.

52 But vnto Lemnathan thou gauest the seventh part that is water, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Upon the sixt day thou gauest commandment vnto the earth, that before thee it should bring forth beastes, cattell, and creeping things.

54 And besides this, Adam, whom thou madest lord ouer all the works which thou hast created, of him come wee all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene repured as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy seruent fouer) are taken into their banes.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession: or how long shall wee suffer these things?

CHAP VII.

5 Without tribulation none can come to felicitie. 12 God aduersiteth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fall in Adam. 59 The true life. 62 The mercies and goodness of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel which had bene sent downe to mee the nightes afore.

2 And he said vnto me, Elphaz, and heare the words that I am come to tell thee.

3 And I sayd, Speake on, my God. Then said he to mee, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the rivers,

5 Who could goe into the sea, to looke vpon it, and to rule it: if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left.

8 And there is but one path betwene them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this city were given vnto a may for an inheritance, if he neuer went thorow the perill before it, how could hee receive his inheritance?

IO And

Gen. 1. 1.

Gen. 1. 14.

Gen. 1. 14.
15.
Gen. 1. 20.

|| Or, Emob.

10 And I said, It is to Lord. Then said he, So is the position of Israel.

11 Surely for their sakes have I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and trouble: they are but few and cull, and full of perils, and very painful.

13 For the entrances of the four world were wide and large, and brought in many fruit.

14 If even they that are living, labour not to enter by these strait and little things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible: and why art thou moored, seeing thou art mortal?

16 And why hast thou not considered in thy mind the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, seeing thou hast ordeined in thy Law, that the righteous should inherit these things, and that the ungodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things: yet they that have lived ungodly and suffered straitnesse, shall not see the large things.

19 Then he said unto me, There is no Judge more just then God, and there is none more will then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came to life as they came, what they should do to have life, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him, but spake against him, and imagined vain things,

23 And deceived themselves by their wicked dress, and denied the power of the most High, and regarded not his waies.

24 But they despised his Law, and refused his promises: they have unfaithfully broken his ordinances, and have not performed his works.

25 And therefore, Elias, unto the empty are empty things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I have told thee, shall come to passe, and the haire shall appeare, and thee shall come forth, and be seene that now is under the earth.

27 And whosoever shall escape these evils, he shall see my wonders.

28 For my Sonne Iesus shall appeare with those that bee with him, and they that remaine, shall rejoyce within four hundred yeres.

29 After these same yeres shall my Sonne Christ die, and all men that have life.

30 And the world shall be turned into the old silence for seven daies, as in the four judgments, so that no man shall remaine.

31 But after seven daies, the world that is yet asleepe, shall be raised up: and that shall dye that is corrupt.

32 Then the earth shall restore those, that have slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliver the soules that were committed unto them.

33 And the most High shall appeare upon the seat of judgement, and miseries shall banish away, and long suffering shall have an end.

34 Justice only shall continue: the truth shall remaine, and faith shall be strong.

35 The works shall follow, and the reward shall be given: the good deeds shall be of force, and righteousness shall have no more rule.

36 Then said I, Abraham prayed here for the Sodomites, and Moses for the fathers that lived in the wilderness:

37 And they that came after him, for Israel in the time of Achaz and Samueel,

38 And David for the destruction, and Solomon for them that came unto the Sanctuary,

39 And Elias for those that received raine, and for the dead that he might live.

40 And Ecclesias for the people in the time of Sennacherib, and divers others for many.

41 Even is now, seeing vice is increased, and wickednesse aboundeth, and the righteous have prayed for the ungodly, wherefore shall not the same effect follow also now?

42 Then he answered mee and said, This present life is not the end, oftentimes honour is retained in it: therefore have they prayed for the weak.

43 But the day of judgement shall be the end of this world, and the beginning of the immortality to come, wherein all corruption shall cease.

44 Intemperance shall passe away: incontinencie shall be cut off: righteousness shall grow up, and the verity shall spring up.

45 Then shall no man bee able to save him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to have given the earth unto Adam, or when it was given him, to have kept him that he should not have sinned.

47 For what profit is it for men in this present life to be in beauty, and after death to feare punishment?

48 O Adam, what hast thou done? for in that that thou hast sinned, thou art not fallen alone, but the fall also reboundeth unto us that come of thee.

49 For what profit is it unto us, if there be promised an immortal life, when wee doe the works that bring death?

50 And that an everlasting hope should bee promised us, seeing that wee be like our selves to deadly vanity?

51 And that there should bee appointed us dwellings of health and safety, if we have lived wickedly?

52 And that the gloire of the most High should be kept to defend them which have led a patient life, if wee have walked in the wicked waies?

53 And that an eternal Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safety and health, if we will not enter into it.

54 (For we have bene conversant in unpleasant places.)

55 And that the faces of them, which have abstained,

Gen. 18. 33.
Exod. 32. 33.
11.

2 Sam. 24.
17.
2 Chr. 6. 14.
1 King. 17.
21. and 18.
42. 45.
2 King. 19.
15.

Rom. 5. 18.

abstained, should shine more then starres, if our faces be blacker then darkness.

56 For while we lived, we did not remember when we did unrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the manner of the barcel, which man that is borne in the earth, shall fight.

58 That if he be overcome, he should suffer as thou hast said, but if he get the victory, he should receive the thing that I said.

Dnt. 30. 19.

59 For this is the life whereof Moses spake unto the people, while he lived, saying, * Choose thee life that thou mayest live.

60 Neither helpe they beleaved him nor, neither the Prophets after him, nor me also which have said unto them,

61 That beauntesse should not so be to their destruction, as joy should come unto them, to whom saluacion is perswaded.

62 I answered then, and said, I know Lord, that the most high is called mercifull, in that he hath mercy vpon them, which are not yet come to that world.

63 And that he hath pitie on those that walk in his Law,

2m. 2. 4.

64 And that * he is patient: for he long suffereth those that have sinned as his creatures,

65 And that he is liberrall: for he will giue as much as needeth,

66 And that he is of great mercy: for heouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if hee gaue not of his goodwilke, that they which haue done euill, might be refused from their wickednesse, the tenthousand part of men should not remaine alive.

69 And if he, being Iudge, forgave not those that he healed with his word, and rooke away the multitude of sinnes,

70 There should peraduenture be very few left in an innumerable multitude.

CHAP VIII.

1 The number of the godly is but small. 6 The workes of God are excellent. 20 Esdras prayes for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the uniuers.

And he answered me, saying, The most high made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shal say unto thee, that it giueth much earthly matter to make pots, but little dust that gods commeth of, so is it with the worke of this world.

Mat. 10. 16.

3 There be many created, but few shall be saved.

4 Then answered I, and said, Then swallow by the wit, O my soules, and diuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may enterat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby every

one that is corrupt, may live, who can let himselfe for man?

7 For thou art alone, and we all are one workmanship of thy hands, as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, thy creature is preferred by fire and water, and the worke created by thee, doth suffer nine moneths the creature which is fashioned in it.

9 But the thing that conceiveth, and that which is conceived, shall both be preferred, and when time is come, the wombe being preferred, delivereth the things that grew in it.

10 For thou hast commanded the members, even the breasts to giue milke vnto the fruit appointed to the breasts,

11 That the thing which is created, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou bringest it by with thy righteousness, nourrest it in thy Law, and reformest it with thy iudgement.

13 Thou shapest it as thy creature, and giwest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labors is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speak (as touching men in generall, thou shalt rather provide) but concerning thy people, for whose sake I am loyde,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am woofull, and for Jacob for whose sake I am grieved:

17 For them will I pray before thee, as well for my selfe as for them: for I see our faults that dwell in the land.

18 But I haue heard the hidden comming of the Iudge which is to come.

19 Therefore heare my voyce, and vnderstand my words which I will speake before thee. The beginning of the words of Esdras, before hee was taken by:

20 O Lord, that liuest for ever, which behest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible: before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast, whose Commandement is strong, and government terrible,

23 Whose looke dyeth by the depthes, and wrath maketh the mountains to melt away as the thing beareth witness,

24 Heare the prayer of thy seruant, and receive into thine eares the petition of thy creature.

25 For while I live, I will speake, and so long as I haue vnderstanding, I will answer.

26 Look not vpon the times of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousness, and glory.

31 For wee and our fathers haue all the same sickness, but because of vs that are sinners, thou shalt be called mercifull.

32 If thou therefore wilt haue mercy vpon vs, thou shalt bee called mercifull towards vs which haue no works of righteousness.

33 For the righteous which haue layde by many good works, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieved towards it?

35 * For verely there is no man among them that be hoine, but he hath done wickedly, nor any that doth confesse thee, which hath not done amill.

36 For in this, O Lord, thy righteousness and thy goodness shall be praised, if thou be mercifull vnto them, which haue not the substance of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be:

38 For I will not verely consider the workes of them before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, and will remember the pilgrimage, the saluation, & the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sown, commeth not by in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then, and said, If I haue found grace, let me speake.

43 Like as the husbandmans seed perissheth, if it come not by, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perissheth man that is created with thine hands, and thou art called his father, because hee is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seed.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee mee, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature about me: but I haue oft times aduen meere vnto thee, and vnto it, but neuer to the vnrighteous.

48 In this also art thou maruillous before the highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not indged thy selfe worthy to boast thy selfe great

ly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is Paradise opened: the tree of life is planted: the time to come is prepared, plentyfullnesse made ready: the citie is builded: and rest is prepared, perfect goodness and absolute wisdom.

53 The root of euil is sealed up from you: the weaknesse and moth is destroyed from you, and into hell their corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitye.

55 Therefore aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most high, they continued his Law, and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing that I haue spoken of, is made ready for you: so is thist and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed mee the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed mee.

CHAP. IX.

5 All things in this world haue a beginning and an end, 10 Torments for the wicked after this life, 15 The number of the wicked is more then of the good, 29 The leues ingratitude: 36 Therefore they perish, 38 The vision of a woman lamenting.

Then answered me then and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most high will begin to visite the world which be made.

3 Therefore when there shall bee scene an earthquake in the world, and an appare of the people.

4 Then shalt thou vnderstand that the most high spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most high haue plaine beginnings in wonders and signs, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue believed.

1 King. 8,
46. 2. chron.
6. 16.

Gen. 4. 4.

Psal. 14. 1.
and 53. 1.

Math. 24. 7.

8 **S**hall be preserved from the late perils, and shall see my salvation in my land, and within my borders: for I have kept mee holy from the world.

9 **T**hen shall they have pite of themselves, which now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 **F**or such as in their life haue received benefits, and haue not known me,

11 **B**ut haue abhorred my Law, while they were yet in libertie, and when they had yet lea- sure of amendment, and would not understand, but despised it,

12 **T**hey must bee taughte it after death by paine.

13 **A**nd therefore bee thou no more carefull to know how the vngodly shall be punished, but en- quire how the righteous shall be lauded, and whose the world is, and for whom it is, and when.

14 **T**hen answered I, and said,

15 **I** haue afore said that which I say now, and will speake it hereafter, that there bee many moe of them which perish then of them that shall bee lauded.

16 **A**s the flood is greater then a drop.

17 **A**nd he answered me, saying, As the field is, so is also the seed: as the flowers bee, soe are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 **S**urely when I prepared the world, which was not yet made for them to dwell in: that now thou, no man speake against me.

19 **F**or then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, wherout they cannot rid them- selves.

20 **S**o I considered the world, and beheld, there was perill, because of the deuices, that were sprung vp into it.

21 **P**er when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 **L**et therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant which I haue desired with great labour.

23 **C**ourtelesse, if thou wilt cease: seven dayes moe, (but thou shalt not fast in them,

24 **B**ut shalt goe into a faire field, where no house is builded, and shalt eat onely of the flow- ers of the field, and eat no flesh, nor drinke wine but the flowers onely,

25 **A**nd pray vnto the most High continu- ally: then will I come and talke with thee.

26 **S**o I went my way, as he had comman- ded me, into the field, which is called Ardach, and there I late among the flowers, and did eat of the herbes of the field, and the meate of the same satisfied me.

27 **A**nd after seven dayes, as I late vpon the grasse, and mine heart was vexed within mee, as afore,

28 **I** opened my mouth, and began to talke before the most High, and to say,

29 **O** Lord, when thou wouldest shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wilderness, in a place where no man dwilleth, in a barren place, when they

came out of Egypt,

30 **A**nd graciously spakest vnto them, saying, **H**eare me, O Israel, and make my words, thou seed of Jacob.

31 **F**or behold, I saw my Law in you, that it may bring forth fruit in you, and that ye may be honoured by it for ever.

32 **B**ut our fathers which received the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 **F**or they that received it, perished be- cause they kept not the thing that was sown in them.

Exod. 32, 11.

34 **A**nd loe, it is a custome when the ground receiveth seed, or the sea a ship, or a vessel meate and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 **L**ikewise the thing that is sown, or is put therein, and the things that are sown, must perish, so the things that are received, doe not remaine with vs: but in vs it cometh not to passe.

36 **F**or we that haue received the Law, perish in sinne, and our heart also which receiued it:

37 **B**ut the Law perisheth not, but remaineth in his force.

38 **A**nd when I spake these things in mine heart, I looked about mee, and vpon the right side * I saw a woman, which mourned sore, and lamented with a lowd voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

Cp. 10, 44

39 **T**hen I left my thoughts, wherein I was occupied, and turned me vnto her,

40 **A**nd said vnto her, **W**herfore wepest thou? why art thou so sorrow in minde?

41 **A**nd she said vnto mee, **S**ir, let me alone, that I may bewaile my selfe, & increase sorow, for I am sore vexed in my minde, and broughe very low.

42 **T**hen I said vnto her, **W**hat aileth thee? tell mee.

43 **A**nd she said vnto mee, **I** thy seruant haue become barren: and haue had no child, hauing an husband thirtie yeres.

44 **A**nd euery haire, & euery day these thirtie yeres, I pray to the most High day and night.

45 **A**nd after thirtie yeres God heard mee thine handmayd, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my country, and we gaue great honour vnto the Almighty.

46 **A**nd I nourished him with great trauell,

47 **S**o when he grew vp, and came to take a wife, I made a feast.

C H A P. X.

* I said and the woman that appeareth to him, commens together.

But when my sonne went into his chamber, he fell downe and died.

2 **T**hen we all ouerthrew the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 **A**nd when they had all left off to com- fort me that I should bee quiet, then I rose vp by night, and sleepe, and am come into this

land

Chap. 8, 3.
mat. 20, 16.

Exod. 19 9.
and 24 3.
dent. 4, 12.

field as thou hast,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast until I die.

5 Then I left my purpose wherein I was, and came to her anger, and said,

6 Thou foolish woman above all other, hast thou not our beaunitie, and what cometh unto us?

7 For thou our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heavinesse, and make our moane (for wee be all sorrowfull) art thou thus for one sonne?

9 Demaund the earth, and shee shall tell thee that it is the which ought to mourne for the fall of so many that grow upon her.

10 For from the beginning all men are boyme of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Altho should she rather mourne, she that hath lost so great a multitude, or thou which art soire but for one?

12 But if thou wouldest say unto me, My mourning is not like the mourning of the earth (for I have lost the fruit of my wombe, which I brought forth with beaunitie, and bare with sorrowes,

13 But the earth is according to the manner of the earth, and the great multitude returneth into her as it came)

14 Then say I unto thee, As thou hast borne with travail, so the earth also from the beginning giueth her fruit unto man, even to him that laboureth her.

15 Now therefore withholde thy sorrow in thy selfe, and beare constantly that which cometh unto thee.

16 For if thou allowest Gods purpose, and secretest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband,

18 ¶ Then she said unto mee, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but hee counselled: for how many fallow hath thou? We of good comfort, because of the sorrow of Jerusalem.

21 For thou seest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed:

22 Our Palace is fainteth, and the long ceiling, and our steeple is banished away, and the light of our candlestick is quenched, and the Ark of our Covenant is taken away, and our holy things are defiled, and the same that is called upon ones us, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Levites are carried into captivity, and our virgins are defiled, and our widows tauighed, and our righteous men spoiled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak:

23 And which is the greatest of all, thou the scale hath lost her worthip: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great beaunitie, and put away the multitude of sorrowes, that the Righteous may see mercifull unto thee, and that the most high may give thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mist what it might be.

26 And beholde, immediately shee cast out a great voice, very fearfull, so that the earth shooke at the noise of the woman.

27 And I looked, and beholde, the woman appeared unto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cryed with a loud voice, and said,

28 Where is Ariel the Angel * which came Chap. 4. 2. to me at the first: for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, beholde, he came unto me, and looked upon me.

30 And loe, I lay as one dead, and mine understanding was altered, and he took me by the right hand and comforted me, and set mee upon my feet, and said unto me,

31 What aileth thee? and why is thine understanding woe? and the understanding of thine heart? and wherefore art thou so?

32 And I sayd, Because thou hast forsaken mee, and I have done * according unto thy words: I went into the field, and there have I seene things, and see that I am not able to re- ppele.

33 Then said hee unto me, Stand up manly, and I will give thee exhortation.

34 Then said I, Speake unto me, my Lord, and forsake me not, till I die through sadness.

35 For I have sene that I know not, and heare that I doe not know.

36 O! is mine understanding deceived, or doeth my mind being haunie, erre?

37 Now therefore, I beseech thee that thou wilt shew thy lemant of this wonder.

38 Then he answered mee, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most high hath revealed many secrets things unto thee.

39 We hath seene thy good purpose, that thou art soire continually for thy people, and maketh great lamentation for thou.

40 This therefore is the understanding of the vision, which appeared unto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganst to comforte her.

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas shee told thee of the death of her sonne, this is the solution.

44 This woman, whom thou sawest, shee is Zion: and whereas shee told thee (even she which thou seest now as a city builded.)

45 And as touching that shee said unto thee, that shee was barren thirty yeeres, this was concerning that, there was even thirty yeeres wherein there was no offering offered in her.

46 But after thirty yeeres, Salomon buildeth
A a 3 the

the cite, and offered offerings: then bare the barren a sonne.

47 And whereas the told thee, that the nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas the told thee that her sonne, as his chance was, dyed when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, and because thou sufferest with all thine heart for her, hee shewed thee the clearness of her glory, and the faireness of her beauty.

50 For now the most High seeth, that thou art sorie in thy mind, and because thou sufferest with all thine heart for her, hee shewed thee the clearness of her glory, and the faireness of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I know that the most High would shew thee things vnto thee.

53 Therefore I commanded thee to goe into the field where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the City of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beauty and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this thou shalt heare as much as thine eares may comprehend.

57 For thou art blessed above many, and art called with the most High among the few.

58 But to morrow at night thou shalt remaine here.

59 And the most High shall shew the visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he commanded me.

CHAP. XI.

1 This vision of an Eagle coming forth of the Sea, and of her feathers. 37 Of a Lyon coming out of the Forrest.

Then saw I a dream, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, and beholde, shee spread her wings ouer all the earth, and all the winde of the aire blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the midst was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the Eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, nor one creature vpon earth.

7 I saw also that the Eagle stood vpon vpon her clawes, and spake to her feathers, saying,

8 I will not altogether forsake euery one in his owne place, and watch by course.

9 But let the heads be preferred for the last. 10 Furthermore, I saw that the voice came not out of her heads but from the midst of her body.

11 Then I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long, this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in proccesse of time the feathers that followed, stood vpon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set by, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and sixe wings.

24 Then saw I also, that two wings diuided themselues from the sixe, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the undertwings thought to sit by themselues, and to haue the rule.

26 Then was there one set by, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the midst: for that was greater then the two.

30 And then I saw that the two heads were loyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat by the two undertwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the midst, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I behelde, and loe, the head vpon the right

right side denouered it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto mee, Looke vpon thee, and consider the thing that thou seest.

37 So I saw, and behold, as it were a lyon tharowert, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the eagle, and spake, and sayd,

38 Weare thou, I will walke with thee, and the most High shall lay vnto thee,

39 Art not thou that, that of the foure beasts remained, whome I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath power ouer the world with great fearfulness, and ouer the whole compasse of the earth with most wicked oppression, and that dweller in long time in all the world with deceit?

41 For thou hast not iudged the world with truth.

42 Seeing thou hast troubled the meek, thou hast hurt the peaceable, and thou hast loured them, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walles of such as did thee no harme:

43 Therefore is thy wrongfull dealing come by vnto the most High, and thy pride vnto the Highest.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious beards, and thy wicked claws, nor all thy vaine body.

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence and that they may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former vision.

¶ When the Lion spake these wordes to the Eagle, I saw,

2 And behold, the head that had the vpper hand appeare no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vniuerses.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. When I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 For, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 For, yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, will I helpe thee the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy light, and if I am iustified with thee before many other, and if my prayer in deed be come up before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible

sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he said vnto mee, This the interpretation of this vision.

11 The Eagle whome thou sawest come by from the sea, is the kingdome which was seene Dan. 7. 7. in the vision of thy brother Daniel.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared about all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Aftere of the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not go out from the head, but from the mids of the body thereof, this is the interpretation.

18 That after the time of that kingdome, there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnder her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall be but small, and their power a little, and two of them shall perish.

21 But when the mid time cometh, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads rising, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the domination of the earth,

24 And of those that dwell therein, with much griefe about all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall he fall by the sword himselfe.

29 And whereas thou sawest two vnder wings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whome the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lyon whome thou sawest rising by out of the wood, and roaring, and speaking vnto the Eagle, and rebuking her for her vniuersitiedness with all the wordes that thou hast heard,

32 This is the winds which the most High

hath kept for them, and for their wickednesses unto the end, and he shall requite them, and call before them their doylees.

33 For he shall let them all in the judgement, and shall rebuke them and correct them.

34 For he will deliver the residue of my people by affliction, which are preferred upon my bowers, and hee shall make them joyfull, until the coming of the day of judgement, to which I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to knowe this secret of the most high.

37 Therefore write all these things that thou hast seene, in a booke, and hide them.

38 And teach them the wile of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seven dayes more, that it may bee shewed thee what manner it pleaseth the most high to declare unto thee: and with that he went his way.

40 And when all the people perceived, that the seven dayes were past, and I not come againe into the citie, they gathered themselves together, from the least unto the most, and came unto me, and spake unto mee, saying,

41 What have we offended thee? or what shall have we done against thee, that thou shouldst be so, and sittest in this place?

42 For of all the people thou only art left us as a grape of the vine, and as a candle in a dark place, and as an haven of ship preferred from the tempest.

43 Are not the evils which are come to us, sufficient?

44 If thou thinke for sake us, how much better had it been for us, that we had bee burnt also as Sion was burnt?

45 For we are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy thou house of Jacob.

47 For the most high hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I have not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your Sanctuary.

49 And now goe your way home every man, and after these dayes will I come unto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the field seven dayes, as hee had commanded mee, and did care onely of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

1 The vision of a wode coming forth of the Sea, 3 Which became a man, 5 His property and power against his enemies, 21 The declaration of this vision.

After the seven dayes I dreamed a dream by night.

2 And behold there arose a winder from the Sea, and it mooved all the waues thereof.

3 And I looked, and beheld, there was a

mighty man with the thousands of heaven: and when he turned his countenance to looke, all the things trembled that were seene under him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth failed when it felt the fire.

5 After these things I saw, and beheld, there was gathered together a multitude of men out of number, from the four windes of the heaven, to fight against the man that came out from the sea.

6 And I looked, and beheld, he graven himselfe a great mountain, and flew up upon it.

7 But I would have seene the country on place wherout the hill was graven, and I could not.

8 I saw after these things, and beheld, all they which came to fight against him were sore afraid, and yet they durst fight.

9 After this, when he saw the fiercenesse of the multitude that came, he lifted not up his hand: for he held no sword, nor any instrument of warre.

10 But only, as I saw, he sent out of his mouth, as it had been a blast of fire, and out of his lips the winde of the flame; and out of his tongue he cast out sparkes and flames.

11 And they were all mixt together, was this blast of fire, the winde of the flame, and the great flame, and fell with violence upon the multitude which was prepared to fight, and burnt them by all, so that of the innumerable multitude there was nothing stre, but only dust, and smell of smoke. When I saw this I was afraid.

12 Afterward came I the same man come downe from the mountain, and calling unto him another peaceable multitude.

13 And there came many unto him, some with joyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered, and I saw howe they brought great feare, and awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now the secret of the interpretation of this dream.

16 For thus I consider in mine understanding, Alas unto them that shall be left in these dayes, and much more woe unto them that are not left behind.

17 For they that were not left, were in destruction.

18 Nowe understand I the things that were sayd up in the seven dayes, which thou saidst unto them, and to those that are left behind.

19 Therefore are they come into great perill, and many necessities, as these dreames declare.

20 Peris it enim, that hee that is in danger should fall into thee, and therefore the things to come hereafter, then to passe away as a cloud out of the world.

21 Then answered he mee, and said, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Wherefore thou hast spoken of them that are left behind, this is the interpretation.

23 For that that beate the danger in their time, hee shall keepe himselfe. They that bee fallen into danger, as such as your weapons and faith

such toward the most mighty.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, whereas thou sawest a man coming up from the midst of the sea,

26 The same is he whom the most high hath kept a great season, who by his owne selfe shall deliver his creature, and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blacke toled fire and flame,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation.

29 Behold, the dayes come that the most high will begin to deliver them that are upon the earth:

30 And hee shall astonish the hearts of them that dwell upon the earth:

31 And some shall prepare to fight against another, cite against cite, and place against place, * and nation against nation, and realme against realme.

32 When this cometh to passe, then shall the troubles come, that I shewed thee before, and thou shalt say, * Some bee crucified, whom thou sawest goe up as a man.

33 And when all the people heare his voice, every man shall in their owne land leave the battell, and they shall come one against another.

34 And an innumerable multitude shall bee gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand upon the top of mount Zion.

36 And when that come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill graven without any hands.

37 And this my * Some shall rebuke the wicked inventions of those nations, which say their wicked life are fallen into the tempest,

38 And into torment like to flame, whereby they shall be consumed: and without any labour will hee destroy them even by the flame, which is compared unto the fire.

39 And whereas thou sawest that hee gathered another peaceable people unto him,

40 Those are the ten tribes, which were carried away captives out of their owne land * in the time of Othas the king, whom Antiochus the king of the Syrians tooke captive, and carried them beyond the river: so they were brought into another land.

41 But they took their counsell to themselves, that they would leave the multitude of the heathen, and goe forth into a further country, where neuer man hand dwelt.

42 That they might there keepe their statutes, which they never kept in their owne land.

43 And they entered in at the narrowe passages of the river Euphrates.

44 For the most high then shewed them signes, * and stayed the springes of the flood till they were passed over.

45 For thou sawest the country there was a great country, even of a yere and a halfe, and the same region is called Illelareth.

46 Then dwelt they there untill the latter time: and when they came forth againe,

47 The most high shall hold all their springes of the river againe, that they may goe thow: therefore sawest thou the multitude peaceable.

48 But they that bee left behind of the people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine.

50 And then shall be shew great wonders unto them.

51 Then said I, O Lord, Lord, shew me this, wherefore have I seene the man coming up from the midst of the sea?

52 And hee said unto mee, As thou canst neither seeke out, nor knowe these things that are in the deepe of the sea, so can no man upon earth see my sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreame, which thou sawest, and whereby thou only art lightened.

54 For thou hast forsaken thine owne Lawe, and applied the diligence unto mine, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 Therefore have I shewed thee the rewards with the most high: and after that other dayes I will speake other things unto thee, and will declare unto thee great and wondrous things.

57 Then went I forth unto the field, glorifying and praising the most high for the wonders which hee did in time,

58 Which he governeth, and such things as come in their seasons: and there I sawe these dayes.

CHAP. XLIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The later times worsten the former. 29 The ingratitude of Israel. 35 Therefore shall come judgement.

V When the third day I sawe under an oke, and beheld, there came forth a voice unto mee out of the bush, and sayd, Elias, Elias.

2 And I said, Where am I, Lord, and stood by upon my feete.

3 Then said he unto mee, * In the bush I revealed my selfe, and spake unto Moses, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him upon the mount Sinai, and I held him with me a long season.

5 And I told him many wonders, and shewed him the secretes of the times and the end, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou do.

7 And now I say unto thee, that thou lay up in thine heart the signes that I have shewed, and the dreames that thou hast seene, and the interpretations, which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, untill the times be ended.

9 For the way to hard lost his youth, and the times,

Mal. 3. 7.

2 Kings 17. 3.

Gen. 14. 11.
Job. 3. 15, 16

For. Amos 1.

Exod. 3. 2, 8.

times begin to wax cold.

10 For the world is divided into twelve parts, and ten parts of it are gone already, and half of the tenth part.

11 And there remaineth that which is after the half of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comforte such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee the moulte thoughts: cast away from thee the burdens of men, and put off now the wake nature.

14 And set aside thy most grievous thoughts, and haste thee to depart from these times.

15 For greater evils then these, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the evils bee increased upon them that dwell therein.

17 For the truth is fled farre away, and lies at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee boyne afterwards, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I have found grace before thee, send the holy Ghost into me, and I will write all that hath been done in the world since the beginning, which was written in the Law, that men may finde the path, and that they which will live in the latter dayes, may live.

23 And he answered mee, saying, Goe and gather the people, and lay vnto them, that they seeke thee not for forty dayes.

24 But prepare thee many bore tables, and take with thee these five, Sarea, Dabia, Selema, Ecanus, and Aziel, which are ready to write swiftly.

25 And come hither, and I will light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded mee, and gathered all the people together, and said,

28 Heare these wordes, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were deliuered.

Gen. 47.4.

Math. 7.53.

30 And receiued the Law of life, which they kept not, which ye also haue transgressed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers and ye also haue done unrighteously, and haue not kept the wayes, which the most High commaunded you.

32 And for so much as hee is a righteous Judge, hee took from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdune your owne vnderstanding, and reforme your heart, ye shall be kept alive, and after death shall ye obtaine merrie.

35 For after death shall the iudgement come, when wee shall live againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto mee, nor seeke me these forty dayes.

37 So I tooke the five men as hee commaunded mee, and we went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Elias, open thy mouth, and drinke *Esdr. 1.1* that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdom grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gave vnderstanding vnto the five men, that they wrote the big things of the night, which they vnderstood not.

43 But in the night they did not read, but I spake by day, and held not my tongue by night.

44 In forty dayes, they wrote two hundred and foure booke.

45 And when the forty dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vniworthy may reade it.

46 But keepe the seuenthy last, that thou mayest giue them to the wise among the people.

47 For in them is the beine of vnderstanding: and the fountaine of wisdom, and the riuier of knowledge: and I did so.

CHAPTER XV.

1 The prophesie of Esdras is certaine. 5 The evils that shall come on the world. 9 The Lord will avenge the innocent blood. 12 Egypt shall languish. 16 Sedition. 20 and punishment upon the kings of the earth. 24 Cursed are they that sinne. 9 Tremble and warres upon the whole earth: 53 God is the reuenger of his elect.

Behold, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Fear not the imaginations against thee: let not the unfaithfulness of the speakers trouble thee, that spake against thee.

4 For every unfaithfull shall die in his unfaithfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquity hath filled, polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

24. 6. 10.
and 19. 3.

8 Behold, the innocent and righteous blood cryeth unto mee, and the soules of the iust cry continually.

9 I will surely avenge them, saith the Lord, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring upon it.

13 The plowmen that till the ground, shall mourne: for their seeds shall faile through the blasting and haile: and by an horrible starre.

14 Allee to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth nere, and one people shall stand up to fight against another with swoords in their hands.

16 For there shall be sedition among men, and one shall invade another: they shall not regarde their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a city, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall be afraide, men shall feare.

19 A man shall have no pittie upon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to ruuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne upon them, and to repay the things that they haue done to them.

21 As they doe yet this day unto my chosen, so will I doe also, and recompense them in their holme: thus saith the Lord God.

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that they innocent blood upon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Allee to them that sin, and keepe not my commandments, saith the Lord.

25 I will not spare them: depart, O children from the power: desile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth bee them unto death and destruction.

27 For now are the plagues come vpon the world, and yet shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision cometh from the East,

29 Where generations of dragons of Arabia shall come out with many charers, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath shall goe forth as the boares of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the upper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemy bessege them, and consume some of them, and in their house shall bee feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the South vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth: euen their owne starre, and the blood shall bee from the swoyd vnto the belly.

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath, shall be afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which bee raised up in wrath, and the starre, raised to feare the East and West wind, shall be destroyed.

40 And the great and mighty cloudes shall be lift vp full of wrath, and the starre, that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery high place, and lift up an horrible constellation.

41 As fire and haile, and flying swords, and many waters, that all fields may bee full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the meadow, and their coyne.

43 And they shall goe with a straight course vnto Babylon, and make it afraide.

44 They shall come to her and bessege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them that haue yee her in feare.

46 O And thou Alia, that art partaker of the hope of Babylon, and the glory of her person,

47 Allee vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whooredome, that they might please and glorie in thy louers, which haue alway desired to commit whooredome with thee.

48 Thou hast followed her that is hated in all her workes and in her inventions: therefore saith God,

49 I will

49 I will send plagues upon thee, withow-
out, poverrie and famine, and the sword, and
pestilence, to waite thine houses with destruction
and death.

50 And the glory of thy power shall be dried
up, as a flower when the heat riseth, that is sent
upon thee.

51 Thou shalt be like as a poore wite that is
plagued and beaten of women, so that the mighty-
tie, the loursers shall nor be able to receive thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwayes kaine my cho-
sen, raising the stroke of thine hands, and layd
ouer their death, when thou wast humbled,

54 Yet for thy beauntie of thy countenance?

55 The reward of thy whoredome shall be in
thy bosom: rather for shall thou receive a reward.

56 As thou hast done unto my chosen, saith
the Lord, so will God doe unto thee, and will de-
liver thee unto the plague.

57 And thy children shall die of hunger, and
thou shalt fall by the sword, and the cities shall
be broken downe, and all thy men shall fall by the
sword in the field.

58 And they that be in the mountaines, shall
die of hunger, and eat their owne flesh, and
drinke their owne blood for want of bread and
course of water.

59 And thou, as unhappy, shalt come tharow
the sea, and receive plagues againe.

60 In the passages they shall cast downe the
staine city, and shall roote out one part of thy
land, and consume the portion of thy glory, and
shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt
be to them as stubble, and they shall bee to thee
as fire.

62 And they shall destroy thee, and thy ci-
ties, thy land, and thy mountaines: al thy woods
and all thy fruitfull trees shall they burne with
fire.

63 Thy children shall they carry away ca-
ptive, and shall spoile thy substance, and marre the
beauntie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria. 18. 38.
Of the ends that shall come upon the world, with ad-
monition how to govern themselves in affliction. 54 To
acknowledge their sinnes, and to commit themselves to the
Lord, 55 whose mightie providence and iustice is to bee
reuerenced.

Woe to thee Babylon, and Asia: woe to
thee, Egypt, and Syria.

2 Gird your selues with sacke and haire-
cloth, and moune your children, and bee sorrie:
for destruction is at hand.

3 A sword is sent vnto you, and who will
turne it backe? a fire is sent among you, and
who will quench it?

4 Plagues are sent vnto you, and who can
driue them away?

5 Woe any man will away an hungry lion
in the wood? or quench the fire in stubble when
it hath once begunne to burne? may one turne a-
gainst the arrow that is shot of a strong ar-
cher?

6 The mighty Lord sendeth the plagues, and
who can driue them away? the fire is gone forth
in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not
feare? hee shall thunder, and who shall not be a-
fraid?

8 The Lord shall threaten, and who shall
not dreddly bee shoken in pieces at his puelence?
the earth quaketh, and the foundation thereof:
the sea riseth up with waues from the deepe:
and the waues thereof are troubled, and the shi-
pes thereof, before the Lord and the glory of his
power.

9 For strong is his right hand, that bendeth
the bow: his arrows that he shooteth are sharpe,
and shall not misse, when they begin to be shot in-
to the ends of the world.

10 Behold, the plagues are sent, and shall not
turne againe till they come vpon earth.

11 The fire is kindled, and shall not bee put
out till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie
archer, returneth not backward, so the plagues
that shall be sent vpon earth, shall not turne a-
gain.

13 Alas to mee, woe to me: who will deliuer
me in those dayes?

14 The beginning of sorowes and great
mourning: the beginning of famine, and great
death: the beginning of wars, and the powers
shall feare: the beginning of euils, and all shall
tremble. What shall I doe in these things, when
the plagues come?

15 Behold, famine and plague, and trouble
and anguish are sent as scowages for amend-
ment.

16 But for all these things they will not
turne from their wickednesse, nor bee alway
mindfull of the scourges.

17 Behold, victuals shall bee so good cheape
vpon earth, that they shall thinke themselves to
be in good case: but then shall the euils turde
forth vpon earth, even the sword, the famine,
and great confusion.

18 For many of them that dwell vpon earth,
shall perishe with famine, and the order that e-
scape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dung,
and there shall bee no man to comfort them: for
the earth shall be wasted, and the cities shall bee
cast downe.

20 There shall be no man left to till the earth,
and to sow it: the trees shall giue fruit, but who
shall gather them?

21 The grapes shall bee ripe, but who shall
tread them? for all places shall be desolate, so
that one man shall desire to see another, as to heare
his voice.

22 For of one cite there shall be ten left, and
two of the field which shall hide themselves in
the thicke woods, and in the clefts of rocks.

23 As when there remaine thier of foure o-
lives in a place where olives grow, or among o-
ther trees,

24 Or as when a vineyard is gathered, there
are left some grapes of them that diligently
soughe thoroow the vineyard:

25 So in those dayes there shall bee three or
foure left by them that search their houses with
the sword,

26 And the earth shall bee left waste, and the
fields thereof shall weare old, and her wayes and
all her pathes shall grow full of thornes, because
no man shall traualle thertrough.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no belvers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But yet seruants of the Lord, heare these things, and marke them.

30 Behold, the word of the Lord, receiue it: hearken not the godes, of whom the Lord speaketh, behold, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the child cometh to the birth, they tarry not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and toymes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee such as strangers vpon earth.

34 We that killer, let him be as he that fleeth his way, and hee that buyeth, as one that will lose.

35 What so occupieth merchandise, as he that winneth not: and hee that buildeth, as hee that shall not dwell therein.

36 He that soweth, as one that shall not reape: hee that cutteth the vine, as hee that shall not gather the grapes.

37 They that marry, as they that shall get no children, and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouertrow their houses, and take their children captiue: for in captiuitie and famine, shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I bee angry against them, for their sinnes, saith the Lord.

42 As a whose smelteth an honest and vertuous woman,

43 So shall righteousnes hate iniquity, when she decketh her selfe, and shall accuse her openly, when hee shall come that shall bidde the anchor of all sinne vpon the earth.

44 And therefore be ye not like therunto, nor to the workes thereof: for so euery bee long, iniquity shall be taken away out of the earth, and righteousness shall reigne among you.

45 Let not the sinners say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Behold, the Lord knoweth all the workes of men, their imaginations, their thoughts and their hearts.

47 For as soone as he sayd, Let the earth bee made, it was made: let the heauen bee made, and

it was created.

48 By his word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vaul: vpon the waters hath hee founded it.

52 In the desert hath hee made springs of water, and pooles vpon the top of the mountains, to poure our floods from the high rockes to water the earth.

53 Hee made man, and put his heart in the reins of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hid things in the secrets of the earth.

55 We knoweth your inuentions, and what ye imagine in your heart when ye sin and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yet shall bee confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge, feare him: cast from your sinnes, and forget your iniquities, and muddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall rake away certaine of you, and shall slay you for meate so the dooles.

61 And they that consent vnto them shall be had in derision, and in reproch, and troden vnder foot.

62 For in euery place & cities that are neere, there shall bee great insurrection against those that feare the Lord.

63 They shall bee like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tried by the fire.

66 Heare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: bee not yet afraid: doubt not, for God is your capitaine.

67 What so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselves vp.

68 Alas vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the parch thereof couered with thornes, whereby no man may trauell: it is shut up, and is appointed to be deuoured with fire.

¶ Tobie.

Tobit.

CHAP. I.

1 Tobias parturage, 3 His goalmeffe, 6 His equise.
8 His charity and prosperitie, 19 He fleeth, and his goods
are confiscated, 22 And after restored.

Tobias be-
ing captiue
among the
Assyrians
did not
leave the
way of truth.
||Or, Salma-
nazar.
2. King. 17. 3.
Tobias was
mercifull.

The booke of the wordes of To-
bit, sonne of Tobiel, the sonne of
Ananeel, the sonne of Abuel, the
sonne of Sabacl, of the tribe of
Aflach, and of the tribe of
Asephthalim.

2 And in the time of || Enemessar king of
the Assyrians was led away captiue out of
the tribe, which is at the right hand of that cite,
which is called properly Asephthalim, in Galile
about Aser.

3 I Tobit haue walked all my life long in
the way of truth and iustice, and I did many
things liberally to the brethren, which were of
my nation, and came with mee to Nineue into
the land of the Assyrians.

4 And when I was in mine owne country
in the land of Israel, being but young, all the
tribe of Asephthalim my father sell from y house
of Ierusalem, which was chosen out of all the
tribes of Israel, that all the tribes should sacri-
fice there, where the Temple of the Tabernacle
of the most high was consecrated, and built up
for all ages.

5 Now all the tribes which fell from God,
yea, and my father Asephthalims house offered
to the heifer called Baal.

6 But I (as it was ordeined to all Israel by
an everlasting decree) went alone often to Jeru-
salem, at the feastes, bringing the first fruites
and the tenth of sheaves, with that which was
first sheave, and offered them at the altar to the
Priests the children of Aaron.

7 The first tenth part I gaue to the Priests
the sonnes of Aaron, which ministered in Jeru-
salem: the other tenth part I sold, and came and
bestowed it euery yere at Ierusalem.

8 The third tenth part I gaue vnto them to
whom it was meete, as Deboia my fathers mo-
ther had commanded mee, for my father left me
as a pupill.

9 Furthermore, when I was come to the
age of a man, I married Anna of mine owne
kinred, and of her I begate Tobias.

10 E But when I was led captiue to Nine-
ue, all my brethren and those which were of my
kinred, did eate of the bread of the Gentiles.

11 But I kept my selfe from eating,
12 Because I remembered God with all mine
heart.

13 Therefore the most high gaue mee grace
and fauour before Enemessar, so that I was his
pucueyout.

14 And I went into Media, and I deliue-
red ten talents of silver to Sabacl, the brother
of Sabacl, in the land of Media.

15 But when Enemessar was dead, Senna-
cherib his sonne reigned in his stead: whose
state because it was troubled, I could not goe in-
to Media.

16 But in the time of || Enemessar, I gaue
many almes to my brethren, and gaue my bread
to them which were hungry.

17 And my clothes to the naked: and if

I saw any of my kinned dead, or cast about the
walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine
any, when hee was come and fled from Iudea,
I buried them plentifully: for in his wrath he killed
many: but the bodies were not found when they
were sought for of the king.

19 Therefore when a certaine Nineuite had
accused me to y king, because I did bury them,
I hidde my selfe: and because I knew that I
was sought to be slaine, I withdrew my selfe for
fear.

20 Then all my goods were spoiled, neither
was there any thing left mee besides my wife
Anna, and my sonne Tobias.

21 Neuertheless within foure and fiftie daies
two of his sonnes killed him, and they fled, into
the mountaines of Aserach, and Sarchedonus
his sonne reigned in his stead, who appointed
ouer his fathers accounts, and ouer all his do-
mestical affaires, Achlacharus my brother An-
aels sonne.

22 And when Achlacharus had made a re-
quest for mee, I came againe to Nineue: now
Achlacharus was cupbearer and keeper of the
signet, and stood, and ouerlaw the accounts:
so Sarchedonus appointed him next vnto him,
and he was my brothers sonne.

CHAP. II.

2 Tobit calleth the faithfull to his table, 3 He lea-
ueth the feast to bury the dead, 10 How he became blind

11 His weelaboweth for her lung, 14 She reproacheth
him bitterly.

Now when I was come home againe, and
my wife Anna was restored vnto mee, with
my sonne Tobias, in the feast of Pentecost,
which is the holy feast of the leuen weeks, there
was a great dinner prepared me, in the which I
sate downe.

2 And when I saw abundance of meate, I
sayd to my sonne, Goe, and bring what poore
man soeuer thou shalt find of our brethren which
doeth remember God, and loe, I will tarry for
thee.

3 But he came againe, and sayd, Father, one
of our nation is strangled, and is cast out in the
marker place.

4 Then before I had tasted any meate, I
start up and brought him into my house vntill
the going downe of the Sunne.

5 Then I returned and washed, and ate my
meate in beauntesse.

6 Reminding that prophesie of Amos,
which had sayd, Pour solemn feastes shall be
turned into mourning and your ioyes into wail-
ing.

7 Therefore I wept, and after the going
downe of the Sunne, I went and made a graue
and buried him.

8 But my neighbours mocked me, and sayd,
Doeth hee not feare to die for this cause, who
fled away, and yet loe, hee buryeth the dead a-
gaine.

9 The same night also when I returned from
the buriall, and slept at the wall of mine house,
because I was polluted, and hauing my face
vncouered,

2. King. 19.
35, 36. ysa.
37, 38. ysa.
eccl. 4, 11.
22, 1, mar. 7.
41, 1, mar.
8, 19.
Tobit fleth
from the
face of Sen-
nacherib.
2. King. 19.
37, 38. ysa.
38, 31.

Tobit re-
ueth.

1. King. 12.
30.

He fled from
idolcs.
Exod. 22. 29.
dent. 12. 6.

He married
to wife An-
na, which
beareth to
him Tobias.
Numb. 36. 7.
Gen. 43. 32.

He found
grace in the
sight of Sal-
manazar.
||Or, sonne.
||Or, in Rages
a cite of
Media.

||Or, Salma-
nazar.
The charity
of Tobias.

Tobit doth
bid to dis-
ner those
which leu-
God.

Tobit le-
ueth his
ghostly ga-
ther vp the
dead body
into his
house to
bury it.
Amos. 8. 10.
1. Alas. 1. 11.

Tobit is re-
buked of his
neighbours
Chap. 11.

He is made blind for an example of patience to his posterity.

The wife of Tobit laboureth for her living. The innocency of Tobit. Dan. 1. 1. 1.

Job 1. 9.

10 And I knew not that sparrows were in the wall, and as mine eyes were open, the sparrows came down upon mine eyes, and a whiteness came in mine eyes, and I went to the physicians, but they helped me not. Afterward, a charitable man did nourish me, until I went into Bethlehem.

11 And my wife Anna did take womens works to do.

12 And when they had sent them home to the owners, they payed the wages and gave a kid.

13 Which when it was at mine house, and began to bleate, I said unto her, from whence is this kid? is it not stolen? render it to the owners: for it is not lawfull to eat any thing that is stolen.

14 But she said, It was given for a gift more then the wages: but I did not believe, and bade her to render it to the owners, and I did blush because of her. For her mother thus said, Where are thine almes, and thy eight countenances? behold, they all now appear in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter and the things that came unto her. 12 Her prayer heard. 17 The Angel Raphael sent.

Then I being sorrowfull, did weep, and in my sorrow prayed, saying,

2 Lord, thou art iust, and all thy works and all thy ways are mercy and truth, and thou iudgeth truly and iustly for ever.

3 Remember mee, and looke on mee, neither punish me according to my finnes, or mine ignorances, or my fathers, which have sinned before thee.

4 For they have not obeyed thy commandments: wherefore thou hast delivred us* for a spoile, and unto captivity, and to death, and for a prouerbe of a reproch to all them among whom we are disperfed, and now I thou hast many and iust causes,

5 To doe with mee according to my finnes, and to my fathers, because we have not kept thy Commandments, neither have walked in truth before thee.

6 Now therefore deale with mee as seemeth best unto thee, and command my spirit to bee taken from me, that I may be dissolved, and become earth: for it is better for me to die then to live, because I have heard false reproches, and am very sorrowfull: command therefore that I may be dissolved out of this distresse, and go in to the everlasting place: turne not thy face away from me.

7 It came to passe the same day that in Erbatane a city of Media, Sarra the daughter of Raguel was also reproched by her fathers maids,

8 Because shee had bene married to seven husbands, whom Asmodeus the euill spirit had killed before that they had lien with her. Dost thou not know, saide they, that thou hast strangled thine husbands? thou hast had now seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou? beate vs for them? if they bee dead, goe thy wayes hence to them, that we may neuer see of thee either some or daughter.

10 When shee heard these things, shee was

very sorrowfull, so that she thought to have strangled her selfe. And she said I am the only daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the graue with sorrow.

11 Then she prayed toward the window, and saide, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I let mine eyes and my face toward thee.

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I have neuer polluted my name, nor the name of my father in the land of my captivity: I am the owely daughter of my father, neither hath hee any man child to bee his heire, neither any increase: kinsmen or childe bozne of him, to whom I may keepe my selfe for a wife: my seven husbands are now dead, a why should I live? But if it please not thee that I may die, command to looke on me, and to pity me, that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestic of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel a wife to Tobias the sonne of Tobit, and to bind Asmodeus the euill spirit, because hee belonged to Tobias by right. The selfe same time came Tobit home, and entered into his house, and Sarra the daughter of Raguel came down from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

In that day Tobit remembered* the fillee which hee had delivred to Sabaal in Rages a cite of Media.

2 And said with himselfe, I have wished for death: wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

3 And when hee had called him, he said, My sonne, after that I am dead, bury me, and despite not thy mother, but honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

4 Remember my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when shee dieth, bury her by me in the same graue.

6 My sonne, let our Lord God alwayes beefore thine eyes, and let not thy will be set to sinne, or to transgresse the commandments of God. Doe vprightly all thy life long, and follow not the wayes of vnrightheousnesse: for if thou deale truly, thy doing shall prosperously succede to thee, and to all them which live iustly.

7 Giue almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 Giue almes according to thy substance: if thou haue but a little, bee not afraid to giue a little almes.

Sarra prayeth and faith that she may be delivred from shame. The innocency of Sarra. Her chastity.

† Greeke, her brother.

The prayers of Tobit and Sarra are heard both at a time.

Chap. 1. 14.

Tobits exhortation to his sonne, when hee thought he should die. The most it is to be reuerenced. Esad 10. 12. reclus. 7. 27.

God must be in our hearts

Almes. Prov. 3. 9. eccles. 4. 1. and 14. 13. Luke 14. 13. Eccles. 35. 10.

Ecclus. 29.
23.
Adultery.
1. Theſ. 4. 3.

Pride.

|| Or, unpro-
fitablenesse.
Wages of an
hired ser-
vant.
Leuit. 19. 13.
deut. 24. 14.
15.

Mat. 7. 13.
Luk. 6. 31.
Luk. 14. 13.
The hungry.
Matth. 6. 1.

|| Or, be lib-
eral to the iust,
own to their
death.
Counsell.
God is to be
blesed.

Chap. 1. 14.

Pouertie
with the
fear of God.

9 For thou layest by a good store for thy selfe
against the day of needfulltie.

10 * Because that almes doeth deliuer from
death, and suffereth not to come into darknesse.

11 For almes is a good gift before the most
High to all them which desire it.

12 Beware of all * whoresome, my sonne,
and chiefly take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for we are the
children of the Prophets: Abie, Abraham, I-
saac and Jacob are our fathers from the begin-
ning. Remember, my sonne, that they married
wives of their owne kindred, and were blessed in
their children, and their seede shall inherite the
land.

13 Now therefore my sonne, loue thy brethren,
and despise not in thine heart thy brethren, the
sonnes and daughters of thy people, in not tak-
ing a wife of them: for in pride is destruction,
and much trouble, and in fiercenesse is scarcitie,
and great pouertie: for * fiercenesse is the mo-
ther of famine.

14 Let not the * wages of any man, which
hath wrought for thee, tary with thee, but giue
him it out of hand: for if thou serue God, he will
also pay thee: be circumspect, my sonne, in all
things that thou doest, and be well instructed in
all thy conuersation.

15 * Doe that to no man which thou hatest
drinke not wine to make thee drunken, neither
let drunkennesse goe with thee in thy iourney.

16 * Gine of thy bread to the hungry, and of
thy garments to them that are naked, and of all
thine abundance giue almes, and let not thine
eye be enuious, when thou giuest almes.

17 || Dowe out thy bread on the buriall of
the iust, but giue nothing to the wicked.

18 Like counsell alway of the wise, and despise
not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of
him that thy waies may be made straight, & that
all thy purposes and counsels may prosper: for e-
uery nation hath not counsell: but the Lord gi-
ueth all good things, and he humbleth whom he
will, as he will: now therefore, my sonne, remem-
ber my commandements: neither let them at
any time be put out of thy minde.

20 * Furthermore, I signifie this to thee, that
I deliuered ten talents to Gabael the sonne of
Gabilas at Rages in Media:

21 And feare not my sonne so much as we
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4 He meeteth with the An-
gel Raphael which did conduct him.

Tobias sent
by his father
to Rages see-
keth a com-
panion, and
meeteeth
with Rapha-
el, whom he
bringeth to
his father.

Tobias then answered, and said, Father, I
will do all things which thou hast comman-
ded me.

2 But how can I receive the siluer, seeing I
know him not?

3 Then he gaue him the hand writing, and
said vnto him, Seeke thee a man: which may
goe with thee, whilst I yet liue, and I will giue
him wages, and goe and receive the money.

4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.

5 But he knew not, and said vnto him, Say
I goe with thee into the land of Media: and
knowest thou those places well?

6 To whom the Angel said, I will goe with
thee, for I haue remained with our dyer Sa-
bar.

7 Then Tobias said to him, Tary for mee,
tell I tell my father.

8 Then he said vnto him, Go, and tary not:
so he went in, and said to his father, Behold, I
haue found one, which will goe with me. Then
he said, Call him vnto me, that I may know of
what tribe he is, and whether hee be faithfull to
goe with thee.

9 So he called him, and he came in, and they
saluted one another.

10 Then Tobias said vnto him, Brother, shew
me of what tribe and family thou art.

11 To whom he said, Dost thou seeke a stock
of family, or an hired man to goe with thy sonne?
Then Tobias said vnto him, I would know bro-
ther, thy kindred and thy name.

12 Then hee said, I am of the kindred of Aza-
rias and Ananias the great, and of thy bre-
ther.

13 Then Tobias said, || Thou art welcome,
brother: be not now angry with mee, because
I haue enquired to know thy kindred and thy
family: for thou art my brother of an honest
and good stocke: for I know Ananias and Jo-
nathas, sonnes of that great Samalas: for we
went together to Ierusalem to worship, and of-
fered the first born, and the tenth of the fruits,
and they were not deceived with the error of
our brethren: my brother, thou art of a great
stocke.

14 But tell me, what wages shal I giue thee?
wilt thou a great a day, and thy returne necessary, as
to mine owne sonne?

15 Yea, moreover, if yet returne last, I will
adde some thing to the wages.

16 So they agreed, Then said hee to Tobia-
s, Prepare thy selfe for the iourney, and goe you
on Gods name. And when his sonne had prepa-
red all things for the iourney, his father layd,
Goe thou with this man, and God which dwel-
leth in heauen, prosper your iourney, and the
Angel of God keepe you company. So they went
forth both, and departed, and the dogge of the
young man with them.

17 But Anna his mother wept, and said to
Tobias, Why hast thou lent away our sonne?
Is hee not the staffe of our hand to minis-ter vnto
vs?

18 Would to God wee had not layd money
vpon money, but that it had bene cast away in
respect of our sonne.

19 For that which God hath giuen vs to liue
with, doth suffice vs.

20 Then said Tobias, Bee not carefull, my
sister: hee shall returne in safetie, and thine eyes
shall see him.

21 For the good Angel doth keepe him com-
pany, and his iourney shall be prosperous, and he
shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

1 Tobias deliuered from the fish. 7 Raphael sheweth
him certain medicines. 10 Hee conducteth him to and
from Sarsa.

|| Or, his
cousin
happy.

Tobias go-
eth forth,
the Angel
keeping his
company.
His mother
weepeth.
Chap. 12. 4.

And as they went on their journey, they came at night to the flood Tigris, and there abode.

2 And when the yong man went to wash himselfe, a fish leaped out of the river, and woulde haue deuoured him.

3 Then the Angel said vnto him, Take the fish, and the yong man tooke the fish and dyed it to land.

4 To whom the Angel said, Eat the fish, and take the heart, and the liuer, and the gall, and put them by surely.

5 So the yong man did as the Angel commanded him: and when they had cosed the fish, they ate it: then they both went on their way till they came to Ecbatane.

6 Then the yong man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill of an euill spirit crouble any, we must make a perfume of this before the man or the woman, and hee shall bee no more dered.

8 As for the gall, annoint a man that hath whitenesse in his eyes, and he shall be healed.

9 And when they were come neere to Raguel,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: hee also hath one onely daughter named Sarra: I will speake for her that shee may be giuen thee for a wife.

11 For to thee both the right of her pertaine, seeing thou alone art the remnant of her kindred, 12 And the maide is faire and wise: now therefore heare me, and I will speake to her father, that wee may make the marriage when wee are returned from Raguel: for I know that Raguel cannot marry her to another, according to the Law of Moses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to seuen men, who all died in the marriage chamber:

14 And I am the onely begotten sonne of my father, and I am afraid lest I goe in to her, and die as the other before: for a wicked spirit toucheth her, which hurteth no body, but those which come in to her: wherefore also I feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldst marrie a wife of thine owne kindred: wherefore heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall he be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish.

17 Which if the spirit doe smell, hee will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pittie on you, and saue you: feare not for she

is appoynted vnto thee from the beginning, and thou shalt keepe her, and shee shall goe with thee: moreover I suppose that the spall beate thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually loyued to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

And when they were come to Ecbatane, they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, whence are you, my birthmen: to whom they said, that they were of the tribe of Asephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Doe yee know Tobit our kinsleman? And they said, We know him. Then said he, Is he in good health?

5 And they said, he is both aliuie and in good health: and Tobias said, he is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, hee was sorrowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Wherefore, they receiued them with a ready mind, and after that they had killed a ramme of the flocke, they set much meat on the table. Then saide Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke, and make merry.

10 For it is meete that thou shouldst marrie my daughter: neuertheless, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her, neuertheless, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill yee bying her hither, and be troth her to me.

12 Raguel said then, Carry her then according to the custome: for thou art her cousin, and she is thine, God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and shee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the Law of Moyses, and leade her away to thy father: and he blessed them.

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bid her, shee brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth

Will giue

Tobias intended of a fish is delivered by the Angel.

Num. 17. 8, and 16. 8.

Raphael and Tobias come to Raguel.

Tobias asked Raguel's daughter to wife.

Raguel gave his daughter Sarra to Tobias. Num. 36. 6.

give thee joy for this the favour be of good comfort my daughter.

CHAP. VII.

Tobias' dreamt away the evil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a grave for his son in law. 16 Raguel blest the Lord.

Tobias followed Raphael's counsel, as chap. 6. 7.

|| Or, suppose.

Tobias prayeth.

Gen. 2. 7. 18, 22.

Raguel thinking Tobias was dead, made a grave for him.

Raguel praised God for Tobias.

Raguel praised God for Tobias, that he should not depart before that the fourteenth dayes of the marriage were expired.

AND when they had supped, they brought Tobias in unto her.

2 And as he went, hee remembered the words of Raphael, and tooke coales for perfumes, and put the heat and stuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the most parts of Egypt, whome the Angel bound.

4 And after that they were both shut in, Tobias arose out of the bed & said, Sister, arise and let vs pray, that God would haue pite on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for ever: let the heauens bless thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and say: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therfore grant me mercy, that we may become aged together.

8 And he said with him, Amen.

9 So they slept both that night, and Raguel

10 Saying, I is not he dead also?

11 But when Raguel was come into his house,

12 Hee said to his wife Anna, Send one of the maydes, and let them see whether hee be alive: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleep.

14 And came forth, and tolde them that hee was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therfore let thy Saints praise thee with all thy creatures and let all thine Angels and thine elect praise thee for ever.

16 Thou art to be praised, O Lord: for thou hast made mee ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercy.

18 Then Raguel bad his seruants to fill the grave.

19 And hee kept the wedding feast fourteenth dayes.

20 For Raguel had said vnto him by an oth, that hee should not depart before that the fourteenth dayes of the marriage were expired.

21 And then hee should take the halfe of his goods, and retaine in safety to his father, and should haue the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

Then Tobias called Raphael, and sayd vnto him,

2 Brother Arias take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very ioy.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed by, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding, and Tobias began his wife with child.

CHAP. X.

Tobias and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now Tobias his father counted every day, And when the dayes of the iourney were expired, and they came not,

2 Tobias said, Are they not mocke of is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very ioy.

4 Then his wife said to him, My sonne is dead, seeing he tarrieth: and she beganne to weale him, and said,

5 How I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobias said, Hold thy peace: hee not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not, my sonne is dead: and she went out every day, by the way which they went, neither did shee eate on the day time, and did continue whole night in bewailing her sonne Tobias, untill the fourteenth dayes of the wedding were expired, which Raguel had sworn, that hee should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looks no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, & they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and with them cattell, and money.

11 And he blessed them, and sent them away saying, The God of heauen make you, my child, pite, rich, to prosper before I die.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents: that I may heare good report of thee: and he kissed them. Anna also said to Tobias, The Lord of heauen restore thee my deere brother, and grant that I may see thy children, of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not intertreat her still.

CHAP. XI.

The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his sight restored, and prayeth the Lord.

After

Tobias came for his son. The Angel goeth on Tobias's face.

The father and mother are in heaviness for Tobias's tarrying. Chap. 5. 17.

Raguel's report of her parents.

After these things Tobias went his way praising God that he had given him a prosperous journey, and blessed Raguel and Anna his wife, and went on his way till hee drew neere to Nineue.

2 Then Raphael sayde to Tobias, Thou knowest thy way, how thou diddest leaue thy father.

3 Let vs haue before thy wife, and prepare the house.

4 And take in thine hand the gill of the fish. So they went their way, and the dog followed them.

5 Now Anna late in the way looking for her sonne.

6 Whom when she saw comming, she said to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receive his sight.

8 Therefore annoint his eyes with the gill, and being pickt therewith hee shall rubbe and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and sayd vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobie also went forth toward the doore and stumbled, but his sonne ran vnto him.

11 And tooke hold of his father, and sprinkled of the gill on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pickle, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke.

14 And hee wept, and sayd, Blessed art thou, O Lord, and blessed be thy Name for ever, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad, went in, and told his father the great things that had come to passe in Media.

16 Then Tobie went out to meet his daughter in Law, reioycing and praying God to the gate of Nineue: and they which saw him goe, marvelled, because he had received his sight.

17 But Tobie testified before them all, that God had had pittie on him. And when hee came neere to Sarra his daughter in law, hee blessed her: saying, Thou art welcome daughter: God be blessed which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achicarus and Salbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

1 Tobias declared to his father the pleasures that Raphael had done him. 2 The which he would recompense. 11. 15 Raphael declareth that hee is an Angel sent of God.

Then Tobie called his sonne Tobias, and sayd vnto him, Provide my sonne, wages

for the man, which went with thee, and thou must giue him more.

2 And hee said vnto him, O Father, it shall not grieve mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayd, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yett haue brought, and go away in safetie.

6 But hee tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his ruden workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reueale the workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousnesse. A little with righteousnesse is better then much with unrighteousnesse: it is better to giue almes, then to lay by gold.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a King, but that it was honorable to reueale the workes of God.

12 Now therefore when thou dost pray, and Sarra, thy daughter in Law, I did bring to memory your prayer before the Holy One: And when thou didst bury the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from mee: but I was with thee.

14 And now God hath sent mee to heale thee, and Sarra thy daughter in law.

15 I am Raphael, one of the seven holy Angels, which present the prayers of the Saints, and which goe forth before his holy Name.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But hee said vnto them, Feare not, for it shall goe well with you: praye God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done in a booke.

21 And when they rose they saw him no more.

22 Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

The Angels counsell to Tobias.

He that will be acceptable to God, must be provoked with temptation.

Gen. 18. 8. and 19. 3. and 13. 16.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of rejoycing, and said, Blessed be God that liueth for euer, and blessed be his Kingdom.

*Deut. 32. 39.
1. Sam. 2. 6.
Wisd. 16. 13.*

2 * For hee doth scourge and hath pittie: hee leadech to hell, and bringeth vp, neither is their any that can auoid his hand.

3 Confesse him before the Gentiles, yee children of Israel: for hee hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the lining: for hee is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our Iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hde his face from you, but yee shall see what he will doe with you: therefore

confesse him with your whole mouth, and praye the Lord of righteousness, and extoll the euerlasting King, I will confesse him in the land of my captiuitie, and will declare his power and greatnesse to a sinful nation.

7 I will declare his power and greatnesse to a sinful nation. I yee sinners, turne and doe iustice before him: who can tell if hee will reeue you to mercy, and haue pittie on you?

8 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

9 Let all men speake, and let all praise him for his righteousness.

10 Jerusalem the holy city, hee will scourge thee for thy childreys workes, but hee will haue pittie againe on the sonnes of righteous men.

11 Give praise to the Lord duely, and praye the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

12 Cursed are all they which hate thee, but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall be the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene ioyfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule be the great King.

16 For Jerusalem shall be builde vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streets of Jerusalem shall be paved with Beryl, and Carbuncle, and stones of

18 And all her streets shall say, || Walcniab,

|| Or, Saphir.

|| Or, praye for the Lord.

|| Or, praye for the Lord.

|| Or, praye for the Lord.

|| Or, praye for the Lord.

|| Or, praye for the Lord.

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|| Or, praye for the Lord.

|| Or, praye for the Lord.

and they shall praise him, saying, Blessed be God which hath extolled || it for euer.

|| That is, Ierusalem.

CHAP. XIII.

3 Lessons of Tobit to his sonne. 4 Hee prophesieth the destruction of Ninus, 7 and the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife, 14 Tobias age and death.

So Tobit made an end of praying God.

2 And hee was eighte and sixtie yere olde, when hee lost his sight, which was restored to him after eight yere, and hee gaue almes, and he continued to feare the Lord God, and to praye him.

3 And when he was very aged, hee called his sonne, and sixe of his sonnes sonnes, and sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

4 Soe into Media my sonne: for I surely beleene those things which Ionas the Prophet spake of Nineue, that it shall bee destroyed, and for a time peace shall rather bee in Media, and that our bretheren shall be scattered in the earth from that good land, and Ierusalem shall bee desolate, and the house of God in it shall bee burned and shall be desolate for a time.

5 Yet againe God * will haue pittie on them

and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, & build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall bury their doles.

7 So shall all nations praye the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercy to our bretheren.

8 And now my sonne depart out of Nineue, because that those things which he Prophet Ionas spake shall surely come to passe.

9 But keepe thou the Lawe, and the Commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And bury mee honestly, and thy mother with mee: but tary no longer at Nineue, Remember, my sonne, how Aman handled Achabarus that brought him vp, how out of sight hee brought him into darknesse, and how hee rewarded him againe: yet Achabarus was saued, but the other had his reward: for hee went downe into darknesse, & Banalles gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Therefore now, my sonne consider what almes doeth, and how righteousness doeth de-

liver. When hee had said these things, || hee gaue vp the Ghost in the bed, being an hundred and eight and fifty yere olde, and hee buried him do-

lourably.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Ra-

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Eze. 33. 3, and 6. 14

|| Or, hee had said these things, || hee gaue vp the Ghost in the bed, being an hundred and eight and fifty yere olde, and hee buried him do-

guel his father in law.

13 Where he became old with honour, and hee buried his father and mother in law honourably, and hee inherited their substance and Tobias his father.

14 And hee died at Ecbatane in Persia, be-

ing an hundred and seven and thowente yere olde.

15 But before hee died, he heard of the destruction of Sineus, which was taken by Nabuchodonosor and Sineus, and before his death hee rejoyced for Sineus.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made wars against Arphaxad, and overcame him, 12 Hee threateth them that would not helpe him.



In the twelfth yere of the reigne of Nabuchodonosor, who reigned in Sineus the great city (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane, the walles round about of beaten stone, three cubites broad, and six cubites long, and made the brighte of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towres thereof in the gates of it an hundred cubites, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof euen gates that were lifted up on high, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mighty armies, and for the setting in aray of his footmen.)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the country of Arloch the King of the Elymeans, and very many nations assembled themselves to the battell of the sonnes of Chelob.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the Elkes, and to those that dwelt in Elkesia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the Sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Chozelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jordan vnto Fenulien, and Betane, and Chellins, and Cades, and the river of Egypt, and Eapynes, and Ramelle, and all the land of Selen.

10 Until one come to Camis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his Ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his thron and kingdom, that he would surely be avenge vpon all those coastes of Elkesia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Ragau, and the children of Ammon, and all India, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against King Arphaxad in the sixteenth yere, and hee perished in his battell: for hee overthrew all the power of Arphaxad, and all his hostemen, and all his charres.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towres, and spoiled the streets thereof, and turned the beaute thereof into shame.

15 Hee tooke also Arphaxad in the mountaines of Ragau, and smote him thowto with his darts, and destroyed him utterly that day.

16 So hee returned afterward to Sineus, both hee and all his company with a very great multitude of men of warre, and there hee passed the time, and banquetted, both he and his army, an hundred and twenty dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people should be brought into subjection, 6 and to destroy those that disobeyed him, 15 The preparation of Olofer's armie. 23 The conquest of his enemies.

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and let before them with his own mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundred and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the Elkes countrey, because they disobeyed my commandement.

7 And thou shalt declare unto them that they prepare for me the land and the water: for I will goe forth in my wrath against them: and will cover the whole face of the earth with the feet of mine army, and I will give them as a spoile unto them.

8 So that their wounded shall fill their valleys, and their rivers, and the flood shall overflow, being filled with their dead.

9 And I will bring their captivitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, and take up for mee all their country: & if they yield unto thee, thou shalt rescue them for mee untill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoever thou goest.

12 For as I live, and the power of my kingdom, whatsoever I have spoken, that will I doe by mine hand.

13 And take thou heed that thou transgresse not any of the commandments of thy Lord, but accomplish them fully, as I have commanded thee, and desire not to doe them.

14 ¶ Then Dositheus went forth from the presence of his lord, and called all the governors, and captains, and officers of the army of Assur.

15 And hee mustered the chosen men for the battell, as his lord had commanded him, unto an hundred and twenty thousand, & twelve thousand archers on horsebacke.

16 And hee set them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their provision.

18 And victuals for every man of the army, and very much gold & silver out of the kings house.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to cover all the face of the earth Westward, with their charrets and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grasshoppers, and like the gravel of the earth: for the multitude was without number.

21 And they went forth of Nineve three daies journey toward the country of Bectileth, and pitched round Bectileth neere the mountaine which is on the left hand of the upper Ellicia.

22 Then hee tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

23 And hee despoiled Ibbud and Lud, and spoiled all the children of Kales, & the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then he went over Euphrates, and went thorow Mesopotamia, and destroyed all the high cities that were upon the river of Ardonai, untill one come to the Sea.

25 And hee tooke the borders of Ellicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and over against Arabia.

26 He compassed also all the children of Arabian, and burnt up their tabernacles, and spoiled their lodges.

27 Then he went downe into the country of Damascus, in the time of wheate harvest, and burnt up all their fields, & destroyed their flocks and the herds: hee robbed their cities, and spoiled their country, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell upon all the inhabitants of the Sea coast which were by Sidon and Tyris, and them that dwelt in Sur and Dctina, & all that dwelt in Termana: and they that dwelt in Azotus and Alcalon, feared him greatly.

CHAP. III.

The people subject to Dositheus, 8 Hee destroyed their gods: that Nabuchodonosor might only bee worshipped.

So they sent ambassadors to him with messages of peace, saying,

2 Behold, we are the servants of Nabuchodonosor the great King: wee lie downe before thee: be vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flocks and our herds, and all our lodges and tabernacles lie before thy face: be them as it pleaseth thee.

4 Behold, even our cities & the inhabitants thereof are thy servants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Dositheus, and delivered unto them after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the cities, and tooke out of them chosen men for the warre.

7 So they and all the country round about received them with crowns, and dances, and with timbrels.

8 Per he brake downe all their borders, and cut downe their woods, for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as God.

9 Also he came against Ecbatlon, neere unto Iuden, over against the great strait of Iuden.

10 And hee pitched betwene Geba, and a cite of the Scythians, and there hee caried a moneth, that hee might assemble all the baggage of his army.

CHAP. IIII.

The Israelites were afraid, and defended their country. 6 To whom the Priest writeth to Bethulia, that they should forsake themselves. 9 They cryed to his Lord, and humbled themselves before him.

Now the children of Israel that dwelt in Iuden, heard all that Dositheus the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivitie, and of late all the people was assembled

sembled in Judea, and the vessels and the Altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Berboza, and Belmen, and Jericho, and to Goba, and Efora, and to the valley of Salem.

5 And tooke all the tops of the high mountaines, and walled the villages that were in them, and put in vitalles for the provision of warre: for their fields were of late reaped.

6 Also Joacin the big Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Berbusa and Betomestham, which is ouer against Efora, toward the open countrey nere to Dorthalm.

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was calde to let them that would come up, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacin the big Priest had commanded them with the ancienes of all the people of Israel which dwelt at Jerusalem.

9 Then cryd every man of Israel to God with great fervency, and their soules with great affection.

10 Both they and their wives, and their children, and their cattell, and every stranger, and hireling, and their boughte servants put sackcloth upon their loynes.

11 Thus every man and woman and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not give their children for a pray, and their wives for a spoile, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and unto derision to the heathen.

13 So God heard their prayes, and looked upon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacin the big Priest, and all the Priests that stood before the Lord, and ministred unto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayes, and the free gifts of the people.

15 And had ashes on their miters, and cryed unto the Lord with all their power for grace, and that hee would looke upon all the house of Israel.

CHAP. V.

Achiz the Ammonite doeth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the army of Assur, that the children of Israel had prepared for warre, & had shut the passages of the mountaines, and had walled all the tops of the high hills, and had layd impediments in the champaign countrey.

2 Wherewith hee was very angry, and called all the Princes of Moab, and the captaines

of Ammon, and all the gouernours of the Sea coast.

3 And hee sayd unto them, Behold mee, O ye sonnes of Chanaan, who is this people that dwelleth in the mountaines: and what are the cities that they inhabit? and what is the multitude of their army? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the world?

5 ¶ Then said Achiz the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare unto thee the truth concerning this people that dwell in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant. Chap. 11. 7. 9.

6 This people come of the stocke of the Chaldeans.

7 And they dwell before in Mesopotamia, because they would not follow the gods of their fathers which were in the land of Chaldaea. Gen. 11. 31.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwell and were increased with gold, and silver and with very much cattell. Gen. 12. 1.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 ¶ Therefore the King of Egypt rose up against them, and vied deceit against them, and brought them lowe with labouring in bricke, and made them slaues. Exod. 1. 8.

12 Then they cryed unto their God, and hee smote all the land of Egypt with incurable plagues: so the Egyptians call them out of their sight. Exod. 12. 31.

13 And God dyed the red sea in their presence. Exod. 14. 31.

14 And he brought them into mount Sina and Tades Barni, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Elebon and passing ouer Iordane, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Hetherites, and the Jebusites and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes. Exod. 19. 1.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, and were ledde captiues into a land that was not theirs: and the Temple of their God was Ios. 1. 2. 8. Iudg. 3. 18. and 3. 8. 2. Reg. 25. 1, 11.

Wbb 4 was

Eccl. 1. 1. 3.

was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come up from the scattering wherein they were scattered, and have possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my Lord and Souerour if there bee any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe by, and we shall overcome them.

21 But if there be none iniquitie in this people, let my Lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 And when Achioz had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Dioresnes, and all that dwelt by the sea side, and in Goab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore goe by, O Lord, Dioresnes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia, 18 The Bethulians cry vnto the Lord.

AND when the tumult of the men that were about the counsell was ceased, Dioresnes the chiefe captaine of the armie of Assur, said vnto Achioz before all the people of the strangers, and before all the children of Goab, and of them that were hired of Ephyram.

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2 Because thou hast prophesied among vs to day, and hast said that the people of Hierusalem is able to fight, because their God will defend them: and who is god but Nabuchodonosor?

3 We will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our hostes.

4 For we will tread them under feete with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall verily perish.

5 The king Nabuchodonosor lord of all the earth hath said, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achioz an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yon of mine armie, and the multitude of them that serue mee passe thorow thy sides, and thou shalt fall among their flaine, when I shall put them to flight.

8 And my seruants shall cary thee into the mountaines, and they shall leave thee at one of the hye cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind

that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Dioresnes them concerning Achioz, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the cite saw them from the top of the mountaine, they tooke their armour and went forth of the cite vnto the top of the mountaine, euen all the rebowes with slings, and kept them from coming by by casting stones against them.

13 But they went quietly vnder the hill, and bound Achioz, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their cite, and stood about him, and looked him and brought him into Bethulia, and presented him to the gouernours of their cite.

15 Which were in those dayes Ozias the sonne of Bicha, of the tribe of Simeon, and Chabys the sonne of Gorthoniel, and Charnis sonne of Belchiel.

16 And they called together all the ancients of the cite, and all their youth ran together, and their women to the assembly: and they set Achioz in the mids of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the words of the counsell of Dioresnes, and all the wordes that hee had spoken in the middes of the princes of Assur, and whatsoeuer Dioresnes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryd vnto God, saying,

19 O Lord God of heauen, behold their pride and haue mercie on the basenes of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achioz, and prayed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel, all that night for helpe.

CHAP. VII.

3 Olofernes doeth besiege Bethulia. 8 The Counsell of the Iudaeans and others against the Israelites. 23 The Bethulians murmur against their Gouernours for lacke of water.

THE next day Dioresnes commanded all his armie and all his people, which were come to take his part, that they should remove their campes against Bethulia, and that they should take all the streets of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundred thousand and seventy footmen, and twelue thousand horsemen, beside the baggage and other men that were

were afoote among them, a very great multitude.

3 And they camped in the plaine nere unto Berthulia, by the fountaine, and they spread a-broad toward Dothaim unto Belbain, and in length from Berthulia unto Giamon, which is our againſt Edſarlon.

4 Now the children of Iſrael, when they ſaw the multitude, were greatly troubled, and ſaid every one to his neighbour, How will they ſtand up all the whole earth: for neither the hie mountaines, nor the valleyes, nor the hils are able to a-bide their burthen.

5 Then every one tooke his weapons of war, and burning fires in their towres, they remained and watchea all that night.

6 But in the ſecond day Olofernes brought forth all his hoſtmen in the ſight of the children of Iſrael, which were in Berthulia.

7 And diſtured the paſſages up to their citie, and came to the fountaines of their waters, and tooke them, and let gardions of men of warre our them, and remooved toward his people.

8 Then came unto him all the chiefe of the children of Eſau, and all the gouernours of the people of Doak, and all the capitaines of the ſea coast, and ſaid,

9 Let our capitaine now heare a word, leſt an inconuenience come in thine army.

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the mountaines wherein they dwell, becauſe it is not eaſie to come up to the toppes of their mountaines.

11 Now therefore my lord, fight not againſt them in battell aray, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy campe, and keepe all the men of thine armie, and let thy men keepe ſtill the water of the countrey that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Berthulia haue their water thereof: ſo ſhall theſt kill them, and they ſhall giue up their citie: and wee and our people will goe up to the toppes of the mountaines that are nere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children ſhall bee conſumed with famine, and beſore the ſword come againſt them, they ſhall bee ouerthrowen in the ſtreetes where they dwell.

15 Thus ſhalt thou render them an euill reward, becauſe they rebelled and obeyed not thy perſon peaceably.

16 And their words pleaſed Olofernes and all his ſouldiers, and he appointed to doe as they had ſpoken.

17 So the campe of the children of Ammon departed, and with them ſine thouſand of the Aſſyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the mountaines ouer againſt Dothaim, and they ſent ſome of themſelues toward the South, and toward the Eaſt, ouer againſt Rebel, which is nere unto Chulſ, that is vpon the river Dochemur: and the reſt of the armie of

the Aſſyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart ſayde for all their enemies had compaſſed them about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, and chariots, and horſemen, foure and thirty dayes: ſo that euen all the places of their waters failed all the inhabitants of Berthulia.

21 And the ciſternes were emptye, and they had not water enough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therefore their children ſmooned, and their wiues and young men failed for thirſt, and fell downe in the ſtreets of the citie, and by the paſſages of the gates, and there was no ſtrength in them.

23 Then all the people aſſembled to Oſias, and to the chiefe of the citie, both yong men, and women and children, and cried with a lowde voyce, and ſaid beſore all the Elders,

24 The Lord iudge betwene vs and you: for you haue done vs great iniury, in that yee haue not required peace of the children of Aſſur.

25 For now wee haue no helpe: but God hath ſold vs into their hands, that we ſhould be throwen downe beſore them with thirſt & great deſtruction.

26 Now therefore call them together, and deliuer the whole city for a ſpoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a ſpoyle unto them, then to die for thirſt: for we will be his ſeruaunts, that wee may liue, and not ſee the deard of our infants beſore our eyes, nor our wiues, nor our children to die.

28 We take to ourſelues againſt you, the heauen and the earth, and our God, and Lord of our fathers, which puniſheth vs according to our finnes, and the finnes of our fathers, that hee lay not theſe things to our charge.

29 Then there was a great crye of all wiſh one conſent in the middes of the aſſembly, and they cried unto the Lord God with a lowde voyce.

30 Then ſaid Oſias to them, Brethren, be of good courage: let vs waite yet ſine dayes, in the which ſpace the Lord our God may turne his mercy toward vs: for hee will not forſake vs in the end.

31 And if theſe dayes paſſe, and there come not helpe unto vs, I will doe according to your word.

32 So he ſeparated the people, every one vnto their charge, and they went unto the waſſes and towres of their citie, and ſent their wiues and their children into their houſes, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life, and conuerſation of Iſdrab, 1
Shee rebuketh the ſantoſſe of the Gouernours, 12
Shee ſheweth that they ſhould not tempt God, but waite vpon him for ſuccour. 33 Her ſuſcepriſe againſt the enemies.

Now

NOW at that time Judeth heard thereof, which was the daughter of Merari, the sonne of Dr., the sonne of Joseph, the sonne of Dziel, the sonne of Elcia, the sonne of Ananias, the sonne of Sedon, the sonne of Rappahim, the sonne of Actos, the sonne of Eliu, the sonne of Eliab, the sonne of Nabhanai, the sonne of Samael, the sonne of Salafabad, the sonne of Israel.

2 And Hananias was her husband, of her stocke and kindred, who dyed in the barley harvest.

3 For as hee was diligent over them that bound sheaves in the field, the beate came upon his head, and hee fell upon his bed, and dyed in the cite of Bethulia, and they buried him with his fathers in the field betweene Dothai and Balamo.

4 So Judeth was in her house a widow three yeeres, and foure monthes.

5 And shee made her a rent upon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, save the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feastes and solenne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Hananias had left her gold and silver, and men servants, and made servants, and cattell, and possessions where she remained.

8 And there was none that could bring an evil report of her: for she feared God greatly.

9 Now when shee heard the evil wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that hee had ^{two}woyne vnto them to deliuer the cite vnto the Assyrians within five dayes.)

10 Then she sent her maide that had the gouernement of all things that shee had, to call Ozias and Chabris and Charmis the ancientes of the cite,

11 And they came vnto her, and shee sayd vnto them, Heare mee, O yee gouernours of the inhabitants of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this orbe which hee made and pronounced betwene God and you; and haue promised to deliuer the cite to the enemies, whilste within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceine the things that hee thinketh: then how can you searce out God that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if hee will not helpe vs within these five dayes, hee hath power to defend vs, when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore blinde the counsels of the Lord our God: for God is not as man that hee may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him, and call upon him to helpe vs, and hee will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor cite among vs, which worship the gods made with hands, as hath bene aforesaid.

19 For the which cause our fathers were given to the sword, and for a people, & had a great fall before our enemies. Jud. 2. 11. and 4. 1. and 6. 1.

20 But wee know none of her Gods: therefore we trust that he will not despise vs, nor any of our linage.

21 Neither when wee shall be taken, shall Iudea bee so famous: for our Sanctuary shall be spoiled, and hee will require the propination thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will be turne upon our heads among the Gentiles, whereof we shall be in bondage, and wee shall bee an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not bee directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend upon vs, and the Sanctuary, and the House, and the Altar rest upon vs.

25 Wherefore, let vs giue thanks to the Lord our God, which trieth vs as hee did our fathers.

26 Remember what things hee did to Abraham, and how hee tried Isaac, and all that hee did to Jacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother. Gen. 12. 1. Gen. 22. 7.

27 For hee hath not tried vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirsty, & compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an orbe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that wee may faint no more.

32 Then sayde Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaide: and within the dayes that yee haue promised

to deliver the cite to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acts: for I will not declare it unto you, till the things be finished that I do.

35 Then said Othias and the princes unto her God in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judeth humblesh her self before the Lord, and maketh her prayers for the deliverance of her people, 7 Againt the pride of the Assyrians. 11 God is the helpe of the humble.*

When Judeth fell upon her face, and put ashes upon her head, & put off the sackcloth wherewith she was clothed. And about the time that the incense of the evening was offered in Jerusalem in the house of the Lord, Judeth cried with a loud voyce, and said,

2 O Lord God of my father * Simeon, to whom thou gapest a way to take vengeance of the strangers which opened the wombe of the maid and defiled her, and discovered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be,

3 Per they did things for the which thou gapest their princes to the slaughter, for they were decreed and washed their becs with blood) and hast stricken the servants with the gournours, and the gournours upon their thrones,

4 And hast given their wives for a pray, and their daughters to bee captives, and all their spoiles for a bootie to the children that thou lowdest: which were mooued with thy zeale, and abhorred the pollution of their blood, and called upon thee for ayde, O God, O my God heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall bee after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they have exalted themselves with bowes and bowemen: they glory in the strength of their footmen, they trust in shield, spear, and bow, and sling, and do not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Break thou their strength by thy power, and break their force by thy wrath: for they have purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the houses of the altar?

9 Behold their pride, and send thy wrath upon their heads: give unto mine hand which am a widow, the strength that I have conceived.

10 * Smite by the becc of my lips, the servant with the prince, and the prince with the servant: abate their height by the hand of a woman.

11 For thy power standeth not in the multi-

tude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely, thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the king of all creatures: heare thou my prayer,

13 And grant mee wordes and craft, and a wound, and a stroke against them that enterpise cruell things against thy covenant, and against thine holy Vowle, and against the top of Sion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel but thou.

CHAP. X.

1 *Judeth decketh her self, and goeth forth of the cite, 11 She is taken of the watch of the Assyrians, and brought to Olofernes.*

Now after she had ceased to cry unto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house in the which she abode in the Sabbath dayes, and in the feast dayes,

3 And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anoynted it with much oymment, and decked the haire of her head, and put attire upon it, and put on her garments of gladness, wherewith she was clad, during the life of Hannias her husband.

4 And she put slippers on her feete, and put on bracelets, and sterues, and rings, and earrings, and all her ornaments: and she decked herselfe bravely, to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dyse figges, and with fine bread, so she lapped up all these things together, and layd them upon her.

6 Thus they went forth to the Gate of the cite of Bethulia, and found standing there Othias: and the ancientes of the cite, Chabris and Charimis.

7 And when they saw her, that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beaurie, and said unto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterpises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she layd vnto them, Commande the gates of the cite to be opened vnto mee, that I may goe forth to accomplish the things which you haue spoken to mee. So they commanded the young men to open vnto her, as shee had spoken.

10 And

Gen. 34.
2, 25.

Indy. 4. 11.
and 5. 16.
Indy. 7. 3.
schon. 14.
11. 5. 16. 8.
and 20. 6.

10 And when they had done so, Iudeth went out, and her maid with her, and the men of the city looked after her, until she was gone downe the mountain, and till she had passed the valley, and could see her no more.

11 Then they went straight forth in the valley, and the first watch of the Assyrians met her.

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Iudethes, and am fledde from them: for they shall bee giuen pon to bee consumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said vnto her,

15 Thou hast saved thy life, in that thou hast halted to come downe to the presence of our lord, now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraid in thine heart, but shew vnto him according as thou hast to say, and hee will entreat thee well.

17 Then they chose out of them an hundred men, and prepared a chariot for her and her maids, and brought her to the tent of Olofernes.

18 Then there was a running to and fro throughout the campe: for her coming was hied among the tents: and they came and stood round about her: for shee stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, and wondered at the children of Israel, because of her, and every one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deuide the whole earth.

20 Then Olofernes guard went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was woven with purple and golde, and Emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entry of his tent, and they carried lampes of silver before him.

23 And when Iudeth was come before him and his seruants, they all marvelled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XL

1 Olofernes comforteth Iudeth, 3 and asketh the cause of her coming, 5 shee deceiveth him by her false words.

Then said Olofernes vnto her, Woman be of good comfort: feare not in thine heart: for

I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwell in the mountaines, had not deiled me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell mee wherefore thou art fled from them: and come vnto vs: for thou art come for safegarde of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Recelne the words of thy seruant, and suffer thine handmaid to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marvellous.

9 Now as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Babilonia did take him, and hee declared vnto them all that hee had spoken vnto thee.

10 Therefore, O lord and gouernour, respect not his words, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore lest my lord should bee frustrated, and void of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is to oft times as they doe that which is not becoming.

12 For because their bitailes fatte, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruits of the wheate, and the tithes of the wine, and of the oyle which they had reserved and sanctified for the priests that serue in Ierusalem before the face of our God: the which things is not lawfull for any of the people to touch with their hands.

14 Wherefore, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them silence from the Senate.

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be

be destroyed the same day.

16 Therefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy servant feareth God, and worshippeth the God of heauen day and night, and now let mee remaine with thee, my lord, and let thy servant goe out in the night into the valley, and I will pray vnto God, that hee may reucale vnto me when they shall commit their sinnes.

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee through the mids of Iuda, vntill thou come before Ierusalem, and I will let thy thorne in the middes thereof, and thou shalt vaine them as sheepe that haue no shepheard, and a dogge shall not barker with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they marvelled at her wisdom, and said,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of words.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might bee in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 5 Shee maketh her request that shee might goe out by night to pray. 11 Olofernes canfesseth her to come to the banquet.

¶ When hee commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayd, * I may not eate of them, lest there should be an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that hee hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch.

6 And sent to Olofernes, saying, Let my lord command that thy handmaide may goe forth vnto prayer.

7 ¶ Then Olofernes commaunded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night vnto the valley of Bethulia, and washed her selfe in a fountain, euen in the water by the campe.

8 And when shee came out, shee prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said hee to Bagoas the eunuch who had charge ouer all that hee had, Goe and perswade this Iudean woman which is with thee, that shee come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, shee will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and said, Let not this false maike make difficultie to goe in to my lord, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to bee intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should game away my lord? Surely whatsoeuer please him, I will doe presently, and it shall be my joy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maids went, and spread forth her skinner on the ground ouer against Olofernes, which shee had receiued of Bagoas for her dayly use, that she might sit and eate vpon them.

16 Now when Iudeth came and sat downe, Olofernes heart was ransied with her, and his spirit was moued, and hee desired greatly her company: for hee had waited for the time to deceiue her from the day that hee had seene her.

17 Then said Olofernes vnto her, Drinke now and be merrie with vs.

18 So Iudeth sayd, I drinke now, my lord, because my state is exalted this day more then euer it was since I was boyne.

19 Then sheeooke and ate, and dranke before him the things that hee maide had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was boyne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 Shee fasteth off Olofernes necke. 10 Shee returneth to Bethulia, and reioyceth her people.

¶ Now when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary because the feast had bene long.

2 And

10r, hath
done well.

9m 41, 33,
4m, 1, 3,
10p, 1, 11,

Ecclus. 31.
30, 35.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along upon his bed: for he was filled with wine.

3 And now Iudeth had commanded her maide to stand without her chamber, and to waite for her coming forth: as she did daily: for she sayd, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Olofernes head, and tooke downe his fauchin from thence.

7 And approached to the bed, and tooke hold of the haire of his head, and sayd, Strengthen me, O Lord God of Israel, this day.

8 And shee smote twice vpon his necke with all her might, and shee tooke away his head from him.

9 And rolled his body downe from the bed, and pulled downe the canopye from the pillars, and anon after shee went forth, and gaue Olofernes head to her maide.

10 And shee put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and praesling through the tents, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 Then said Iudeth asar off to the watchmen at the gates, Open now the gate: God, euen our God is with vs, to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ran all together both small and great: for it was about their expectation, that shee should come. So they opened the gate and receiued her, and made a fire for a light, and stood round about their twaine.

14 Then shee said to them with a loud voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip, and shewed it. And sayd vnto them, Beholde the head of Olofernes, the chiefe Captaine of the arme of Assur, and beholde the canopye, wherein hee did lie in his dunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord Iudith, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped

God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayd Othias vnto her, O daughter, blessed art thou of the most high God about all the women of the earth, and blessed be the Lord God which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared the life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So bee it, so bee it.

C A H P. XIII.

1 Iudeth causeth to hang up the head of Olofernes.
10 Achior sayeth himselfe to the people of God. 11 The Syrians rise agaynst the Assyrians.

Then sayd Iudeth vnto them, Heare me also my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and let you a Captaine ouer them, as though you would goe downe into the felde, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the arme of Assur, and they shall run to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coosts of Israel shall pursue them, and overthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Othias, and when hee was come, and saw the head of Olofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Iudeths fete, and reuerenced her, and sayd, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which bearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the midst of the people, all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior seeing all things that God had done for Israel, beleueed in God vnto the

medly, and circumcised the foreskin of his flesh, and was layned vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hangd the head of Olofernes out at the wall, and every man tooke his weapons, and they went forth by bands vnto the straits of y^e mountaine.

12 But when the assyrians saw them, they sent to their captaynes, which went to the gouernours and chiefe captaynes, and to all their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, taken our lord: for the slaues haue bene bold so come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had kept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voyce, with weeping and mourning, and a mighty cry, and sent his garments.

17 After, hee went into the tent of Iudeth, where shee vied to remain, and found her not: then hee leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Iudees hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captaynes of the Assyrians arme heard these words, they rent their coats, and their heart was wonderfully troubled: and there was a cry and a very great noyse throughout the campe.

CHAP. XV.

* 1 The Assyrians are afraid and flee. 3 The Israelites pursue them. 8 Ioachim the high Priest cometh to Bethulia to see Iudeth and to praise God for her.

And when they that were in the tents heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by every way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight, then the children of Israel, every one that was a warrior among them, rushed out vpon them.

4 Then sent Othas to Bethoniah them, and to Irbat, and Chobab, and Chobai, and to all the coasts of Israel, such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Chobab, likewise also they came to Ierusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were of Galaad, and in Galleer, chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Asur, and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Ioachim the high Priest, and the ancienes of the children of Israel that dwell in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith, blessed be thou of the Almighty Lord for evermore: and all the people sayd, So be it.

11 And the people spoyled the campe the space of thirty dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and shee tooke it, and layd it on her mules, and made ready her charrets and layd them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, & her char was with her, and shee went before the people in the dance, leading all the women: and all the men of Israel followed in their armour with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth prayeth God with a song. 19 Shee affirmeth to the Lord Olofernes suffice. 23 Her continuance, life and death. 25 All Israel lamenteth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth sayd, Begin vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a Psalm: exalt his people, and call vpon his Name.

3 For God breaketh the battels, and picketh his campe in the mids of his people, and deliuered me out of the hand of the persecuters.

4 Asur came from the mountaines foorth of the North: hee came with thousands in his arme, * whose multitude heh was by the rivers, and their horsemen haue covered the valleyes.

5 Wee sayd that hee would burne vpon my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a praye, and my virgins a people.

6 But the Almightye Lord hath brought them to nought by the hand of a woman.

7 For the night he did not fall by the yong men, neither did the souldiers of Asur smite him, nor the high Chanaan made him, but Iudeth

Chap. 2. 11, 15.

Judeth the daughter of Meract did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound up her haire in a coiffe, and tooke a linnen garment to deceive him.

9 Her slippers raiſed his eyes: her beauty tooke his mind prisoner, and the ſauchin pulled chozow his neck.

10 The Perſians were aſtonied at her boldneſſe, and the Medes were troubled with her hardneſſe.

11 But mine afflicted reioyced, and my feeble ones ſhouted: then they feared, they liſted by their voyce, and turned backe.

12 The children of maidens pierced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will ſing unto the Lord a new long and praife, O Lord, thou art great and glorious, marvellous and inuincible in power.

14 Let all thy creatures ſerne thee: for thou haſt ſpoken, and they were made: thou haſt ſent thy ſpirit, and hee made them vp, and there is none that can reſiſt thy voyce.

15 For the mountaines leape vp from their foundations with the waters, the rocks melt at thy preſence like waſe: yet thou art mercifull to them that feare thee.

16 For all ſacrifice is too little for a ſweet ſavour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Cloe to the nations that riſe vp againſt my kined: the Lord Almighty will take ven-

geance of them in the day of iudgement, in ſending fire and waſmes upon their fleſh, and they ſhall ſeele them and wepe for euer.

18 After, when they went vnto Ieruſalem, they worſhipped the Lord, and alſoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth alſo offered all the ſuffe of Doſetnes, which the people had giuen her, and gaue the canopie which ſhee had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ieruſalem by the Sanctuary for the ſpace of three moneths, and Judeth remained with them.

21 After this time euery one returned to his own inheritance, and Judeth went to Bethſulia, and remained in her owne poſſeſſion, and was for her time honourable in all the country.

22 And many deſired her, but none had her, company all the dayes of her life, after that Manaſſes her husband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waſed olde in her husbands houſe, being an hundred and ſixty yeere old, and made her maide free: ſo ſhe died in Bethſulia, and they buried her in the graue of her husband Manafſes.

24 And the houſe of Iſrael lamented her ſeuē dayes, and beſore ſhe died, ſhe did diſtribute her goods to all them that were neceſſe of kined to Manafſes her husband, and to them that were the neceſſe of her kined.

25 And there was none that made the children of Iſrael any more afraid in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the ſtory of Eſther, which are found in ſome Greeke and Latine Tranſlations which follow the tenth Chapter,



THE Hadochens ſayd, God hath done theſe things.

5 For I remember a dreame, which I ſawe concerning theſe matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the ſunne, and as much water, this flood was Eſther, whom the King married and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are aſſembled to deſtroy the name of the Jewes.

9 And my people is Iſrael, which cryed to God, and are ſaued: for the Lord hath ſaued his people, and the Lord hath deliuered vs from all theſe cuils, and God hath wrought ſignes and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And theſe two lots came beſore God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and ſuſtified his inheritance.

13 Therefore theſe dayes ſhall bee vnto thou in the month Abat, the fourteenth and fifteenth day of the ſame moneth, with an aſſembly and ſoy, and with gladneſſe beſore God, according to the generations for euer among the people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus I and Cleopatra Doſitheus, who ſaid he was a Priest and Luice, and Ptolemeus his ſonne that brought the ſoyner letters of Hystair, which they ſaid Hyſmachus the ſonne of Ptolemeus, which was at Ieruſalem, interpreted.

2 In the ſecond yeere of the reigne of great Artaxerxes, in the firſt day of the month Nisan, Hadochens the ſonne of Jarus, the ſonne of Semel, the ſonne of Cis, of the tribe of Beniamin had a dreame.

3 A Jew dwelling in the citie of Suſis, a noble man that bare office in the kings court.

4 Hee was alſo one of the captiuitie which Nabuchodonosor the king of Babylon brought from

Gen. 1. 14.
Pſal. 33. 9.

|| Or, perſon

Gen. 31. 14

|| Or, perſon

|| Or, perſon

|| Or, perſon

from Jerusalem with Jeronias.

5 And this was his dream, behold a noise of a tempest with thunders & earthquakes, and byrre in the land.

6 Beholde two great Dragons came forth ready to fight one against another.

7 Their cry was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkness and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing the afflictions, were amazed: and being ready to die, cryed vnto God.

10 And while they were crying, the little well grew into a great river, and flowed ouer with great waters.

11 The light, & the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Harbocheus had scene this dream, he awoke and rose vp, and thought in his heart: untill night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

At the same time dwelt Harbocheus in the Kings Court with Bagathas and Thera the kings eunuchs and keepers of the palace.

2 But when he heard their purpose, & their imaginations, he perceived that they went about to lay their hands vpon the king Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuchs with torment, & when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles: Harbocheus also wrote the same thing.

5 So the king commanded that Harbocheus should remaine in the Court, and for the aduersitment he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the king, went about to hurt Harbocheus and his people, because of the two eunuchs of the king that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Leues. 2 The prayer of Harbocheus.

The copie of the letters was this. The great king Artaxerxes wist these things to the Princes & gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twenty prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentleness, to gouerne my subiects and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thapow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellors how

these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good will, and setved himselfe to be of sure aduise, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandments of Kings, and so that this generall Emper, that wee haue begunne, cannot be gouerned without offence.

5 Seeing now we perceiue that this people alone are altogether contrary vnto every man, vying strange and other manner of lawes, and hauing an euill opinion of our doings, and yet about to finish wicked matters, that our kingdome should not come to good estate.

6 Therefore haue wee commanded that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without all mercy, and that none be spared the fourteenth day of the twelfth moneth Abar of this yeere,

7 That they which of old, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Harbocheus thought vpon all the wordes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king Almighty (for all things are in thy power) and if thou hast appointed to save Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue killed the sole of his feet.

14 But I did it, because I would not preferre the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of mine.

15 And therefore, O Lord God and king, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despisest not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorrowe into joy, that wee may say, O Lord, and praise thy name: that not the murdres of them that praise thee.

18 All Israel in like manner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliverance of her, and her people.

Q When Esther also being in danger of death, returned unto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the head of precious ornament, she scattered ashes and dung upon her head: and she humbled her body greatly with fasting, and all the places of her body filled she with the haire that shee plucked off.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth by I haue heard in the kindred of my father, that thou, O Lord, chookest Israel from among all people, and our fathers from their wickedness: for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.

6 Now Lord, wee haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies.

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Furthermore, it satisfieth them not, that we are in bitter captiuitie: but they haue stricken hands with their foes.

9 That they wil abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine Altar,

10 And to open the mouthes of the heathen, that they may praise the power of the heales, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy scepter vnto them: that bee nothing, lest they laugh at to scorne in our miserie: but turne their deuill vpon themselves, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shewe thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the Lyon: turne his heart to hate our enemy, to destroy him, and all such as conspire vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: thou knowest that I hate the glory of the vniuersities, and that I abhorre the deed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, & that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the vniuersal offerings.

18 And that I thine handmaid haue no sorrow since the day that I was brought thither vntill

this day, but in thee, O Lord God of Abraham.

19 O thou mightie God above all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mordechaus mooueth Esther to goe into the King and make intercession for her people, **2** And Jace performeth his request.

Mordechus also badeth Esther to goe in vnto the king, and pray for her people, and for her country.

2 Remember, saith he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell.

5 And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Saviour of all things, and tooke two hand-maids with her.

6 Vpon the one shee leane her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her dressure.

8 The shine of her beauty made her face rose coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then shee went in through all the doores, and stood before the King, and the King layd vpon his royal throne, & was clothed in his goodly array, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fixtly vpon her: therefore the Queene fell downe, and was pale and faint, and leane her selfe vpon the head of the wayde, that went with her.

11 Furthermore, God turned the kings mind that hee was gentle, who being carefull, leaped out of his throne, and took her in his armes, till she came to her selfe againe: and comforted her with loving words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere.

13 Thou shalt not die: for our commandment toucheth the commons, & not thee. Come neere:

14 And so he held vp his golden scepter, and layd it vpon her necke.

15 And kissed her, and said, Talle with me. **16** Then said shee, I shew thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as he was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

It is copie of the letters of Artaxerxes, whereby hee maketh those which he first sent forth.

THE

1. Eph. 4.
11. ap. 6.

The great King Artaxerxes, which reigneth from India unto Ethiopia, once an hundred and seven and twenty thousand; sendeth unto the Princes and rulers that have the charge of our affairs, Salutation.

2 There be many that through the goodness of Princes, and honour given unto them, become very proud.

3 And endeavour not onely to hurt our subjects, but not content to live in wealth, doe also imagine destruction against those that doe them good.

4 And take not only all thanks fullness away from men, but in pride and presumption, as they that be unkindfull of benefits, they thinke to escape the vengeance of God, that doeth all things, and is contrary to euill.

5 And often times many which bee set in office, and vnto whom their friends causes are committed, by vaine incitements doe missege them in calamities, that cannot bee remedied: for they make them partakers of innocent blood.

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may bee proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such preferments as are not worthy to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdom peaceable for all men, what change sooner shall come.

9 And discern the things that are before our eyes, to withstand them with gentleness.

10 For Amant a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodwill, was reueled of vs.

11 And hath promised the friendship that wee beare toward all nations, so that he was called our Father, and was honoured of euery man, as the next person vnto the King.

12 But hee could not vse himselfe soberly in this great dignitie, but went about to deuide vs of the kingdom, and our life.

13 Altho manifold deceit also hath he desired

to destroy Warthens our prefect, which hath done vs good in all things, and innocent either the partakers of our kingdom, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, and by this means to translate the kingdom of the Persians vnto them of Macedonia.

15 But wee finde that the Jewes (which were accused of this most wicked man that they might bee destroyed) are no euill doers, but vile most in all lawes.

16 And that they be the children of the most High and Almighty and eternall God, by whom the kingdom hath bene preserved vnto vs, and our progenitors, in very good order.

17 Therefore ye shall do well, if ye do not put in execution their letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuened them, hangeth at Galle before the gates withall his familie, and God (which hath all things in his power) hath presently rewarded him after his deserving.

19 Therefore ye shall publish the copy of this letter in all places, that the Jewes may freely liue after their owne lawes.

20 And ye shall ayde them, that vpon the thirtenth day of the twelth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day, wherein the cholen people should haue perished.

22 Whereouer, among other solemne dayes, ye shall keepe this day with all gladnesse.

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs: all such as loue the prosperities of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreies that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely no thee in habited of men, but bee abhorred also of the wilde beasts and fowles for euill.

The wisdom of Salomon.

CHAP. I.

1 How wee might se, search, and enquire after God.

2 Who bee those that finde him. 3 The holy Ghost.

4 Who enquire to flee from backbiting and murmuring.

5 Whoseof deare cometh. 6 Righteousness and righteoussnes.

7 Due righteousness, yet that bee

Judges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

8 For he will be found of them that craue him not, and appeareth vnto such as be not unfaithfull vnto him.

9 For wicked thoughts separate from God: and his power when it is tried, reprobeth the twisse.

10 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is sub-

ject vnto sinne.

5 For the holy Spirit of discipline fleeth from deceit, and withholdeth himselfe from the thoughts that are without vnderstanding, and is reuiled when wickednesse commeth.

6 For the Spirit of wisdom is louing, and will not abhorre him, that blasphemeth with his lips: for God is a witness of his reines, and a true beholder of his heart, and a beaver of the tongue.

7 For the Spirit of the Lord uttereth all the words: & hee that maintaineth all things hath knowledge of the voyce.

8 Therefore hee that speaketh brighteous things, cannot bee hid: neither shall hee iudgement of reprobeth himselfe.

9 For inquisition shall bee made for the thoughts of the body, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the east of Islands heareth all things, and the noise of the graving shall not be hid.

11 Therefore beware of murmuring, which moveth nothing, and refrain your tongue from slander: for there is no word so secret, that shall not be brought, and the mouth that speaketh lies, layeth the snare.

12 Seek not death in the error of your life, * destroy not your selves through the works of your own hands.

Exek. 18. 23. and 33. 11. 13 * For God hath not made death, neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: & the generations of the world are perfected, and there is no portion of destruction in them, and the Kingdom of hell is not upon earth.

15 For righteousness is immortal, but unrighteousness is ingendered death.

16 And the ungodly call it into them both with hands and words: and while they think to have a friend of it, they come to nought: for they are confederate with it: they hope are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsel against the faithful.

Job 7. 1. and 14. 1. matth. 22. 17 2. cor. 13. 3. 2. For the ungodly say, as they falsely imagine with themselves, * Our life is short and rebellious: and in the death of a man there is no recovery, neither was any known that hath returned from the grave.

3 For we are borne at all adventure, and we shall be hereafter, as though we had never borne: for the heart is a smoke in our nostrils, and the words as a spark raised out of our heart.

4 Which being extinguished, the body is turned into ashes, and the spirit vanishes as the soft ayre.

5 Our life shall passe away as the trace of a cloud, and come to nought as the mist that is driven away with the beames of the Sonne, and call downe with the heat thereof. Our name also shall be forgotten in time: and no man shall have our works in remembrance.

6 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

7 * Come therefore, and let us enjoy the pleasures that are present, and let us cheerfully bite the creatures as in youth.

8 Let us fill our selves with costly wine, and symricks, and let not the flower of life passe by us.

9 Let us crowne our selves with robes of sorrow, for they be to be worn.

10 Let us all be partakers of our wantonnes: let us leave some token of our pleasure in every place: for that is our portion, and this is our lot.

11 Let us oppress the poor that is righteous: let us not spare the widow, nor succurre the white haire of the aged, that have lived many yeeres.

12 Let our strength bee the lawe of unrighteousness: for that thing that is visible, is supposed as impossible.

13 Therefore let us demand the righteous, for he is not for our profit, and he is contrary to our doing: he checketh us for offending against the Law, and blameth us as transgressors of discipline.

14 We make his boast to have the knowledge of God: and he called himselfe the Sonne of the Lord.

15 He is made to * reproove our thoughts, 1 John 7. 7. 16 He grieveth us also to looke * upon him: for his life is not like other mens: his wayes are of another fashion. Ephe. 5. 13. 1/4. 33. 3.

17 He counteth us as bastards, and he bewitcheth himselfe from our waies as from filthines: he commendeth greatly the latter end of the law, and teacheth that God is his Father.

18 Let us see then if his words be true: let us knowe to what end he shall have.

19 For if the righteous man be the * Sonne of God, he will helpe him, and deliver him from the hands of his enemies. Psal. 113. 17. mar. 17. 43.

20 Let us examine him with rebukes and comments, that we may know his meeknes, and knowe his patience. Rom. 11. 19.

21 Let us condemne him unto a shameful death: for he shall be questioned as he himselfe saith.

22 Such things doe they imagine, and goe astray, for their own wickednes hath blinded them.

23 And they doe not understand the mysteries of God, neither hope for the reward of righteousness: nay can discern the honour of the sonnes that are faultlesse.

24 For God created man without corruption, and made him after the * image of his owne likeness. Gen. 1. 26. and 2. 7. and 1. 1. col. 17. 16 Gen. 3. 13.

CHAP. III.

1 The conversation and assurance of the righteous, 2 The reward of the faithful. 3. Who are miserable.

1 At the * soules of the righteous are in the hand of God, and no torment shall touche them. Dan. 12. 13.

2 * In the sight of the unwise they appeared foolish, and their end was thought grievous.

3 And their departing from us, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hopefull of immortalitye.

5 They are punished but in few things, yet in many things shall they be well rewarded: * For God powereth them, and stroweth them meet for himselfe. Rom. 8. 28. 2. cor. 11. 16. 2. tim. 1. 12. dan. 3. 1.

6 We trieth them as the gold in the furnace, and receiveth them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and shine as the sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reigne for ever. Mat. 19. 28. 1. cor. 6. 2.

9 They that trust in him shall understand the truth, and the faithful shall remaine with him in love: for grace and mercy is among his saints, and he regardeth his elect.

10 * But the ungodly shall be punished according to their imaginations: for they have desired.

Joh. 8. 9. P. fol.
2. 4 & 143;
4. pro 10. 35
6. 11. 7. 100.
8. 10. 11.

13. Even so we, although as we were boys we began to learn of our end, and have thence no token of virtue, but are consumed in our own wickedness.

14. For the hope of the ungodly is like the mist that is blown away with the wind, and like a thistle some that is scattered abroad with the storm, and as the smoke which is dispersed with the wind, and as the remembrance of him passed, that careth but for a day.

15. But the righteous shall live for ever: their reward also is with the Lord, and he most high hath care of them.

16. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand: for with his right hand shall he cover them, and with his arm shall he defend them.

17. We shall take his sentence for armour, and shall arm the creatures to be revenged of the enemies.

18. We shall put on righteousness for a breastplate, and take true judgement in stead of an helmet.

19. We will take holiness for an invincible shield.

20. We will sharpen his fierce wrath for a sword, and the word shall fight with him against the devil.

21. Then shall the thunder bales go straight out of the lightning, and shall flee to the mark as out of the bow of the clouds, and out of his anger that throweth stones, shall thicke hail be cast, and the water of the sea shall be wrath against them, and the floods shall mightily overflow.

22. And a mighty wind shall stand by against them, and like a storm shall scatter them abroad. Thus iniquity shall bring all the earth to a wilderness, and wickedness shall overthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Judges, which are also authorized to search wisdom.

Hear therefore, O ye kings, and understand: learn ye that be Judges of the ends of the earth.

2. Give ear, ye that rule the multitudes, and glory in the multitude of people.

3. For the rule is given you of the Lord, and power by the most high, which will try your works, and search out your imaginations.

4. Because that ye being officers of his kingdom, have not begun aright, nor keep the Law, nor walked after the will of God:

5. Forthly and suddenly will he appear unto you: for an hard judgement shall they have that bear rule.

6. For he that is most low, is worthy mercy, but the mighty shall be mightily tormented.

7. For he that is lord over all, will spare no person, neither shall he spare any greatness: for hee hath made the small and great, and careth for all alike.

8. But for the mighty abideth the longer trial. 9. Unto you therefore O tyrants, do I speak, that ye may learn wisdom, and not goe amiss.

10. For they that keepe holiness holily, shall be holy, and they that are learned there, shall finde a defence.

11. Therefore let your delight upon my words,

Dm. 10. 17.
3. clu. 19. 7.
Job. 34. 19.
eccl. 15. 10.
34. rom. 3. 11
gal. 2. 6. pho.
6. gal. 3. 25
1. 1. 17.

and desire them, and ye shall be instructed.

12. Wisdom is simple, and more lovely a way, and is easily seen of them that love her, and found of such as seek her.

13. She presenteth them that desire her, that she may first show her selfe unto them.

14. All who is drawn unto her desires, shall have no great travail: for she shall find her sitting at his doors.

15. To think upon her then is perfect understanding: and to love to watch for her, shall be loome without care.

16. For shee goeth about, seeking such as are meete for her, and sheweth herselfe cheerfully unto them in the wayes, and meeteth them in every thought.

17. For the most true desire of discipline is her beginning: and the care of discipline is love.

18. And love is the keeping of her lawes, and the keeping of the lawes is the assurance of immortalitye:

19. And immortalitye maketh vs neere unto God.

20. Therefore the desire of wisdom leadeth to the kingdom.

21. If your delight be then in thrones, and scepters, O kings of the people, honour wisdom, that ye may reigne for ever.

22. Now I will tell you what wisdom is, and whence it cometh, and will not hide the mysteries from you, but will seek her out from the beginning of her nativite, and bring the knowledge of her into light, and will not keepe backe the truth.

23. Neither will I have to doe with consuming envy: for such a man shall not be partaker of wisdom.

24. But the multitude of the wise is the preservation of the world, and a wise King is the stay of the people.

25. Be therefore instructed by my words, and ye shall have profit.

CHAP. VII.

Wisdom ought to be preferred above all things.

I My selfe am also mortall, and a man like all other, I am come of him that was first made of the earth.

2. And in my mother's wombe was I fashioned to flesh in ten moneths: I was brought together into blood of the seed of man, and by the pleasure that cometh with sleepe.

3. And when I was borne, I received the common ayre, and fell upon the earth, which is of the nature, crying and weeping at the first as all other doe.

4. I was nourished in swaddling clothes, and with cares.

5. For there is no king that had any other beginning of birth.

6. All men then have one entrance unto life, and a like going out.

7. Wherefore I prayed, and understanding was given mee: I called, and the spirit of wisdom came unto me.

8. I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9. For shee is better than I compare precious stones unto her: for all golde is but a little gravel in respect of her, and silver shall be counted

Job. 10. 11.

Job. 1. 1. 1.

Job. 1. 1. 1.

but stay before her.

10 I loved her above health and beauty, and suspected to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches shew her hands.

12 So I was glad in all: for wisdom was the author thereof, and I knew not that she was the mother of these things.

13 And I learned unfeignedly, and communicated without guile, and I do not hide her riches.

14 For she is an infinite treasure unto men, which who is able, become partakers of the love of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speak according to my mind, and to judge worthily of the things that are given me: for he is the leader unto wisdom, and the director of the will.

16 For in his hands are both we and our words, and all wisdom, and the knowledge of the works.

17 For he hath given me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning, and the end, and the mids of the times: how the times alter, & the change of the seasons.

19 The course of the years, the situation of the stars,

20 The nature of living things, and the fierceness of beasts, the power of the winds, and the imaginations of men, the diversities of plants, and the virtues of roots.

21 And all things both secret and known do I know: for wisdom is the worker of all things, hath taught me it.

22 For in her is the spirit of understanding, which is holy, the only begotten, manifold, subtil, unsearchable, clear, undivided, evident, not purblind, loving the good, sharpe, which cannot be letted, having good.

23 Courteous, stable, sure, without care, having all power, circumspect in all things, and passing through all intellects, pure, and subtil spirits.

24 For wisdom is nobler then all noble things: she goeth shew and attaineth to all things, because of her pureness.

25 For she is the heart of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no desired thing come unto her.

26 For she is the brightness of the everlasting light, the undivided mirror of the Majesty of God, and the image of his goodness.

27 And being one, she can do all things, and remaining in her selfe, reneweth all, and according to the ages she entereth into the holy souls, and maketh them the friends of God and Prophets.

28 For God loveth none, if he dwell not with wisdom.

29 For she is more beautiful then the Sun, and is above all the order of the stars, and the light is not to be compared unto her.

30 For might cometh upon it, but wickedness cannot overcome wisdom.

CHAP. VIII.

The office of Wisdom.

She also teacheth from one end to another mightily, and cometh forth by order all things.

1 I have loved her, and sought her from my youth: I desired to marry her, such love had I unto her beauty.

2 In that she is conuerfant with God, he commenderh her nobility: yea, the Lord of all things loveth her.

3 For she is the Schoolmistresse of the knowledge of God, and the chiefe out of his works.

4 If riches bee a possession to bee desired in this life, what is richer then wisdom, that worketh all things?

5 For if prudence worketh, what is it among all things that worketh better then she?

6 If a man loue righteousness, her labours are veruious: for she teacheth sobriety and prudence, righteousness and strength, which are the most profitable things that men can haue in this life.

7 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties of words, and the solutions of dark sentences: she foreseeth the signes and wonders, as ever they come to passe, and the successe of seasons and times.

8 Therefore I purposed to take her unto my company, knowing that she would counsel mee good things, and comfort mee in cares and grieues.

9 For her sake that I haue glory among the multitude, & honour among the Elders, though I be yong.

10 I shall bee sound of sharpe iudgement, so that I shall bee marvellous in the sight of great men.

11 When I hold my tongue, they shall abster my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands upon their mouth.

12 Moreover, by her I shall obtaine immortalitye, and leaue an euertlasting memorie among them that come after me.

13 I shall gouerne the people, and the nations shall be subdued unto me.

14 For the tyrants shall be afraid when they heare mee: among the multitude I shall be counted good, and mighty in battell.

15 When I come home, I shall rest with her: for her company hath no bitterness, and her fellowship hath no tediousnesse, but mery and loy.

16 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be loyed unto wisdom is immortalitie.

17 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about, seeking how I might take her unto me.

18 For I was a little child, and was of a good spirit.

19 For rather being good, I came to an undivided body.

20 Therefore, when I perceived that I could

could not enjoy her, except God gave her (and that was a point of wisdom also, to know whose gift it was) I went unto the Lord, and belonged him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtain wisdom.

O God of fathers, and Lord of mercy, which hast made all things with thy word,

2 And ordered man through thy wisdom, that he should have dominion over the creatures which thou hast made,

Gen. 1. 28.

3 And governe the world according to equity and righteousness, and execute judgement with an upright heart:

1. King. 3. 9.

4 Give me that wisdom, which stretcheth by thy throne, and put me not out from among thy children.

Psalm. 116. 16.

5 For I thy servant, and some of thine handmaide, am a feeble person, and of a short time, and yet lesse in the understanding of judgement and the lawes.

6 And though a man bee never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

1. Chron. 28. 5.

2. Chron. 1. 9.

7 Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commanded me to build a Temple upon thine holy mount, and an altar in the cite wherein thou dwellest, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning.

1. Chron. 28. 23.

2. Chron. 1. 23.

1. Chr.

9 And thy wisdom with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandments.

10 Send her out of thine holy heavens, and send her from the throne of thy iudgement, that shee may bee with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and understandeth all things, and shee shall leade mee soberly in my works, and preserve mee by her glory.

12 So shall my works be acceptable, and then shall I governe thy people righteously, and be merite for my fathers throne.

Isa. 40. 13.

Psalm. 113. 4.

1. Cor. 2. 16.

13 For what man is hee that can know the counsell of God, or who can thinke what the will of God is?

14 For the thoughtes of mostall men are feeble, and our foreteares are uncertaine.

15 Because a corruptible body is heavy unto the soule, and the earthly mansion keepeth down the mind that is full of cares:

16 And hardly can wee discern the things that are upon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heaven?

17 Who can know thy counsell, except thou give him wisdom, and send thine holy Spirit from above?

18 For so the wayes of them which are upon earth are reformed, and men are taught the things that are pleasant unto thee, and are preserved through wisdom.

CHAP. X.

The deliverance of the righteous, and the destruction of the wicked, according to theough wisdom.

He persecuted the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his silence,

2 And gave him power to rule all things.

Gen. 1. 26.

Gen. 1. 1.

3 But the unrighteous in his wrath departed from her, and perished by killing his brother in his turne.

Gen. 7. 31.

4 For whose cause the earth was overflowed, but wisdom preferred it againe, governing the just man by a little wood.

Gen. 11. 1.

and 12. 1.

5 Wherefore, when the nations were loyned in the malicious confederacies, shee knew the righteous, and preferred him faultlesse unto God, and kept him sure, because she loved him tenderly as a sonne.

Gen. 11. 1.

and 12. 1.

6 Shee preferred the righteous, when the ungodly perished, when he fled from the face that fell downe upon the due cities.

Gen. 11. 1.

and 12. 1.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimonie, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the unfaithfull soule, there standeth a pillar of salt.

Gen. 11. 1.

and 12. 1.

8 For all such as regarded not wisdom, had not only this hurt, that they knewe not the things which were good, but also left behinde them unto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom delivered them, & served her.

Gen. 11. 1.

and 12. 1.

10 When the righteous fled because of his brothers wrath, she led him the right way, she wised him the kingdom of God, gave him knowledge of holy things, made him rich in his labours, and made his palmes profitable.

11 Against the couerousnes of such as defrauded him, she stood by him and made him rich.

12 She saved him from the enemies, and defended him from them that lay in waye, and shee gave him the victorie in a mighty battell, that hee might know that the feare of God is stronger then all things.

Gen. 11. 1.

and 12. 1.

13 When the righteous was sold, shee forooke him not, but delivered him from sinne: shee went downe with him into the dungeon.

Gen. 11. 1.

and 12. 1.

14 And failed him not in the hands, till shee had brought him the scepter of the Realme, and power against those that oppressed him: a them that had accused him, shee declared to be liars, and gave him perpetual glory.

Gen. 11. 1.

and 12. 1.

15 Shee delivered the righteous people and faultlesse seede from the nations that oppressed them.

Gen. 11. 1.

and 12. 1.

16 Shee entered into the soule of the servant of the Lord, and stood by him in wonders and signes against the terrible kings.

Gen. 11. 1.

and 12. 1.

17 Shee gave the Saints the reward of their labours, and led them forth a marvellous way: on the day time shee was a shadowe unto them, and a light of starres in the night.

Gen. 11. 1.

and 12. 1.

18 Shee brought them through the red Sea, and carried them through the great water.

Gen. 11. 1.

and 12. 1.

19 But shee drowned their enemies, and brought them out of the bottom of the deepe.

Gen. 11. 1.

and 12. 1.

20 So the righteous tooke the spoiles of the ungodly, and praised thine holy Name, O Lord, and magnified thy victorious hand, with one accord.

Gen. 11. 1.

and 12. 1.

21 For wisdom openeth the mouth of the dumb, & maketh the tongues of babes eloquent.

Gen. 11. 1.

and 12. 1.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of
 14 The great power and mercy of God.

2 They proved their works in the hands of
 3 The holy Prophet.

4 They went down to the wilderness that
 was not inhabited, and pitched their tents in
 places where there lay no way.

5 They stood against their enemies, and
 were avenged of their adversaries.

6 When they were thirsty, they called upon
 thee, and water was given them out of the high
 rock, and their thirst was quenched out of the
 hard stone.

7 For by the things whereby their enemies
 were punished, by the same were the Israelites
 helped in their needs.

8 For in stead of a fountain of running
 water, the enemies were troubled at the corrupt
 blood, which was to rebuke the commandment
 of the killing of the children, but thou gaucst
 unto them their own abundance of water unlooked
 for.

9 Declaring by the thirst that was at that
 time, how thou hadst punished thine adver-
 saries.

10 For when they were tried and chastised
 with mercie, they knew how the ungodly were
 judged and punished in wrath.

11 For thou hadst thou exhorted as a father,
 and proved them: but thou hadst condemned the
 wicke as a righteous King, when thou didst exa-
 mine them.

12 Whether they were absent or present, their
 punishment was alike: for their griefe was dou-
 ble both mourning, and the remembrance of
 things past.

13 For when they perceived that through
 their torments good came unto them, they left
 the Lord.

14 And seeing the things that came to passe,
 at the last they wounded at him, whom afore
 they had call our, denied and derided: for they
 had another thirst then the last.

15 Because of the foolish devices of their wi-
 kedness wherewith they were deceived, and
 worshipped serpents, that had not the use of
 reason, and vile beasts, thou sendest a multi-
 tude of unreasonable beasts upon them for a
 vengeance, that they might know, that where-
 with a man sinneth, by the same also shall he be
 punished.

16 For unto thine Almighty hand, that made
 the world of nought, it was not impossible to
 send among them a multitude of Beares or
 fierce Lions.

17 Furious beasts newly created and un-
 known, which should breathe out blades of
 fire, and call out smoke as a tempest, or shooe
 horrible sparkes like lightnings out of their
 eyes.

18 Which might not onely destroy them with
 burning, but also kill them with their horrible
 sight.

19 Yea, without these might they have been
 cast downe with one winde, being persecu-
 ted by thy vengeance, and scattered abroad
 through the power of thy Spirit: but thou
 hast ordered all things in measure, number, and
 weight.

20 For thou hast had ever great strength and

might, and who can withstand the power of
 thine arm?

21 For as the small thing that the balance
 weigheth, so is the world before thee, and as a
 drop of the morning dew, that falleth downe
 upon the earth.

22 But thou hast mercie upon all: for thou
 hast power of all things, and makest as thou
 wilt, and thou knowest the sinners of men, because they
 should amend.

23 For thou knowest all the things that are, and
 hast none of them whom thou hast made: for
 thou wouldest have created nothing that thou
 hadst hated.

24 And how might any thing endure, if it
 were not thy will: or how could anything bee
 preserved, except it were called of thee?

25 But thou sparest all, for they are thine, O
 Lord, which are the soules of men.

CHAP. XII.

1 The merits of God towards sinners. 12 The works
 of God are unrepentable. 13 God giveth leisure to
 repent.

1 For thine incorruptible Spirit is in all things.
 2 Therefore thou chastenest them measu-
 rably that goe wrong, and warnest them by put-
 ting them in remembrance of the things where-
 in they have offended, that leaving wickedness,
 they may believe in thee, O Lord.

3 As for those olde inhabitants of the holy
 land, thou dost hate them.

4 For they committed abominable works,
 as sorceries and wicked sacrifices.

5 And slaying of their owne children with-
 out mercie, and eating of the bowels of mans
 flesh in banquetting, where the raging piety
 sheweth abominable blood.

6 And the fathers were the chief murder-
 ers of the soules, destitute of all helpe, whom
 thou wouldest destroy by the hands of our fa-
 thers.

7 That the land which thou lovest above all
 other, might be a meet dwelling for the children
 of God.

8 Renewed, thou sparedst them also
 as men, and sendest the foxyness of thine
 holie, even hornets to destroy them by little and
 little.

9 Not that thou wast unable to subdue the
 ungodly unto the righteous in battell, or with
 cruell beasts, or with one rough word to destroy
 them together.

10 But in punishing them by little and little,
 thou gaucst them space to repent, knowing well
 that it was an unrighteous nation, and wicked
 of nature, and that their thought could never
 be altered.

11 For it was a cursed seed from the begin-
 ning: yet hast thou not spared them when they
 sinned, because thou fearest any man.

12 For who dare say, What hast thou done
 O who dare stand against thy judgement? or
 who dare accuse thee for the nations that perish,
 whom thou hast made? or who dare stand a-
 gainst thee to blaspheme thy name and men?

13 For there is none that can say, that I have
 care for all sinners, and that I have decreed
 how that they should sin, and how they should
 be punished.

14 And

Isa. 6. 1.

Exod. 17. 10.

11.

2 Sam. 10. 11.

Isa. 7. 30.

Gen. 1. 3.

Num. 1. 3.

Gen. 1. 9.

Isa. 11. 3.

Levit. 26. 35.

Isa. 16. 17.

Isa. 16. 1.

Deut. 9. 3.

and 12. 31.

and 18. 2. 10.

Exod. 33. 2.

Deut. 2. 22.

2 Sam. 9. 20.

1. Pet. 4. 7.

14 There bare neither king nor tyrant in thy sight, require accomps of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, *16 10.3.* thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished.

16 For thy power is the beginning of righteoulines, and because thou art Lord of all things, it caugeth thee to spare all things.

17 Althow men thinke thee not to be of a perfit power, thou declarest thy power, and reproouest the boldnesse of the wise.

18 But thou ruling the power, iudgeth with equite, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taughte thy people, that a man should be dust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For it thou hast punished the enemies of thy children that had deserved death, with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 Althow how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swayne and made covenants of good promises.

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for merite.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

*Chap. 11. 19
rom. 1. 23.*

24 * For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment, that they should be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shall feele the worst punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they conued godly, when they saw themselves punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

a All things he waine, except the knowledge of God, 10 Idolaters and idoles are mocked.

Rom. 1. 19

Surely all men are base by nature, and are ignorant of God: * and could not know him that is, by the good things that are seene, neither consider by the workes, the workemaster.

*Deut. 4. 19
and 17. 3*

2 But they thought the fire: or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lightes of heauen to be gouernors of the world and gods.

3 Though they had such pleasure in these beautie, that they thought them gods, yet should

they haue knowne how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marvelled at the power, and operation of them, yet should they haue perceiued thereby, how much hee that made these things, is mightier.

5 For by the greatnesse of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure doe erre.

7 For they * goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom. 1. 21*

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any base stone that hath been made by the hand of antiquitie.

11 * As when a carpenter cutteth downe a tree meeke for the worke, and parcth off all the barke thereof cunningly, and by arte maketh a vessel profitable for the use of life. *12 44. 13
12. 10. 3*

12 And the things, that are cutt off from his worke, hee bestoweth to dyette his meat to fill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he carueth it diligently at his leisure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, and straketh it ouer with reed, and painteth it, and couereth euery spot that is in it.

15 And when hee hath made a convenient tabernacle for it, he setteth it in a wall and maketh it fast with yron.

16 Brouding so for it, lest it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: hee prayeth vnto him that is dead, for life: hee requirerth him of helpe, that hath no repentance at all.

19 And for his iourney, him that is not able to goe: and for gaine, and worke, and successe of his affaires, hee requirerth furtherance of him that hath no manner of power.

CHAP. XIII.

1 The detection and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry procedeth. 23 What evils come of idolatry.

A Gaine, another man purposing to saile, and intending to passe choyned the raging waues, callerth vpon a stocke more rotten then the ship that carierth him.

2 For, as for it, couetousnesse of avarice hath found it out, and the craftiman made it by

by cunning.

3 But thy providence, O Father, governeth
 Gen. 14. 22. 11: For thou hast made a way, men in the Sea,
 and a sure path among the waves.

4 Declining thereto that thou hast power to
 help in all things, yea, though a man went to
 the sea without means.

5 Nevertheless, thou wouldest not that the
 works of thy wisdom should be vaine, and
 therefore doe men commit their lives to a small
 piece of wood, and passe over the stormie sea in a
 ship, and are saved.

Gen. 6. 4.
 and 7. 10.

6 For in the old time also when the proude
 giants perished, the hope of the world went into
 a ship which was governed by thine hand, and
 so left seed of generation unto the world.

7 For blessed is the tree whereby righteous
 men commeth.

2 Pet. 1. 15. 8.
 James 4. 3.

8 But that is cursed that is made with
 hands, both it, and he that made it: bee,
 because he made it, & it being a corruptible thing,
 because it was called god.

2 Pet. 1. 5.

9 For the vngodly and his vngodliness are
 by the like hated of God: so reward the worke and
 he that made it shall be punished together.

1 Pet. 2. 8.
 Luke 2. 17.

10 Therefore shall there bee a visitation for
 the idoles of the nations: for of the creatures of
 God they are become abomination, and stum-
 bling blockes unto the soules of men, and a snare
 for the free of the will.

11 For the inventing of idoles was the be-
 ginning of wickedness, and the finding of them
 is the corruption of life.

12 For they were not from the beginning,
 neither shall they continue for ever.

13 The vaine glory of men brought them in-
 to the world: therefore shall they come shortly to
 an end.

14 When a father mourned grievously for his
 sonne that was taken away suddenly, he made an
 image for him that was once dead, whom now
 he worshipped as a god, and ordained to his ser-
 vants ceremonies and sacrifices.

15 Thus by procelle of time this wicked cu-
 stom prevailed, and was kept as a law, and
 idoles were worshipped by the commandment
 of tyrants.

16 As for those that were so farre off, that
 men might not worship them presently, they did
 counterfeit the visage that was farre off, and
 made a gorgeous image of a king, whom they
 would honour, that they might by all means
 flatter him that was absent, as though hee had
 bene present.

17 Again, the ambition of the craftsman
 thrust forward the ignorant to increase the su-
 perstition.

18 For hee peradventure willing to please a
 noble man, laboured with all his cunning to
 make the image of the best fashion.

19 And so through the beauty of the worke
 the multitude was assured, and so took him now
 for a god, which a little afore was but honoured
 as a man.

20 And this was the deceiving of mans life,
 when men, being in servitude through calamity
 and tyranny, ascribed unto stones and stockes
 the name, which ought not to be communicate
 unto any.

21 Therefore, this was not enough for them
 that they erred in the knowledge of God: but

whereas they lived in great wars of ignorance,
 those so great plagues called they peace.

22 For either they knew their owne children
 in sacrifice, or used secret ceremonies, or raging
 dissoluteness by strange rites.

Dist. 18. 10.
 19. 4.
 19. 4.

23 And so kept neither life nor marriage
 cleane: but either one slew another by treason,
 or else vexed him by adultery.

24 So were all mixed together, blood and
 slaughter, theft, and deceit, corruption, unfaith-
 fulness, rapine, perjury.

25 Disquieting of good men, unthankful-
 ness, defiling of houses, changing of birth, disor-
 der in marriage, adultery and uncleanness.

26 For the worshipping of idoles, that ought
 not to be named, is the beginning and the cause
 and the end of all euill.

27 For either they be mad when they be mer-
 cy, or prophesie lies, or live vngodly, or else light-
 ly to treat themselves.

28 For inasmuch as their trust is in the idoles
 which have no life, though they sweare falsely
 yet they thinke to have no hurt.

29 Therefore for two causes shall they justly
 be punished: because they have an evil opinion
 of God, ascribing themselves unto idoles, and
 because they sweare untruthfully to idoles, and de-
 spise holiness.

30 For it is not the power of them by whom
 they sweare, but the vengeance of them that
 sinne, which punisheth alwayes the offence of
 the vngodly.

CHAP. XV.

The voyces of the just fall praising the mercy of God, by
 whose grace they were not idoles.

Bless thou, O our God, art gracious and true,
 long suffering, and governest all things by
 mercy.

2 Though we sinne, yet are we thine: for we
 know thy power: but wee sinne not, knowing
 that we are counted thine.

3 For to know thee, is perfect righteousness,
 and to know thy power, is the root of immorta-
 lity.

4 For neither hath the wicked intention of
 men deceived vs, nor the vngodly labour of
 the painters, nor an image spotted with divers
 colours.

5 Whose sight strereth by the desire of the
 ignorant: so that he courteth the forme that hath
 no life, of a dead image.

6 They that love such wicked things, are
 worthy to have such things to trust to, and they
 that make them, and they that desire them, and
 they that worship them.

7 The potter also tempereth soft earth, and
 fashioneth every vessel with labour to our use:
 but of the same clay he maketh both the vessels
 that serve to cleane uses, and the contrary like-
 wise: but whereas every vessel serveth, the pot-
 ter is the iudge.

Rom. 9. 22.

8 So by his wicked labour he maketh a vaine
 god of the same clay: even he, which a life afore
 was made of earth himselfe, and within a little
 while after getteth hiser againe whence he was
 taken, when he shall make account for the losse
 of his life.

Luke 12. 36.

9 Notwithstanding he careth not for the la-
 bour.

hour hee taketh, not that his life is short, but he is crucified with the godfornishes, and blasphemies, and committed the coppernitches, and taketh it for an honour to make veritable things.

10 His heart is ashes, and his hope is more bitter then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and heareth in him the breath of life.

12 But they count our life to be but a pastime and our conuersation as a market, where there is gaine: for they say wee ought to be getting on every side, though it be by euill means.

13 Now hee that of earth maketh fraille vessels and images, knoweth himselfe to offend above all other.

14 All the enemies of thy people, that holde them in subjection, are most vniuersall, and more miserable then the very fooles.

15 For they iudge all the fooles of the nations to be gods, which neither haue eye sight to see, nor noles to smell, nor eares to heare, nor fingers of hands to gripe, and their feet are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnsighteous hands: he himselfe is better then they whom he worshippeth: for he liues, but they neuer liue.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to bee desired in respect of other beasts, for they are delitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithfull.

Chap. 11. 13.
14. numb. 21.
6.

11. 17. 31.

2. 1. 1. 6.
1. 1. 10. 9.

¶ The signe of the brazen serpent.
Numb. 21. 9.

Therefore by such things they are worthily punished and * comforted by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to facilitate their appetite, hast prepared a meate of a strange taste, euen * quails.

3 To the intent that they that desired meate, by the things which were shewed, & sent among them, might turne away their necessary desire, and that they which had suffered penury for a space, should also feele a new taste.

4 For it was requisite that they which vsed tyanny, should fall into extreme poverty, and that to these only it should be shewed, how their enemies were comforted.

5 * For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 By which endured not perpetually, but they were troubled for a little season, that they might be reformed, having a * signe of saluation to remember the commaundment of thy Law.

7 For he that turned toward it, was not bea-

led by the thing that he saw, but by thee. O Remembrance of all.

8 So in this thou shewest our enemies, that it is thou, which deliverest from all euill.

For the biting of grasshoppers and flies killed them, and there was no remedy found for their life: for they were worthy to bee punished by such. Exod. 8. 14. and 10. 4. roud. 9. 7.

10 But the teeth of the venomous dragons could not overcome the children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by thy benediction.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healed all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe. Deut. 32. 39. 1. 1. 1. 4. Job. 1. 1. 2.

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with halle, and were punished with tempest, that they could not aniole, and were consumed with fire. Exod. 9. 31.

17 For it was a wonderous thing, that fire might doe more then water, which quencherh all things: but thy word is the auenger of the righteous.

18 For sometime was the fire so came, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the midst of the water, above the power of fire, that it might destroy the generation of the vniuersall land.

20 * In the stead whereof thou hast fed thine owne people with Angels food, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes. Exod. 16. 14. numb. 11. 7. psal. 78. 35. 101. 6. 31.

21 For thy sustenance declared thy sweetnes vnto the children, which stirred to the appetite of him that tooke it, and was meete to that that every man would.

22 Moreover, the * snow & ice abode the fire and melted not, that they might know, that the fire burning in the halle, and sparkling in the raine, destroyed the fruit of the enemies. Exod. 9. 31.

23 Again, it forgate his owne strength, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierer in punishing the vngodly: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time into all fashions to serue thy grace, which noweth all things, according to the desire of them that had neede thereof.

26 What thy children whom thou lovest, O Lord, had thy children, * that it is not the increase of fruites that feedeth men, but that it is thy word. Deut. 8. 3. mat. 4. 4.

word, which persecuted them that trust in thee.
 27 For that which could not bee destroyed
 with the fire, being onely warmed a little with
 the flame brames, melted.
 28 That it might be knowne that wee ought
 to present the flame rising to give thanks unto
 thee, and to salute thee before the day spring.
 29 For the hope of the unthankfull shall melt
 as the winter yce, and flow away as impossible
 to waite.

CHAP. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot bee
 expiated: therefore men doe erre, that will
 not to be reformed.

2 For when the unrighteous thought to haue
 thine holy people in subiection, they were bound
 with the bands of darkness, and long night, and
 being thus vnder the roote did lie there to escape
 the everlasting poudrour.

3 And while they thought to be hid in their
 darke sinnes, they were scattered abroad in the
 darke courting of forgetfulness, fearing horribly
 and troubled with visions.

4 For the denie that hid them, kept them
 not from feare: but the sounds that were about
 them troubled them and terrible visions and so-
 rowfull sights did appeare.

5 No power of the fire might giue light, nei-
 ther might the cleare flames of the starres light-
 en the horrible night.

6 For there appeared vnto them onely a sub-
 den fire, very deeadfull: so that being afraid of
 this vision, which then they could not see, they
 thought the things which they saw to be worse.

7 And the illusions of the Magickal artes
 were brought downe, and it was a most shame-
 full reproch for the boasting of their knowledge.

8 For they that promised to giue away feare
 and trouble from the sicke person, were sicke for
 feare, and worthy to be laughed at.

9 And though no fearefull thing did feare
 them, yet were they afraid at the beastes which
 passed by them, and at the hissing of the ser-
 pents: so that they dyed for feare, and sayd they
 saw not the ayle, which by no meanes can bee a-
 uoyded.

10 For it is a fearefull thing when malice is
 condemned by her owne testimony: and a con-
 science that is conuicted, doeth euer foretell cruell
 things.

11 For feare is nothing else, but a betraying
 of the inuious, which reason offereth.

12 And the lesse that the hope is within, the
 more doeth bee extreme the ignorance of the thing
 that tormenteth him, great.

13 But they that did endure the night, that
 was insufferable, and that came out of the dun-
 geon of hell, which is insupportable, slept the
 same sleep.

14 And sometimes were troubled with mon-
 strous visions, and sometime they swooned, as
 though their owne soules should betray them:
 for a sudden feare not looked for, came vpon
 them.

15 And thus whosoever fell downe, hee was
 kept, and shut in prison, but without chaimes.

16 For whether hee was an husbandman, or
 a shepheard, or one that was set to worke alone,

if hee were taken, hee must suffer this necessity,
 that hee could not auoid:

17 For with one chain of darkness, were
 they all bound, whether it were an husling wind
 or a sweete song of the birds among the thicke
 branches of the trees, or the vehemencie of hault
 running water.

18 As a great noise of the falling downe of
 stones, or the running of shipping beates, that
 could not bee seene, or the noise of cruell beastes,
 that roared, or the sound that answered again
 in the hollow mountaines: these fearful things
 made them to swoone.

19 For all the world shined with cleare light,
 and no man was hindered in his labour.

20 Durly vpon them there fell an heauy
 night, an image of that darkness that was to
 come vpon them: yea, they were vnto themselves
 more greivous then darkness.

CHAP. XVIII.

3 The fiery pillar that the Israelites had in Egypt.
 8 The deliueraunce of the faithful. 10 The Lord spake
 to the Egyptians. 20 The fowls of the people in the wilder-
 nesse. 22 Aa-ron stood betweene the liuing and the dead
 with biscause.

At thy saints had a very great light, whole
 voyce because they heard, and saw not the
 figure of them, they thought them blessed, be-
 cause they also had not tasted the like.

3 And because they did not hurt them, which
 did hurt them afore, they thanked them, and as-
 ked pardon for their enmitie.

3 Therefore thou gauest them a burning
 pillar of fire to lead them in the vnknewen
 way, and madest the same that it hurted not
 them in their honourable iourney.

4 But they were worthy to bee deprived of
 the light, and to bee kept in darkness, which
 had kept thy children shut vp, by whom the un-
 corrupt light of the law should be giuen to the
 world.

5 Whereas they thought to slay the babes
 of the Saints, by one child that was cast out,
 and persecuted to reprooue them, thou hast taken
 away the multitude of their children, and de-
 stroyed them altogether in the mighty water.

6 Of that night were our Fathers crucified
 afore, that they, knowing vnto what oathes they
 had giuen cretice, might be of good cheere.

7 Thus thy people received the health of
 the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so
 hast thou glorified us whom thou hast called.

9 For the righteous children of the good man
 offered secretly, and made a law of righteousness
 by one consent, that the Saints should receive
 good and euill in like manner, and that the fa-
 thers should first sing praises.

10 But a disagreeing cry was heard of the
 enemies, and there was a lamentable noise for
 the children that were bewailed.

11 For the master and the servant were pun-
 nished with like punishment, and the common
 people suffered alike with the King.

12 So they altogether had innumerable that
 died with one kinde of death: neither were the
 liuing sufficient to bury them: for in the twink-
 ling of an eye the noblest offspring of them was
 destroyed.

13 So that they could discern nothing, be-
 cause

Exod. 10. 23.
 || Or, the
 Egyptians,

Exod. 13. 21.
 and 14. 24.
 || Or, 78. 14.
 and 105. 39.

Exod. 1. 16.

Exod. 14.
 24. 25.

Exod. 15. 5.
 and 15. 29.

[That is, the
 night of
 Exod. 12.
 and 17. 13.]

6. 14.
 1. 7.
 1. 15.
 1. 16.

1. 16.

1. 16.

1. 16.

cause of the enchantments confessed this people to be the children of God, in the destruction of the first house.

14 For while all things were in quiet silence, and the night was in the midst of her silent council,

15 Thine Almightie word leaped down from heaven out of thy costly thrones, as a fierce man of warre in the midsts of the land that was destroyed,

16 And brought thine unfained commandement, as a sharpe sword, and stood up, and killed all things with death, and being come downe to the earth, it reached unto the heavens.

17 When the light of the fearfull dreames begeth them suddenly, and fearfulfull came upon them unawares.

18 Whenther there one heere, another there halfe dead, and they were the cause of his death.

19 For the billions that wered euen, they were these things afoze: is that they were not ignorant whereto they perished.

20 How creation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the waye ended not long.

21 For the blamelesse man made haste, and defended them, and took the weapons of his militatation, such as prayer, and the reconciliation by the perfume, and hee pynished against the waye, and so brought the miserie to an end, declaring that he was thy servant.

22 For hee overcame not the multitude, with bodily power, nor with force of weapons, but with the word hee subdued him that punished, althoughe the other was covenant made unto the fathers.

23 For when the dead were fallen downe by heapes one upon another, he stood in the middes, and cut off the waye, and parted it from coming to the living.

24 For in the long garment was all the ornament, and in the four rowes of the honours was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Unto these the destroyer came place, and was afraid of them, for it was sufficient, that they had tasted the waye.

CHAP XIX.

1 The death of the Egyptians, and the great joy of the Hebrews. 11 The meate that was given at the desire of the people. 17 All the elements singe to the will of God.

As for the ungodly, the waye came upon them without mery into the ende: for hee knew what should come unto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) would repent and pursue them.

3 For while yet narrow was before them, and they lamented by the graues of the dead, they desired another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afoze with prayer.

4 For the destitute, wherof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that

they might accomplish the punishment, which remained, by commandment.

5 Wherof that the people might rise a marvelous passage, & that they might finde a strange death.

6 For every creature in his kinde was fashioned of new, and ordered in their own offices employed them, that they might see kept without hurt.

7 For the cloude overshadowed their reneye, and the day appeared, where afoze was water: so that in the red sea there was a way without impediment, and the great depe became a greene field.

8 Through the which all the people went that were defended with thy hand, seeing the wondrous maruelles.

9 For they needed like the hoxes, and leaped like lambs, prailing thy, O Lord, which had directed them.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought forth thy in stead of carrell, and how the river was filled with the multitude of frogs in stead of fishes.

11 But at the last they saw a new generation of birdes, when they were enticed with lust, and desired delicate meates.

12 For the quales came forth of the sea unto them for comfort, but punishments came upon the sinners not without signes that were given by great thundings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one lost would not receive them when they were present, because they knew them not: the other lost brought the strangers into bondage that had done them good.

14 Beside all these things some would not wiser, that any regard should be had of them, for they handled the strangers despitefully.

15 Others that had received them with great banqueting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the righteous, so that every one being compassed with darkness, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one time is changed upon an instrument of musicke, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water and the things that did swimme, went upon the ground.

19 The fire had power in the water contrary unto his own vertue, and the water forgaue his own kinde to quench.

20 Again, the flames did not burne the flesk of the corruptible beastes that walked therein, neither melted they that which seemed to be yee, and was of a nature that would melt, and yet was an immortal meate.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in every time and place.

Nam. 16. 46

Exod. 12. 6, 11.

Exod. 14. 11, Num. 11. 31.

Chap. 14.

Or, Egyptus.

Gen. 23. 14

a That is, the children of Israel whom they before had desired and prayed to goe their way.

b Hebeneth Man look: Exod. 16. 14. 15. and Num. 11. 7.

¶ The wisdom of Iesus the sonne of
Sirach, called *Ecclesiasticus*.

¶ This Argument was found in a certaine Greeke copie.

This Iesus was the Sonne of Sirach, and Sirach father was also called Iesus, and he lived in the latter times after the people had bene led away captive, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and with dome among the Hierewes, who did not onely gather the graue sentences of wisemen that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *Wisdom*, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wisdom*, to allure the Reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, such of men that were approved of God, and certaine prayers and songs of the author himselfe: moreover, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse laborious in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisdome of Iesus the sonne of Sirach.

Wheras many and great things haue bene giuen by the Lawe and the Prophets, and by others, that haue followed them, (for the which things, I haue ought to be commended) by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned therein, but also may be able by the diligent study thereof to be profitable unto strangers weekly speaking and writing; after that my grandfather Iulius had giuen himselfe to the reading of the Lawe and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne and would giue themselves to these things, might profit much more in living according to the Lawe. Therefore, I exhorted him to recit it longely, and to read it with diligence, and to take it in good worth, though it were some in some things not able to attaine to the interpretation of such words as are heard to be expounded: for y^e things that are spoken in the Hebrew tongue, haue another force in themselves when they are translated into another tongue: and not onely these things, but other things also, as the Lawe it selfe, and the Prophets, in other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth year, when I came into Egypt vnder king Cæsars, and continued there I found a copie full of great learning, and I thought it necessary to bestow my diligence and travail to interpret this booke. So for a certaine time with great watching and study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good manners, and liue according to the Lawe.

CHAP. I.

1 Wisdome commeth of God. 11 A praise of the
four of God. 29 The means to come by Wisdome.



Al wisdome* cometh of the
Lord, [and hath bene euer with
him] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the rain, and the days of the world? [who the height of heaven, the breadth the depth?]

3. Who can finde the wisedome [of God
which hath bene before all things?]
4. Wisedome hath bene created before all
things, and the understanding of prudence from
everlasting.

5 [The word of God most high is the fountain of wisdom, and the everlasting Commandments are the entrance into her.]

6 * Unto whom hath the roote of wisedome
berne declared : or who hath knowen her wise
counseils :

7 [Unto whom hath the doctrine of wisdom bene discovered & shewed? and who hath understood the manifold entrance unto her?]

8. There is one wife, I even the most high
 Creator of all things, the almighty, the King.

of power] and very terrible, which sitteth upon
his throne.

9 He is the Lord that hath created her [throw the holy Ghost:] he hath scene her, numbered her, [and measured her.]

10 Hee hath powred her out vpon all his
workes, and vpon all flesh, according to his gift,
and giueth her abundantly vnto them that loue
him.

11 The feare of the Lord is glory, and glad-
nesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a steele heart, and giveth gladnelle, and ioy, a long life.

13 Who feareth the Lord, it shall goe well
with him at the last, and he shall finde fauour in
the day of his death.

14. [The loue of God is honourable wife-
dom, and unto whom it appeareth in a vision,
they loue for the vision, and for the knowledge
of the great works thereof.]

15 The fear of the Lord is the beginning
of wisdom, and was made with the fathfull in
the wombe: [He goeth with the chaste women,
and is known with the righteous & fathfull]

16 The feare of the Lord is an holy know-
ledge.

17 Holiness shall perfume, and fill the heart, and giueh mirth and gladnesse.

18-00000

18 Who so feareth the Lord shall prosper, and in the day of his end he shall be blessed.]

19 They hath built an everlasting foundations wch men, and is given to be wch their seed.

20 To feare God is the fruites of wisdom, and fillen men wch her fruites.

21 Shee filleth their whole house with [all] things desirable, & the garners with the things that the bringeth forth, and both remaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giveth peace and perfect health: he hath seene her and numbred her.

|| Or, wisdom,

23 || Shee raineth downe knowledge, and understanding of wisdom, and hath brought vnto honour them that professed her.

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 [In the treasures of wisdom is understanding, and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sin, and when she is present, she driueth away anger.

27 ¶ For wicked anger cannot be iustified: for his raiynesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Wee will hide his words for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner hath boieth the wisdom of God.

31 If thou desire wisdom, keepe the Commandments, and the Lord shall giue her vnto thee [and will fill her treasures.]

32 For the feare of the Lord is wisdom and discipline: hee hath pleasure in faith and meeknesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Graue not thy selfe, lest thou fall, and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the midst of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousness, love, understanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne if thou wilt come into the seruice of God [stand fast in righteousness and feare and] prepare thy soule to contention.

2 Be still thine heart, and be patient: [boly down thine eare, and receiue the words of understanding] and shunke not away when thou art assailed, [but wait vpon God patiently.]

3 Joyne thy selfe vnto him, and depart not away, that thou maist be increased at thy last end.

4 Laboure for commoneth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

|| Or, 1. C.
|| Or, 17. 3.

5 For as gold [and siluer are] tryed in the fire, euen so are men acceptable in the furnace of affliction.

6 Beleeue in God, and hee will helpe thee: either thy way mighte, and trust in him: [boly fast his feare, and growe old therein.]

7 ¶ Bee that feare the Lord, wait for his mercie: shunke not away from him that ye fall not.

8 ¶ Bee that feare the Lord, beleeue him, and your reward shall not faile.

9 ¶ Bee that feare the Lord, trust in good things, and in the everlasting ioy and merite.

10 [¶ Bee that feare the Lord, loue him, and your hearts shall be lightened.]

11 Consider the old generations of men, ye children, [and marke them well:] was there euer any confounded that put his trust in the Lord: or who hath continued in his feare, and was forsaken: or whom did he euer despise, that called vpon him?

|| Or, 17. 3.

12 For God is gracious and mercifull, and forgiveth sinnes, and sauech in the time of trouble, [and is a defender for all them that seek him in the trecth.]

13 ¶ Alas vnto them that haue a || fearefull heart, [and to the wicked lips] and to the false hands, and to the thiner that goeth two * manner of wayes.

|| Or, double
|| Or, 1. C.
|| Or, 17. 3.

14 ¶ Alas vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.

15 ¶ Alas vnto you that haue lost patience, [and haue forsaken the right wayes, and are returned backe into stroward wayes:] for what will ye doe when the Lord shall visite you?

16 ¶ They that feare the Lord, will not discourey his word: and they that loue him, will keepe his wayes.

|| Or, 1. C.
|| Or, 17. 3.

17 ¶ They that feare the Lord, will seek out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 ¶ They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [¶ They that feare the Lord, keepe his Commandments, and will be patient till hee see them.]

20 ¶ Saying, if we doe not repent [we shall fall into the hands of the Lord, & not into the hands of men.]

21 ¶ Pet as his greatnesse is, so is his mercie.

CHAP. III.

3 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 23 No man ought our curiosity to search out the secrets of God.

The children of wisdom are the Church of the righteous, and their obliuing is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe therewith, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authority of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abstaine from them, and shall haue his daily desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when hee maketh his prayer, he shall be heard.

7 ¶ Bee that honoureth his father, shall haue long

long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth service vnto his parents, as vnto him.

9 Honour thy father and mother in deed and in word, [and in all patience,] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 Ope sonne, respect thy father in his age, and geiue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good extremitie of thy father shall not be forgotten, but it shall be a foirelle for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founden for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the ice in the faire weather.

17 He that forsaketh his father, shall come to shame, and be that angreth his mother, is cursed of God.

18 O Ope sonne, perfoyme thy doings with mekenesse, so shalt thou be beloued of them that are appoyued.

19 The greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renoume: but the secrets are reuealed vnto the mecke.

21 For the power of the Lord is great, and he is renowned of the lowly.

22 Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacite of men.

25 The meddling with such hath beguiled many, and an euill opinion hath deceiued thes indgement.

26 Thou canst not see without eyes: profess not the knowledge thereofe that thou halt not.

27 A double heart shall face euill at the last: and be that lowerth her, shall perishe therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sowres: and the wicked man shall heape sinne vpon sinne.

30 The pectuation of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

31 The heart of him that hath neither thing, shall seeke secret things, and matters: this east is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousness.]

33 Ollace quencheth burning fire, * and almes taketh away sinnes.

34 And hee that remembereth good doers, will remember it afterward, and in the time of the fall, he shall stand a day.

CHAP. II II.

1 Almes must be done with gentleness, 2 The studie of wisdomes and her fruits, 30 An exhortation to seuerall euill, and do good.

M P soune, defraud not the * poore of his liuing, and make not the meek eyes to waite long.

2 Make not an hungry soule sorrowfull, neither deere a man in his necessite.

3 Trouble not the heart that is grieved, and deere not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from thee poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder] and bowe downe thine head to a man of worship.

8 Let it not grieve thee to bowe downe thine care vnto the poore, [but pay thy debt] and giue him a friendly answer.

9 Deliuere him that suffereth wrong, from the hand of the oppressour, and be not faime hearted [when thou iudgest].

10 Be as a father vnto the fatherlesse, and as an husband vnto the mother: so shalt thou bee as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wickednesse scattereth her children, and retrieth them that seeke her, [and will goe before them in the way of righteousness.]

12 See that lowerth her, lowerth life, and they that seeke life in the morning, shall haue great joy.

13 He that keepeth her, shall inherite glory: for vnto whom shee entreteth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so giureth care vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Wee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto steare and deead, and torment him with her discipline untill shee haue tryed her soule, and haue proued him by her iudgements.

18 Then will shee reurne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of know-

DD

Eccl. 10. 12.
dnt. 5. 16.
math. 15. 4.
eph. 6. 2. 3.
[Or, the help-
ing of mine.

Mal. 3.

7/21. 138. 1.
prou. 25. 17.
num. 12. 30.

Dom. 4. 24.
Hos. 4. 1.

Dom. 15. 7.

Tobit. 4. 7.

[Or, to de-
fend him.

knowledge, and understanding of righteousness.]

19 But if he goe wrong, he will forsake him, and give him over into the hands of his destruction.

20 [¶ By sonne,] make much of time, and chew the thing that is enill.

21 And be not ashamed [to say the truth] for thy life: for there is a shame that bringeth sin, and a shame that bringeth worship and favour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the wordes of the tongue, [and counsell, wisdom and learning by the talking of the wise, and steadfastnesse in the wordes of righteousness.]

25 In no wise speake against the word of truth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the sinner.

27 Submit not thy selfe unto a foolish man, neither accept the person of the mighty.

28 Strive for the truth unto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not bawle in thy tongue, neither slacke and negligent in thy works.

30 Be not as a Lyon in thine owne house, neither beate thy servants for thy fantasie, nor oppress them that are under thee.]

31 Let not thine hand be stretched out to receive, and thus when thou shouldest give.

CHAP. V.

1 In righteousness was not put any confidence, 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Trust not unto thy riches, and say not, I have enough for my life: [for it shal not help in the time of vengeance and indignation.]

2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe have I had strength?] or who will bring me vnder for my works? For God the avenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but hee will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not with out feare, to beape sinne vpon sinne.

6 And say not, The mercy of God is great: hee will forgive my manifold finnes: for mercy and wrath come from him, and his indignation cometh downe vpon sinners.

7 Make no taryng to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord beake forth, and in thy secretie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with every winde, and goe not into every way: for is doeth the sinne that hath a double tongue.

10 Stand fast in thy lare understanding [and in the way of knowledge of the Lord:] and haue but one maner of word, [and follow the word of peace and righteousness.]

11 Be humble to heare the word of God, that thou mayest understand it, and make a true answer with wisdom.

12 Be swift to heare good things, and let thy life be pure, and give a patient answer.

13 If thou hast understanding, answer thy neighbour, if not, lay thine hand vpon thy mouth, [lest thou bee trapped in an vndiscere word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter, shalbe hated, enuied and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to bee enill tongued, 6 Of friendship. 33 Desire to be taught.

Be not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

2 Be not proude in the denie of thine owne minde, lest thy soule rent thee as a bull,

3 And eate by thy leaves, and destroy thy fruit, and thou bee left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorn of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuertheless, haue but one counsellor of a thondan.

7 If thou gettest a friend, proue him first, and be not hasty to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention he will declare thy shame.

10 Again, some friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperitie he will be as thou thy selfe, and will be libertie ouer thy seruants.

12 If thou be bought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and be ware of thy friends.

14 A faithful friend is a strong defence, and he that slandereth such a one, slandereth a treasure.

15 A faithful friend ought not to be changed for any thing, and the weight of gold and silver is not to be compared to the goodnesse [of his faith.]

Rom. 13. 9.
Gal. 5. 22.
a To be ashamed to confesse thy God, thy faith to testify the truth, and to reprooue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.

Act. 20. 35.

Luke 13. 15,
19. 30. chap.
11. 18, 19.
Prov. 10. 3,
12. 4, 7. 19,
24. 11, 18,

James 1. 19.

Leuit. 19. 16.

a For that is against the rule of chastitie, which loneth all, & hateth nothing but onely sinne. b As a bull teareth in thine own pieces among trees with his horns, so thou tearest in thine own wisdom, and standing in thine own conceits of thy wit, thy power, or riches, shouldest desire thy selfe. Chap. 37. 5.

16 A faithful friend is the medicine of life [and immortality], & they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friends by right, and as his owne selfe, so shall his friend be.

18 O My sonne, receiue doctrine from thy youth up: so shalt thou finde wisdom [which shall endure till thine old age].

19 Go to her as one that plooweth and soweth, and wait for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Unto such one she is as a fine touchstone, and be catherd her from him without delay.

22 For they haue the name of wisdom, but there be but few that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Give care my sonne: receiue my doctrine, and refuse not my counsell.

25 And put thy feete into the links, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsaake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy joy.

30 When shall her fetters bee a strong defence for thee, [and a fure foundation] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her hands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of glory.

33 O My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and loyue with him that is wise.

36 Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seeest a man of vnderstanding, get thee soone vnto him, and let thy foote tread the steps of his dooires.

38 Let thy minde bee vpon the ordinances of the Lord, and be continually occupied in his commandements: so shall bee established thine heart: and giue thee wisdom as thine owne desire.

CHAP. VII.

1 *Woe must forsaake euill, and yet not in hisse our sinnes,*

2 *The behauiour of his wife toward his wife, his friend, his children, his seruants, his father and mother.*

Doe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 O My sonne, loo not vpon the furrowes of harighebulnesse, lest that thou rappe them (sinn) sold.

4 Take not of the Lord preeminence, neither of the king the seat of honour.

5 Justice not thy selfe before the Lord: [for he knoweth thine heart,] and heall not thy wisdom in the presence of the king.

6 Seeke not to be made a Iudge, lest thou bee not able to take away iniquitie, and lest thou, fearing the person of the mighty, shouldest commit an offence against thine uprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 Bind not two sinnes together: for in one sinne shalt thou not be unpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scoone in the beautiesse of his soule: for God which seeth all things is hee that can hying downe, and let by againe.

12 Doe not a lie against thy brother, neither doe the same against thy friend.

13 Use not to make any manner of lie: for the custome thereof is not good.

14 Make not many wordes when thou art among the elders, neither repeat a thing in thy prayer.

15 Hate not laborious worke, neither the husbandry which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and woynes.

18 Sine not ouer thy friend for any good, nor thy true brother for the gold of Ididit.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is at ouer gold.

20 As thy seruant worketh truly, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and destande him not of libertie, [neither leaue him a poore man.]

22 If thou haue cattrell, looke well to them and if they bee for thy profit, keepe them with care.

23 If thou haue sonnes, instruct them, and hold their necke from their yough.

24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward them.

25 Marry thy daughter, & so shalt thou perfoyme a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the harlot.

27 Honour thy father from thy whole heart, and forget not the forowes of thy mother.

Job 9. 3.
Psal. 143. 2.
eccles. 7. 18.
Luk. 18. 11.

Chap. 3. 5.

1. Sam. 2. 7.

Mat. 6. 5. 7.

Rom. 12. 11.

Leuit. 19. 13.
chap. 33. 29.
and 34. 23.

Deut. 25. 4.

Chap. 30. 11.

Chap. 3. 9.
Leuit. 4. 3.

28 Remember that thou wast borne of them, and how canst thou recompense them the things that they have done for thee?

29 **F**ear the Lord with all thy soul, and honour his ministers.

30 Love him that made thee, with all thy strength, and forsake not his servants.

Deut. 10.18.

31

Leuit. 2.3.

num. 18.15.

31 **F**ear the Lord with all thy soul, and honour the Priests, and give them their portion, as it is commanded thee, the first fruits, (and persifications) and sacrifices for sinne, and the offerings of the shoulders, & the sacrifices of sanctification, and the first fruits of the holy things.

32 **S**tretch thine hand unto the poor, that the blessing, (and reconciliation) may be accomplished.

|| Or, liberali-
ty.

33 **L**iberalitie pleaseeth all men living, and from thee dead release it not.

Tob. 2.4.7.

and 4.17.

Prov. 12.15.

Mat. 23.36.

34 **L**et not them that weepe, bee without comfort: Thine mourn with such as mourne.

35 **B**ee not slowe to visite the sick: for that shall make thee to be beloved.

36 **R**emember them which in bond, remember the end, and thou shalt neuer bee amiss.

CHAP. VIII.

We must take heed with whom we haue to doe.

Serue not with a mighty man, lest thou fall into his hands.

Mat. 5.35.

Chap. 31.6.

2 **M**ake not variance with a rich man, lest hee on the other side weigh downe thy weight: for gold (and silver) hath deceived many, and hath laboured the hearts of kings.

3 **S**erue not with a man that is full of words, and lay no sticks upon his ear.

Gal. 6.1.

4 **P**lay not with a man that is vntaught, lest thy kindness be dishonoured.

5 **D**espise not a man that turneth himselfe away from sinne, nor call him not in the teeth withall, but remember that we are all worthy blame.

Leuit. 6.35.

6 **D**ishonour not a man in his old age: for they were as we which are not olde.

7 **B**ee not glad of the death of thine enemy, but remember that we must die all, (and so enter into life.)

Chap. 6.35.

8 **D**espise not the exhortation of the Elders: that bee wise, but acquaint thy selfe with their wiselences: for of them thou shalt learne wisdom, (and the doctrine of understanding) and how to serue great men (without complaint.)

9 **D**oe not from the rebuke of the Elders: for they haue learned of their fathers, and of them thou shalt learne understanding, and to make answer in the time of neede.

10 **K**indle not the coales of sinners, (when thou rebukest them, I least thou bee burnt in the fire: blame [of their sinners].)

11 **R**isest not up against him that doth wrong, that hee may not waite as a spie for thy mouth.

Chap. 39.4.

12 **L**end not unto him that is mightier then thy selfe: for if thou lendest him, cometh it but to thee.

13 **B**e not surety about thy power: for if thou be surety, thinke to pay it.

14 **D**oe not to law with the sudge: for they will giue sentence according to his owne honour.

25 **T**eanasse not by the way with him that is rash, lest hee bee thy mine: for hee followeth his owne wilfulness, and so shalt thou perish through his folly.

16 **S**erue not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, hee will ouercome thee.

17 **T**ake no counsell at a foole: for he cannot keepe a thing close.

18 **D**oe not secret thing before a stranger: for thou canst not tell what hee goeth about.

19 **O**pen not thine heart unto every man, lest hee be vntankfull to thee, (and put thee to reprooche.)

CHAP. IX.

Of ieiunings. 23 *An old friend is to be preferred before a new.* 28 *Righteous man should bee hidden to thy sight.*

Be not ielous over thy wife of thy holom, neither teach her by the meane of an ill lesson.

Prov. 22.14.

24 **G**ive not thy life unto a woman, lest shee overcome thy strength, (and so thou bee confounded.)

1. a Let her not

have rule-

uer thee, for

then will she

be contrary

unto thee,

take away

thy heart's

strength, and

bring thee

to confusion

among them

enemies, as

did Heah

to Adam,

Delilah

to Samson,

and strange wo-

men to Sa-

lomom,

Gen. 6.1, 2,

and 34.1.

Prov. 5.3.

Mat. 23.36.

Gen. 34.1, 2,

Gen. 34.1, 2,

Gen. 34.1, 2,

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Gen. 34.1, 2,

Gen. 34.1, 2,

Gen. 34.1, 2,

24 **G**ive not thy life unto a woman, lest shee overcome thy strength, (and so thou bee confounded.)

25 **B**e not ielous over thy wife of thy holom, neither teach her by the meane of an ill lesson.

26 **G**ive not thy life unto a woman, lest shee overcome thy strength, (and so thou bee confounded.)

27 **B**e not an harlot, lest thou fall into her snare.

28 **C**huse not the company of a woman that is a singer, (and a dancer, neither hear her,) lest thou be taken by her craftinesse.

29 **G**o not out as a maid, lest thou fall not by that that is pious in her.

30 **C**ast not thy mind upon harlots (in any manner of thing,) lest thou destroy (word) thyselfe and) thine heritage.

31 **D**oe not about gazing in the streets of the cite, neither wander thou in the secret places thereof.

32 **T**urne away thine eye from a beautifull woman, and looke not upon others beauty: for many have perished by the beauty of women: for though it loue is kindled as a fire.

33 **E**very woman that is an harlot, shall be trodden under foot as dung, of every one that goeth by the way.

34 **M**any wondring at the beauty of a strange woman, haue bin cast out: for her words burne as a fire.]

35 **S**it not at all with another mans wife, (neither lie with her upon the bed.) say bancket with her: lest thine heart incline unto her, and so through thy desire fall into destruction,

36 **F**orsake not an old friend: for the new shall not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

37 **D**esire not the honour (and riches) of a sinner: for thou knowest not what shall bee his end.

38 **D**elight not in the thing that the worldy haue pleasure in, but remember that they shall not be found laid unto their graue.

39 **R**euerence the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come unto him, make no fault, lest he take away thy life: remember that thou goest in the midst of sinners, and that thou walkest upon the thorns of the cite.

40 **T**ric thy neighbor as neere as thou canst, and ake counsel of the wife,

41 **L**et thy talke be with the wise, and a thy communi-

1. a Let her not

have rule-

uer thee, for

then will she

be contrary

unto thee,

take away

thy heart's

strength, and

bring thee

to confusion

among them

enemies, as

did Heah

to Adam,

Delilah

to Samson,

and strange wo-

men to Sa-

lomom,

Gen. 6.1, 2,

and 34.1.

communication by the Law of the most high.
18 Let him turn out and drink with the
hypocrites, and let him be of the Lord.

19 In the hands of the craftsmen shall the
works be common, and the work of the
people by his hand. 20 And the word shall be
of the Lord.

20 A man full of wisdom is dangerous for his
city, and he shall end in his talking, shall be
bared.

CHAP. X.

Of Kings and Judges. 7. Pride and covetousness
are to be abhorred. 28 Labour is praised.

A wise Judge will instruct his people, and
direct them in the governance of a prudent man
is well ordered.

2 As the Judge of the people is himself, so
are his Officers, and what manner of man the ru-
ler of the City is, such are all they that dwell
therein.

3 An unwise King destroyed his people, but
where they that be in authority are men of
understanding, there the city prospereth.

4 The government of the earth is in the
hand of the Lord, [and all iniquity of the na-
tions is to be abhorred,] and when time is, he will
set up a profitable Ruler over it.

5 In the hand of God is the prosperity of
men, and upon the Scythians will he lay his hands.

6 Be not angry for any wrong with thy
neighbour, nor be troubling by injurious practices.

7 Pride is hateful before God and man, and
by both hath our common iniquity.

8 Because of unrighteous dealing, and
wings, and riches gotten by deceit, the king-
doms is transferred from one people to another.

9 There is nothing worse than a covetous
man: [why art thou proud, O earth, and after-
cher is not a more wicked thing, than to love
money:] for such one would turn till his soule,
and for his sake every one is compelled to pull out
his owne bowels.

10 [All tyranny is of small endurance, and
the difference that is hard to beale, is grievous to
the Physician.]

11 The Physician cureth off the sope disease,
and he that is to be a king to morrow is dead.

12 Why in earth and ashes proud, seeing that
when a man dyeth, hee is the prey of Serpents,
beasts, and worms?

13 The beginning of mans pride, is to fall a-
way from God, and to turn away his heart from
his God.

14 For pride is the original of sin, and he that
hath it, shall prove an abomination, till at last
he be overthrown, and the Lord bringeth
the punishments [of the wicked] to dishonour,
and destroyed them in their end.

15 Let the Lord have [and do away the riches
of the [proud] princes, and let by the mecke in
their stead.]

16 The Lord plucketh up the roots of the
[proud] nations, and planteth the lowly with
glory among them.

17 The Lord overthroweth the towers of the
heaven, and destroyed them, and the founda-
tions of the earth: he causeth them to wither
away, he destroyeth them, and maketh their in-
habitants to cease out of the earth.

18 God destroyed the monument of the
proud, and smothered the foundations of the
humble.

19 But he was not created in men, neither
was he in the generation of women.

20 There is a seed of man, which is an ho-
nourable seed: the honourable seed are they that
fear the Lord: there is a seed of man which
is without honour: the seed without honour, are
they that trust in the commendations of the
Lord: it is a seed that committeth, which feared
the Lord: and a faire plant that loose him: but
they are a shame to his house, that despise the
Law, and a decemable seed that break the com-
mandments.

21 He that is the chief among brethren, is
honourable: as they that fear the Lord in his
light.

22 The fear of the Lord causeth that the
kingdoms fall not, but the kingdom is lost
by cruelty and pride.

23 The fear of the Lord is the glory as well
of the rich and the poor, as of the poor.

24 It is not meet to despise the poor man that
hath understanding, neither is it commendable to
magnifie rich that is a wicked man.

25 The great man and the Judge, and the
man of authority, are honourable, yet is there
none of them greater then he that feared the
Lord.

26 Who the servant that is wise, shall say
that are free, do remember: he that hath knowlidge
will not grudge when he is refused, [and the
ignorant shall not come to honour.]

27 Seek not excuses when thou shouldst do
the works, neither be ashamed thereof through
pride in the time of adversity.

28 Better is he that laboureth, and hath
plenteousness of all things, then he that is covet-
ous, and wanted of need.

29 By shame, get thy life waste by meanness,
and esteem thy life as thou deservest.

30 Who will count him self that sinneeth a-
gainst himselfe: or honour him that dishonoureth
his owne soule?

31 The poor [shonoured] for his knowlidge
saith his grace, [but the rich is had in suspicion]
because of his goods.

32 Wee that is honourable in poverty, how
much more shall he be when he is rich: and hee
that is dishonest being rich, how much more will
he be so when he is in poverty?

CHAP. XI.

1 The praise of humilitie, 2 After the outward ap-
pearances ought we not to judge. 7 Of rash judgement.
14 All things come of God. 29 All men are to be
loved as their soules.

Wisdome is lifted up by the dead of him that
is lowly, and maketh him to sit among
great men.

2 Commend not man for his beauty, nei-
ther despise a man in his outward appearance.

3 The Bee is but small among the fowles:
yet doth her stinge make us beware.

4 Be not proud of thy power, or of thy riches,
and exalt not thyselfe above thy brethren:
for the works of the Lord are wonderful: [and
glorious] deeds, [and unknown] are his
ways.

woyter among them.

1 Sam. 15.
28. 1st. 5.
10.

Deut. 13. 14.
and 17. 4. 6.
1st. 7. 22.
Prov. 18. 13

Mat. 19. 23.
1. 1st. 6. 9.

Prov. 10. 3.

Ecc. 43. 10.

Jos. 1. 28.
Ecc. 1. 28. 4.

Luke 11. 19.

Chap. 18. 24.

5 Many tyrants have sit downe upon the earth, and the iustly hath waine the crowne.
6 Many mighty men have bene brought to dishonour: and the honourable have bene delivred into other mens hands.
7 **C**' Blame us (man) because thou hast enquired the matter: understand first, and then seeke the remedy.
8 Give no sentence before thou hast heard the cause, neither interrupte men in the midst of their tales.
9 Strive not for a matter that thou hast not to doe with, and sit not in the judgement of sinners.
10 **O** my soune, meyle not tuld many matters: for if thou knowe much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.
11 There is some man that labourerth and taketh paine, and the more he busseth, the more he wanteth.
12 Again there is some that is slothfull, and hath neede of helpe: for he wanteth strenght, and hath great poverty, yet the eye of the Lord looketh upon him to good, and setteth him up from his low estate.
13 And he lifteth up his head: so that many men marvaile at him, [and give honour unto God.]
14 Prosperity and adversity, life and death, poverty and riches come of the Lord.
15 Callidome and knowlege, and understanding of the Law are of the Lord: lone and good works come of him.
16 Error and darkenesse are appointed for sinners, and they that exalt themselves in euill, warr o be in euill.
17 The gift of the Lord remaineth for the goodly, and his good will giueth prosperity for euer.
18 If some man is rich by his care and nigardish, and this is the portion of his wages.
19 In that he saith, "I haue gotten rest, and now will I ease continually of my goods, yet hee considered not that the thorn draweth neerer, that he must leave all these things to other men, and die himselfe.
20 Stand thou in thy state, and errelesse thy selfe therein, and remaine in thy works unto thine age.
21 Warrulle not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.
22 The blessing of the Lord is in the wages of the vngodly, and he maketh his prosperitie done to flourish.
23 **S**ay not, Let that profit and pleasure that I haue and what good things shall I haue hereafter?
24 Again, say not, I haue enough, and possess many things, and what euill can come to me hereafter?
25 **A**nd thou good state remember adversity, and in adversity forget not prosperity.
26 For it is an easie thing unto the Lord in the day of death to reward a man according to his wayes.
27 The adversity of an house maketh one to

forget pleasure: and in a moment he forgetteth sorrow.

28 Judge not wicked before hee die: for a man shall be known by his children.
29 Being not euerie man into their house for the beneficall have many enemies, [and are like stomacks that belch stinkingly.]
30 As a barbedge is taken in the snare, [and the fowle is taken in the snare, so is the heart of the proud man, which like a spie watcheth for thy fall.
31 For he lieth in wait, and turneth good into euill, and in things watchy malis he will find to be fault.
32 If one little spark is made a great fire, [cannot one wise man in blood be careful:] for a foolish man layeth wait for blood.
33 Beware of a wicked man: for hee magnifyeth wicked things to bring thee into a perpetual shame.
34 Loose a stranger and he will destroy thee with quietnesse, and drive thee from thine house.
C H A P. XII.
3 Veto whom we ought to do good. 10 Enemies ought not to be trusted.
When thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefites.
2 Doe good unto the righteous, and thou shalt find [great] reward, though not of him, yet of the most High.
3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercy upon them that repent.]
4 Giue unto such as feare God, and receiue not a sinner.
5 Doe well unto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not unto him, lest he overcome thee thereby: for thou shalt receiue euill as much euill for all the good that thou doest unto him.
6 For the most High hateth the wicked, and will repay vengeance unto the vngodly, & keepeth them against the day of horrible vengeance.
7 Giue unto the good, and receiue not the sinner.
8 A friend cometh to be known in prosperity, neither can an enemy be unknowne in adversity.
9 When a man is in wealth, he grudgeth his enemies, but in want hee seeketh to trouble a mans very friend will depart from him.
10 Trust neuer thine enemies: for like as an yron tuffeth, so doeth his wickednesse.
11 And though he make much crouching and kneeling, yet aduileth thy selfe, and beware of him, and thou shalt be to him, as he that weepeth a glass, and thou shalt knowe that all his euill hath not bene well wiped away.
12 Set him not by thee, lest hee betray thee, and stand in thy place.
13 Let ther see him at thy sight hand, least hee seeke thy roome, and thou at the last remember thy woones, and bee pished with thy sayings.
14 **B**inde not two sinnes together for thee: [Chap. 7. 8] shall not one be punished.
15 **W**oe to him that

14. **W**ho will have place on the charger, that he sit upon of the serpent: of all such as come near the serpent: so is it with him that keepeth company with a wicked man, and wrapperh himself in his sinnes.

16. For a frowne will be like with thee: but if thou humble, he carterh not.

17. An enemie is sweeter in his lippen: he can make many good words, and speake many good things: yea, he can weep with his eyes, but in his heart hee imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be farrilled with blood.

18. If an enemie come upon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he undermine thee: hee will shake his head, and clasp his hands, & will make many words, and disfigure his countenance.

CHAP. XIII.

1. The company of the proud and of the rich are to be shewred. 15. The love of God. 17. Let us see company with their like.

He that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shall be like unto him.

2. Burthen not thy selfe above thy power, wisdom thou liest, and company not with one that is mightier, and richer then thy selfe: for how agree the kettle and the carthen pot together: for if the one be smitten against the other, it shall be broken.

3. The rich dealeth unrighteously, & threateneth withall: but the poore being oppressed must intreat: if the rich have done wrong, hee must yet be intreated: but if the poore have done it, he shall straigbtwayes be threatened.

4. If thou be for his profit, be with thee: but if thou have nothing, he will forsake thee.

5. If thou haue any thing, hee will live with thee: yea, he will make thee a bare man, and will not care for it.

6. If hee haue need of thee, hee will defraude thee, and will laugh at thee, and put thee in hope, and give thee all good words, and say, I shall wante thee.

7. Thou shalt be shame thee in his meate, until hee hath lye thee cleane up with of thine, and at the last he will laugh thee to scorne: afterward when hee seeth thee, he will forsake thee, and shake his head at thee.

8. Submit thy selfe unto God, and waite upon his hand.

9. Whome thou hast not deceived in thine owne conceit, and though hee be down by thy simple witte: [hee not so humble as thy wisdom.]

10. If thou be called of a mighty man, absent thy selfe: so shall hee call thee the more oft.

11. Dure not thou vnder him, that thou be not thou out, but go not thou farre off, lest hee forget thee.

12. Let thy words not be like from his speech, but bring not his many words: for with much communication will hee range thee, and laughingly will hee greepe thee.

13. He is unwarlike, and heeperd not promise: he will not spare to doe thee hurt, and so put thee in prison.

14. Beware and take good heed, for thou shalt be in perill of thine owne foolishnes: when thou

honest this, awake in the sleep.

15. Love the Lord all thy life, and call upon him for thy salvation.

16. Every beast loveth his like, and every man loveth his neighbour.

17. All flesh will resist to their like, and every man will keepe company with such as he is himselfe.

18. How can the wolfe agree with the lambe: no more can the ungodly with the righteous.

19. What fellowship hath byren with a dog? and what peace is betwixt the rich and the poore.

20. As the wilde ass is the Lyons prey in the wilderness, so are poore men the meate of the rich.

21. As the proud hate humility, so doeth the rich abhorre the poore.

22. If a rich man fall, his friends set him up againe: but when the poore falleth, his friends decline him away.

23. If a rich man offend, hee hath many helpers: hee speaketh proud words, & yet men iustifie him: but if a poore man fall, they rebuke him, though hee speake wisely, yet can it have no place.

24. When the rich man speaketh, every man holdeth his tongue: and looke what hee sayeth, they praye it unto the cloudes: but if the poore man speake, they say, What fellow is this: and if hee bee amitt, they will destroy him.

25. Riches are good unto him that hath no kinne [in his conscience], & powerie is euill in the mouth of the ungodly.

26. The heart of a man changeth his countenance, whether he be in good or euill.

27. A cheerful countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1. The offence of the tongue. 17. Man is but a vaine thing. 21. Happy is he that continueth in wisdom.

Blessed is the man, * that hath not fallen by [the word of] his mouth, and is not condemned with the sorrow of sinne.

2. Blessed is hee that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3. Riches are not comely for a niggard, and what should an envious man doe with money?

4. He that gathereth together from his owne soule, heapech together for others, that will make good cheer with his goods.

5. He that is wicked unto himselfe, to whom will hee be good? for such one can haue no pleasure of his goods.

6. There is nothing worse, then when one enuie himselfe: and this is a reward of his wickednesse.

7. And if hee doe any good, hee dieth it not knowing thereof, and against his will, and at the last hee declareth his wickednesse.

8. Hee remisse man hath a wicked look: he turneth away his face, and despiseth men.

9. A contentious man is not strong enough of a passion, and his wickednesse is dispersed by his owne soule.

10. A wicked man is not strong enough to be in conversation with his cable.

|| Which is a wilde beast that counterfeite the voyce of men, and so enticeth the out of their hoodes, and deceureth them.

Chap. xiiij. 16. i. 3. 2.

Prov. 17. 20.

a That is,
the day of
death.
chap. 4. 1.
Job. 4. 7.
Isa. 1. 13.

Isa. 40. 6.
1. Pet. 1. 24.
James 1. 10.

Psal. 1. 1.

a As a pure
virgin new-
ly married,
doth friend-
ly increase
her husband
so shall in-
discreet &
undisciplined
gentle encrea-
se her lov-
ers.
John 4. 10.

11 Thy soune, be good to thy selfe of that thou hast, and give the Lord his due offerings.

12 Remember that death caryeth not, and that the command of the graue is not shrouded unto thee.

13 Do good unto thy friend before thou die, and according to thine ability stretch out thine hand, and giue him.

14 Desist not thy selfe of the good day, and let not the portion of the good desires ouer passe thee.

15 Shalt thou not leaue thy troubles unto another, and thy labours for the diuiding of thy heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousness before thy death:] for in the hell there is no meat to finde.

17 All flesh weareth old as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Every excellent worker shall be iustified, and he that worketh le, shall haue honour thereof.]

21 Blessed is the man that doeth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her waters, and vnderstandeth her secrets,

23 Goe thou after her as one that seeketh her out, and life in water in her wayes.

24 Wee shall looke in at her windowes, and hearken at her doores.

25 We shall abide beside her house, and fasten a stake in her walles: her shall pitch his tent beside her.

26 And hee shall remaine in the lodging of good men, and shall see his children vnder her covering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 The goodness that filleth him which feareth God.
2 God visiteth and casteth off the sinners, 12 God is not the author of euill.

He that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keep it sure.

2 As an [honourable] mother shall she meet him, and she, as his wife married of a virgin, will receive him.

3 With the bread [of life] and vnderstanding shall she feed him, and giue him the water of [wholesome] wisdom to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall he open his mouth, [with the spirit of wisdom] and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall call him to imperie top, and the reward of gladnesse, and an enclaving name.

7 But foolishly wroughtest thou that holdest upon her: [but such as haue vnderstanding, will loose her:] the dinner shall not be her.

8 For she is faine from paine [and death,] [in] which that life, cannot remember her: [but] [the] [virtue] of truth shall haue her, and shall prosper euen vnto the bredding of God.]

9 Wisdom is not science in the mouth of the sinner: [but] [she] [is] [not] [the] [sine] [of] [the] [Lord].

10 But if prayer come of wisdom, [and] [be] [plentiful] in a faithfull mouth, [then] [the] [Lord] [will] [prophete] [it].

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, We haue caused me to erre: for he hath no need of our sinfull man.

13 The Lord hateth all abomination [of] [error], and they that feare God, loue it not.

14 He made man from the beginning, and left him in the hand of his counsell: [and] [he] [gaue] [him] [his] [commandments] [and] [precepts].

15 If thou wilt, thou shalt observe the commandments, and rectifie thy good will.

16 Wee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 Before man is life and death, [good] [and] [euill]: what him liker shall be giuen him.

18 For the wisdom of the Lord is great, and he is mighty in power, and he holdeth all things continually.]

19 And the eyes [of] [the] [Lord] [are] [upon] [them] [that] [feare] [him], [and] [he] [knoweth] [all] [the] [wayes] [of] [man].

20 Wee hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for] [he] [delivered] [us] [from] [a] [multitude] [of] [in] [bels] [and] [vnp] [profitable] [things].

CHAP. XVI.

1 Of vngodly and wicked children, 19 No man can hide himselfe from God, 24 An exhortation to the reuocing of unprofitable.

Neither has the multitude of vngodly children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the Roche of the wicked shall be broken downe continually.

5 Whom such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 In the congregation of the vngodly shall a free be kindred, and among vnfaithfull people shall the iust be for sale.

7 He feared not the old giants which were rebellious, standing to their owne strength.

8 Neither shaued hee his heades for woe, those whom hee adored for their piety.

9 He had no play for the people that were detested, and pointed out in their sinnes.

10 And in her presence the free hundred thousand footmen, that were gathered in the battlements of their towne, in afflicting them

Gen. 1. 27.

Jer. 2. 8.

Psal. 34. 15.
1. Sam. 1. 11.

chap. 11. 9.
10.

Gen. 6. 4.

Gen. 19. 34.
25.

Num. 14. 1.
16. 30. and
26. 54.

and

107. 3. 12.

such as false, with patience, (and sendeth them the portion of the world.)

22. Remember then unto the Lord, and do praise thy names: make thy prayer before his face, and take away the offence.

24. Turne againe unto the most high: for he will bring thee from darkness to wholesome light: for he will shine upon thee, and have greatly all abomination.

25. Know the righteousness and iudgements of God: and in the portion that is set forth for thee, and in the prayer of the most high God, and in the parts of the holy world with such as be loving and constant to God.

26. Who can praise the most high in the hel, as doe all they that flourish and confesse him?

27. (Abide not thou in the error of the ungodly, but praise the Lord before such.)

28. Thankfulness perserveth from the dead, as though he were not: but the living, and hee that is found of heart praise the Lord, (and rejoyce in his mercy.)

29. How great is the loving kindness of the Lord our God, and his compassion unto such as come unto him in holiness.

30. For all things cannot bee in men, because the sonne of man is not immortal, (and they take pleasure in the vanitie of wickedness.)

31. What is more cleare then the Sunne? yet shall it fade.

32. So flesh and blood that thinketh cruel, (shall be expounded.)

33. We see the power of the high heaven, and all men are but earth and ashes.

CHAP. XVIII.

The marvelous workers of God. 6. 7. The weaver and wreathers of man, 9. Against God ought we not to complaine. 21. The performing of vows.

Gen. 1. 1.

HE that lieth for ever, made all things together, the Lord who onely is just, and there is none other but he, (and he remaineth a victorious King for ever.)

2. We understand the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and divideth the holy things from the profane.

3. To whom hath he given power to expelle his workers? who will take out the ground of his noble acts?

4. Who shall declare the power of his greatness? or who will take upon him to tell out his mercy?

5. As for the wonderful workers of the Lord, there may nothing be taken from them, neither can any thing bee put unto them, neither may the ground of them bee found out.

6. Was when a man hath done his best, hee must begin againe, and when hee thinketh to come to an end, hee must goe againe to his labour.

7. What is to man? whereto striveth hee? what good or evil can hee doe?

8. If the number of a mans dayes be an hundred yere, it is much: and no man hath certayne knowledge of his death.

9. As ships of cedar are into the sea, and

as a great house is in the foundation of the stone, so are the thousand yeres to the dayes of a mans life.

10. Therefore is [God] patient with them, and poureth out his mercy upon them.

11. Wee know and perceive, that [the arrogance of their heart, and their ruine was evil]: therefore heaped hee up his mercy upon them; and sheweth them the way of righteousness.]

12. The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is upon all flesh: hee chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13. Wee hath mercy of them that receive discipline, and that diligently seeke after his iudgements.

14. O my sonne, when thou dost good, rejoyce not: and whatsoever thou shalt, see no discomfortable words.

15. Shall not the death alluenge the deere? so is a word better then a gift.

16. No, is not a word better then a good gift? but a gracious man sheweth them both.

17. A fool will reach charitably, and a gift of the cunning will reach to the eyes.

18. [Get thee righteousness before thou come to iudgement:] learne before thou speake, and be swift to answer when thou art sicke.

19. Examine thyself before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20. Humble thy self before thou be sicke, and willest thou mayest yet stand, shew thy contrition.

21. Let nothing let thee to pay thy vow in time, and deferre not unto death to bee redeemed: [for the reward of God endureth for ever.]

22. Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.

23. Think upon the watch that shall bee at the end, and the house of bondage, when hee shall turn away his face.

24. When thou hast enough, remember the time of hunger: and when thou art rich, thinke upon poverty and need.

25. From the morning untill the evening, the time is changed: and all such things are done before the Lord.

26. A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the fool doeth not observe the time.

27. A country will man knoweth wisdom, and knowledge, and payeth him that loveth her.

28. They that have understanding, deale wisely in words: they understand the truth and righteousness, and poureth out wisdom and grace sent downe from above.

29. The chiefe authority of speaking is of the Lord alone: for a mortal man hath but a dead heart.

30. Follow not thy lusts, but turne thee from thine iniquities.

31. For if thou shalt thy soule bee desired, it shall make thine enemies that hate thee, so laugh thee to scorn.

32. Take not thy pleasure in great voluptuousness,

1. 70. 1.

1. 70. 1.

Chap. 17.

36.

Chap. 18. 1.

Rom. 6. 6.

and 1. 3. 4.

Phil. 6. 5.
1. 4. 3. 11.
19.

Phil. 2. 10.

another, and entangle not: by this hath God com-
manded. 22. Do not use a bigger ear than thou hast
weight: that thou hast to receive, and in least no-
thing in thy power: else thou shalt stand
loosely in the dust for thine own life.

CHAP. XIX.

1. *Wine and whoredoms bring men to ruin. 2. In
thy words is thy defence. 3. The defence of the
fame of God and man. 4. Whosoever shall keep
what is in man.*

A Laboring man that is given to drunkenness,
shall not be rich: and he that converseth
in small things, shall fall by little and little.

2. *Wine and women trade wise men out of
the way, and put them of understanding to re-
proach.

3. And he that companyeth adulterers, shall
become impudent, corruptible, and woman's shall
have him to heritage, and he that is too bold,
shall be taken away, and he make a publique re-
proach.

4. *He that is hasty to give credit, is light
minded, and he that errith, sinneth against his
own soul.

5. *Who to recoverth in wickedness, shall be pun-
ished: for he that hathed to be reformed, his life
shall be shortened, and he that abhorreth babbling
of women, quencheth wickedness: but he that
suffereth pleasures, crowneeth his own soul.

6. *He that restraineth his tongue, may thus
win a noble companion, and he that bawly talk-
ing, shall have little evil.

7. *Rebuke not to another that which is told
unto thee: so thou shalt not be hindered.

8. Declare not other mens manners, neither
to friend nor foe: and if the same appertaine not
unto thee, reveale it not.

9. For he will becomen unto thee, and make
thee, and when he findeth opportunity, he will
hate thee.

10. *If thou hast heard a word against thy
neighbour, let it be told with thee, and be sure it will
not hurt thee.

11. A fool travelleth when he hath heard a
thing, as a woman that is about to bring forth a
child.

12. As an arrow that sticketh in ones thigh,
so is a word to a fooles heart.

13. *Reproove a friend, lest he doe evil, and if
he have done it, that he doe it no more.

14. Reproove a friend, that he may keepe his
tongue, and if he have spoken, that he say it no
more.

15. Tell thy friend his fault: for oft times a
slander is raised: and ginsens enemies to envy
hath.

16. A man talked with his tongue, but not
with his will: and who is he that hath not as-
sented in his tongue?

17. Reprove thy neighbour before thou shew-
en him, and being without anger, give place
unto the Law of the most High.

18. The fear of the Lord is the first degree
to be received of him, with wisdom obedient
his love.

19. The knowledge of the commandments
of the Lord is the doctrine of life, and they that

obey him, shall receive the fruits of immortalitye.

20. The fear of the Lord is all wisdom, and
the performing of the Law is perfect wisdom,
and the knowledge of his commandments.

21. If a servant say unto his master, I will not
do as he pleased thee, though afterward he do
thee, shall not please him: that man loveth him.

22. The knowledge of wickedness is not with-
dome, neither is there prudence whereas the
counsel of wisdom is a tree: it is then excellent
smaller: and the fool is hope of wisdom.

23. He that hath small understanding, and
feareth God, is better then one that hath much
wisdom, and transgresseth the Law of the
most High.

24. There is a certain subtiltie that is fine
but it is unprofitable: and there is that which
the open and manifest know: yet there is that is
wise and judiciously profitable.

25. There is some that being about wicked
purposes, doth bow down themselves, and are sad,
whose inward parts burne altogether with de-
sire: he looketh downe with his face, and flieth
himselfe dead: yet he feareth thou perceiving, he will
be upon thee to hurt thee.

26. And though he be to be taken, that he can
not chuse to time, yet when he may find oppor-
tunity, he will do it still.

27. A man may be known by his look,
and one that hath understanding, may be pre-
cised by the marking of his countenance.

28. A mans garment, his excellence, his
face, and going, declare what person he is.

CHAP. XX.

1. *Of correction and repentance. 2. To speak and keep
silence in time. 3. The fall of the wicked. 4. Offence.
5. The thief and the murderer. 6. Gifts made the
gift of the will.*

There is some to be taken that is not comely: a-
gain, some man holdeth his tongue, and he
is wise.

2. It is much better to receive, then to beate
evil will, and he that acknowledgeth his fault,
hath preferred from hurt.

3. As when a soldier man through lust
would drinke a measure, he beeth thereby violence
in judgement.

4. How good a thing is it, when thou art re-
prooved to show repentance: for to that thou es-
capest with full harme.

5. Some men keepeth silence, and is fowly
will, and some by much babbling becomeeth
bawfull.

6. Some men holdeth his tongue, because he
dare not answer, and some keepeth silence,
waiting a convenient time.

7. A wise man will hold his tongue, till he see
opportunity: but a trifler and a fool will regard
no time.

8. He that speaketh many words, shall be a bab-
bler, and he that talketh not wisely to himselfe,
shall be hated.

9. Some man hath oft times propheticke in
wicked things, and sometimes a thing that is
found, being yet hidden.

10. There is some gift that is not profitable
for thee, and there is some gift, whose returne is
double.

Chap. 19. 20.

Eccle. 3. 7.
Chap. 3. 24.

Eccl. 19. 31.
Eccl. 19. 31.
Eccl. 19. 31.

Eccl. 19. 31.
Eccl. 19. 31.

Chap. 19. 31.
Eccl. 19. 31.

Eccl. 19. 31.
Eccl. 19. 31.

Eccl. 19. 31.

Eccl. 19. 31.

Chap. 6. 5.

Chap. 25. 3.

Prep: 2.85
and 28.19.

Exod. 23. 8.
Levit. 16, 1.

Chap. 5.5.
 Pfal. 41. 4.
 Luke 15. 21.

be [something] else.]

the mouth of the wolf is in their heart.

Exod. 3.9.
and 32.23.

Chap. 16.6

11 Or, *the water.*
Standing
slayer.

Chap. 325

Chap. 19
28.

37

27 When the vngodly curseth a man, he curseth his owne soule.

Chap. xiiij.

28 A backbiter defileth his owne soule, and is hated wheresome he is: [but he that keepeth his tongue, is discrete, shall come to honoure.]

CHAP. XXII.

1 Of the fluggard. 12 Not to shake much to a foole.
16 A good conscience feareth not.

a b That is, like as the idle stone gathereth melle and filth, so doth the fluggard both sickness of body and enuysion of minde. And as every man doth aswyme the flammes of iung, and burneth it off: so doth he in the company of idle persons, like he become like unto them.

A foolish man is like a filthy stone, which every man mocketh at for his shame.

2 A foolish man is to bee compared to the dung of oxen, and every one that taketh it up, will shake it out of his hand.

3 An euill nourished sonne, is the dishonour of the father: and the daughter is least to be distressed.

4 A wife daughter is an heritage vnto her husband: but she that liueth dishonourably, is her fathers beaustie.

5 Wherhat is bold, dishonoureth both her father and her husband, (and is not inferiour to the vngodly, but he that liueth in hise her.)

6 A tale out of thine is as musick in mourning: but wisdom is holier than the seasons of correction and doctrine.

7 Who to teacheth a foole, is as one that glaweth a porward together, and as hee that waketh one that sleepe, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with haughtinesse and foolishnesse they defile the nobility of their kiured.

10 Who to releeue a foole of wisdom, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

Chap. xvi. 16.

11 Weepe for the dead, for hee hath lost the light: (or weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of a foole is worse then the dead.)

12 Seven dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

Chap. xii. 12.

13 Talk not much with a foole, and goe not to him that hath no vnderstanding, for beware of him lest it turne thee to paine, and lest thou be distressed when he shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receive sorow by his foolishnesse.

Chap. xij. 3.

14 What to haunter open trade? and what other man should a foole haue?

15 A hand and side, and a tongue of iron is easier to beare, then an vnwill, foolish and vngodly man.

16 As a frame of wood ioyned together in a building cannot be looke with shaking, so the heart that is established by aduised counsell, shall faile at no time.

17 The heart that is consumed by discrete wisdom, is as a faire plaiter on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the heart that heareth words without imagination can endure no fear.

19 What hurteth the eye but fingered footeth beares, and he that hurteth the heart, bringeth forth the affliction.

20 Who to casteth a stone at the birds, frayeth them away: and he that vpholdeth his friend, breaketh friendship.

21 Though thou diuelt a sword at thy friend, yet despise not: for there may be a turning to fauour.

22 If thou hast opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpholding, or not, as disclosing of secrets, or a traitorous wound doe not let: for by these things, every friend will depart.

23 Be faithfull vnto thy friend in his power, that thou mayest reioyce in his prosperitie. Abide steadfast vnto him in the time of his trouble, that thou mayest bee better with him in his heritage: for power is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke out of the chimney goeth before the fire, so euil words [redne] and threatenings goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoener heareth it, shall beware of him.

26 Who shall set a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

T/d. 141.3.

CHAP. XXIII.

1 A prayer of the author. 13 Of other, blasphemie and vnwise communication. 16 Of other, kindes of sinnes. 23 Many sinnes proceede of adultery. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, I beseeche not to their counsell, and let me not fall by // them.

Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not haue me in mine ignorance, neither let // their faulces passe?

That is, of the tongue and lips.

3 Let mine ignorance encrease, and my sinnes abound to my destruction, and let I fall before mine aduersary, and mine enemies reioyce ouer mee, whose hope is false from thy mercie.

4 O Lord, father and God of my life, I beseech me not in their imagination [neither] giue mee a proud looke, but turne away from thy sinners a stout minde.

5 Take from mee bauble hope, and conceit, and retain him in obedience, that he reuereth continually to thee, O Lord.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me the seruage ouer into an impudent minde.

7 O Lord, O Lord, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perishe through his lips, [nor] be hurt by wicked workers.

8 The sinners shall be taken by his owne lips: for the small speake and the proud doe offend by them.

Exod. 20. 7.

9 Accusatione not thy mouth in sinning: [for in it there are many faulces.] and thou shalt be for a censure the naming of the name. 24.

Chap. 17. 15.

marsh. 5. 13.

24.

one: [for thou shalt not be unpunished for such things.]

10 For as a servant which is oft punished, cannot be without some fault, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that useth much swearing, shall be filled with wickedness, and the plague shall neuer go from his house: when he shall offend, his fault shall be upon him, and if he knowledg not his sinne, he maketh a double offence: and if hee sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Jacob: but they that feare God, eschew all such and are not wrapped in sinne.

13 Ke not thy mouth to ignorance rashnes: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in thy sight, and so through thy custom become a foole, and with that thou hadst not been hoine, and curse the day of thy natiuitie.

¶ Or inordinat
mase sura-
ning.

2 Sam. 16. 7.

15 A man that is accustomed to opprobrious wordes, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth warch [and destruction]: a minde hot as fire that cannot be quenched, till it be consumed: an adulterous man that queth his body no rest, till he haue kindled a fire.

17 All bread is sweete to a whoremonger: he will not leave off till he perish.

1/a. 19. 15.

18 A man that breaketh wedlocke, and thinketh thus in his heart, "Who seeth mee? I am compassed about with darkness: the walles couer me: no body seeth mee: whom need I to feare?" the most high will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and conuidereth the most secret parts.

20 Hee knoweth all things: neuer they were made, and after they be brought to passe also, hee looketh vpon them all.

Leuit. 10. 10.

deut. 32. 33.

21 A he same man shall be punished in the streetes of the citie, [and shall be chaled like a yong boye foale,] and when hee thinketh not vpon it, he shall be taken: [thus shall he be put to shame of every man, because he would not understand the feare of the Lord.]

22 And thus shall it goe also with every wife that leaueth her husband, and getteth inheritance by another.

Ezra. 10. 14.

23 For first hee hath disobeyed the Law of the most high, and secondly hee hath trespassed against her owne husband, and thirdly, hee hath played the whore in adultery, and gotten her children by another man.

24 Shee shall be brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and

her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then y^e feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandmentes of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayer of wisdomes proceeding forth of the mouth of God, & of her wises and places where shee resteth, 20 She is giuen to the children of God.

W Isteome shall praise her selfe, [and be honoured in God,] and exioyce in the midst of her people.

2 In the congregation of the most high shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall shee be exalted, and wondered at in the holy assembly.]

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be prayed, and shall say,

5 I am come out of the mouth of the most high, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloude.]

7 My dwelling is above in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottome of the deepe.

9 I possessed the manes of the sea, and all the earth, and all people, and nations [and with my power haue I troden downe the hearts of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the Creator of all things gaue mee a commandment, and he that made mee appointed me a tabernacle, and sayd, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 Hee created me from the beginning, and before the world, and I shall neuer faile: In the holy habitation haue I trusted before him, and so was I stablished in Zion.

13 In the welbeloued citie gaue hee me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I amler by on his like as cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree [about the banks, and as a rose plant in Iericho], as a faire olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bag of spices: I gaue a sweete odour as the best myrrhe, as Galbanum, and onir, and sweete storax, and perfume of incense in an house.

18 As the Cerebinth, haue I streched out my branches, and my branches are the branches of honour and grace.

19 As the vine haue I brought forth [fruit] of sweete labour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and

Prout. 1. 3.
Exod. 1. 1.
Ps. 132. 1.
1/ Or, in Calde
a Terribilis
is a harden
spread
bread with
long boughs
whereout
runne the
gumme cal
led a pure
surpentine,
which clea
seth the fle
macks of
putrified ho
mors, and
purifieth the
eares: so the
wisdomes of
God decla
red in his
Scriptures,
spreadeth
broad be
manifold
branches of
knowledge
and vnde
standing, to
purge the
inward ear
and corrup
tion of the
soule,
1/ John 15. 1.

of feare, and of knowledge, and of holy hope, I
give eternall things to all my children to whom
God hath commanded.

21 [In mee is all grace of life and truth: in
me is all hope of life and vertue.]

22 Come unto mee all ye that be desirous of
me, and fill yor selues with my fruits.

74. 19. 10.
11.

23 For the remembrance of mee is sweeter
then honey, and mine inheritance [sweeter] then
the honey combe: [the remembrance of me endu-
reth for euer more.]

24 They that eate mee, shall haue the more
hunger, and they that drinke me, shall thirst the
more.

25 Who so hearkeneth unto me, shall not come
to confusion, and they that worke by me, shall not
offend: [they that make me to be knownen, shall
haue euertlasting life.]

26 All these things are the booke [of life] and
the Covenant of the most high God, [and the
knowledge of the truth,] * and the Law that
Moses [in the precepts of righteousness] com-
manded for an heritage vnto the house of Jacob,
[and the promises pertaining to Israel.]

Ezek. 10. 1.
and 24. 3.
Ier. 4. 1.
and 39. 9.

27 Bee not weary to bechaue yor selues val-
iantly with the Lord, that hee may also confirme
you: cleaue vnto him: for the Lord Almighty is
but one God, and besides him there is none other
Saviour.

28 [Out of Dauid his seruant hee ordeined
to sitte vpon a most mighty king that should sit in
the throne of honour for euermore.]

29 Hee sistereth all things with his wisdom, as
* Babylon, and as Tygris in the time of the
new fruits.

Gen. 11.

30 Hee maketh the vnderstanding to abound
like Euphrates, and as * Jordan in the time of
the harvest.

Iob. 31. 5.

31 Hee maketh the doctrine of knowledge to
appeare as the light, and ouerfloweth as Orion
in the time of the vintage.

32 The first man hath not knownen her per-
fectly: no more shall the last seeke her out.

33 For her considerations are more abundant
then the sea, and her counsell is profounder then
the great deepe.

34 I wisdom [haue cast out floods:] I am
as an arme of the riuer: I runne into Paradise
as a water conduit.

35 I sayd, I will water my faire garden, and
will water my pleasant ground: and loe, my
ditch became a flood, and my flood became a
sea.

36 For I make doctrine to shine as the light
of the morning, and I lighten it for euer.

37 [I will pearce shew to all the lower parts
of the earth:] I will looke vpon all such as see a
leepe, and lighten all them that trust in the
Lord.]

38 I will yet powze out doctrine, as prophes-
ie, and leaue it vnto all ages for euer.

Chap. 33. 16.

39 * Beholde that I haue not laboured for
my selfe onely, but for all them that seeke wis-
dome.

CHAP. XXV.

1 Of three things which please God, and of three
which hee hateth. 7 Of nine things that bee nys to be suffe-
red. 14 Of the malice of a woman.

Three things please me, and by them am I
bramished before God and men: * the wisdom
of children, the loue of neighbours, a man and
wife that agree together.

Gen. 13. 3. 5.
rem. 13. 10.

2 [Three sort of men my soule hateth, and
I bitterly abhorre the life of them: a poore man
that is proud, a rich man that is a lyar, and an
old adulterer that doeth.

3 [If thou hast gathered nothing in thy
youth, what canst thou finde in thine age?

4 [Oh how please me a thing: is it when
gray headed men minister iudgement, and when
the Elders can giue good counsell.]

5 Oh, how comely a thing is wisdom vnto
aged men, and vnderstanding and prudence to
men of honour!

6 The crowne of olde men, is to haue much
experience, and the feare of God is their glorie.

7 [There be nine things, which I haue iud-
ged in mine heart to be happy, and the tenth will
I pronounce with my tongue: a man that while
hee liueth, hath loy of his children, and feareth the
fall of his enemies.]

8 [Well is him that dwelleth with a wife of
vnderstanding, * and that hath not fallen with
his tongue, and that hath not seeyed such as are
vntoworthy of him.]

Chap. 14. 7.
and 19. 16.
Ier. 3. 2.

9 Well is him that findeth prudence, and he
that speaketh in the eares of them I will heare.

10 [Oh, how great is hee that findeth wis-
dome! yet is there none about him that feareth
the Lord.]

11 The feare of the Lord passeth all things
in cleauesse.

12 [Blessed is th man vnto whom it is gran-
ted to haue the feare of God.] Vnto whom shall
he be likened that hath attained it?

13 The feare of the Lord is the beginning of
his loue, and faith is the beginning to be ioynd
vnto him.

14 [The greatest beautifull is the beauti-
fult of the heart, and the greatest malice is the
malice of a woman.]

15 Giue me any plague, saue onely the plague
of the heart, and any malice, saue the malice of a
woman:

16 O: any assault, saue the assault of them that
hate, or any vengeance, saue the vengeance of the
enemie.

17 There is not a more wicked head then the
head of the serpent, and there is no wrath about
the wrath of an enemy.

18 I had rather dwell with a lion and hya-
gon, then to keepe house with a wicked wife.

|| Or, woman.
Prov. 31. 19.

19 The wickednesse of a woman changeth
her face, and maketh her countenance blacke as
|| a lacke.

20 Her husband is sitting among his neigh-
bours: because of her hee lighteth loze of his ho-
nour.

|| Or, a woman.

21 All wickednesse is but litle to the wic-
kednesse of a woman: let the portion of the sin-
ner fall vpon her.

22 As the climbing vp of a sandy way is to the
feet of the aged, so is a wife full of words to a
quiet man.

23 [Scumbe not at the beauty of a woman,
and desire her not for thy pleasure.]

Chap. 43. 19.
2 Sam. 11. 2.
and 13. 2.

24 If a woman moueth her husband, shee is
angry and impudent, and full of reproch.

25 A wicked wife maketh a foye heart, an hee-
nile

Genf. 3. 6.
1. sim. 3. 14.

To wit, the
bill of di-
uorcement,

the countenance, and a wounded minde, weake
hands and feeble knees, and cannot comfort her
husband in heaviness.

26 Of the woman come the beginning of
sinne, and through her to all die.

27 Give the water no passage, [no not a diti-
cle.] neither give a wicked woman liberty to goe
out.

28 If she walke not in chine obedience, [she
shall confound thee in the sight of chine ene-
mies.] Curb her out of her from thy fleshy: * Give
her, and for her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the fears of thine
things, and of the fourth. 6 Of the jealous and drunken
woman. 2. 9 Of two things that cause sorrow, and of the
third which rejoiceth with.

Blessed is the man that hath a virtuous wife:
For the number of his yeeres shall be double.

2 An honest woman rejoyceth her husband,
and she shall fill the yeeres of his life with peace.

3 A virtuous woman is a good portion,
which shall be given for a gift unto such as feare
the Lord.

4 Whether a man be rich or poore, hee hath a
good heart to ward the Lord, and they shall at all
times have a cheerful countenance.

5 There bee three things that mine heart
feareth, and my face is afraid of the fourth: rea-
son in a city, the assembly of the people, and false
accusation: all these are heavier then death.

6 But the sorrow and griefe of the heart is
a woman that is jealous over another: and shee
that commureth with all is a scourge of the
tongue.

7 A newell wife is as an yoke of oren that
draweth divers wayes: he that hath her, is as
though he held a scorpion.

8 A drunken woman, and such as cannot be
tamed, is a great plague: for shee cannot cover
her owne shame.

9 The whoredome of a woman may be kno-
wen in the pride of her eyes, and eyelids.

Chap. 42. 11.

10 If thy daughter be not shamefast, hold
her straitly, lest she abuse her selfe through over-
much liberty.

11 Take heed of her that hath an unshame-
fast eye: and marvaile not if she trespass against
thee.

12 As one that goeth by the way, and is chis-
tic, so shall she open her mouth, and drinke of eu-
ery next water: by every hedge shall she sit downe,
and open her quiver against every arrow.

13 The grace of a wife rejoyceth her husband,
and feedeth his bones with her understanding.

14 The peaceable woman, and of a good heart,
is a gift of the Lord, & there is nothing so much
worth as a woman well instructed.

15 A shamefast and faithfull woman is a dou-
ble grace, and there is no waight to be compared
unto her continent mind.

16 As the sunne when it ariseth in the high
places of the Lord, so is the beautie of a good
wife the ornament of her house.

17 As the cleare light is upon the holy can-
dleske, so is the beautie of the face in a ripe
age.

18 As the golden pillars are upon the sockets

of silver: so are faire feet with a constant
minde.

19 [Perpetuall are the foundations that be
laid upon a strong rock: so are the commande-
ments of GOD in the heart of an holy wo-
man.]

20 By kinde, keepe the strenght of thine age
stable, and give not thy strenght to strangers.

21 When thou hast gotten a fruitfull pos-
session: thou to all the fields, low it with thine own
seed, trusting in thy nobilitie.

22 So thy stocke that shall live after thee,
shall growe, trusting in the great liberalitie of
their nobilitie.

23 An harlot is compared to a towre: but the
wife that is married, is counted as a towre a-
gainst death to her husband.

24 A wicked woman is given as a reward to
a wicked man: but a goodly woman is given to
him that feareth the Lord.

25 A shamelesse woman contemneth shame:
but a shamefast woman will reuerence her hus-
band.

26 A shamelesse woman is compared to a
dogge: but she that is shamefast, reuerenceth the
Lord.

27 A woman that honoureth her husband,
shall be indged wife of all: but she that despiseth
him, shall be blazed for her pride.

28 A loud crying woman is a babler, let her
be sought out to drive away the enemies: the
minde of every man that lieth with such, shall
be commuted among the troubles of warre.

29 There bee two things that grieve mine
heart, and the third maketh mee angry: a man
of warre that suffereth ponertie: and men of un-
derstanding that are not set by: and when one
departeth from righteousness into sinne: the
Lord appointeth such to the wood.

30 [There bee two things which mee thinke
to be hard and perillous.] a merchant cannot
lightly keepe him from wrong, and a bitaller is
not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of
the man that feareth God. 13 The unconstantie
of a soule. 16 The secrets of friends are not so best veiled
26 The wicked imagineth evils which turneth upon him-
selfe.

Because of ponertie haue many sinned: and
because that seeketh to be rich, turneth his eyes
aside.

Pran. 23. 4.
1. sim. 6. 4.

2 As a nails in the wal sticke fast betweene
the topes of the stones, so doth sinne sticke be-
tweene the selling and the buying.

3 If bee hold him not diligently in the feare
of the Lord, his house shall soone bee over-
throwen.

4 As when one sleepe, the sleeplesse remain-
eth in the feare, so the sleep of man remaineth in
his thought.

5 The fornicer prooveth the porters' befall:
so doth [temptation] eris mens thoughts.

Pran. 27. 11.
Math. 5. 17.

6 The fruit declareth if the tree haue bene
trimmed: so the word [declareth] what man
hath in his heart.

7 Braile no man except thou haue heard his
talk: for this is the trial of men.

8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [and shall dwell with her, and shee shall defend thee for ever: and in the day of knowledge thou shalt find steadfastness.]

9 ¶ He bids rejoyce unto their like: so doeth the truth turne vnto them that are practised in *Romber*.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 ¶ The talking of him that feareth God, is all wisdom: as for a foole, hee changeth as the Moone.

12 If thou be among the indiscreet, obserue the time, but haunt still the assembly of them that are wile.

13 ¶ The talking of foolies is grievous, and their way is to the pleasure of sinne.

14 ¶ The talke of him that sweareth much, maketh the haire to stand vp: and so sinne with such, toppeth the eares. *Chap. 11, 9.*

15 ¶ The strike of the proud is bloodshedding, and their soundings are grievous to heare.

16 ¶ Who so discovereth secrets, looseth his credit, and findeth no friend after his will. *Chap. 19, 10.*

17 Love thy friend, and be faithful vnto him: but if thou betrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doeth hee destroy the friendship of thy neighbour.

19 As one that letereth a blade goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farr off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds they may be bound up againe: and an euill word may be reconciled, but who so betrayeth the secrets of a friend, hath lost all his credit.

22 ¶ Hee that winketh with the eyes, imagineth euill: and hee that knoweth him, will let him alone. *Pro. 10, 10.*

23 When thou art present, hee will speake sweetly, and praise thy words: but at the last he will turne his talke, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such a one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

26 Who so diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way shall stumble thereon.] and hee that layeth a snare for another, shall be taken in it himselfe. *Ps. 115, 17.*

27 He that winketh euill, shall be wrapped in euill, and shal not know from whence they come vnto him. *Ps. 115, 17.*

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous shalbe taken in the snare, and anguish shall consume them before they die.

30 Despise and anger are abominable things, and the sinfull man is subiect to them both. *Ps. 115, 17.*

CHAP. XXVIII.

¶ We ought not to desire vengeance, but to forgive the offender. ¶ Of the vices of the tongue, and of the dangers thereof.

H ¶ That seeketh vengeance, shall find vengeance of the Lord, and he will surely keepe his finnes. *Deut. 32, 35.*

2 ¶ Forgine thy neighbour the hurt that hee hath done to thee, so shalt thy finnes be forgiven thee also when thou prayest. *Rom. 12, 19.*

3 ¶ Should a man hate hatred against man, and desire forgiveness of the Lord?

4 ¶ Wee will shew no mercy to a man, which is like himselfe: and will bee like forgiveness of his owne finnes. *Man ought not to seek vengeance.*

5 ¶ If hee that is but flesh, nourish hatred, [can alke pardon of God,] who will intreat for his finnes?

6 Remember the end, and let minisies passe: imagine not death and destruction to another through anger, but perseuer in the commandments.

7 Remember the commandments: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most high, and forgine his ignorance.

8 ¶ Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife. *Chap. 3, 1.*

9 And the sinfull man disquieteth friends, and hungereth in false accusations among them that be at peace.

10 ¶ As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed. *Prov. 26, 27.*

11 An halfe handling kindleth a fire, and an halfe fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the spark, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth. *† The tongue, Chap. 31, 28.*

13 ¶ I abhorre the slanderer and double tongued: for hee hath destroyed many that were at peace.

14 The noble tongue hath disquieted many, & driven them from nation to nation: strong cities hath it broken downe, & overthrowen the house of great men: [the strength of the people hath it brought downe, and bene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and cometh not in the anger thereof, which hath not dwelt in that pike, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brass.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shal they be burnt with the flames thereof.

23 Such as forsake the Lord, shal forsake him: *¶*

a That is, the tongue which laich, and vnfaith, or speakech one thing, and thinketh another. Or, the tongue which keepeth neither out of the new or old Testament, but of their own braine.

and it shall burne them, and no man shall be able to quench it: it shall fall upon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde up thy silver and gold, and weigh thy words in a Balance, and make a doore and a barre, [and a sure handle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, even vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes, 15 Of a faithfull man answering for his friend, 25 The poore mans life.

† Of well-doing, Dem. 15, 7, 8. mat. 5, 42. Luke 6, 35.

H E that will shew mercie, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt find the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5 Till they receive, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and reckoneth the other as a thing found: els he becometh him of his money, and maketh him an enemy without cause: hee payeth him with curling and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Per haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandments sake, and turne him not away, because of his poverty.

10 Lose thy money for thy brothers and neighbours sake, and let it not rest vnder a stone to thy destruction.

11 Bestow the treasure after the commandment of the most high, and it shall bring thee more profit then gold.

12 Lay up thine almes in thy secret chambers, and it shall keepe thee from all affliction.

13 A mans almes is as a purle with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay ruerly man his reward vpon his head.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is † suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and hee that is of an vnthankfull minde, forsaketh him that hath deliuered him.

19 Some man promised for his neighbour: and when he hath lost his honestie, he will forsake him.

20 Suretieship hath destroyed many a rich man, and remooued them as the waves of the sea: mighty men hath it diuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandments of the Lord, shall fall into suretieship: and he that medleth much with other mens businesse, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 The chiefe thing of life is water, and bread, and lodging: to couer thy shame.

24 The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: where thou art a stranger, thou darst not open thy mouth.

27 Thou shalt lodge and feed vnthankfull men, and after shalt haue bitter words for the same, saying,

28 Come, thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Give place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpholding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children, 14 Of the commoditie of health, 17 Death is better then a sorrowfull life, 22 Of the ioy and sorrow of the heart.

H E that loveth his soune, causeth him oft to feele the rod, that he may haue ioy of him in the ende.

2 He that chastiseth his soune, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that teacheth his soune, grievedeth the enemy, and before his friends hee shall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for he hath left one to helpe him that is like him.

5 In his life he saw him, and had toy in him, and was not sorry in his death, [neither was hee ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattered his sonne, bindeth by his wounds, and his heart is grieved at euery cry.

8 An vntrained boye will be stubborne, and a wanton child will be willfull.

9 If thou bring up thy soune delicately, hee shall make thee afraide: and if thou play with him, he will bring thee to shame.

10 Laugh not with him, least thou be soyle with him, and lest thou gaine thy reer in the ende.

11 Give him no libertie in his youth, and winke not at his folly.

Chap. 28, 11.

† Sobriety.

Prov. 13, 24. and 23, 13.

Dem. 1, 1.

Chap. 1, 1.

Luke 1, 1.

Chap. 28, 11.

delight that thou mayest bee merry with them, and receive a crown for thy good behaviour.

3 **S**peak thou that art the Elder: for it becometh thee, but with sound iudgement, and hinder not musick.

*Eccles. 3. 7.
chap. 30. 7.*

4 **P**ower not out words, where there is no audience, and shew not forth wisdom out of thine.

5 **T**he consent of musicians at a banquet, is as a signet of burdonic set in gold.

6 **A**nd as the signet of an Emerald well trimmed with gold, so is the melodie of musick in a pleasant banquet.

7 **S**ine care, and be still, and for thy good behaviour thou shalt be loved.

8 **T**hou that art young, speake if need be, and yet scarcely when thou art thus asked.

9 **C**omprehend much in few wordes: (in many things bee as one that is ignorant:) bee as one that understandeth, and yet hold thy tongue.

Job. 3. 6.

10 **I**f thou bee among great men, compare not thy selfe unto them: and when an elder speaketh, babble not much.

11 **B**efore the thunder goeth lightning, and before a shamefast man goeth favour.

12 **S**tand up betimes, and be not the last, but get thee home with due delay.

13 **A**nd there take thy pastime, and doe what thou wilt, so that thou do none euill, or vile proud words.

14 **B**ut about all things giue thanks unto him that hath made thee, and replenished thee with his goods.

15 **W**ho so feareth the Lord, will receive his doctrine, and they that rise early, shall finde favour.

16 **H**e that seeketh the Lawe, shall bee filled therewith: but the hypocrite will bee offended thereat.

17 **T**hey that feare the Lord, shall finde that which is righteous, and shall kinde iustice as a light.

18 **A**n vngodly man will not be reformed, but findeth out excuses according to his will.

19 **A** man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 **O**ppositor doeth nothing without aduice: ment: so shall it not repent thee after the deede.

21 **D**o not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 **A**nd beware of thine owne children, (and take heed of them, that bee thine owne household.)

23 **I**n euery good worke, bee of a faithfull heart: for this is the keeping of the commandments.

¶ Of the law.

24 **W**ho so beleueth in the Lord, keepeth the commandments: and hee that trusteth in the Lord shall take no hurt.

CHAP. XXXIII.

1 *The deliuerance of him that feareth God.* 4 *The answers of the wife.* 12 *Man is in the hand of God, as the clay is in the hand of the potter.* 23 *Of euill seruants.*

¶ The feare of God.

There shall no euill come vnto him that feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 **A** wise man hateth not the Law: but hee that is an hypocrite therein, is as a shippe in a storme.

3 **A** man of vnderstanding, walketh faithfully in the Law, and the Law is faithfull vnto him.

4 **A**s the question is made, prepare the answer, and so shall thou be heard: bee sure of the matter, and so to answer.

chap. 31. 16.

5 **T**he heart of the foolish is like a cart wheele: and his thoughts are like a rolling axetree.

6 **A**s a wild hart neuer under any one that sitteth vpon him, so is a scornfull friend.

7 **W**hy doeth one day excell another, seeing that the light of the dayes of the yere come of the Sunne?

8 **T**he knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.

9 **S**ome of them hath bee chosen and sanctified, and some of them hath bee put among the dayes to number.

*Gen. 1. 5.
and 2. 7.*

10 **A**nd all men are of the ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 **S**ome of them hath bee blessed and exalted, and some of them hath bee sanctified, and appoynted to himselfe: but some of them hath bee cursed, and brought them low, and put them out of their estate.

*Isa. 45. 3.
Rom. 9. 10. 11*

12 **A**s the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 **A**gainst euill is good, and against death is life: so is the goodly against the sinner, and the vngodly against the faithfull.

14 **S**o in all the workes of the most high thou mayest see that there are euill two, one against another.

15 **I**f I am at waked up last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepessell, like a grape gatherer.

chap. 14. 18

16 **B**ehold, how I haue not laboured onely for my selfe, but for all them that seek knowledge.

17 **H**eare me, ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 **G**ive not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou increase for the same againe.

19 **A**s long as thou liuest, and hast heareth, giue not thy selfe ouer to any person.

a Thus hee saith vnto thee in his former when thou hast euill and all thy goods in his hand.

20 **F**or better it is that thy children should pay vnto thee, then that thou shouldst looke vnto the hands of thy children.

21 **I**n all thy wordes bee excellent, that thine honour be neuer stained.

22 **A**t the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 **A**s the sadder, the wiser, and the burden belong vnto the ass: and meane, cōspiration and waye vnto the serpent.

24 **A**ccord for thy seruant to labour, thou shalt

shall hinderest: but if thou let him goe idle, he shall loose liberty.

25 The yoke and the whip bow downe the hard necke: so tame thine euill seruant with the whipps and correction.

26 Send him to labour, that he goe not idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

28 But he not exercise toward any, and with-out discretion doe nothing.

29 If thou haue a faithfull seruant, let him be with thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. 13 The praise of them that feare God.
18 The offerings of the wicked. 23 The bread of the meane. 27 God doth not allow the works of an vnfaithfull man.

The hope of a foolish man is vaine and false, and dreames make fooles to haue wings.

2 Altho so regardeth dreames, is like him that will take hold of a shadow, and follow after the wile.

3 Euen so is it with y^e appearings of dreames, as the likenesse of a face to before another face.

4 Altho can bee cleansed by the vncleane: or what trust can be spoken of a spar?

5 Good playings, with craft, and dreaming, is but vaine, and a mind that is occupied with fantasies, is as a woman that traualleth.

6 Althas such visions come not of the most high to try thee, let not thine heart vpon them.

7 For dreames haue deceived many, and they haue failed: that put their trust therein.

8 Behold shalbe fulfilled without lies, and wisdom is sufficient to a faithful mouth: what knowledg hath hee that is not tryed?

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and hee that receiveth is full of craft.

11 Altho I wandred to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 If the spirit of holie that feare the Lord, shall live: for this hope is in him that can helpe them.

14 Altho so I feareth the Lord, feareth no man, neither is afraid of he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust: who is his strength?

16 For the eyes of the Lord haue respect vnto them that loue him: he is their mighty protection, and strong ground, a defence from the heare, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He feareth vpon the soule, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that giveth an offering of vniuersal

trous goods, offereth a mocking sacrifice, and the gifts of the vniuersal please not him.

19 But the Lord is rich in mercy, that patiently abide him in the way of rectitude and righteousness.

20 The most high doth not allow the offerings of the wicked, neither is he pacified for sinne by the multitude of sacrifice.

21 Altho so bringeth an offering of the goods of the poore, both as one that sacrificeth the sonne before the fathers eyes.

22 He depend of the needfull to the life of the poore: hee that defraudeth him thereof, is a murderer.

23 He that taketh away his neighbours living, slayeth him, and hee that defraudeth the labourer of his hire, is a bloodshedder.

24 Altho one buildeth y^e another by craft downe, what profit haue they then but labour?

25 Altho one prayeth, and another curseth, whose voyce will the Lord heare?

26 Hee that washeth himselfe because of a dead body, and toucheth it againe, what smaller his washing?

27 So is it with a man that fasteth for his sinnes, and committeth them againe, who will heare his prayer: for what doeth his fasting helpe him?

CHAP. XXXV.

Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow, and how that humblyeth himselfe.

Who so keepeth y^e Law, bringeth offerings know: hee that holdeth fast the commandments, offereth an offering of salvation.

2 Hee that is thankfull to them that haue well deserved, offereth fine flower: and hee that giveth almes, sacrificeth praise.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vniuersal conduct, is a reconciling vnto him.

4 Thou shalt not appeare empty before the Lord.

5 For all these things are done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most high.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Since the Lord his honor with a good and liberall eye, and diminisheth not the first fruits of thine hands.

9 In all thy gifts shew a thankful countenance, and dedicate thy riches with gladnesse.

10 Be vnto the most high, according as hee hath enriched thee, and looke what thine hand is able, giue with a cheerful eye.

11 For the Lord recompenseth, and will giue thee ten times as much.

12 Diminish mocking of thine offering: for hee will not receive it, and abstaine from vniuersal sacrifices for the Lord is the Judge and regardeth no mans person.

13 Wee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Wee despise not the desire of the meanelesse nor the widow, when she prayeth, and her prayer.

Wile

Wile

15 Dost not the earres eume downe the wi-
dowes cheekes and her cheere is against him that
caused them: [say from her cheekes doe they go
up unto heauen, and the Lord which heareth
them dooth accept them.]

16 Whiche feareth the Lord shalbe accepted
with fauour, and his prayer shall reach vnto the
clouds.

17 The prayer of him that humbleth himselfe,
goeth throum the cloudes, and ceaseth not till it
come meete, & will not depart till the most high
haue respect thereunto to iudge righteously, and
to execute iudgement.

18 And the Lord will not be slacke, nor the
Almighty will tary long from them, till he hath
smiten in funder the loynes of the vnnmercifull,
and aungier, himselfe of the heathen, till he haue
taken away the multitude of the cruell, & broken
the scepter of the mightie ones, till he giue euery
man after his workes, and reward them after
their desires, till he haue iudged the cause of his
people, and comforted them with his mercy.

19 Whom faire a thing is mercy in the time
of angrie and trouble! It is like a cloud of raine
that cometh in the time of drought.

CHAP XXXVI.

1 A prayer to God in the person of all faithfull men,
against such that persecute his Church. 22 The praise of
a good woman.

† Against
the wicked.

Leu. 10. 35.

Hear mercy vpon vs, O Lord God of all
things, and behold vs, and shew vs the list
of thy mercies.]

2 And send thy feare † among the nations,
which seeke not after thee, [that they may know
that there is no God but thou, & that they may
shew thy wonderfull workes.]

3 Lift vp thine † hand vpon the strange na-
tions, that they may see thy power.

4 As thou art sanctified in vs before them,
so be thou magnified among them before vs,

5 That they may know thee, as wee know
thee: for there is none other God but only thou,
O Lord.

6 Renew the signes, and change the won-
ders, shew the glory of thine hand, and thy right
arme, that they may shew forth thy wonderfull
actes.

7 Raise vp thine indignation, and powre out
thy wrath: take away thy aduersary, and smite the
enemie.

8 Make the time short: remember thine oath
that thy wonderfull workes may be payed.

9 Let the wrath of the fire consume them that
escape, and let them perish that oppress the pro-
ple.

10 Smite in funder the heads of the princes
that be our enemies, and say, There is none
other but we.

† A prayer
for the
godly.

Isa. 4. 32.

11 Gather all the tribes of Jacob together,
[that they may know that there is none other
God but only thou, and that they may shew thy
wonderfull workes] and shew thee them as
from the beginning.

12 O Lord, haue mercy vpon the people, that
is called by thy name, and vpon Israel, whom
thou hast likened to a first borne sonne.

13 O be mercifull vnto Ierusalem the cite
of thy sanctuary, the cite of thy rest.

14 O Ierusalem, that is may magnifie thy own

cles, and fill thy people with thy glory.

15 Oue witnesseth vnto those that thou hast
possessed from the beginning, & raise vp the pro-
phets that haue bene sorded in thy name.

16 Reward them that wait for thee, that thy
Propheets may be found faithfull.

17 O Lord, heare the prayer of thy seruants,
according to the blessing of Aaron ouer thy peo-
ple, [and guide them vs in the way of righteou-
nesse] that all they which dwell vpon the earth,
may know that thou art the Lord the eternal
God.

2 Sam. 6. 11.

18 The belly deuoureth all meates, yet is
one meat better then another.

19 As the throat rather deuorion, so dooth a
wise mind discerne false wordes.

20 A froward heart bringeth griefe, but a
man of experience will resist it.

21 A woman is apt to receiue euery man: yet
is one daughter better then another.

22 The beauty of a woman cheereth the face,
and a man loueth nothing better.

23 If there be in her tongue gentlenesse, mee-
kenesse, and wholesome talke, then is not her hus-
band like other men.

† The price
of a good
woman.

24 Vee that hath † gotten a [vertuous] wo-
man, hath begun to get a possession: there is an
helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is
spoiled: and he that hath no wife, wandereth to
and fro mourning.

26 Who will sell a chiefe that is alway re-
ady, and wandereth from towne to towne: and
likewise him that hath no rest, and lodgeth
wherever the night taketh him.

CHAP. XXXVII.

1 How a man should know friends and counsellors. 13
To keepe his company that flourisheth God.

Every friend saith, † I am a friend vnto him
[also]: but there is some friend, which is only
a friend in name.

† Of friend-
ship.

2 Remaينeth not there beauntes vnto death,
when a companion and friend is turned to an e-
nemie?

3 O wicked presumption, from whence art
thou sprung up to couer the earth with deceit?

4 There is some companion which in wo-
nesprie reioyeth with himselfe: but in the time
of trouble he is against him.

1 Sam. 1. 14.

5 There is some companion that helpeth his
friend for the bellies sake, and saileth vp the
backe against the enemy.

6 For get not thy friend in thy mind, and
thinke vpon him in thy riches.

7 Seeke † no counsellor of him of whom thou
art suspected, and discusst not thy counsell vnto
such as hate thee.

† Of whom
we should
take counsell
[Chap. 3. 17
and 9. 16]

8 Every counsellor passeth his owne coun-
sell: but there is some that counselleth for him-
selfe.

9 Beware of the counsellor, and he aduised
atope! whereto thou wilt use him: for he will
counsell for himselfe, lest he call the los vpon thee.

10 And say vnto thee, Thy way is good, and
afterward he stand against thee, and looke what
shall become of thee.

† Of what
we should
be beware

11 [Is he no counsellor for religion of him that
is without religion, nor of iudice, of him that
hath no iudice, nor of a woman touching
her

her of whom thee is feious, nor of a coward in matters of warre, nor of a merchant concerning exchanging, nor of a buyer for the sale, nor of an envious man touching thankfulness, nor of the unmercifull touching kindness, [nor of an dishonest man of honestie] nor of the flourishfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle servant for much basinesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandments of the Lord, whose minde is according to thy minde, and is sayre for thee when thou stumblis.

13 Take counsell of thine owne heart: for there is no man more saydfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to heare more then seuen watchmen that sit aboue in an high towre.

15 And adoue all this pray to the most high: that he will direct thy way in truth.

16 Let reason goe before euery enterpryse, and counsell before encircacion.

17 ¶ The changinge of the countenance is a signe of the changinge of the heart: foure things appeare, good and euill, life and death, but the tongue hath enuoyre the gouernement ouer them.

18 ¶ Some man is witlike, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all good.

20 Becausc grace is not giuen him of the Lord: for he is destitute of all well-doing.

21 Another is wise for himselfe, and the fruits of vnderstandinge are saydfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdoms faile not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetual.

26 By some, pouer thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Bee not greedy in all delights, and bee not too hasty vpon all maces.

29 ¶ For excess of meates bringeth sickness, and gluttony commeth into cholericke diseases.

30 By surfeit haue many perished: but he that dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable, 16 To bury the dead, 24 The wisdoms of him that is learned.

Honour the Physician with that hono: that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most high commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician listeth

by his head, and in the sight of great men hee shall bee in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 Was not the water made sweete with wood, that men might knowe the vertue thereof?

6 So he hath giuen men knowledge, that he might bee glorified in his wonderful workes.

7 Such such doth hee heale men, and salet away their paines.

8 Of such doth the Apothecary make a correction, & yet hee cannot finish his owne wayes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 By some, saile not in thy sickness, but pray vnto the Lord, and he will make thee whole.

10 Waite off from sinne, & order thine hands, and cleanse thine heart from all wickednes.

11 Offer sweete incense, and fine flour for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast need of him.

13 The better may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that hee would prosper that, which is giuen for ease, and their supplics for the prolonging of life.

15 Bee that smiteth before his maker, let him fall into the hands of the Physician.

16 By some, pouer fourth teares ouer the dead, & begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his appointment, and neglect not his buriall.

17 Make a grievous lamentation, & bee earnest in mourning, and be lamentation, as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heavinesse.

18 ¶ For of beautinesse commeth death, & the beautinesse of the heart breaketh the strenght.

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heavinesse to heart: dyne it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good but hurt thy selfe.

22 Remember his iudgement: that also shall be likewise, vnto our yesterday, and vnto this day.

23 ¶ Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdoms of a selected man commeth by viling well his vacante time: and hee that ceaseth from his owne matters and labours, may come by wisdoms.

25 How can hee get wisdoms that holdeth the plough, and hee that hath pleasure in the good, and in playinge often, and is occupied in their labours, how talketh hee of the byrde of bullockes?

Eccl. 1. 5. 15.

1/2, 3. 2. 3.

† God be-
showeth first
his benefits,
and we must
render a por-
tion thereof,
to such vns
as he ap-
pointeth.

chap. 22. 11.
† Of moun-
ning.
† Or, the con-
fession.

Prov. 25. 13.
and 17. 22.

2. Sam. 12.
20.

26 He sturth his minde to make suerobes, and is diligent to gine the kine fodder.

27 So is it of eury carpenter, and worke-maister that labourerh night and day: and they that cut and graue scales, and make sundry diuersities, and giue themselves to conuocitee inuagrie, and watch to performe the worke.

28 The Smith in like mane: abdoeth by his anuill and doth his diligence to labour the yron: the vapour of the fire drieth his flesh, and he must fight with the heate of the foynace: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that hee maketh: hee sercher his minde to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he conuertyth the hardnesse thereof: his heart imagineth how two cover it with leade, and his diligence is to cleanse the urn.

31 All these hope in their bandes, and eury one bestoweth his wilddome in his worke.

32 Without these cannot the cities be maintained, nor in habited nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hit in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not wete for hard matters.

34 But they maintain the state of the world, and their desire is concerning their workes and occupation.

CHAP. XXXIX.

1 A wise man, 16 The workes of God, 24 Vnto the good, good things profite, but vnto the euill, euill things are euill.

How only that applyeth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the || wilddome of all the ancient, and exerciseth himselfe in the prophesies.

2 Hee keepeth the sayings of famous men, and carerth in also to the lectures of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall seene among great men, and appeare before the prince: he shall trauaile through strange countreies: for hee hath tryed the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may proue out wise sentences, and giue thanks vnto the Lord in his prayer.

7 || Hee shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 Hee shall stude forth his science and learning, and enjoyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his minde shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 The congregation shall declare his wisdom, and shew it. chap. 44. 11

11 Though he be dead, hee shall leaue a greater fame then a thowland: and if hee liue still, hee shall get the fame.

12 Yet will I speake of most things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruite as the rose that is planted by the brookes of the filds,

14 And giue ye a sweet smell as || incense, and bring forth flowers as the lillie: giue a smell, and sing a song of praise: bleste be the Lord in all his workes. || Or, Liban.

15 Giue honour vnto his name, and shew forth his praise with the songs of your lippes, and with harpes, and pee shall say after this manner.

16 All the workes of the Lord are exceeding good, and all his commandements are done in due season. Gra. 1. 34. mar. 7. 37.

17 And none may say, What is this, wherefore is that: for at thine conuenient, they shall all bee fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which hee will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Perfecte from euertasting to euertasting, and there is nothing wonderfull vnto him.

21 A man neede not say, What is this: wherefore is that: for hee hath made all things for their owne vle.

22 His blessing shall run ouer as the streame, and mooueth the earth like a flood.

23 As hee hath turned the waters into salt-nesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the last, so are they stumbling blocks to the wicked.

25 For ther good are good things created from the beginning, and euill things for the sinners.

26 The principall things for the whole bit of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. chap. 43. 10.

27 All these things are for good to the body: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them.

29 Fire, and haffe, and famine, and death: all these are created for vengeance. chap. 44. 10.

30 The creeth of wilde beastes, & the scorpions, and the serpents, and the thowd execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when need is, they shall be ready vpon earth: and when their houre is come, they shall not ouer passe the commandement.

32 There

|| Of true wisdom.

|| Or, the Lord.

Gen. i. 1.

† The miseries of mans life.

Chap. 39. 39, 30.

Gen. 7. 11, 19.
Job. 41. 10.
Eccl. 1. 7.
† Faithfulness.

Ps. 4. 10.
Rom. 6. 6.

32 Therefore have I taken a good courage
unto me from the beginning, and have thought
on these things, and put them in writing.

33 All the works of the Lord are good, and
beseech every one in due season, and when
needs is:

34 So that a man need not to say, This is
worse then that: for in due season they are all
worthy praise.

35 And therefore praise the Lord with whole
heart and mouth, and bless the Name of the
Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of
the righteous, and prerogative of the fears of God.

1 Hear I travell is created for all men, and an
heavie yoke upon the shoulders of Adam from
the day that they go out of their mothers wombs
till the day that they returne to the mother of
all things.

2 Namely, their thoughtes, & fears of the heart,
and their imagination of the things they waite
for, and the day of death.

3 From him that lieth upon the glorious
throne, unto him that is breath in the earth
and ashes:

4 From him that is clothed in blue silke, and
weareth a crowne, even unto him that is clothed
in simple linen.

5 Wrath and enmity, trouble and bitterness,
and fears of death, and rigour and strife, and in
the time of rest, the sleepe in the night upon his
bed, change his knowledge.

6 A little or nothing is his rest, and after-
ward in sleeping he is as in a watchtowe in the
day: he is troubled with the visions of his heart,
as one that runneth out of a battell.

7 And when all is safe, he awaketh, and mar-
velleth that the fear was nothing.

8 Such things come unto all flesh, both man
and beast, but given sold to the begidly.

9 Moreover, death, and blood, and strife,
and sword, oppression, famine, destruction, and
punishment.

10 These things are all created for the wicked,
and for their lakes came the flood also.

11 All things that are of the earth, shall turne
to earth againe: and they that are of the wa-
ters, shall returne into the sea.

12 All bybes and unrighteousnesse shall be
put away: but faithfulness shall endure for
ever.

13 The substance of the begidly shall be dyp-
ped up like a reuer, and they shall make a sound
like a great thunder in the raine.

14 When he openeth his hand, he rejoyceth:
but all the transgressours shall come to nought.

15 The children of the begidly shall not ob-
taine many branches: for the uncleane roots are
as upon the high rocks.

16 Their tender stalks by what water soever
it be or water banke, it shall be pulled up before
all other herbes.

17 If friendliness be as a most plentiful garden
of pleasure, and mercie endureth for ever.

18 To labour and bee content with that a
man hath, is a sweet life: but hee that findeth a
treasure is above them both.

19 Children, and the building of the city ma-
ker, a perpetual name: but an honest woman
is counted above them both.

20 Wine and musick reioyce the heart: but
the love of wisdom is above them both.

21 The pipe and the plecterion make a sweet
noise: but a pleasant tongue is above them
both.

22 The eye desireth honour and beauty: but
a serene serde time rather then them both.

23 A friend and companion come together at
opportunitie: but about them both is a wife
with her husband.

24 Friends and helpe are good in the time of
trouble: but almes shall define more then them
both.

25 Gold and silver fasten the feet: but coun-
sell is esteemed above them both.

26 Riches and strength lift up the mind: but
the feare of the Lord is above them both: there
is no want in the feare of the Lord, and it need-
eth no helpe.

27 The feare of the Lord is a pleasant gar-
den of blessing, and there is nothing so beauti-
full as it is.

28 If some leade not a beggars life: for
better it were to die then to begge.

29 The life of him that is pendeth on ano-
ther mans table, is not to be counted for a life:
for hee commendeth himselfe after other mens
meate: but a wise man and well nurtured will
beware thereof.

30 Begging is sweet in the mouth of the un-
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to
be feared. 8 Advice upon them that forsake the Law of
God. 12 Good name and fame. 14 An exhortati-
on to give heed unto wisdom. 17 Of what things
a man ought to be ashamed.

1 Death how bitter is the remembrance of
thee to a man that lieth at rest in his pos-
sessions, unto the man that hath nothing to recei-
ve him, and that hath prosperitie in all things: yet,
unto him that yet is able to receive meat.

2 Death, how acceptable is the remembrance
unto the meek, and unto him whose strength
faileth, and that is now in the last age, and is
buried with all things, and to him that desper-
eth, and hath lost patience.

3 Feare not the iudgement of death, remem-
ber them that have bene before thee, and that
come after: this is the ordinance of the Lord o-
ver all flesh.

4 And why wouldest thou bee against the
pleasure of the most High: whether he be ten, or
an hundred, or a thousand yeeres, there is no de-
fence for life against the grave.

5 The children of the begidly are abomi-
nable children, and so are they that keepe com-
pany with the begidly.

6 The inheritance of begidly children shall
perish, and their posterity shall have a perpetual
shame.

7 The children complaine of an begidly fa-
ther, because they are reproched for his sake.

8 Alas bee unto you, O ye begidly, which
have forsaken the Law of the most High God:
for though you increase, yet shall you perish.

9 If ye be hoine, ye shall be hoine to coming:
if ye be the curse, shall be your portion.

10 All that are of the earth shall turne to earth
against.

† Of death.

again: so the ungodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the ungodly shall be put out.

12 Have regard to thy name: for that shall continue with thee above a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth for ever.

14 My children, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not scene, what profit is in them both?

15 A man that hideth his foolishness, is better then a man that hideth his wisdom.

16 Therefore beare reverence unto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authority:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vngiftedness before a companion and friend.

19 And of thirst before the place where thou dwellest, and before the church of God and his Covenant, and to leane with thine elbows upon the // bread, or to be reproved for giuing or taking,

20 And of silence unto them that salute thee, and to looke upon an harlot.

21 And to turne away thy face from the kinsman: or to take away a portion of a gift, or to bee euill minded toward another mans wife.

22 Do not sollicite any mans maid, or to stand by her bedde, or to reproch thy friends with words.

23 Do to thy husband when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

3 The Law of God must bee taught, 9 A daughter, 14 A woman, 18 God knoweth all things, yet, euen the secrets of thine heart.

† In what things we ought not to be ashamed,

Of these things be not thou ashamed, neither haue regard to offend for any person:

2 Of the Law of the most high and his Covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are,

7 If thou giue any thing by number, and weight, to put all in waiting, both that that is giuen out, and that that is receiued againe:

8 To reach the vnderlearned, and the vniuersal, and the aged, that contend against the young: thus shalt thou be well instructed, and appoynted of all men living.

9 The daughter // maketh the father to watch secretly, and the carefulness that hee

† Or, is a secret watch to the father,

hath hee, taketh away his sleep in the night, lest she should passe the flower of her age: and when she hath an husband, lest she should be hated.

10 In her virginity, lest she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest she misbehave her selfe: and when she is married, lest she continue unfruitfull.

11 If thy daughter bee vnshamefast, keepe her strictly, lest she cause thine enemies to laugh thee to scorn, and make thee a common talker in the cite, and defame thee among the people, and bring thee to publike shame.

12 Behold not euery bodys beantie, and company not among women.

13 For as the moth cometh out of garments: so heeth wickedness of the woman.

14 The wickedness of a man is better then the good treatise of a woman, to wit, of a woman that is in shame and reproch.

15 I will remember the workes of the Lord, and declare the thing that I haue seen: by the word of the Lord are his workes.

16 The Sonne that shineth, looketh upon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his saints should declare all his wondrous workes, which the Almighty Lord hath established to confirme all things by in his Omnipotence?

18 Hee seeketh out the deep, and the heart, and hee knoweth their practices: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 So thought he may escape him, neither may any woe be hid from him.

21 He hath garnished the excellent workes of his wisdom, and hee is from euerslacking to euerslacking, and for ever: vnto him may nothing be added, neither can hee be diminished: hee hath no neede of any counsellor.

22 Oh, how defecate are all his workes, and to be considered euen vnto the sparkes of fire!

23 They lue all and endure for ever: and whensoever need is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one // commendeth the goodness of the other, and who can bee satisfied with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

His high ornament // the cleare firmament, the beauty of the heauen so glorious to behold,

2 The Sonne also, a marvellous instrument when it appeareth, declareth at his going out the worke of the most high.

3 At noone it burneth the countrey, and who may abide for the beate thereof?

4 The Sonne burneth the mountaines three times more then hee that keepeth a furnace with continuall beate: rather doth the fiery vapours, and with the shining beames blinde the eyes.

5 Great is the Lord that make it, and by his commandement hee causeth it to runne hastily.

† The wonderful work of God.

6 The

Gen. 1, 16.

6. * The moon also hath he made to appear according to her season, that it should be a declaration of the time, and a sign for the world.

Ezek. 12, 2.

7. * The stars are appointed by the moon: the light thereof diminished unto the end.

8. * The mooneth is called after the name thereof, and groweth wonderfully in her changing.

9. * It is a campe pitched on high, shining in the firmament of heaven: the beautie of heaven are the glorious stars, and the ornaments that shiner in the high places of the Lord.

10. By the commandment of the Holy one, they continue in their order, and faile not in their watch.

11. * I looke upon the rainebow, and praise him that made it: very beautifull is it in the highnesse thereof.

Gen. 9, 13.

14.

12. * It compasseth the heaven about with a glorious circle, and the hands of the most High have benched it.

Isa. 40, 12.

13. * Through his commandment hee maketh the firm to quake, and stenderth swiftly the lightning of his iudgement.

14. * Therefore he openeth his treasures, and the cloudes flie forth as the fountes.

15. In his power hath hee strengthened the cloudes, and broken the hailstones.

16. * The mountaines leape at the sight of him: the South wind bloweth according to his will.

17. The sound of his thunder beatech the earth: is doeth the flame of the South, the whirlwind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasshoppers that ligit downe.

18. * He eye marvellous at the beautie of the whiteneesse thereof, and the heart is astonished at the rafnesse of it.

19. * Hee also powreth out the frost upon the earth like salt, and when it is frozen, it sticketh on the tops of palces.

20. * When the coloe South wind bloweth, an yer is frozen of the water, it abideth upon all the gatherings together of water, and clothech the waters as with a bycast plate.

21. * It denoneth the mountaines, and burneth the wilderness, and despoyleth that that is greene like flie.

22. * The rafnedy of all these is when a cloud commeth hastily, and when a dew commeth upon the heate, it refresheth it.

23. [By his word hee stilleth the winde:] by his counsell hee appeareth the deepe, and planteth Islands therein.

24. * They that faile ouer the Sea, tell of the perils thereof, and when we heare it with our eares, we marvellous thereof.

25. For there bee strange, and wondrous workes, divers manner of beastes, and the creation of Whales.

26. * Though him are all things directed to a good end, and are established by his word.

27. * And when we have spoken much, we cannot attaine unto euen: but this is the summe of all, that he is all.

28. * What power have wee to praise him: for he is above all his workes.

29. * The Lord is terrible, and very great, and marvellous in his power.

30. * Praise the Lord, and magnifie him as much as ye can, yet dooth he farre exceed: exalt him with all your power, and be not weary, yet

can ye not attaine unto it.

31. * Also hath serued him, that hee might tell, *Isa. 55, 18.*
ye: and who can magnifie him as he is? *Psal. 106, 2.*

32. For there are bid yet greater things then these be, we have seene but a few of his workes.

33. For the Lord hath made all things, and giuen wisdom to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enock, Noe, Abraham, Isaac and Jacob.

1. * Et he now commend the famous men, and our fathers, of whom we are begotten.

2. * The Lord hath gotten great glory by them, and that through his great power from the beginning.

3. * They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared propheties.

4. * They governed the people by counsell, and by the knowledge of framing meeke for the people, in whose doctrine were wise sentences. *Ezek. 18, 25.*

5. * They inuented the melodie of musike, and expounded the verses that were written.

6. * They were rich and mighty in power, and liued quietly at home.

7. * All these were honourable men in their generations, and were well reported of in their times.

8. * There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9. * There are some also which haue no memoriall, and are perished as though they had neuer bene, and are become as though they had neuer bene begun, and their children after them. *Gen. 7, 22.*

10. * But the former were merciful men, whose righteousness hath not bene forgotten.

11. * For whole posterity a good inheritance is reserved, and their seed is contained in the covenant.

12. * Their stocke is contained in the covenant, and their posterity after them.

13. * Their seed shall remaine for ever, and their praise shall neuer be taken away.

14. * Their bodies are buried in peace, but their name liueth for euermore.

15. * The people speake of their wisdom, and the congregation talke of their praise. *Chap. 39, 10.*

16. * Enock pleased the Lord God: therefore was he translated for an example of repentance to the generations. *Enoch. Gen. 5, 24.*

17. * Noe was found perfect, and in the time of wrath hee had a reward: therefore was he left as a remnant unto the earth, when the flood came. *Isa. 54, 17.*

18. * An euermlasting covenant was made with him, that all flesh should perishe no more by the flood. *Gen. 9, 11.*

19. * Abraham was a great father of many people: in glory was there none like unto him. *Isa. 51, 2.*

20. * He kept the Law of the most High, and was in covenant with him, and he set the covenant in his flesh, and in testation he was found faithful. *Gen. 22, 4.*

21. * Therefore he assured him by an oath, that hee would blesse the nations in his seed, and that hee would multiply him as the dust. *Gen. 22, 16.*

22. * *Isa. 51, 2.*

23. * *Isa. 51, 2.*

24. * *Isa. 51, 2.*

of the earth, and cast his lot in the Harres, and came them to inherit from sea to sea, and from the river unto the end of the world.

Gen. 12. 3. j.
† Isaac.

22 * And Isaac did becomme likewise for Abraham his fathers sake, the blessing of all men, and the covenant.

† Jacob.
|| Or, knew him.
Gen. 27. 28.
and 28. 1.
Gen. 28. 14.
† Joseph.

23 And caused it to rest upon the head of Jacob, and || made himself known by * his blessings, and gave him an heritage, and divided his portions, and parted them among the twelve tribes.

24 And he brought out of him a † mercifull man, which found favour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron, and Phineas.

† Moses.
Exod. 11. 3.
and 17. 23.

AND † Moyses the * beloved of God and men, brought he forth, whose remembrance is blessed.

2 We made him like to the glorious Saints, and magnified him by the feat of his enemies.

Exod. 6. 7, 8.
9. chapter.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of Kings, and gave him commandments to his people, and showed him his glory.

Numb. 12. 3.

4 * We sanctified him with thankfulness, and meekness, and chose him out of all men.

Exod. 19. 7.

5 We caused him to hear his voyce, and brought him into the dark cloud, and there he gave him the commandments before his face, even the law of life and knowledg, that he might teach Jacob the covenant, and Israel his judgements.

† Aaron.
Exod. 4. 28.

6 We parted † Aaron an holy man like unto him, even his * brother of the tribe of Levi.

7 An everlasting covenant made hee with him, and gave him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 We put perfect loy upon him, and girded him with ornaments of strength, as with breeches, and a tunic, and an ephod.

Exod. 28. 35.

9 We compassed him about with bells of gold, and with many bells round about, * that when he went in, the sound might be heard, and might make a noise in the Sanctuary, for a remembrance to the children of Israel his people.

10 And with an holy garment, with gold also, and blue like, and purple, and divers kinds of works, and with a bycrlap of indgement, and with the * signew of truth.

† Urim and Thummin.
a That was, either put in to his hand the booke of the Law written to guide unto the people, or els some sacrifice that hee might offer vnto God for their offences.
Leui. 8. 13.

11 And with works of scarlet cunningly wrought, and with precious stones graven like scales, and set in gold by goldsmiths worke for a memoriall, with a writing graven after the number of the tribes of Israel.

12 And with a crowne of gold upon the mitre, bearing the forme and mark of holiness, an ornament of honour, a noble worke garnished, and pleasant to looke upon.

13 Before him were there no such faire ornaments: there might no stranger put them on but onely his children, and his childrens children perpetually.

14 Their sacrifices were holily consumed, every day thus continually.

15 Moyses filled * his hands, and anoynted him with holy oyle: this was appointed unto him by an everlasting covenant, and to his seede

so long as the heavens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and bless his people in his name.

16 Before all men lining the Lord chose him that he should present offerings before him, and a sweet savour for a remembrance to make reconciliation for his people.

17 * We gave him also his commandments and authority according to the Lawes appoynted, that hee should teach Jacob the testimonies, and give light unto Israel by his Law.

Drut. 17. 14.
and 21. 5.

18 * Strangers stood up against him, and enuied him in the wilderness, such the men that tookc Darham and Abirams part, and the company of Coze in fury and rage.

Numb. 16. 3.

19 * His the Lord Law, and it displeased him, and in his wrathful indignation were they consumed: hee did wonders upon them and consumed them with the fiery flame.

20 * But hee made Aaron more honourable, and gave him an heritage, and parted the first fruits of the first borne unto him: vnto him especially hee appoynted bread in abundance.

Numb. 17. 1.

21 For the Priests did eate of the sacrifices of the Lord, which hee gave unto him, & to his seed.

22 * Els had hee none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

Drut. 10. 12.
and 18. 1.

23 The third in glory is * Phinees the son of Eleazar, because hee had seale in the feat of the Lord, & stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

† Phinees.
Numb. 25. 11
13. 1. same.
3. 34.

24 Therefore was there a covenant of peace made with him, that hee should be the chiefe of the Sanctuary and of his people, and that hee and his posterity should haue the dignity of the Priesthood for euer.

25 And according to the covenant made with David, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God gave vs wisdom in our heart to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuell.

WESSE * the sonne of Ioseph was valiant in the warres, & was the successor of Moyses in properties, who according vnto his name was a great labourer of the elect of God, to take vengeance of the enemies that rose up against them, and to sit Israel in their inheritance.

† Iosue.
Numb. 32. 14.
drut. 34. 5.
and 31. 7.

2 * What glory gave hee, when hee lifted by his hand, and darre put his sword against the citie!

1. 38. 1. 4.

3 * Who was there before him like to him? for hee fought the battell of the Lord.

4 * Stood not the Sunne still by his meanes, and one day was as long as two?

1. 38. 10. 12.
3. 1. 4.

5 We called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the haile stones, and with mighty power.

6 Wee rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed

1. 38. 10. 11.
destroyed

|| Or, has the
Lord favour-
ed his ser-
vant.
|| Or, pursued
the mighty
man,
Num. 14. 6.
1. Mac. 2. 55.
56.
+ Caleb.
Num. 26. 65.
Dan. 3. 35, 36.
Isa. 14. 11.

dropt the adversaries, that they might know
his weapons, and that he fought || in the sight of
the Lord: for he || followed the Almighty.

† Judges.

Chg. 49.10.

† Samuel,
1 Sam. 10. 1
and 16. 13.

1, Jan. 7, 9,
10, 11.

1888, 1889,
1890, 1891,

† Nathan,
2 Sam. 12, 1.

†David.

1 Sam. 17:
34.

10/18/77

Or, with
blessings of
the Lord;

and gave him a crown of glory.

7 * For he destroyed the enemies on every side, and rooted out the Philistines his adversaries, and brake their hope in sunder unto this day. 2 Sam. 5. 7.

8 In all his works he praised the Holy one, and he most high with honourable words, and with his whole heart he sung songs, and loved him that made him.

9 * Wee set fingers also before the altar, and
according to their time wee made sweete songs,
that they might praise God dayly with their
songs. 1. Chron. 16. 4

10 We ordained to keepe the feast dayes com-
ly, and appointed the times perfectly, that they
might praise the holy Name of God, and make
the Temple to sound in the morning.

11 * The Lord tooke away his sinnes, and ex- 3 Sam. 17,
alted his hoine for ever: hee gave him the cou- 13.
nant of the kingdome, and the throne of glory in
Israel

12 After him rose up a wise sonne, who by him dwelt in a large possession.

13 † Salomon reigned in a peaceable time, † Salomon,
and was glorious; for God made all quiet round about, ^{1. King. 4. 34}
that he might build an house in his name, ³⁴
and make the Sanctuary for ever.

14. * How wise wast thou in thy youth, & wast
filled with understanding as with a flood? 1. King's 4:
39, 30.

15 Thy mind covered the whole earth, & hath filled it with grave and dark sentences.

16 Thy name went abroad in the place, and
for thy peace thou wast beloved.

17 The countreys marvelled at thee, for thy songs, and proverbes, and similitudes, and inter-
pretations.

18 By the name of the Lord God, which
is called the God of Israel, thou hast gathered red gold as tinne, and hast had as much silver as 17.

19 * Thou diddest bow thy loynes to women, i. Kin. 11. 18
and wast overcome by the holie.

20 Thou diddest Rayne thine honour, and
hast defiled thy posteritie, & hast brought wrath
vpon thy children, and hast felt sorrow for thy
folly.

21 * So the kingdome was diuided, and E- 1. King. 12.
phraim began to be a rebellious kingdome. 15, 16, 17.

22 * Beneath this, the Lord left not off his 2 Sam. 7. 19
mercy, neither was he destroyed for his works:
neither did he abolish the posterity of his elect,
nor take away the seed of him that sowed him,
but he left a remnant unto Jacob, and a root of
him unto David.

23 † He called Salomon with his fathers, and of his seed he left behind him † Roboam, a son of the foolishness of the people, & one that had no understanding, who † turned away the people through his counsel, and † Treboam the sonne of Bebar,* which caused Israel to sinne, and turned Ephraim the way of sinne,

24 So that their sinnes were so much increa-
sed, that they were driven out of the land.

25 For they sought out all wickedness, till
the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, Elizabeth, Exekias and Ysaie.

Then stood up † Elias the Prophet as a tree, † Elias.
and his words burnt like a lamp. 1-King-17

2 He brought a famine upon them, and by his zeale he diminished them: [for they might not away with the commandements of the Lord.]

3 By the word of the Lord he shut the heauen, and three times brought hee the fire from heauen.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boall to be like thee!

5 Which hath raised by the dead from death, and by the word of the most high out of the graues:

6 Which hath brought kings vnto destruction, and the honourable from their seate:

7 Which hearded the rebuke of the Lord in Sina, and in word the iudgement of the vengeance:

8 Which diddest anoint kings, that they might recompense, and Prophets to be thy succellors:

9 Which wast taken vp in a whirlewind of fire, and in a chariot of fiery horses:

10 Which wast appointed * to reppose in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Jacob.

11 Blessed were they that saw thee, and slept in loue: for * we shall line.

12 When Elias was covered with a storme, † Elishus was filled with his spirit: while he liued, he was not mooued for any Prince, neither could any thing him into subiection.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes marvellous.

15 For all this the people repented not, neither departed they from their sinnes, * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † Ezekias made his citie strong, and conueyed water into the mids thereof: hee digged through the rocke with yron, and made fountains for waters.

18 In his time came Sennacherib vp, and sent Rabfaces, and sett vp by his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in traueil.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained fast faithfully in the wordes of David his father, as † Esai the great Prophet and faithfull in his vision had commanded him.

24 In his time the Sonne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 Hee shewed what should come to passe for euill, and secret things of euill: they came to passe.

CHAP. XLIX.

Of Iosiah, Heczekiah, Dauid, Jeremias, Ezekiel, Zerobabel, Iesay, Nehemias, Enoch, Ieseph, Sem and Seth.

The remembrance of † Iosias is like the composition of the perfume that is made by the arte of the Apothecary: it is sweete as honie in all mouthes, and as musike at a banquet of wine.

2 He bearded himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He directed his heart vnto the Lord, & in the time of the vngodly he established religion.

4 All, except Dauid, and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsooke the Law of the most high, and failed.

5 Therefore he gaue their // home vnto others, and their honour to a strange nation.

6 He burnt the cleer citie of the Sanctuary, and destroyed the streets thereof according to the // prophellie of Ieremias.

7 For they intreated him euill, which neuertheless was a Prophet, sanctified from his mothers wombe, that he might root out, and afflict, and destroy, that he might also build vp and plant.

8 † Ezekiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 * And let the bones of the twelue Prophets flourish out of their place, and let their memory bee blessed: for they comforted Jacob, and deliuered them by assured hope.

11 How shal we praise † Zerobabel, which was a ring on the right hand!

12 So was † Iesus also the sonne of Iosedech: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euertasting worship.

13 * And among the elect was † Nehemias whose renowne is great, which set vp for vs the wallies that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.

14 But vpon the earth was no man created like † Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto † Ioseph the gouernour of his brethren, and the hypodoler of his people, whose bones were kept.

19 † Sem and † Seth were in great honour among men: and so was † Adam about euery thing in the creation.

CHAP. L.

Of Simon the sonne of Onias, * An exhortation to praise the Lord. 27 The author of this booke.

Simon the sonne of Onias the high Priest which in his life set vp the house againe, and in his dayes established the // Temple.

2 Under

† Iosias.
2. King. 22. 1
and 23. 1. 4
2. Chron. 34. 3

2. King. 23. 9

Or. 1. 11. 11
2. King. 23. 9
† Ieremias.
Jer. 1. 1. 5

† Ezekiel.
Ezek. 1. 3. 15

Ezek. 1. 3. 3
E. 38. 11. 16
Chap. 44. 11.

Hag. 2. 24.
Ezek. 3. 1.
† Zerobabel
† Iesay.
Zech. 3. 1.
Ezek. 3. 1.

Hag. 1. 19.
and 2. 3.
Neh. 1. 1.
† Nehemias

† Enoch.
Gen. 5. 24.
chap. 44. 16.

Isa. 5. 1. 5.
† Ioseph.
Gen. 41. 44.
and 42. 6.

and 45. 4.
† Sem.
Gen. 5. 31.

and 11. 10.
† Seth
† Adam.

† Simon.
2. Mac. 4. 4
† Joseph.

1. King. 18.
38. 2. 4. King.
1. 10. 12.

2. King. 17.
21. 22.

2. King. 19.
35.

2. King. 19.
36. 17.

† The wickednes of
Achab and
Iezabel.

2. King. 2. 11.
Mal. 4. 5.

a That is,
they that are
such.

2. King. 3.
11. 15.

† Elishus.
2. King. 13.
21.

2. King. 18.
21. 12.

† Ezekias.
2. King. 18. 2.

2. King. 18.
23.

2. King. 19. 35
Isa. 37. 36.

Isa. 1. 18
2. Mac. 7. 41.

2. Mac. 8. 19.
† Iosias

2. King. 20.
30. 11.
Isa. 38. 8.

2 Under him was the foundation of the double height layd, and the high walles that compassed the Temple.

3 In his dayes the places to receiue water, that were decayed, were reared, and the brasse was about in measure as the Sea.

a Which Salomon made, making 7.33.

4 Hee took care for his people, that they should not faile, and fortified the citie against the siege.

5 How honorable was his conuersation among the people, and when hee came out of the house conuered with the bair!

6 He was as the morning starre in the mins of a cloud, and as the Moone when it is full,

7 And as the Sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the pere, and as lillies by the springes of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a befill of maske gold set with all manner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth by the clouds,

11 When hee put on the garment of honour, and was clothed with all beauty, hee went by to the holy Altar, and made the garment of holines honorable.

12 When hee tooke the portions out of the Priestes hands, he himselfe stood by the heaht of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, & the oblations of the Lord in their hands before all the congregation of Israel.

14 And that hee might accomplish his ministration vpon the altar, and garnish the offering of the most High and Almighty,

15 He stretched out his hand to the vintke of fering, & powdered of the blood of the grape, and hee powdered at the foot of the altar a perfume of good saunour vnto the most High king of all.

16 Then shouted the sonnes of Aaron, and blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hastied, and fell downe to the earth vpon their faces to worship their Lord God Almighty and most High.

18 The singers also sang with their voices, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most High, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole Congregation of the childe of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise alwey vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his merite,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two manner of people that my heart abhorreth, and the Lord is no people:

26 They that sit vpon the mountain of Sarmaria, the Idolitians, and the foolish people that dwell in Jerusalem.

For Sarmaria.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of understanding, and knowledg in this booke, and hath powred out the wisdom of his heart.

28 Blessed is hee that exerciseth himselfe therein, and be that layeth by these in his heart shall be wise.

29 For if hee do these things, hee shall be strong in all things: for hee setteth his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for euermore. So be it to be it.

C H A P. I I.

A prayer of Iesus the sonne of Sirach.

I will confesse thee, O Lord and King, and praise thee, O God my Saviour: I will giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preserved my body from destruction, & from the snare of the slanderous tongue, & from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercy, & for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had.

4 And from the fire that choked me round about, and from the midst of the fire that I burned not.

5 And from the bottome of the belly of hell, from an vnclene tongue, from lying wordes, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [By some shall praye the Lord vnto death:] for my soule drew nere vnto death: my life was nere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuerest such as wait for thee, and sauest them out of the hands of the enemies.

For nations.

9 Then lifted I up my prayer from the earth, and prayed for deliurance from death.

10 I called vpon the Lord, the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the poud, without helpe.

11 I will praise thy Name continually, and will sing prayse with thanksgiving: and my prayer was heard.

12 Thou sauest me from destruction, and deliueredst me from the euill times: hee saith I will giue thanks, and praise thee, and blisse the name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her unto farre countries, & she was as a grape that waxeth ripe out of the flower.

15 Mine heart rejoyced in her: my foot walked in the right way, & from my youth by sought I after her.

16 I bowen some what downe mine eare, and received her, and gave me much wisdom.

17 And I profited by her: therefore will I ascribe the glory unto him, that giueth me wisdom.

18 For I am ashamed to doe thereafter: I will bee zealous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted up mine hands on high, and considered the ignorances thereof.

20 I directed my soule unto her, and I found her in purenesse: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a conque for my reward, wherewith I will praise him.

23 I was nere unto mee, yet vncertaine, and dwell in the house of learning.

24 Wherefore are yet slowe? and what say you of these things: seeing your soules are very chaste?

25 I opened my mouth and said, * Buy her *1/4. 5. 1.*

for you without money.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: she is ready that ye may find her.

27 Beholde with your eyes, * howe that I *Chap. 1. 1.*

haue had but little labour, and haue gotten vnto me much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your duty betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captivity of Babylon, which he read before Iechonias and all the people. 10 The Jews sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.



|| Or, Sedon.

And these are the words of the booke, which Baruch the son of Niasias, the son of Niasias the son of Gedecias, the sonne of Niasias, the sonne of Niasias wrote in at Babylon.

2 In the first yeere, and in the fourth day of the moneth, what time as the Chaldeans took Ierusalem, and burnt it with fire.

3 And Baruch did reade the words of this booke, that Iechonias the sonne of Iosacin king of Iuda might heare, and all the people that were come to heare the booke.

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwell at Babylon by the river || Euphrat.

|| Or, Seda.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euerie mans power.

7 And sent it to Ierusalem vnto Iosacin the sonne of Niasias the sonne of Gedecias, and vnto the other princes, & to all the people, which were with him at Ierusalem.

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth || Elul, to wit, fluer vessels, which Gedecias the sonne of Niasias king of Iuda had made.

|| Or, Seda.

9 After that Nabuchodonosor king of Babylon had ledde away Iechonias from Ierusalem, and his Princes and his Nobles, priso-

ners, and the people, and caried them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith ye shall buy burnt offerings for sin, and incense, & prepare a || meate offering, and offer vpon the altar of the Lord our God.

|| Or, Meate for Meate which was the eating and offering sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen.

12 And that God would giue them strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his son, that we may long doe them seruice, and find fauour in their sight.

13 Thus say we also vnto the Lord our God, for we haue sinned against the Lord our God, and vnto this day the fury of the Lord, and his wrath is not turned from vs.

14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time convenient.

15 Thus shall ye say, * To the Lord our God *Chap. 1. 4.*

belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers,

17 Because we haue * sinned before the Lord *Dem. 3. 1.*

our God.

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue deeme negligent to heare his voyce.

20 * Wherefore these plagues are come upon vs, and the curse which the Lord appointed by Moyses his servant at the time that hee brought our Fathers out of the land of Egypt, to giue vs a land that floweth with milke and honey, as appeareth this day.

21 Heere the lesse, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom hee sent vnto vs.

22 But every one of vs followed the wicked imagination of his own heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Jews confesse that they suffer iustly for their sinnes. The true confession of the Christians. **11** The Jews desire to haue the wrath of God turned from them. **32** His promise that he will call againe the people from captiuitie, and giue them a new and euertlasting Testament.

Therefore the Lord our God hath performed his word, which he pronounced against vs, and against our Iudges that governed Israel, and against our Kings, and against our Rulers, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses,

3 That some among vs should eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreover, he hath deliuered them to be in subjection to all the kingdomes that are round about vs, to be as a reioyce & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 * To the Lord our God apperteineth righteousness, but vnto vs and to our Fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the Commandements of the Lord, that hee hathauen vnto vs.

11 * And now, O Lord God of Israel, that hath brought thy people out of the land of Egypt with a mighty hand, and an he arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned, we haue done wickedly: we haue offended in all thing of disobedience.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our peti-

tions, and deliuer vs for thine owne sake, and giue vs labour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, & that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare O Lord, and heare vs.

17 * Open thine eyes, & behold: for the deafe, that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord, neither praise nor righteousness.

18 But the soule that is vexed for the great nest of sinne, and hee that goeth crookedly, and wracks, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

21 * Thus saith the Lord, Both downe your shoulders, glorie the King of Babylon: so shall ye remaine in the land, that I gaue vnto your Fathers.

22 But if ye will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will come to craile in the cities of Iuda, and in Ierusalem, I will come to craile the voyce of mirth, and the voyce of ioy, and the voyce of the bird ofrome. and the voyce of the wilde, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our Fathers should be caried out of their places.

25 And loe, they are cast out to the head of the day, and to the cold of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to cquitie, and according to all thy great mercy.

28 As thou spakest by thy seruant Moyses, in the day, when thou diddest command him to write thy Law before the children of Israel, saying,

29 * If ye will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselves.

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise mee in the land of their captiuitie, and thinke vpon

Dmt. 36. 15.

Isa. 63. 15.

Psal. 6. 5, 6.

and 115. 17.

Isa. 38. 18.

Or glory,

not praise of

righteousnes.

Isa. 38. 18.

Or glory,

not praise of

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Or glory,

not praise of

righteousnes.

my Name.

23 Then shall they turne them from their hard backs, and fro in their euill workes: for they shall remember the way of their Fathers, which sinned before the Lord.

24 And I will bring them againe into the Land, which I promised with an oath vnto their Fathers, Abraham, Isaac, and Jacob, and they shall bee lords of her: and I will increase them, and they shall not be diminished.

25 And I will make an everlasting covenant with them, that I will be their God, and they shall be my people: and I will no more curse my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer beguine for their deliurance. 2 He praeseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Only God was the fader of wisdom, 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Hear, O Lord, and haue mercy: for thou art merciful, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for ever, and we bitterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but think vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thre O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praisthee in our captiuitie: for wee haue considered in our minds all the wickednes of our Fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our Fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of Mse: hearken vnto them, that thou mayest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art war: n old in a strange country,

11 And art distressed with the dead, and art counted with them, that got downe to the graues?

12 Thou hast forsaken the fountaine of wisdom:

13 For if thou haddest walked in the way of God, thou shouldst haue remained safe for ever.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou mayest knowe also from whence cometh long

continuance, and life, and where the light of the eyes and place is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pasture with the fowles of the heauen, thit boarded vpon silver and gold, wherein men trust, and made none end of their gathering?

18 For thou that coyn'st silver, and were so careful of their workes, and whole inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads,

20 When they were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceived the paths thereof, neither haue their children received it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in the man.

23 Nor the Agartines that sought after wisdom vpon the earth, nor the merchants of Hecran, and of Cheman, nor the respondents of fables, nor the teachers out of wisdom haue knowne the way of wisdom, neither doe they thinke vpon the pathes thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession?

25 It is great and hath none end, it is high, and vnm measurable.

26 There were the giants, famous from the beginning: that were of great stature, and is expect in waere.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither cometh she by her pathes.

32 But he that knoweth all things, knoweth her, and hee hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euenness, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When hee calleth them, they say, Here we be: and so with cheerefulness they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloved.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people living in captivitie. 19 A complaint of Ierusalem, and under the figure thereof the Church. 25 A consolation and comforting of the same.

This is the booke of the commandements of God, and the Law that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Jacob, and take holde of it: walke by this brightness before the light thereof.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, wee are blessed: for the things that are acceptable unto God, are declared unto us.

5 Bee of good comfort, O my people, which are the memoriall of Israel.

6 We are sold to the nations, not for your destruction: but because ye provoked God to wrath: ye were delivered unto the enemies.

7 For ye have displeased him that made you, offering unto devils, and not to God.

8 We have forgotten him that created you, even the everlasting God, and ye have grieved Jerusalem, that nourished you.

9 When they saw the wrath comming upon you from God, he said, Weaken, ye: that dwell about Sion, for God hath brought mee into great heaviness.

10 I see the captivitie of my sonnes & daughters, which the everlasting will bring upon them.

11 With joy did I nourish them, but I must leave them with weeping and mourning.

12 Let no man clope over me in a thicket, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnes, nor walk in the ways of his commandments: neither did they enter into the paths of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captivitie of my sonnes and daughters, which the everlasting hath brought upon them.

15 For her hath brought upon them a nation from farre, an invadent nation, & of a strange language.

16 Called neither remember the aged, nor pitie the young: these have carried away the deare beloved of the widowes, leaving me alone, and desolate of my daughters.

17 But what can I doe you?

18 Surely he that hath brought the plagues upon you, can deliver you from the hands of your enemies.

19 See your way, O children, see your way, for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of prayer, and so long as I live, I will call upon the everlasting.

21 Be of good comfort, O children: cry unto God, and hee will be thine you from the power and hand of the enemies.

22 For I have hope of your salvation thro-

ugh the everlastig, and hee will be thine you from the power and hand of the enemies.

23 For I sent you away with weeping, and mourning: but with joy and perpetual gladnesse will God bring you againe unto me.

24 Like as now the neighbours of Sion saw your captivitie, so shall they alle see shortly your salvation from God, which shall come upon you with great glory and brightness from the everlastig.

25 O ye children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread upon his necke.

26 O darlings have gone by rough waies, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry unto God: for hee that led you away, hath you in remembrance.

28 And as he came into your minde to goe away from your God: so endeavour your selves ten times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues upon you, will bring you everlasting joy againe, with your salvation.

30 Take a good heart, O Jerusalem: for he which gave thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as rejoyce at thy fall.

32 The cities are miserable whom thy children see: miserable is hee that hath taken thy sonnes.

33 For as the rejoycer at thy decay, and was glad of thy fall, so shall hee be sorry for her owne desolation.

34 For I will take away the rejoycing of her great multitude, and her joy shall be turned into mourning.

35 For a fire shall come upon her from the everlasting, long to endure, and she shall be inhabited of devils for a great season.

36 O Jerusalem, looke toward the East, and behold the joy that cometh unto thee from thy God.

27 Let thy sonnes, (whom thou hast let goe) come gathered together from the East, unto the West: rejoycing in the word of the holy One unto the honour of God.

CHAP. V.

1 Jerusalem is recompensed with gladnesse for the returne of her people, and under the figure thereof the Church.

Put off thy mourning clothes O Jerusalem, and thine affliction, and decke thee with the worship and honour that cometh unto thee from God for evermore.

2 Due on the garment of righteousness, that cometh from God, and set a crowne upon thine head of the glory of the everlasting.

3 For God will declare thy brightness to every countrey under the heaven.

4 And God will name thee by this name for ever, The peace of righteousness, and the glory of the worship of God.

5 Grief, O Jerusalem, and stand up on his, and look about thee toward the East, and behold thy children gathered from the East unto thee: Alas by the word of the holy One, rejoycing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God will bring them again unto thee, called in glory, as children of the kingdom.

7 For God hath determined to bring down every high mountain, and the long enduring rocks, and to fill the valleys, to make the ground plain, that Israel may walk safely unto the honour of God.

8 The woods and all sweet smelling trees shall overshadow Israel at the commandment of God.

9 For God shall bring Israel with joy in the light of his wisdom, with the mercy and righteousness that cometh of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT JEREMIAS SENT UNTO THEM THAT WERE LED AWAY CAPTIVES INTO BABYLON BY THE KING OF THE BABYLONIANS, TO CERTIFY THEM OF THE THING THAT WAS COMMANDED HIM OF GOD.

Because of the sinnes that ye have committed against God, ye shall be led away captives unto Babylon, by Nabuchodonosor, King of the Babylonians,

2 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, even seven generations, and after that will I bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon mens shoulders, to cause the people to feare:

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them.

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine Angell shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and laid over with silver: yet are they but lyes and cannot speake.

8 And as they take golde for a maid that loveth to be deckt:

9 So make they crownes for the heads of their gods: sometimes also the Priests themselves conney away the golde and silver from their gods, and bestow it upon themselves.

10 Psa. they give of the same unto their barbers, that are in their houses: againe they decke these gods of silver, and gods of golde, and of wood, with garments like men,

11 Yet cannot they be preserved from rust and wormes,

12 Though they have covered them with clothing of purple, and wipe their faces because of the dust of the Temple, wherof there is much upon them.

13 One holdeth a scepter, as though he were a certaine Judge of the country: yet can hee not lay such an offend him.

14 Another hath a dagger or a axe in his

right hand, yet is he not able to defend himselfe from battell, nor from them: so then it is evident that they be no gods.

15 Therefore feare them not: for as a vessel that a man useth, is nothing woorth when it is broken.

16 Such are their gods: when they be set up in their temples, their eyes be full of dust by reason of the feet of those that come in.

17 And as the Maggots are that in round about upon him that hath offended the King: so as one that should be led to be put to death, so the Priests keepe their temples with doores, and with locks, and with barres, lest their gods should be spoiled by robbers.

18 They light up candles before them: yea, more then for themselves, wherof they cannot see one: for they are but as one of the poles of the temple.

19 They confesse, that even their hearts are gnawen upon: but when the things that creepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are black through the smoke that is in the temple.

21 The owles, swallowes and birds flye upon their bodies, and upon their heads, yea, and the cats also.

22 By this yee may be sure that they are not gods: therefore feare them not.

23 Now standing the gold, that is about them to make them beautiful, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherewith no breath, are bought for a most high price.

25 They are borne upon mens shoulders, because they have no feet, wherby they declare unto men, that they be nothing woorth, yea, and they that worship them are ashamed.

26 For if they fall to the ground at any time, they cannot rise up againe of themselves: neither if one set them upright, can they move of themselves, neither if they be bowed downe can they make themselves straight: but they let gifts befoze them as unto dead men.

27 As for the things that are offered unto them, their Priests sell them and abuse them: likewise also the women say by the same: but unto the poore and sicke they give nothing.

28 The menstruous women, and they that are in childbed touch their sacrifices: by these things yee may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: because the women bring gifts to the gods of silver, and gold, and wood.

30 And the Priests sit in their Temples, having their clothes rent, whose heads and beards are shaven, and being bare bearded,

31 They toze and cry befoze their gods, as men doe at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wives and children.

33 Whether it bee until that one doerth unto them of good, they are not able to recompense it: they can neither set up a King, nor put him downe.

34 In like manner they can neither give riches nor money: though a man make a vow unto them, and swepe it not, they will not require it.

In this chapter are the makers and maintainers of images mightily confuted, a That is, seventie yeeres.
Isa. 44. 8, 9.
10. & 46.
5, 7.
Psal. 115. 4.
Wyl. 13. 10.

35 They can doe no man from death, neither deliver the soules from the living.

36 They cannot rescue a blinde man to sight, nor helpe any man at his need.

37 They can shew no mercy to the widowe, nor doe good to the fatherlesse.

38 Their gods of wood, golde, and silver, are as stones that bee hewen out of the mountaine, and they that worship them, shall be confounded.

39 How should a man then thinke of thy, that they are gods?

40 Whosoever, the Chaldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they cannot understand these things cannot leane them: for they have all no sense.

42 Furthermore, the women, girded with coards, sit in the streets, and burne // straw.

43 And if one of them be watned away, and lie with any such as come by, her casted her neighbour in the teeth, because there was not so worthily repayed, nor her coard broken.

44 Whosoever is done among them, is they: how may it then be thought of gods, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but even what the workman will make them.

46 Psa, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leavelles, and shame for their posteritie.

48 For when there cometh any warre, or plague upon them, the Devils imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre, nor from plagues?

50 For seeing they be but of wood, and of silver and of golde, men shall know hereafter that they are but lies, and it shall be manifest to all nations and kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in them.

51 Wherby it may bee knowen that they are no gods.

52 They can set up no king in the land, nor giue raine unto men.

53 They can giue no sentence of a matter, neither preserue from iniquity: they haue no power, but are as crowes betwixt the heauen and the earth.

54 When there falleth a liue upon the house of their gods of wood, and of silver, and of golde, the Devils will escape and save themselves, but they burne as the others do.

55 They cannot withstand any king or emperour: how can it then be thought of gods, that they be gods?

56 Moreover, their gods of wood, of golde, and of silver can neither defend themselves from thieves nor robbers.

57 For they that are strongest, take away their gold and silver, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Wherfore it is better to be a king, and so to haue his power, or else a profitable person in an house, wherby hee that oweth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary uses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bid.

62 When the fire is sent downe from aboue to destroy hills and woods, it doth that which is commanded: but these are not like any of these things, neither in nature nor power.

63 Wherfore men should not thinke, nor say that they be gods: seeing they can neither giue sentence in judgement, nor doe men good.

64 Forasmuch now as ye are liue, that they be no gods, feare them not.

65 For they can neither curse, nor blesse kings.

66 Neither can they shew signes in the heauen among the heathen, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and doe themselves good.

68 So ye may be certified that by no manner of means they are gods: therefore feare them not.

69 For as a scarroty in a garden of cucumbers, keepeth nothing, so are their gods of wood and of silver and of golde:

70 And likewise of their gods of wood, and golde, and silver, are like to a whitethorne in an orchard, that euery bird stretch upon, and as a dead body that is cast in the barke.

71 By the purple also and brightness which shadeth upon them, ye may understand, that they be no gods: yea, they themselves shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man: that hath none idoles: for hee shall be farre from reproofe.

Efff The

The song of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the mids of the hore fiery forname.

48 The flame descendeth the Chaldea. 49 The Angel of the Lord was in the forname. 51 The three children praise the Lord, and praye all creatures to the same.

24 And they walked in the middes of the flame praising God, and magnified the Lord.
25 Then Azarias stood up, and prayed on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name to worship to be praised and honoured for ever more.

27 For thou art righteous in all the things, that thou hast done unto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certain.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy Citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadst commanded vs, that we might prosper.

31 Therefore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hartfull reatours, and to an vnrightheous king, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake we beseech thee, giue vs not vp for ever, neither breake thy Covenant,

35 Neither take away thy mercy from vs, for thy beuowed Abrahams sake, and for thy seruants Iacobs sake, and for thine holy Israels sake.

36 O to whom thou hast spoken and promised, that thou wouldest multiply thine seed as the stars of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lord, are become little then any nation, and bee kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither prince, nor power, nor gouernour, nor dignite offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might find mercy.

39 Wherefore, in a contrite heart, and an humble spirit let vs be received.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambs,

to let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them, that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 But vs not to shame, but deale with vs after thy loving kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord.

44 That all they that doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, & glorious ouer the whole world.

46 How the kings seruants that had cast them in, ceased not to make the oven hote with waphra, and with pitch, and with towne, and with sagots,

47 So that the flame went out of the forname, fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeaes, that it found by the forname.

49 And the Angel of the Lord went downe into the forname with them that were with Azarias, and smore the flame of the fire out of the forname,

50 And made in the mids of the forname like a moist hissing wind, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the forname, saying,

52 Blessed be thou, O Lord God of our fathers, and praised and exalted about all things for ever, and blessed bee thy glorious and holy Name, and praised about all things, and magnified for ever.

53 Blessed be thou in the Temple of thine holy glory, and praised about all things, and exalted for ever.

54 Blessed be thou that beholdest the depths, and liest vpon the Cherubims, and praised about all things, and exalted for ever.

55 Blessed be thou in the glorious throne of thy kingdome, and praised about all things, and exalted for ever.

56 Blessed be thou in the firmament of heauen, and praised about all things, and glorified for ever.

57 All ye workers of the Lord, bleste ye the Lord: praise him, and exalt him about all things for ever.

58 O heauens, bleste ye the Lord: praise him, and exalt him about all things for ever.

59 O Angels of the Lord, bleste ye the Lord, praise him, & exalt him about all things for ever.

60 All ye waters that be about the heauen, bleste ye the Lord, praise him, and exalt him about all things for ever.

61 All ye powers of the Lord, bleste ye the Lord: praise him, and exalt him about all things

a Which is a certain kind of fire and chalk clay, as Phil. writeth, 3. booke, chap. 105.

105

things for ever.

62 O Sunne and Moone, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

63 O Beares of beaſtes, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

64 Every ſtone and denton, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

65 All ye winds, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

66 O fire and heat, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

67 O Winter and Summer, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

68 O dewe and all ſhowes of ſnow, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

69 O froſt and cold, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

70 O ice and ſnowe, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

71 O nightes and dayes, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

72 O light and darkneſſe, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

73 O lightnings and cloudes, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

74 Let the earth bleſſe the Lord: let it praife him, and exalt him above all things for ever.

75 O mountaines and hills, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

76 All things that grow on the earth, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

77 O fountaines, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

78 O ſea and floods, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

79 O all beaſtes and all that moove in the waters, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

80 All ye ſoules of heaiven, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

81 All ye heaſts and cattell, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

82 O children of men, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

83 O Iſrael bleſſe the Lord: praife him, and exalt him above all things for ever.

84 O Priests of the Lord, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

85 O ſervants of the Lord, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

86 O ſpirits and ſoules of the righteous, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

87 O ſaints and humble of heart, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praife him, and exalt him above all things for ever: for hee hath delivered vs from the hell, and ſaved vs from the hand of death, and delivered vs out of the middeſ of the furnace, and burning flame: even out of the middeſ of the fire hath he delivered vs.

89 Confeſſe unto the Lord, that hee is gracious: for his mercede endureth for ever.

90 All ye that worſhip the Lord, bleſſe the God of gods: praife him, and acknowledge him: for his mercede endureth wipde without ende.

91 The ſame yeere were appointed two of the ancients of the people to be Judges, ſuch as the Lord ſpeaketh of, that the iniquity came from Babylon, and from the ancient Judges, which ſeemed to rule the people.

92 Theſe hanted Iſaiahs houſe, and all ſuch as had any thing to doe in the Law, came thither unto them.

93 Now when the people departed away at noone, Suſanna went into her husbands garden to walke.

94 And the two Elders ſaw her that ſhe went in dayly and waſhed, ſo that their luſt was inflamed toward her.

95 Therefore they turned away their minds, and caſt downe their eyes, that they ſhould from God, not ſee heaven, nor remember juſt judgement.

96 And albeit they were both wounded with her

him, and exalt him above all things for ever.

78 O Sea and floods, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

79 O all beaſtes and all that moove in the waters, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

80 All ye ſoules of heaiven, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

81 All ye heaſts and cattell, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

82 O children of men, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

83 O Iſrael bleſſe the Lord: praife him, and exalt him above all things for ever.

84 O Priests of the Lord, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

85 O ſervants of the Lord, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

86 O ſpirits and ſoules of the righteous, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

87 O ſaints and humble of heart, bleſſe ye the Lord: praife him, and exalt him above all things for ever.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praife him, and exalt him above all things for ever: for hee hath delivered vs from the hell, and ſaved vs from the hand of death, and delivered vs out of the middeſ of the furnace, and burning flame: even out of the middeſ of the fire hath he delivered vs.

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91 The ſame yeere were appointed two of the ancients of the people to be Judges, ſuch as the Lord ſpeaketh of, that the iniquity came from Babylon, and from the ancient Judges, which ſeemed to rule the people.

92 Theſe hanted Iſaiahs houſe, and all ſuch as had any thing to doe in the Law, came thither unto them.

93 Now when the people departed away at noone, Suſanna went into her husbands garden to walke.

94 And the two Elders ſaw her that ſhe went in dayly and waſhed, ſo that their luſt was inflamed toward her.

95 Therefore they turned away their minds, and caſt downe their eyes, that they ſhould from God, not ſee heaven, nor remember juſt judgement.

96 And albeit they were both wounded with her

¶ The hiftorie of ¶ Suſanna, which ſome ioyne to the ende of Daniel, and make. in the thirteenth Chapter,

1 Theſe two governours are taken with the lawe of Suſanna, 19 They take her alone in the garden. 20 They ſollicite her to wickedneſſe. 21 Shee chuſeth rather to obey God, though it be the danger of her liſe. 22 Shee is accuſed. 23 Daniel doth deliver her. 24 The governours are put to death.

¶ There dwelt a man in Babylon called Iſaiah.

2 And he tooke a wiſe, whoſe name was Suſanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Now Iſaiah was a great rich man, and had a faire garden loyning unto his houſe, and to him reſorted the Jewes, becauſe he was more honourable then all others.

5 The ſame yeere were appointed two of the ancients of the people to be Judges, ſuch as the Lord ſpeaketh of, that the iniquity came from Babylon, and from the ancient Judges, which ſeemed to rule the people.

6 Theſe hanted Iſaiahs houſe, and all ſuch as had any thing to doe in the Law, came thither unto them.

7 Now when the people departed away at noone, Suſanna went into her husbands garden to walke.

8 And the two Elders ſaw her that ſhe went in dayly and waſhed, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their minds, and caſt downe their eyes, that they ſhould from God, not ſee heaven, nor remember juſt judgement.

10 And albeit they were both wounded with her

her loue, yett weill not out thy handes. His griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to her.

13 And the one said to the other, Let vs goe now home, for it is winter time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that shee went in; as her manner was, with two maides onely, and thought to watch her selfe in the garden, (for it was an hore season.)

16 And there was no body there, save the two Elders that had hid themselves, and watched for her:

17 Shee said to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that shee had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose up and came vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and wee be here in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witness against thee, that a young man was with thee, and therefore thou dost lend away thy maydes from thee.

22 Then Susanna sighes, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto mee: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 Which that Susanna cryed, with a lowde voice, and the two Elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Joachim her husband, and the two Elders came also, full of malicious imagination against Susanna to put her to death,

29 And said before the people, Send for Susanna the daughter of Ioseph Joachim's wife, And immediately they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to

uncover her face, (so) she was counted that they might be so satisfied with her beauty.

33 When they saw that men about her, and all that knew her, were.

34 Then the two Elders stood up in the midst of the people, and laid their hands vpon her head,

35 Which wept, and looked hy toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As wee walked in the garden alone, shee came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man, which there was hid, came vnto her and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickedness, ran vnto them, and tooke them as they were together.

39 But wee could not hold him: for hee was stronger then wee, and opened the doore and leaped out.

40 Now when wee had taken this woman, we asked her what yong man this was, but shee would not tell vs: of these things are wee witness.

41 Then the assembly beleued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a lowde voyce, and sayd, O enuious old men, that knowest the secrets, and knowest all things afoze they come to passe,

43 Thou knowest, that they haue borne false witness against mee, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 Therefore when shee was led to be put to death, the Lord raised vp the holy spirit of a yong child, whose name was Daniel.

46 Which cryed with a lowde voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meant these wordes, that thou hast spoken?

48 Then Daniel stood in the midst of them, and sayd, Aee yee such fooles, O Iudaistes, that without examination, or knowledge of the cryed, yee haue condemned a daughter of Israel?

49 Repente againe to iudgement: for they haue borne false witness against her.

50 Therefore the people turned againe in all haste, and the Elders said vnto him, Come, lie downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, But these two aside, one farre from another, and I will examine them.

52 So when they laye put a linder one from another, hee called one of them, and said vnto him, O thou that art old in a wicked life, now thy sinnes which thou hast committed afoze time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guilty goe free, albeit the Lord saith, * Be innocent and righteous halt thou not lye.

54 Now then, if thou hast bene here, tell me, vnder what tree lawest thou them companying

nying together? Who answered, Under a fig tree.

55 Then said Daniel, Verily thou hast lyes against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So put hee him afixe, and commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beaurie hath deceiued thee, and lust hath subuerred thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Under a figgyne tree.

59 Then said Daniel vnto him, Verily thou hast also lied against thine head, for the Angel of God waiteth with the sword to cut thee in two,

and so to destroy you both.

60 Which that all the whole assembly cried with a loud voice, and prayd God, which sauerth them that trust in him.

61 And they arose against the two Elders, for Daniel had convict them of false witness by their owne mouth.

62 And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbours, and put them to death: Thus the innocent blood was laued the same day.

63 Therefore Helcias and his wife praised God for their daughter Gulanna, with Ioachim her husband, and all the kindred, that there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in sight of the people.

65 And King Assages was layd with his fathers, and Cyus of Bertha reigned in his stead.

Deut. 19. 19.
Prov. 19. 5.

¶ The historie of Bel and the Dragon, which is the fourteenth Chapter of Daniel after the Latine.



Now when King Assages was layd with his fathers, Cyus the Persian receiued his kingdom.

2 And Daniel did eate at the Kings table, and was honoured above all his friends.

3 Now the Babylonians had an idole called Bel, and there were spent vpon him every day twelue great measures of fine flower, and forty shepes, and ffe great pots of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why dost thou not worship Bel?

5 Who answered, and sayd, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkst thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh every day?

7 Then Daniel smiled and said, O King, bee not deceiued: for this is but clay within, & hallow without, and did neuer eate any thing.

8 So the king was wroth, and called for his priests, and said vnto them, If ye tell me not who this is that eateth vp these expenses, ye shall die.

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

10 (Now the priests of Bel were threescore and ten, besides their wives and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and let thou the meate there, O King, and

let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lyes vpon vs.

13 Now they thought themselves sure enough: for vnder the table they had made a private entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to lying afixe, and these they strowed throughout all the temple, in the presence of the King alone: then went they out and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the priests with their wines and children, as they were wont to doe: and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel went him.

17 And the King said, Daniel, are the scales whole? Who answered, Yes, O King, they be whole.

18 And as soon as hee had opened the doore, the King looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then langhed Daniel, and held the King that he should not goe in, and said, Behold now the pavement, and marke well whole footsteps are these.

20 And the King sayd, I see the footsteps of men, women, and children: therefore the King was angry.

21 And tooke the priests, with their wines, and children, and they shewed him the private doores, where they came in, and consumed such things as were vpon the table.

22 There-

a Called Artaba, whereof every one contained somewhat more then nine gallons, which make in all an hundred and eighty gallons at the least.
b Called Mezera, and every one of these measures contained about ten gallons, which in all make three hundred.

22 Therefore the king slew them, and delivered Bel into Daniels power, who destroyed him, and his temple.

23 And he came in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King said unto Daniel, Sayest thou that this is of waste also: for, bee liner, and eatest and drunken, for that thou canst not say that he is no living God: therefore worship him.

25 Then said Daniel unto the King, I will worship the Lord my God: for he is the living God.

26 But give me leave, O King, and I will slay this Dragon without sword or staffe. And the king said, I give thee leave.

27 Then Daniel took pitch, and fatte, and haire, and did seete them together, and made lumps thereof: this he put in the Dragons mouth, and so the Dragon burst in himself. And Daniel says, Beghd whom yee worship.

28 When the Babylonians heard it, they were wonderfull with, and gathered them together against the King, saying, The King is become a Jew: for he hath destroyed Bel, and hath slaine the Dragon, and put the priests to death.

26 So they came to the King, and said, Destroy vs Daniel, or else we will destroy thee and thine house.

30 Now when the King saw, that they peaked sore upon him, and that needfullie constrained him, hee delivered Daniel unto them:

31 And he cast him into the Lions den, where hee was five dayes.

22 In the denne there were seven Lions,

and they had given them every day two bodies and two sheepe, which then were not given them, so the intent that they might denounce Daniel.

33 And now there was in Jewrie a Prophet called Abacuc, which had made portage, and broken bread into a bottle, and was going into the field, for to bring it to the weavers.

34 But the Angel of the Lord said unto Abacuc, Go, carry the meate that thou hast into Babylon unto Daniel, which is in the Lions denne.

35 And Abacuc said, Lord, I never sawe Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind let him in Babylon upon the denne.

37 And Abacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought upon mee, and thou never failest them that seek thee and love thee.

39 So Daniel arose, and did eate, and the Angel of the Lord let Abacuc in his owne place againe immediately.

40 Upon the seventh day the king went to bewaile Daniel, and when he came to the denne he looked in, and beheld, Daniel sat in the midst of the Lions.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were denoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia.
11 Antiochus taketh the kingdomes. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem unto his dominion. 50 Antiochus seeth up idols.



Fear that Alexander the Macedonian, the sonne of Philip, went south of the land of Chetitim, and slew Darius King of the Persians and Medes, and reigned for him as he had before in Grecia.

2 He tooke great warres in hand, and warne strong holds, and slew the kings of the earth.

3 So went he thorow to the endes of the world, and tooke spoiles of many nations, insomuch that the world stood in awe of him: therefore his heart was puffed up and was haughty.

4 Now when hee had gathered a mighty strong hoste,

5 And had reigned over regions, nations,

and kingdomes, they became tributaries unto him.

6 After these things he fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his servants, which had been brought up with him of children, and parted his kingdom among them, while he was yet alive.

8 So Alexander had reigned twelue yeeres when he died.

9 And his servants reigned every one in his rourne.

10 And they all caused themselves to be crowned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, even Antiochus Epiphanes, the sonne of king Antiochus, which had been an hostage at Rome, and hee reigned in the hundredth and seven and thirtieth yeere of the kingdom of the Greeces.

12 In those dayes went there out of Israel wicked men, which enticed many, saying, Let vs goe and make a covenant with the

a The first battell with the Carthaginians was fought at this time.

b The beginning of the kingdom of Egypt.

c The beginning of the kingdom of Syria.

d Or, and. The beginning of the kingdom of the Parthians. 12, cap. A

the heathen that are round about vs: for since wee departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were ready and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen.

16 And made themselves vncircumcised and forsooke the holy Couenant, and toynd themselves to the heathen, and were sold to doe mischief.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therfore hee entred into Egypt with a mighty companie, with chaces, and Elephants, and with horsemen, and with a great nauie.

19 And mooued warre against Ptolemus, King of Egypt: but Ptolemus was afraine of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundred fourthie and threere.

22 And went vp toward Israel and Ierusalem with a mighty people.

23 And entred proudly into the Sanctuary, and tooke away the golden Altar, and the Candlestick for the light, and all the instruments thereof, and the Table of the Showbread, and the pouring vessels, and the bowles, and the golden balens, and the vails, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and golde, and the precious Jewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land.

25 After hee had murdered many men, and spoken very proudly.

26 Therfore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the young men were made feeble, and the beautie of the women was changed.

28 Euery by the ground took him to mourning, and shee that late in the marriage chamber was in heauenside.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was covered with confusion.

30 After two yeres the king sent his chiefe talmaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 And hee spake peaceable words vnto them in deceit, and they came credite vnto him.

32 Then hee fell suddenly vpon the cite, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoiled the cite, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children took they captiue, and led away the cattell.

35 Then fortified they the city of David with a great and thicke wall, and with mighty towres, and made it a strong hold for them.

36 Therfore they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stayed it with weapons and vntilities, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary.

40 Inasmuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproof, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the King wrote vnto all his Kingdome, that all the people should bee as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Pra many of the Israelites consented to his religion, offering vnto Idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the country.

47 And that they should forbe the burnt offerings and sacrifices, and the offerings in the Sanctuary.

48 And that they should defile the Sabbath, and the feasts.

49 And pollute the Sanctuary and the holy men.

50 And to set vp altars and groues, and chapels of idoles, and offer vp swines flesh, and vncleane beasts.

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanness, and pollute themselves, that they might forget the Law, and change all the ordinances.

52 And that whosoener would not doe according to the commandement of the king, should suffer death.

53 In like maner wrote hee throughout all his Kingdomes, and let outcriers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifices, cite by cite.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

The wicked (a) headlong into mischief. I By drawing the skin over the part that was circumcised, as

Call 7. chap. 15. Epiph. lib de porcelibus & mensuris.

The second bar tell with the Carthage.

Joseph Ant. 13 cap. 6. and 7.

Or drink offering.

The battle of Mactania.

56 And they hid the Israelites into secret places, even whithersoever they could flee for succour.

57 The fifteenth day of Catten, in the hundredth and five and twentieth years, they set up the abomination of desolation upon the altar, and they builded altars throughout the cities of Juda on every side.

58 And before the doores of the houses, and in the streets they burnt incense.

59 And the bookes of the Law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever consented unto the Law, the Kings commandement was, that they should put him to death by their authority.

61 And they executed these things every manner upon the people of Israel that were found in the cities.

62 And in the five and twentieth day of the moneth, they did sacrifice upon the altar, which was in the head of the altar of sacrifices.

63 And according to the commandement they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged up the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eat unclean things.

66 But chose rather to suffer death, then to be defiled with those meates: so because they would not break the holy Covenant, they were put to death.

67 And this I Iytannie was very sore upon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy city. 2 They refuse to doe sacrifice unto idoles. 3 The death of Mattathias for the Law of God. 4 They are slain, and will not fight against because of the Sabbath day. 5 Mattathias dying, commendeth his sonnes to sicke by the word of God, after the example of the fathers.

In those dayes stood by Mattathias the Priest, the sonne of Joannes, the sonne of Simeon, of the sonnes of Joarib of Jerusalem, and dwelt in Bethan.

2 And hee had five sonnes, Joanan called Sabbas.

3 Simon called Thabai.

4 Judas which was called Maccabeus,

5 Eleazar called Itharon, and Jonathan, whose name was Apphis.

6 And he slew the blasphemers, which were committed in Juda and Jerusalem:

7 And he said, Alas is mee: wherefore was I borne, to see this destruction of my people, and the destruction of the holy city, and thus to sit still: it is delivered into the hands of the enemies.

8 And the Sanctuary is in the hands of strangers: her temple is as a man that hath no remembrance.

9 Her glorious vessels are carried away into captivity: her infants are slain in the streets, and her young men are slain by the sword of the enemies.

10 What people is it that hath not some possession in her kingdom, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary, and our beauty, and honour is desolate, and the Gentiles have defiled it.

13 What helpeth it us then to live any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth upon them, and mourned very sore.

15 Then came men from the King to the cite of Bethan, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented unto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, and said unto Mattathias, Thou art the chiefe and an honorable man, and great in this cite, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen have done, and also the men of Juda, and such as remaine at Jerusalem: so shalt thou and thy familie bee in the Kings favour: and thou and thy children shall bee enriched with silver and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are under the Kings dominion, obey him, and fall away every man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren walke in the covenant of our fathers.

21 God be mercifull unto vs, that we forsake not the law and the ordinances.

22 Alas will not hearken unto the Kings words to transgress our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Jewes, in the sight of all, to sacrifice upon the altar which was at Bethan, according to the Kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that he reines shooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne unto him, and killed him by the altar:

25 And at the same time he slew the Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

26 Thus have he a zeale to the Law of God, doing as Abimeus did unto Samai the sonne of Belom.

27 Then cryed Mattathias with a loud voice in the cite, saying, Whosoever is zealous of the Law, and will stand by the covenant, let him come forth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the city.

29 Then many that sought after justice and judgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wives and their cattell: for the afflictions increased sore upon them.

31 Now when it was told unto the Kings servants,

I It is a manifest note of the enemies of God, to burne the bookes of the Law, Hist. eccles. lib. 8. cap. 2.

Or, rage.

a The father promised for his children, that they shall serve God: so doth Joshua for his household, Josh. 24. 15.

Isaiah. Ant. 12. cap. 7.

b It is a griefe to the godly to see the people offend,

Or, And. 7.

Nam, 15. 7.

Or, that I and my all upright,

servants, and to the garrisons, which were in Jerusalem in the cite of David, that men had broken the Kings commandment, and were gone down into the secret places in the wilderness.

32 Then many pursued after them: and having overtaken them, they compassed against them, and set the battell in array against them on the Sabbath day.

33 And said unto them, Let this now be sufficient: come forth and doe according to the commandment of the King, and ye shall live.

34 But they answered, We will not goe forth, neither will we doe the kings commandment, to defile the Sabbath day.

35 Then they gave them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the private places.

37 But said, We will die all in our innocence: the heaven and earth shall testify for us, that ye destroy us wrongfully.

38 Thus they gave them the battell upon the Sabbath, and slew both men and cattell, their wives & their children, to the number of a thousand people.

39 ¶ When Mattathias and his friends understood this, they mourned for them greatly.

40 And said one to another, If we all doe as our brethren have done, and fight not against the heathen for our lives, and for our Lawes, then shall they incontinently destroy us out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with us upon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came unto them the assembly of the Elders, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, joynd themselves unto them, and were an helpe unto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the ungodly in their anger: but the rest fled into the heathen and escaped.

45 Then Mattathias and his friends went about and destroyed the Altars,

46 And circumcised the children by force that were uncircumcised, as many as they found within the coasts of Israel.

47 And they purchased after the yowd men: and this act prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, and out of the hand of kings, and gave not place to the wicked.

49 Now when the time drew neere, that Mattathias should die, he sayd unto his sonnes, Now is pride and perfection increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and give your lives for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receive great honour and an everlasting name;

52 ¶ Was not Abraham found faithfull in tentation, and it was imputed unto him for righteousness?

53 ¶ Joseph in the time of his trouble kept the commandment, and was made the lord of Egypt.

54 ¶ Whithers our father, because he was zealous and fervent, obtained the covenant of the everlasting priesthood.

55 ¶ Jesus for fulfilling the word, was made the governor of Israel.

56 ¶ Caleb, because he bare witness before the congregation, received the heritage of the land.

57 ¶ David, because of his mercy, obtained the throne of the kingdom for evermore.

58 ¶ Elias, because he was zealous and fervent in the Law, was taken up even unto heaven.

59 ¶ Ananias, Azarias, and Misael by their faith were delivered out of the flame.

60 ¶ Daniel, because of his innocence, was delivered from the mouth of the Lions.

61 And thus ye may consider how without all ages, that whosoever put their trust in him, shall not want strength.

62 ¶ Feare not ye then the words of a sinful man: for his glory is but dung and wormes.

63 To day is he set up, and to morrow he shall not be found: for he is turned into his dust, and his purpose perished.

64 Wherefore my sonnes, take good hearts, and shew your selves men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: give care unto him alway: he shall be a father unto you.

66 And Judas Maccabeus hath bene mighty and strong, even from his youth up: let him be your captain, and fight you the battell for the people.

67 Thus shall ye bring unto you all those that observe the Law, and shall avenge the injuries of your people.

68 Recompense fully the heathen, and give your selves to the commandment of the Law.

69 So he blessed them, and was laid with his fathers.

70 And died in the hundredth, fourth and sixt year, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler over the Jews, 2 He killith Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God, 53 Judas determineth to fight against Lyfias, whom Antiochus had made captain over his host.

Then Judas his sonne called Maccabeus, rose up in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gave his people great honour: he put on a brass plate as a gyant, and armed himselfe, and set the battell in array, & defended the campe with the sword.

4 In his acts he was like a Lyon, and as a Lyons whelp roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt up those that were his people.

Gen. 22, 9,
10, 11, 4, 3.

Gen. 41, 40.

Num. 23, 13
ecclij. 45,
23, 24,
10, 12.

Num. 14, 6,
7, 10, 14,
13,
2, Sam. 3, 4,
2, Kings, 2,
11.

Dan. 3, 16,
17, 18, 26,
Dan. 6, 22.

Mat. 10, 26,
28, 31, 32,
40, 6, 7, 8, and
31, 7, 8,
1, Sam. 1, 10,
8, 1, 2, 3, 4,
ecclij. 14, 18.

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and salvation prospered in his hand.

7 And hee gathered diuers Kings, but Iacob rejoyced by his actes, and his memoriall to be blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and cured away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and hee assembled together those that were ready to perish.

a Who was
gouernour
of Syria, To-
seph, Antioq.
a 3. chap. 9.

10 ¶ But ^a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Iudas perceived, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fledde.

12 So Iudas tooke their spoiles, and tooke also Apollonius' sword, and fought with it all his life long.

13 ¶ Now when Heron a prince of the army of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will be glorious in the Realme: for I will goe fight with Iudas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go up, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when hee came neere to the going by of Beth-horon, Iudas went forth to meete him with a small company.

17 But when they saw the armie coming against them, they sayd to Iudas, how are we able being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easing thing for man to bee shut in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruell and proud multitude to destroy vs, and our wives, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leaped suddenly vpon them: so was Heron and his host destroyed by Iudas.

24 And they purged them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistines.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the King: for all the Gentiles could tell of his warres of Iudas.

27 ¶ But when king Antiochus heard these things, hee was angry in his minde: where-

fore he sent forth, and gathered all the power of his Realme, a very strong armie.

28 And opened his treasure, and gaue his holie a yeece wages in hand, commanding them to be ready for a yeece for all occasions.

29 Hee sent helmes, when hee saw that the mony of his treasures failed, and that the treasures in the countrey were small, because of the distillation, and plagues that hee had brought vpon the land, in taking away the Lawes which had bene of olde time,

30 He feared lest he should not haue now at the second time, as at the first, for the charges and gifts that hee had giuen with a liberal hand afore: for in liberallitie hee hadde passed the other Kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Ierusalem, to take rebukes of the countreys, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to successe the kings businesse, from the river of Euphrates, vnto the borders of Egypt.

33 And to bying up his sonne Antiochus, till he came againe.

34 Moreover, he gaue him halfe of his hoste, and Elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy a roote out of the people of Israel and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to let strangers for to inhabite all their quarters, & part their land among them.

37 And the King tooke the halfe of the hoste that remained, and departed from Antiochia his royall cite, in the yeece an hundredth foure and seuen, and passed the river Euphrates, and went thorow the little countreys.

38 Then Lysias chose Ptolemeus the sonne of Dositheus and Sicanos, & Sogias, mighty men and the kings friends,

39 And sent with them foure thousand footmen, and seven thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came & pitched by [†] Emmaus in the plaine country.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much silver and gold, and seruantes, and came into the campe to buy the colliozen of Israel for Lawes, and the strength of Syria and of strange nations toynd with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the holle drew neere vnto their borders, considering the kings words, whereby hee had commanded to destroy the people, and utterly abolish them.

43 They said one to another, Let be the decay of our people, and let vs fight for our people, and for our Sane'rary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was doyme in it, in or out at it, and the Sanctuary

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Sanctuary was troden downe, and the strangers kept the forteſſe, and it was the habitation of the heathen: and the mirch of Jacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelves together, and came to Belpha before Jeruſalem: for in Belpha was the place where they prayed alwaies in Iſrael.

47 And they faſted that day, and put ſackcloth upon them, & caſt aſhes upon their heads, and rent their clothes.

48 And opened the booke of the Law, where in the heathen ſought to paint the likeniſſe of their idols.

49 And brought the Priests garments, and the ſilk ſuits, and the robes, and ſet there the ſacrifices, which accompliſhed their dayes.

50 And they cried with a loud voyce toward heaven, ſaying, What ſhall we doe with theſe? and whether ſhall we carry them away?

51 For the Sanctuary is troden downe and deſtroyed, and the Priests are in heavineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand beſore them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voyce.

55 And aſſe, & this Judas ordeined captaines over the people, even captaines over thouſands, and captaines over hundreds, and captaines over fifties, and captaines over tens.

56 And they commanded them that builded houſes, or married wives, or planted vineyards, or were fearful, that they ſhould returne every one to his owne houſe, according to the Law.

57 So the hoſte remooved, and pitched upon the South ſide of Emmaus.

58 And Judas ſaid, Arise you ſelfes, and be valiant men, and be ready againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to ſee the calamities of our people, and of our Sanctuary.

60 Wherefore theſe, as the will of Gods is in heaven, ſo beſt.

CHAP. IIII.

1 Judas goeth againſt Gorgias which lyeth in wait.

14 He putteth Gorgias and his hoſte to flight. 28 Lyſias invadeth Judea. 29 But Judas crieth him out.

43 Judas purifieth the Temple, and dedicateth the Altar.

Then tooke Gorgias five thouſand ſcore men and a thouſand of the beſt boiſemen, and departed out of the campe by night.

2 To invaide the campe of the Jewes, and to ſlay them ſuddenly, and the men of the forteſſe were his guides.

2 Now when Judas heard it, he remooved, and they that were valiant men, to ſuſtaine the Kings army which was at Emmaus.

4 And ſee yet the army was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night unto Judas campe: and when he found no man there, he ſought them in the mountaynes: for, ſaid he, they flee from vs.

6 But aſſoon as it was day, Judas ſet himſelfe in the field with three thouſand men, which had neither harme nor ſuſpitions to their minds.

7 And they ſaw that the armies of the heathen were ſtrong, and well armed, and their boiſemen about them, and that there were many men of warre.

8 Then ſaid Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſault.

9 Remember how our Fathers were delivred in the red Sea, when Pharaoh purſued them with an army.

10 Therefore now let vs cry unto heaven, and the Lord will have mercy upon vs, and remember the covenant of our fathers, and will deſtroy this hoſte beſore our face this day.

11 So ſhall all the heathen know, that there is one which deſerveth and ſaureth Iſrael.

12 Then the ſtrangers liſt up their eyes, and ſaw them cumming againſt them.

13 And they went out of their tents into the battell, and they that were with Judas, blew the trumpets.

14 So they joyned together, and the heathen were diſcomfited, and fled by the plaine.

15 But the hindmoſt of them ſet by the ſword, and they purſued them unto Gazer, and into the plaines of Betmea, and of Agoron, and of Samſa, ſo that there were ſlaine of them about three thouſand men.

16 So Judas turned againe with his hoſte, from purſuing them.

17 And ſaid unto the people, Be not greedy of the ſpoiles: for there is a battell beſore vs.

18 And Gorgias and the army is here by vs in the mountain: but ſtand ye now ſtill againſt your enemies, and overcome them: then ſhall we ſafely take the ſpoiles.

19 As Judas was ſpeaking theſe wordes, there appeared one part which looked from the mountaynes.

20 But when Gorgias ſaw that his were ſled, and that Judas ſouldiers burnt the tents: (for the ſmoake that was leene, declared what was done.)

21 When they ſaw theſe things, they were ſore afraid, and when they ſaw alſo that Judas and his hoſte were in the field ready to let themſelves in array,

22 They fled every one into the land of ſtrangers.

23 So Judas turned againe to ſpoyle the tents, where he gat much gold and ſilver, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes and prayed toward the heaven: for he is gracious and his mercy endureth for ever.

25 And ſo Iſrael had a great victory in that day.

26 ¶ Now all the ſtrangers that eſcaped, came, and told Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afraid & diſcourage, becauſe ſuch things came not vnto Iſrael as he would, neither ſuch things as the king had commanded him, came to paſſe.

28 Therefore the next yere following, gathered Lyſias threeſcore thouſand choſen men.

Exa. 14. 9, 29

|| Or, Aſſon
remoth.

Deu. 10. 5.
Iſa. 7. 3.

Iſa. 18. 12.
Iſa. 10.

Or, Iudas,
Or, Beth-heron.

1. Sam. 17.

50. 51.

1. Sam. 14.

23. 14.

men, and four thousand horsemen to fight against Jerusalem.

29 So they came into I Idumea, and pitched their tents at I Beth-lura, where Iudas came against them with ten thousand men.

30 And when he saw that mighty armie, hee prayed, and said, Blessed be thou, O Saviour of Israel, * whiche wilt destroy the assault of the mighty man by the hand of thy servant David, * and gawest the booke of the strangers into the hand of Jonathan the sonne of Saul, and of his armour-bearer.

31 Shur up this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strenght, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shal all they that know thy name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lyfias host four thousand men, and they still befote them.

35 When Lyfias, seeing his army put to flight, and the mannesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Iudaea.

36 Then said Iudas & his brethren, Behold, our enemies are discomfited: let vs now goe up, to cleanse, and to reparate the Sanctuary.

37 So all the hoste gathered them together, and went up into the mountaine of Sion.

38 Now when they saw the Sanctuary layd waste, and the altar defiled, and the domes burnt up, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Iudas commanded certaine of the men to fight against those that were in the castle, till he had cleansed the Sanctuary.

42 So these Priests that were undefiled, such as delighted in the law.

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vnclense place.

44 And considered what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar.

46 And layd vpon the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they took whole stones according to the Law, and builded a new altar according to the former,

48 And made by the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlesticks, and the altar of burnt offerings, and of incense, and

the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlesticks, that they might burne in the Temple.

51 They let also the shewbread vpon the table, and hangd by the vases, and finished all the works that they had begun to make.

52 And vpon the five and twentieth day of the ninth month, which is called the month of Chassen, in the hundredth and eight and fortieth yeere they rose by betimes in the morning.

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day. Was it made new with songs, and harps, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight daies, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praye.

57 And decked the forefront of the Temple with crownes of gold & shields, and dedicated the gates and chambers, and hangd doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the month Chassiu, with mirth and gladnesse.

60 And at the same time bulfied they vpon mount Sion with his walles & strong towres round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-lura, to keepe it, that the people might haue a defence against Idumea.

C H A P. V.

3 Iudas vanquished the heathen that gon about to destroy Israel, and u helpers of his brethren Simon and Jonathan. 50 Her overthrow the cite of Ephron, because they denied him passage therow it.

Now when the nations round about heard, ^{1. 1. 1.} that the altar was bulfied, and the Sanctuary renewed as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at I Arababene, because they besieged the Israelites, and he smote them with a great plague, and diuoe them to straits, and tooke their spoiles.

4 He thought also vpon the mallice of the children of Beniamin, which had bene a snare and a hinderance vnto the people, when they lay in wait for them in the high way.

5 Therefore he sent them by in towres, and besieged

Or, ab
tham.

besieged them, and destroyed them utterly, and burnt their towers with fire, with all that were therein.

6 Afterward, went he against the children of Ammon, where hee found a mightier power, and a great multitude with Timotheus their captain.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Sazer, with the towne thereof, and so turned againe into Judea.

9 Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Dabemam.

10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse, whereunto we are fled, and Timotheus is captain of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tabin, are slaine, and they haue taken away their wives and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galle, with their clothes rent, which told the same tidings.

15 And said that they of Beotemats, and of Tyus, and of Sodon, and of all Galle of the Gentiles were gathered against them to destroy them.

16 When Judas and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they desired.

17 Then said Judas to Simon his brother, Thus thee our men, and go and deliuer thy brethren in Galle, and I and my brother Jonathan will goe into the country of Galaad.

18 So hee left Iosiphus the sonne of Zacharias, and Arias to bee captains of the people, and to keepe the remnant of the hoste in Judea.

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen until we come againe.

20 And unto Simon were given three thousand men, to goe into Galle, and to Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galle, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Beotemats: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they returned them that were in Galle and in Beotemats, with their wives, and their children, and all that they had, & brought them into Judea with great loy.

24 ¶ Judas Baccabaeus also and his brother Jonathan went ouer Iordan, and trauelled three dayes journey in the wilderness.

25 Where they met with the Gadabites, who refreshed them longly, & told them every

thing that was done vnto their brethren in the country of Galaad.

26 And how that many of them were besieged in Boloza, and Bolo, in Aclais, ¶ Chabon, Baged, and Carnaim (all these cities are strong and great.)

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Judas & his hoste turned in all haste by the way of the wilderness toward Boloza, and wanne the cite, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the cite.

29 And in the night he removed from thence: and went toward the fortresse.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Judas saw that the battell was begun, and that the cry of the cite went vp to heauen with trumpets, and a great sound,

32 Then hee laid vnto the arme, Fight this day for your brethren.

33 So hee went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Baccabaeus, and they fled from him, and hee smote them with a great slaughter, so that there were killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Bafpba, and laid siege vnto it, and wanne it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chabon, Baged, and Bolo, and the other cities in Galaad.

37 After these things, gathered Timotheus another hoste, and hee camped before Raphon beyond the flood.

38 Now Judas had sent to espie the host, and they brought him word againe, saying, All the heathen that bee round about vs, are gathered vnto him, and the hoste is very great.

39 And hee had hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Judas went to meet them.

40 Then Timotheus said vnto the captains of his hoste, When Judas and his hoste come neere the flood, if hee passe ouer first vnto vs, wee shall not be able to withstand him: for hee will be too strong for vs.

41 But if hee be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shall pursue a gainst him.

42 Now when Judas came neere to the flood, hee caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let every man come to the battell.

43 So hee went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim,

108. c. 110. n.

44 Which cite Judas wanne, and burnt the Temple with all that were in it: so was Carnahu subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad from the least unto the most, with their wives and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came unto Ephron, which was a great cite by the way, and strongly defended: they could not passe neither at the right hand nor at the left, but must goe thowen it.

47 But they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent unto them with peaceable words, saying,

48 Let vs passe thowen your land, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thowen on foot: but they would not open unto him.

49 Wherefore Judas commanded a proclamation to bee made throughout the hoste, that every man should assault it according to his standing.

50 So the valliant men set upon it, & assaulted the cite all that day, and all that night, and the cite was given over into his hands:

51 And he slew all the males with the edge of the sword, and destroyed it, and tooke the spoile thereof, and went thowen the cite over them that were slain.

52 Then went they over Jordan into the great plaine beside Bethsan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation all the way thowen, till they were come into the land of Juda.

54 Thus they went up with joy and gladnes unto mount Sion, where they offered burnt offerings, because there were none of them slain, but came home againe in safete.

55 ¶ Now wifles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galilee beside Ptolemais.

56 Joseph the sonne of Zacharias and Azarias the captaine, hearing of the valliant actes, and battels which they had atcheued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Joseph & Azarias were put to flight, and pursued unto the borders of Iudas: and there were slain that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel:

61 Because they were not obedient unto Judas and his brethren, but thought to doe some valliant thing.

62 Also they came out of the stroke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, whereouer their name was heard of.

64 And the people came unto them, blidding them welcome.

65 Afterward went Judas south with his brethren, & sought against the children of Elion in the land toward the South, where he wanne Pedion, and the towne thereof, and he destroyed the castle thereof, and burnt the towne thereof round about.

66 Then removed hee to goe into the land of the strangers, and went thowen Samaria.

67 At the same time were the Priests of the city slain in the battell, which would shew force valliantlike, and went forth to battell without counsell: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the cities, & came againe into the land of Iuda.

C H A P. VI.

2 Antiochus willing to take the cite of Elimais, is driven away of the citizens. 8 He falleth into sickness, and death. 17 His sonne Antiochus is made King. 34 The manner to provoke elephants to fight. 43 Eliaz, a valiant alle. 48 The siege of Sion.

NOW when king Antiochus traualled thowen the big countrey, hee heard that Elimais in the countrey of Berthia, was a city greatly renowned for riches, siluer, and gold.

2 And that there was in it a very rich temple, whereas were coverings of gold, coats-armours, and harness, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoile it, but he was not able: for the citizens were warned of the matter.

4 And rose up against him in battell, and he fled and departed thence with great heaviness, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Berthia, that the armies that went against the land of Iuda, were driven away.

6 And that Apollas, which went south first with a great power, was driven away of the Jewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled downe the adoration, which he had set up upon the altar of Jerusalem, and fenced the Sanctuary with high walles as it was afore, and Beth-sara his city.

8 So when the king had heard these words, he was astonished, and sore moued: therfore he layd him downe upon his bed, and fell sicke for very sorrow, because it was not come to passe as he had thought.

9 And there continued hee many dayes: for his griefe was more and more, so that hee saw that he must needs die.

10 Therfore he sent for all his friends, and said unto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come, and into what floods of miserie am I fallen now, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power!

12 And now doe I remember the custodie

1. Eph. 4. 12. Chap. 11. and 12.

11. Or. Phil. 11. 11.

1. Eph. 4. 12. Chap. 11.

I have done at Jerusalem: for I took all the vessels of golde and silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come upon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called hee for Heliys one of his friends, whom he made ruler of all his Realme,

15 And gave him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him up, till hee might reigne himselfe.

16 So King Antiochus died there in the hundredth and fourty and ninth yere.

High. Ant.
13. chap. 14.

17 When Lysias knew that the King was dead, hee ordained Antiochus his sonne (whom hee had brought up) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Jerusalem, kept in the Israelites round about the Sanctuary, and fought alwayes their hurt, and the strengthening of the brethren.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundredth and fifty yere, and made instruments to shoot, and other engines of warre.

21 But certaine of them that were besieged, gave forth, (unto whom some ungodly men of Ierusalem loved themselves.)

22 And they went unto the King, saying, How long wilt thou cease from executing indgement, and avenge our brethren?

23 We have bene ready to keepe thy Father and to goe forward in those things, that hee appointed, and to obey his commandments.

24 Therefore they of our nation fell from us for this cause, and wherefore they found any of us, they slew them, and spoiled our inheritance.

25 And they have not onely layde hand upon us, but upon all about their borders.

26 And behold, this day are they besieging the castle at Jerusalem to take it, and have fortified the Sanctuary, and Beth-sura.

27 And if thou dost not prevent them quickly, they will doe greater things then these, and thou shalt not be able to overcome them.

28 When the King heard this, hee was very angry, and called all his friends, the Captaines of his armie, and his boylmen,

29 And bands that were hired, came unto him from the Kings, that were consederate, and from the Isles of the Sea.

30 So the number of his armie was an hundredth thousand footemen, and twenty thousand boylmen, and two and thirte Elephants exercised in battell.

31 These came through Ioumen, and betwixt were to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Judas from the castle, and remoued the hoste toward Beth-zacarias, our against the Kings campe.

33 So the King arose very early, and brought the armie and his power toward the way of Beth-zacarias, where the armie lay themselves

in aray to the battell, and blew the trumpets.

34 And to provoke the elephants for to fight, they shewed them the blood of grapes and mulberries.

35 And they set the beasts according to the ranges: so that by every Elephant there stood a thousand men armed with coats of mail and helmets of brass upon their heads, and two or every beast were ordained their hundredth boylmen of the beast.

36 Which were ready at all times wherefore the beast was: and whithersoever the beast went, they went also, and departed not from him.

37 And upon them were strong towres of wood that covered every beast, which were fastened thereon with instruments, and upon every one was two or thirly men that fought in them, and the Indian that ruleth him.

38 They set also the remnant of the boylmen upon both the sides in two wings of the hoste, to strike them by and to keepe them in the valleys.

39 And when the Sunne shone upon the golden shields, the mountaines glistered therewith, and gave light as lampes of fire.

40 Thus part of the Kings armie was spiran upon the high Mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, and the marching of the companie and the rattling of the harness, were astonished: for the armie was very great and mighty.

42 Then Judas and his host entered into the battell, and they strike first hundredth men of the kings armie.

43 When Eleazar the sonne of || Abas, saw one of the Elephants armed with || Or, Samr.
all harness, and was more excellent then all the other beasts, he thought that the king should see upon him.

44 Wherefore hee leaped out himselfe to destroy his people, and to get him a perpetual name,

45 And ranne boldly unto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the Elephants side, and gave him vnder him, and slew him, then fell the Elephant downe upon him and there hee died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 And the kings armie went by to mette them toward Jerusalem, and the king pitched his tents in Iuda toward mount Zion.

49 Wherefore the king tooketh tract with them that were in Beth-sura: but when they came out of the citie, because they had no victuals there, and were shut up therein, and the land had rested,

50 The king tooketh Beth-sura, and set there a garrison to keepe it,

51 And besieged the Sanctuary many daies, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 They also made engines against their engines, and fought a long season.

53 But in the garners there were no victuals, for it was the seventh yere, and therefore that

a This example is not to be followed, because it is contrary to the commandment;

|| Or, she
Ierusa.

were in Judea, and were delivered from the Gentiles, had eaten up the residue of the flowe,

54 So that in the Sanctuary were few men left: for the famine came so upon them, that they were scattered every man to his owne place.

55 How when Lyllias heard that Philip, (whome Antiochus the King had killed here), had ordained to bring up Antiochus his sonne, (as he might be King)

56 Was come againe out of Persia and Media and he King's holts with him, and thought to take unto him the rule of things,

57 Hee and his halles, & were directed forward by them in the castle to goe & tell the King, and the Captaines of the host, and to others, saying, Wee decrease daily, and our victuals are but small: and the place that we lay siege unto, is strong, and the affaires of the realme depend upon vs.

Or, G. no hands,

58 Now therefore let us agree with these men, and take truce with them, and with all their nation,

59 And graunt them to live after their Law, as they did afore: for they bee grieued, and doe all these things, because wee have broken their Lawes.

60 So the King and the Princes were content, and sent unto them to make peace, and they receiued it.

61 When the King and the Princes had made an oath unto them, they came upon this out of the fortreffe.

62 And the King went vp to mount Sion: but when he saw that the place was well defended, hee brake his oath that hee had made, and commanded to breake downe the wall round about.

63 Then departed hee in all haste, and returned unto Antiochia, where hee found Philip beating downe of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned after hee had killed Antiochus and Lyllias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicomor. 41 Judas killeth Nicomor, after hee had made his prayer,

Isaiah, An. 12, chap. 5,

1 In the hundredth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men unto a citie of the Sea coast, and reigned there.

2 And when hee came into the possession of his Father's kingdom, his souldiers tooke Antiochus and Lyllias, and brought them unto him.

3 But when it was told him, hee said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set upon the throne of his Kingdom,

5 There came unto him all the wicked and ungodly men of Israel: whose captaine was Alcimus, that would haue bene the high Priest.

6 These men accused the people unto the King, saying, Judas and his brethren haue slaine all thy friends, and driven vs out of our owne land.

7 Therefore send thou some man, to whome thou trustest, that hee may goe and see all the destruction, which he hath done unto vs, and to the

Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the Recline, and ruled beyond the flood, and was faithfull unto the King, and sent him.

9 And that wicked Alcimus, whom he made high Priest, and commanded him to be auenger of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Judas and his brethren, deceitfully with peaceable words.

11 But they beleuened not their sayings: for they saw that they were come with a great host.

12 Then a company of the gouernours assembled unto Alcimus and Bacchides to intercede of reasonable points.

13 And the 14 Abneans were the first that required peace among the children of Israel.

14 For, sayde they, he that is a Priest of the seed of Aaron, is come with this armie: therefore hee will not hurt vs.

15 Then hee spake unto them peaceably, and swore unto them, and sayde, Will I doe you no harme, neither your friends?

16 And they beleuened him: but hee tooke of them thre score men, and slew them in one day, according to the words that were written,

17 They haue cast the bodies of thy Saints, and their blood round about Ierusalem, & there was no man that would bury them.

18 So there came a feare and a trembling among all the people: for they sayde, There is neuer truer nor righter ouersight in them: for they haue broken the appointment, and orde that they made.

19 Then Bacchides removed from Ierusalem, and pitched his tent at Beth-zeth, where hee sent forth & tooke many of the men that had forsaken him, and certaine of the people, whom hee slew and cast into the great pit.

20 Then committed hee the country unto Alcimus, and left men of war with him to helpe him: so Bacchides went unto the King.

21 Thus Alcimus strove for the Priestshoop.

22 And all such as troubled the people, resented unto him: in such that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Judas sawe all the mischief that Alcimus and his company had done among the Iudaicces more then the heathen,

24 Hee went forth round about all the borders of Iuda, and punished those that were fallen away, so that they came no more abroad in the country,

25 But when Alcimus sawe that Judas and his people had gotten the upper hand, and knew that hee was not able to abide them, hee went againe to the King, and accused them of wicked things.

26 Then the King sent Ptolemee one of his chief Princes, which hated Israel dearly, and commanded him that hee should destroy the people.

27 So Ptolemee came to Ierusalem with a great host, and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betwene mee and you, I will come with few men, to see how ye doe friendly.

men consulted daily, and provided for the common affairs, to govern them well.

16 And that they committed their government to one man every year, who did rule over all their country, to whom every man was obedient: and there was neither hatred nor enmity among them.

17 ¶ Then Judas chose Eleazar the son of John, the sonne of Aseu, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them.

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

¶ Or, Counsell. 19 So they went vnto Rome, which was a very great journey, and came into the Senate, where they spake, and said,

20 Judas Maccabees with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and yet to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copy of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memoriall of the peace and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea and by land forever, and the sword and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their signiors throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shall be appointed with all their heart.

¶ Or, the Romanes. 26 Also if they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor shippes, as it pleaseth the Romanes, but if they shall keepe their covenants without taking any thing of them.

¶ Or, the Jewes. 27 Likewise also, if warre come first against the nation of the Jewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall what be giuen unto them, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romanes, who will keepe their covenants without deceit.

29 According to these Articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shall be ratified.

31 And as touching the enill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them Justice, and fight with thee by sea and by land.

CHAP. IX.

2 After the death of Nicanor, Demetrius findeth his army against Judas, 18 Judas is slain, 31 Jonathan is put to the head of his brother, 47 The battell betweene Jonathan and Bacchides, 55 Alcimus is smitten with the pal-

se, and dieth, 68 He commeth vpon Jonathan by the way, full of carcases, wicked persons, and impietie, 70 The traitor of Jonathan with Bacchides.

¶ In the meane season, when Demetrius had heard how Alcimus and his people had giuen the battell, bee sent Bacchides and Alcimus against Iudas, and his chief strength with them.

2 So they went forth by the way that leadeth to Tadmor Galgala, and pitched their tents before Bethsai, which is in Atridra, and sent it, and slew much people.

3 And in the first moneth of the hundred fiftie and two yere, they laid their siege against Jerusalem.

4 But they raised their campe, and came to Berca with twenty thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at Eleatha, and three thousand chosen men with him.

6 And when they saw that the multitude of the army was great, they were sore afraid, and many conueyed themselves out of the battell, so that there abode no more of them but eight hundred men.

7 When Judas saw that his host failed him, and that he must needs fight, he was sore troubled in mind, that he had no time to gather them together, and was discouraged.

8 Nevertheless, he said vnto them that remained, Let us rise, and goe by against our enemies, if peradventure we may bee able to fight with them.

9 Furthermore he said vnto them, saying, We are not able to let us rather haue our lines: come backe now, seeing our brethren are departed: for shall we fight against them that are so few?

10 Then Judas said, God forbid: that wee should doe this thing, to flee from them: if our time be come, let vs be manifestly for our brethren, and let vs not shame our house.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that they with slings, and the archers marched in the forefront, and they that fought in the forefront were all valiant men.

12 And Bacchides was in the right wing, and the army drew neere on both sides, and blew the trumpets.

13 They of Judas also blew the trumpets also, and the earth shook at the noise of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardy men,

15 And tooke the right wing, and followed vpon them vnto mount Sion.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Iudas bringe, and them that were with him, hard at the heels.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Sion took Iudas their brother, and buried him in his fathers sepulchre.

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Jonathas in the citie of Bethan.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valliant man fallen, which do-
loured Israel!

22 Concerning the other things of Judas, both the battles & the valliant actes that hee did, and of his worthinesse, they are not written: for they were very many.

23 How after the death of Judas, wicked men came vp in at the cracks of Israel, and there arose all such as gaue themselves to iniqui-
tie.

24 In those dayes was there a very great fa-
mine in the land, and all the country gaue one
themselves wth them.

25 And Bacchides deu-chuse wicked men,
and made them Iudues in the land.

26 These sought out, and made search for
Judas his friends, and brought them vnto Bac-
chides, which auenged himselfe vpon them, and
mocked them.

27 And there came to great trouble in Israel,
as was not since the time that no Prophet was
seene among them.

28 Then came all Judas friends together,
and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and
there is none like him to goe forth against our
enemies, euen against Bacchides, and against
them of our nation that are enemies vnto vs.

30 Therefore this day wee chuse thee that
thou mayest bee our prince and capitaine in his
place to order our battell.

31 So Jonathan tooke the gouernance vpon
him at the same tyme, and ruled in stead of his
brother Judas.

32 But when Bacchides knew it, hee sought
foe to slay him.

33 Then Jonathan and Simon his brother
perceiving that, fled into the wilderness of The-
bena with all their company, and pitched their
tents by the waterpools of Ephar.

34 Which when Bacchides vnderstood, hee
came our Iorden with all his hoste vpon the
Sabbath day.

35 How had Jonathan sent his brother John
a captaine of the people, to pray his friends the
Sabathiers, that they would keepe their da-
ggers which was much.

36 But the children of Amhal came out of
Medaba, and tooke John, and all that hee had,
and when they had taken it, went their way.

37 After this came word vnto Jonathan, and
to Simon his brother, that the children of Am-
hal made a great marriage, and brought the bride
from Medaba with great pompe: for hee was
daughter to one of the noble Princes of Ca-
naan.

38 Therefore they remembered John their bro-
ther, and went vp and hid themselves vnder the
couert of the mountaine.

39 So they lift vp their eyes, and looked, and
behold, there was a great noyse, and much pre-
paration: then the bridegrome came forth, and
his friends; & his brethren met them with tym-
pells and instruments of musicks, and many
wrappings.

40 Then Jonathans men that lay in ambush
told vs against them, and slew many of them,

and the remnant fled into the mountaines, so
that they took all their spoyle.

41 How the marriage was turned to moun-
taining, and the noyse of their melodie into lamen-
tation.

42 And so when they had auenged the blood
of their brother, they turned againe vnto Jor-
den.

43 When Bacchides heard this, he came vn-
to the border of Iorden with a great power vpon
the Sabbath day.

44 Then Jonathan said vnto his company,
Let vs rise now, and fight against our enemies:
for it is not to day as in time past.

45 Behold, the battell is before vs, and behind
vs, and the water of Iorden on this side that
side, and the marke and foyle, so that there is no
place for vs to turne aside.

46 Wherefore cry now vnto brauen, that ye
may bee deliuered from the power of your en-
emies: so they sayed battell.

47 Then Jonathan stretched out his hand
to smite Bacchides, but hee turned aside from
him and reuelt.

48 Then Jonathan and they that were with
him leape into Iorden, and swammed ouer vnto
the further bank: but the other would not passe
through Iorden after them.

49 So in that day were slaine of Bacchides
fifty about a thousand men.

50 Then he turned againe to Ierusalem, and
built up the strong cities in Iuda, as the castle
of Iericho, and Cammans, and Berthoson, and
Bethel, and Camnaths, Epharathoni, and
I Ticho, with his walls, with gates, and with
barres.

51 And let garisons in them, that they might
be their water vpon Israel.

52 He fortified also the citie of Beth-lura, and
Gopara, and the castle, and let a garison in them
with prouision of victuals.

53 Hee tooke also the chiefeest mens houses in
the country for hostages, and put them in the
castle at Ierusalem to be kept.

54 Afterward in the hundredth fiftie and
thier yere, in the second moneth, Alcimus com-
manded that the wallies of the inner court of the
Sanctuary should be destroyed, and hee pulled
downe the monuments of the Prophets, and be-
gan to destroy them.

55 But at the same time Alcimus was pla-
gued, and his enterpises were hindered, and his
mouth was stopped: for hee was smitten with
a palsy, and could no more speake, nor giue order
concerning his house.

56 Thus dyed Alcimus with great rayment
at the same tyme.

57 And when Bacchides saw that Alci-
mus was dead, he returned againe to the King,
and to the land of Iuda was in rest two
yeres.

58 Then all the vngodly men held a counsil,
saying, Behold, Jonathan, and his company
dwell at ease, and without care: wherefore let
vs bring Bacchides hither, and hee will take
them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste,
and sent letters priuily to his adherents, which
were in Iuda, to take Jonathan, and those
that were with him: but they could not, for

|| Or, Jonathan,

their council was known unto you.
61 And they took possession of the country, which were the chief weapons of this wickedness, and slew them.

|| Or, Beth-bessen,

62 ¶ Then Jonathan and Simon with their company departed unto Beth-basin, which is in the wilderness, and repaired the tower thereof, and made it strong.

63 When Maecabees knew this, he gathered all his host, and sent word to them that were of Judea.

64 Then came he and laid siege to Beth-basin, and long he against it a long season, & made instruments of war.

65 But Jonathan had left his brother Simon in the city, and went forth into the country, and came with a certain number.

|| Or, Odreus.

66 And he slew Odreus and his brethren, and the children of Phallion in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the city, and burned by the instruments of war.

68 And fought against Maecabees, and discomfited him, & wred him away, so that his council and company was in vain.

b Wicked council fell on the counsellors.

69 Wherefore he was very wroth at the wicked men, that gave him council to come into the country, and slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to intimate of peace with him, and that the prisoners should be delivered.

71 Which thing he accepted, & did according to his desire, and bade him on oath, that he would never doe him harme all the dayes of his life.

72 So hee returned unto him the prisoners that hee had taken altogether out of the land of Judea, and he returned and went into his own land, neither did hee come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Beth-basin, and began there to governe the people, and destroyed the ungodly men out of Israel.

CHAP. X.

4 Demetrius desireth to have peace with Jonathan, 18 Alexander also desireth peace with the Jews. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slain. 51 The friendship of Ptolemus and Alexander.

Joseph Ant. 3. cap. 3. 3.

In the hundredth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Iudaea, and they received him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters unto Jonathan, with loving words, as though hee would pferre him.

4 For he said, We will first make peace with him, before hee come with Alexander against vs.

5 Wee he will remember all the evil that we have done against him, and against his brethren and his nation.

6 And so hee gave Jonathan leave to gather an host, and to prepare weapons, and to be confederate with him, and commanded the hos-

ges that were in the castle, to be delivered unto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were joyfull, because they heard that the king had given him leave to gather an armie.

9 So that the men of the castle, delivered the hostages unto Jonathan, who released them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build and repair the citie.

11 And he commanded the workmen to build the wall, and the mount Zion round about with strong stone, to fortifie it: and so they did.

12 When the strangers that were in the castle, which Ptolemus had made, fled.

13 So that every man left his place, & went into his own country.

14 Onely at Beth-basin remained certaine wicked men, to follow the lawe and the commandments: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made unto Jonathan: and when it was told him of the battles and noble actes, which hee and his brethren had done, and of their power: but they had endured.

16 Hee sayde, Might we finde such a man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan friendly salutation.

19 We have heard that thou art a very valiant man, and worthy to be our friend.

20 Therefore we have we adorne thee to be the chief of the nation, and to be called the Kings friend: and we have sent thee a purple robe, and a crown of gold, that thou mayest consider what is for our profit, and have friendship toward vs.

|| Or, with
|| Or, with
part.

21 So in the seventh moneth of the hundredth and threescore yeere, upon the feast day of the tabernacles, Jonathan put on the holy garment and gathered an host, and prepared many weapons.

22 Which when Demetrius heard, he was marvellous joy, and said,

Joseph Ant. 3. cap. 3.

23 What have we done that Alexander hath promised us in getting the friendship of the Jewes for his strength?

24 Yet will I write and export them, and promise them dignitie and rewards that they may helpe me.

25 Whereupon he wrote unto them these words, KING DEMETRIUS unto the nation of the Jewes friendly greeting.

26 We have heard that ye have kept your covenant toward vs, and continued in our friendship, and have not joined with our enemies, whereof we are glad.

27 Now therefore remaine still, and kepe fidelitie toward vs, and we will recompense you for the good things that ye have done for vs.

28 And will release you of many charges, and give you rewards.

29 And now I discharge for your sake all the Jewes from tributes, and free you from the customs

customs of salt, and the crowne targa, and from the third part of the sheke,

30 And from the halfe of the fruit of the tithen which is mine owne duty, I so release them, that from this day forth, none shall take any thing of the land of Iuda, or of the three governments, which are added therunto, as of Samaria, and of Galilee, from this day forth for evermore.

31 Jerusalem also with all things belonging thereto, shall be holy and free from the scribes and scriuours.

32 Also I release the power of the castle which is at Jerusalem, and give it vnto the hie Priest, that he may let in such men, as he shal chuse to keepe it.

33 Whicauer I secretly deliver euery one of the Jewes that were taken aboue prisoners out of the land of Iuda throughout all my realme, and euery one of them shalbe free from tributes, rent, and their cattell.

34 And all the feasts, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedom and liberte for all the Jewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to daye any of them in any manner of cause.

36 Also thirty thousand of the Jewes shall be written vp in the Kings booke, and haue their wages payed them as appoynted to all them that are of the Kinges army: and of them shall be subiected certaine to keepe the Kings strong holdes.

37 And some of them shall bee set ouer the Kings most secret affaires, and these gouernors and their wicenes shalbe of themselves, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three governments that are added vnto Iuda from the countrey of Samaria, shall be ioyned vnto Iuda, and they shall be as but one, and obey none other power, but the hie Priest.

39 And I give Iudelmans and the borders therof vnto the Sanctuary at Jerusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yeere fiftene thousand shekles of silver of the Kings reuenues, out of the places appertaining vnto me.

41 And all the querullos which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides that the one thousand shekles of silver which they retained secretly of the accompt appointed for the maintenance of the Sanctuary, these yeeres passed, such these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoener they be that flee vnto the Temple at Jerusalem, or within the libertie thereof, and are indebted to the King for any manner of things, they shall bee pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expences shalbe giuen of the Kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the

bulwarks therein may bee built up, shall also the costs be giuen out of the Kings reuenues.

46 And when Jonathan and the people heard these wordes, they gaue no credit vnto them, neither perceiving them: for they remembered the great wickednes that he had done in Israel, and how false he had deposed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had increased of true peace betwixt them, and so were content with him alway.

48 Then gathered king Alexander a great host, and camped ouer against Demetrius.

49 So the two kings ioyned battell: but Demetrius holde fast, and Alexander pursued him and persecuted against them.

50 So that this battell continued till the Sunne went downe, and Demetrius was slaine the same day.

51 Then Alexander sent Ambassadors vnto Ptolemus the king of Egypt, with these wordes, saying,

52 For so much as I am come against to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, I haue destroyed Demetrius, and enjoy my countrey.

53 Seeing that I haue euen giuen him the battell, and hee and his armye is overcome by me, and I sit in the throne of my kingdom,

54 Let us now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee reuenues, and do her things according to thy dignity.

55 Then Ptolemus the king gaue answer, saying, Happy be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of thy kingdom.

56 Now therefore wilt I fulfill thy writing: but meete me at Ptolemis, that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemus went out of Egypt, with his daughters Cleopatra, and came vnto Ptolemis in the hundredth thirtieth and two yeere.

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemis, with great glory, as the manner of kings is.

59 Then wrote king Alexander vnto Jonathan, that he should come and meete him.

60 So he went honourably vnto Ptolemis, and there he met the two kings, and gaue them great presents of silver and gold, and so their friends, and found fauour in their sight.

61 And there assembled certaine sufficient fellows of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appoynted him to sit by him.

63 And said vnto his Ministers, Set with him into the midst of the cite, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his enemies saw his honour according as it was proclaimed, and that he was clothed in purple, they fled away.

65 And the king measured him to honour, and wrote

Isaiah. Annot.
13. cap. 6.

And of
the countrey
beyond Ior-
dan, as Iose-
phus writ-
eth.

him,
only

shall
7.3.

wrote

made him among his chief friends, and made him a duke, and possessed of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladness.

67 ¶ In the hundredth thirtieth and five years, came Demetrius the sonne of Demetrius, from Ceera into his fathers land.

68 Alexander when king Alexander heard, he was very loze, and returned unto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelolydia, who gathered a great hoste, and camped in Samnia, and sent vnto Jonathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou vaunt thy selfe against vs in the mountaines?

71 Now then, if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 As he and learned who I am, and they shall take my part: and they shall tell thee that your force is not able to stand before our face: for thy fathers haue bene thus chafed in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen & footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the words of Apollonius, he was moued in his minde: wherefore hee chose ten thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Joppe: but they shut him out of the citie, for Apollonius garrisoned vs in Joppe.

76 Then they fought against it: and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tookethree thousand horsemen, with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediately into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his artillerie hand.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and thought they had compassed in his hoste, and shot darts at the people from the morning to the evening.

81 Per the people stood still, as Jonathan had commanded them, till their hostes were weary.

82 Then brought Simon forth his hoste, and set them against the band: but the hostes were weary, and he discouered them, and they fled: so the hostes were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there save themselves.

84 But Jonathan let fire vpon Azotus and all the cities round about it, to take their hostes, and burnt with fire the temple of Dagon, with all them that were fled into it.

85 Thus were slaine and burnt about eight

thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Alalon, where the men of the citie came forth, and met him with great honour.

87 After this turned Jonathan and his hoste againe to Jerusalem with great spoiles.

88 And when king Alexander heard these things, hee began to doe Jonathan more honour.

89 And sent him a collar of gold, as the wis is to be giuen vnto such as are of the Kings blood: hee gaue him also Accaron, with the bayders thereof in possession.

CHAP. XI.

1 The difference between Ptolemus and Alexander his seruitor. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Simon besieged Jonathan. 43 Demetrius seeing that no man resisted him, sendeth his armie against. 54 Tryphon moueth Antiochus against Demetrius.

AND the King of Egypt gathered a great hoste, like the land that lyeth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdom of Alexander, and to loyne it vnto his owne Realme.

2 Upon this he went into Syria with friendly wordes, and was let into the citie, and men came forth to meete him: so King Alexander had commanded them to meete him, because he was his father in law.

3 Now when he entered into the citie of Ptolemais, he left handes and garrisons in every citie.

4 And when hee came nether to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, & the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him cruel will: but the King held his peace.

6 And Jonathan met the King with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Elutherus, he turned againe to Jerusalem.

8 So King Ptolemus gave the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdom.

10 For I repent that I gaue Alexander my daughter: for hee goeth about to slay me.

11 Thus he slandered Alexander as one that should desire his Realme.

12 And hee took his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly known.

13 Then Ptolemus came to Antiochia, where he let two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwell in those places, had rebelled against him.

11/12/13

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his host, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Jaddai the Arabian smote off Alexanders head, and sent it unto Ptolemus.

18 But the third day after, king Ptolemus died, and they that were in the hold, were slaine one of another.

19 And Demetrius reigned in the hundred thirtie and seven years.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege unto the castle which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which tared their owne people) unto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediately came unto Ptolemas, and wrote unto Jonathan, that he should lay no more siege unto it, but that he should meet him, and speake with him at Ptolemas in all haste.

23 Therewithell, when Jonathan heard this, hee commanded to beseege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger.

24 And tooke with him silver and gold, and apparell, and divers presents, and went to Ptolemas unto the king, and found favour in his sight.

25 And though certaine vngodly men of his owne nation, had made complaints upon him,

26 Yet the king intreated him as his predecessors had done, and promoted him in the sight of all his friends.

27 And confirmed him in the high priesthood with all the honourable things that he had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that hee would make Judea free with the three governments, and the country of Samaria, and Jonathan promised him three hundred talents.

29 Whereunto the king consented, and gave Jonathan writing of the same containing these wordes.

30 KING DEMETRIUS unto his brother Jonathan, and to the nation of the Jewes sundry greeting.

31 I will send you here a copy of the letter, which he did write unto our cousin Lathemes concerning you, that ye should see it.

32 King Demetrius unto Lathemes his father sundry greeting.

33 For the faithfulness that our friends the nation of the Jewes keepe unto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the three governments, Apphema, and Lydda, and Ramatha (which are added unto Judea from the country of Samaria) and all that pertainteth to all them that sacrifice in Jerusalem: both concerning the payments which the king tooke yearly asofetyme, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things pertaining unto

us of the tithes and tributes which were due unto us, and the customes of salt, and croonages, which were payd unto vs, we discharge them of all from hence forth.

36 And nothing hereof shalbe reckoned from this time forth and for ever.

37 Therefore see that ye make a copy of these things, and deliver it unto Jonathan, that he may be set up upon the holy Mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, every man to his owne place, except certain bands of strangers, whom he brought from the yles of the heathen: wherefore all his souldiers holled him.

39 Now was there one Tryphon, that had been of Alexanders part afore, which when he saw that all the hoste mustured against Demetrius, hee went to ¶ Samaria the Arabian, that brought up Antiochus the sonne of Alexander.

40 And lay siege upon him, to distress him this young Antiochus, that he might rise in his fathers stead: hee tolde him also what great enmity Demetrius had borne, and how his men of warre hated him, and hee remained there a long season.

41 Also Jonathan sent unto king Demetrius, to shew them our which were in the castle at Jerusalem, and those that were in the fortresses: for they sought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only doe these things for ihere and thy nation, but if opportunitie serve, I will honour thee, and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all my armie is gone from me.

44 So Jonathan sent him three thousand strong men unto Antiochia, and they came unto the king: wherefore the king was very glad at their coming.

45 ¶ But they that were of the citie, turnan hundred and twentie thousand men, gathered them together in the mids of the citie, and would have slaine the king.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him altogether, and went abroad thoro the citie.

48 And slawe the same day an hundred thousand, and set fire upon the citie, and roke many houses that day, and delivred the king.

49 So when the citizens saw that the Jewes had gotten the upper hand of the citie, and that they themselves were disappointed of their purpose, they made their supplication unto the king, saying,

50 ¶ Grant vs peace, and let the Jewes cease from being vs and the citie.

51 So they cast away their weapons, & made peace, and the Jewes were greatly honoured before the king, and before all that were in his realme, and they came againe to Jerusalem with great joy.

52 Then king Demetrius tooke in the throne of his kingdome, and had peace in his land.

53 Therewithell, hee discomfited in all these even-

¶ Or, Emal-
cul.

¶ Or, give us
the right
hand.

he spake, and withstood him till he from Jonathan, neither did he move him according to the desire which he had done for him, but troubled him very long.

54 After this returned Tryphon with the young child Antiochus, which reigned, and was crowned.

55 Then they gathered unto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon took the // beasts, and wan Antiochia.

57 And young Antiochus wrote unto Jonathan, saying, I appoint thee to be the chiefe Priest, & make thee ruler over the four governments, that thou mayest be a friend of the Kings.

58 Upon this he sent him golden vessels to be steeled in, and gave him leave to drinke in gold, and to weare purple, & to have a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyne unto the borders of Egypt.

60 Then Jonathan went forth, and passed throught the cities beyond the flood, & all the men of warre of Syria gathered unto him for to helpe him: so he came unto Ahalon, and they of the cite received him honourably.

61 And from thence he went unto Gaza: but they of Gaza hat him out; wherefore hee layde siege unto it, and burnt the suburbs thereof with fire and spoile them.

62 Then they of Gaza made supplication unto Jonathan, and he made peace with them, and took of the sonnes of the chiefe men for hostages, and sent them to Jerusalem, and went thence to the countrey unto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cadis, which is in Galile, with a great host, purposing to take him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shutt up.

66 So they desired to have peace with him, which he granted them, and afterward put them out from thence, and took the cite, and set a garrison in it.

67 Then Jonathan with his host came to the water of Genezar, and betimes in the morning came to the plains of Ajor.

68 And behold, the hoste of the // strangers met him in the plains, & had laid ambushments for him in the mountaines:

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathan's side, fled: and there was not one of them left, except Batrachus the sonne of // Abdolomus, and Judas the sonne of Calpsi the Captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 And turned againe to them to fight, and put them to flight, so that they fled a way.

73 Now when his owne men that were fled saw this, they turned againe unto him, and helped him to followe after all unto their tents at Cadis, and there they camped.

74 So there were slaine of the strangers the same day about thine thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Jonathan studieth ambassadours to Rome, 2 and to the people of Sparta, to renewe their covenant of friendship. 34 Jonathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Jonathan by assault.

1 Jonathan now seeing that the time was mette for him, chose certaine men, and sent them unto Rome, to establish and renew the friendship with them,

2 He sent letters also unto the // Spartians, and to other places for the same purpose.

3 So they went unto Rome, and entered into the Senate, and laide Jonathan the big Priest, and the nation of the Jewes sent vs unto you, for to renew friendship with you, and the bond of love, as in times past.

4 So the Romanes gave them free passages: that men should leade them home into the land of Judea peaceably.

5 AND THIS is the copy of the letters that Jonathan wrote unto the Spartians,

6 Jonathan the big Priest with the Elders of the nation, and the Priests, and the rest of the people of the Jewes, send greeting unto the Spartians their brethren.

7 Wherefore we have letters sent unto Dnias the big Priest from // Arius, which then reigned among you, that you would doe our brethren, as the copy hereunder written sheweth.

8 And Dnias intreated the ambassadours honourably, and received the letters: wherein there was mention made of the bond of love and friendship.

9 But as for vs, we neede no such writings: for we have the holy bookes in our hands for comfort.

10 Nevertheless, we thought it good to send unto you, for the renewing of the brotherhood and friendship, lest we should be strange unto you: for it is long since the time that ye sent unto vs.

11 Therefore we remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meete and convenient to thinke upon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we have bene troubled with great troubles and warres, to that the Kings round about vs have fought against vs,

14 Yet would we not be grievous unto you, nor to one of our confederates and friends in these warres.

15 For we have had helpe from heauen, that hath succoured vs, and we are delivered from our enemies, and our enemies are subdued.

16 Yet have wee chosen Somenus the sonne of Antiochus, and Antivater the sonne of Isalon, and sent them unto the Romanes, for to renew the former friendship with them, and league.

17 Wee commanded them also to goe unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

// Or, elephants,

Joseph. Ant.
13. 49. 1.

// Or, Lucib
mon.

Joseph. Ant.
13. 49. 5.
// Or, Dem.

// Or, heathens,

// Or, Abisim
lomas,

Joseph.
13. 49. 1.

18 And now ye shall doe as a glenier to gine
to an answer of these things.

19 And this was the copy of the Letter,
which Arius the king of Sparta sent unto Do-
nias.

20 THE KING of the Spartans unto Do-
nias the high Priest sendeth greeting.

21 It is found in writing that the Spartans
and Iemes are brethren, and come out of the ge-
neration of Abraham.

22 And now for so much as this is come to
our knowledge, yet shall doe well to write unto
ye of your prosperitie.

23 As for us we have written unto you, that
your cattell and goods are ours, and ours are
yours: these things have we commanded to be
observed.

24 And now when Jonathan heard that De-
metrius was come to fight against him
with a greater hoste then afore.

25 He went from Jerusalem, and met them
in the land of Damurh: for hee gave them not
space to come into his owne country.

26 And he sent spies unto their tents, which
came againe unto him, that they were go-
ing into to come upon him in the night.

27 Therefore, when the day was come
downe, Jonathan commanded his men to
watch, and to be in armes ready to fight all
the night, and sent watchmen round about the
hoste.

28 And when the watchmen heard that Jo-
nathan was ready with his men in the battell,
they feared, and trembled in their hearts, and
kindled fires in their tents, and fled away.

29 Nevertheless Jonathan and his company
knew it not till the morning: for they saw the
fires burning.

30 Then Jonathan followed upon them, but
he could not overtake them: for they were gone
over the flood Eleutherus.

31 So Jonathan turned to the Arabians,
which were called Sabedai, and slew them, and
tooke their spoile.

32 Hee proceeded further also, and came un-
to Damascus, and went thow all the coun-
try.

33 But Simon his brother went forth, and
came to Halcen, and to the next hold, depar-
ting unto Toppa, and walled it.

34 For he heard that they would deliver the
hold to them that tooke Demetrius part: where-
fore hee is a garrison there to keepe it.

35 And after this came Jonathan home, and
called the Elders of the people together, and de-
vised with them how to build up the strong holdes
in Judaea.

36 And he walled the wall of Jerusalem
high, and to make a great mount herow the
calle and the citie: for to separate from the
citie that is walled alone, so that men should
neither buy, nor sell to it.

37 And he came together to build up the citi-
ties for yeare of the wall upon the bowne of the
East: and hee called it Ephraim.

38 And hee also built up Betha in Sephela, and
walled strong with gates and towers.

39 And in the meane time Tryphon purposed
to come to Asia, so hee was crowned when he had
slayned his brother Antiochus.

40 But he was afraid that Jonathan would
not suffer him, but fight against him: wherefore
he went about to take Jonathan, so hee kill him:
so he departed and came unto Babilon.

41 Then went Jonathan forth against him
to the battell with fourty thousand chariots,
and came unto Bethlon.

42 But when Tryphon saw that Jonathan
came with so great an hoste, hee durst not lay
downe upon him.

43 But called him honourably, and com-
mended him unto all his friends, and gave him
rewards, and commanded his men of warre to
be obedient unto him, as to himselfe.

44 And sayd unto Jonathan, Kill ye hath thou
caused this people to take such trouble, seeing
there is no more battell betweene us.

45 Therefore sent hee him home againe,
and chose certaine men to waite upon him, and
come thou with us to Babilonia: for I will
give thee with thy brother strong holdes and the
other garrisons, and all them that have a share
of the common affaires: so wilt I returne as a
deputy for him in the cause of my countrymen.

46 Jonathan refused him, and did as he
said, and sent upon his hoste, which were into
the land of Iuda.

47 And remained but three thousand with him,
whereof he sent two thousand unto Gallias, and
one thousand went with himselfe.

48 And as soone as Jonathan entered into
Babilonia, they of Babilonia shut the gates,
and together, offered all them which they
that came in with him.

49 Then sent Tryphon an hoste of footmen
and horsemen into Gallias, and into the great
plaine to destroy all Jonathan's company.

50 But when they heard that Jonathan was
taken, and slaine, and those that were with him,
they encouraged one another, and came forth
against them ready to the battell.

51 But when they which followed upon
them, saw that it was a matter of life, they turned
backe againe.

52 By this meanes all they came into the land
of Iuda peaceably, so that also Jonathan, and
them that were with him, and feared greatly,
and all Israel made great lamentation.

53 For all the heathen that were round about
them, sought to destroy them.

54 For they said, How have they no captives,
nor any man to helpe them: therefore let us now
fight against them, and roote out their memory
from among men.

CHAP. XIII.

1 After Demetrius was taken, Simon is also captained
by Tryphon, making his children and money for the re-
demption of Jonathan, heeth him and his children.
2 Tryphon killeth Antiochus, and possideth the realme.
3 Demetrius is taken: and with Simon. 43 Simon winneth
Gaza. 50 He possideth the towne of Sion. 53 He maketh
his sonne John captain.

Now when Simon heard that Tryphon
gathered a great hoste to come into the
land of Iuda, and to destroy it.

2 And sawe that the people was in great
trembling and feare, hee came up to Jerusalem,
and gathered the people together.

3 And gave them exhortation, saying, Ye
knowe.

Sept. Ant.
13. et al. 50.

Sept. Ant.
13. et al. 50.

know what great things I, and my brethren,
and my fathers house have done for the Law,
and the Sanctuary, and the altels, and crow-
bles that we have seen.

4 By reason whereof all my brethren are
Haine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will avenge my nation, and the
Sanctuary, and our wives and our children:
for all the heathen are gathered together to de-
stroy us of very malice.

7 In hearing these words the hearts of the people were kindled.

8 So that they cryed with a loud voice, say-
ing, Thou shalt be our capitaine in stead of Ju-
das and Jonathan thy brethren.

9 Fight thou our battles, and whatsoever thou commandest us, we will do it.

IO ¶ So he gathered all the men of warre,
making battell to fight the wall of Iherusalem,
and compassed it round about.

11 Then sent he Jonathan the son of Abiathar with a great host into Hoppe, which smote them one that were therein, and remaineth there himselfe.

12 Tryphon also removed from Ptolemais with a great army, to come into the land of Juda, and Jonathan was with him as prisoner.

Dr. Addis. 13 And Simon pitched his tents at Addis:
his upon the open plaine.

14 But when Tryphon knew that Simon stood up in stead of his brother Jonathan, and that he would fight against him, he sent messengers unto him, saying,

15 All areas we have kept Jonathan's brother, it is for money that he is owing in the things account concerning the business that he had in hand.

16 Therefore from now an hundred talents
of silver, and his two sonnes for hostages, that
when he is letten forth he will not turne from
us, and we will send him againe.

17 Hervertelleſſe Simon knew that he diſſembled in his words, yet commaunded he the money and children to bee deliuered vnto him, leſt he ſhould be in greater hatred of the people of Iſrael:

18 Who might have sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissembled and would not let Jonathan go.

20 Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Asoz: but where soeuer they went, thither went Simon and his host.

21 shew they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wilderness, and to send them vitrailes.

22 So Erifphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but hee remoued & went into the countrey of Galaad.

23 And when he came neere to Balsama, he
 saw Jonathan, and he was buried there.

24 So Tryphon returned, and went into his own land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Dothan his fathers citie.

26 And all Israel bewailed him with great lamentation and mourned for him very long.

27 And Simon made vpon the spulcove of
his facher and his brethren, a building high to
looke vnto of beemen stone behind and before.

28 And set vp iourn pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And her great pillars round about them, and set armes upon the pillars for a perpetuall memory, and carved shippes beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which he made at Wodin,
standeth yet unto this day.

§ I. ¶ Now as Tryphon went forth with the young King Antiochus, he slew him traitorously.

32 And reigned in his stead, and crowned himselfe King of Asia, & brought a great plague upon the land.

18. Simon also built up the castles of Judah, and compassed them about with high towers, and great walls, each with towers, and gates, and battlements, and laid up vituals in the strong holds.

34. Democritus, a man whose certain men and
sent them to king Demetrius, that he would
discharge the lands for all Tryphons beings
were robbers.

35 Whereupon Demetrius the King answered him, and wrote unto him after this manner,
36 DEMETRIUS the King unto Simon the high Priest, and the friends of Kings, and to the Elders, and to the nation of the Jewes, greeting.

337 The golden crowne, and pretious stone
that ye lent vnto vs, haue we rec. d. and are
redy to make a full drafft peace with you, and to
writte vnto the officers to release you of the
things wherein we made you free.

48 And the things that we haue granted you,
shall be stable: the strong holdes which ye haue
builded, shall be your owne.

39 And he forgave the our rights, and fautes
committed unto this day, and the crowne tax
that yee ought us, and whereas was any o-
ther tribute in Jerusalem, it shall be now no tri-
bute.

40 And they that are meeke among you to be
written with our men, let them be written up,
that there may be peace betweene vs.

41 The pole of the banner was taken from Israel in the hundredth and seventy year.

42 And the people of Israel began to write
in their letters and publick instruments, IN
THE FIRST yeere of Simon, the high
chiefe Priest, governour and Prince of the
Jewes.

42 In those dayes Simon camped against
Doi, and belleged it round about, where he set
up an engine of warre, and approached nere the
cittie, and beat a tower and took it.

44 So they that were in the engine, leapt in-
to the citie, and there was great trouble in the
city.

45 In so much that the people of the city rent
their clothes, and climb up upon the walls
with

with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace, saying,

46 Deale not with us according to our wickedness, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the cite, and cleaned the houses, wherein the Idoles were, and he entered thereunto with Psalmes and thanksgiving.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Jerusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death.

50 Inasmuch that they besought Simon to make peace with them which he granted them, and put them out from thence, and cleaned the castle from filthines.

51 And upon the thirtieth and twentieth day of the second moneth, in the hundred seventie and one yeere they entered into it with thanksgiving, and branches of palme trees, and with harpes, and with cymbals, and with viols, & with Psalmes, and songs, because the great enemy of Israel was overcome.

52 And he ordained that the same day should be kept every yeere with gladnesse.

53 And he fortified the mount of the Temple that was besides the castle, where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him captain of all the host, and caused him to dwell in Gazarta.

¶ Gazarta,

CHAP. XIII.

1 Demetrius is overcome of Antiochus. 11 Simon being captain, there is great quietness in Israel. 18 The covenant of friendship with the Romans, and with the people of Sparta is renewed.

12 The hundred seventie and two yeere, gathered king Demetrius his host, and departed unto Media, to get him helpe for to fight against Tryphon.

3 But when Antiochus the king of Persia and Media heard that Demetrius was entred with in his borders, he sent one of his princes to take him alive.

3 So he went and overcame the armie of Demetrius, and tooke him, and brought him to Antioch which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon lived: for he fought the warlike of his nation: therefore were they glad to have him for their ruler, and to doe him worship alway.

5 Simon also won the cite of Joppa to his great honour, to be an haven to him, and made it an entrance unto the sea of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 He gathered by many of their people that were prisoners, and hee had the dominion of Gazarta, and Beth-lura, and the castle, which hee cleaned from filthines, and there was no man that resisted him.

8 So that every man tilled his ground in

peace, and the land gave her fruits, and the trees gave their fruit.

9 The Elders sate in the open places, and consulted all together for the Common wealth, and the young men were honoured by clothed and armed.

10 He provided becalles for the cities, and all kind of munition, so that his glorious name was renowned unto the end of the world.

11 He made peace throughout the land, and Israel had peace thereof and joy.

12 For every man sate under his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then their things were overcome.

14 He helped all those that were in adversitie among his people: hee was diligent to see the Law kept, and hee took away the naughty and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Jonathan was dead, they were very loy.

17 But when they heard that Simon his brother was made high Priest in his stead, and how hee had wonne the land againe with the cities in it,

18 They wrote unto him in tables of brasse, to renew the friendship and bond of love, which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, and tois is the copie of the letters that the Spartians sent.

20 THE SENATORS and city of Sparta unto Simon the great Priest, and to the Elders, and to the Priests, and to the elders of the people of the Jewes their brethren their greeting.

21 When your ambassadours that were sent unto our people, certified us of your glory and honour, we were glad of their coming.

22 And have required their ambassage in the publicke records in this manner, NV MENI VS. the sonne of Antiochus, and Antipater the sonne of Balon, the Jewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, and that the copie of their ambassage should be registered in the publicke records, that it might be for a memoriall vnto the people of Sparta, and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Amentus to Rome with a great sherd of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people understood, they layd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father have stablished Israel, and overcome their enemies, and have confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it upon pillars in mount Sion.

27 The copy of the writing is this. In the eight and twentieth day of the moneth Elul, in the hundred seventie and two yeere, in the third yeere of Simon the high Priest.

¶ Or, *Jerusalem*.

18 In ¶ Samari in the great congregation of the priests, and of the people, and of the governors of the nation, and of the Elders of the country, we would signify unto you, that many battles have bene fought in our country.

19 Merem Simon the son of Maccabius (come of the children of Baris) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintain'd, and did their nation great honour.

20 For Jonathan gathered his nation together, and became their high Priest, and is lapd with his people.

21 After that would their enemies have invaded their country, and destroyed their land, and lay their hands on their Sanctuary.

22 When Simon resisted them, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages.

23 We fortified also the cities of Judea, and built them that lieth upon the borders of Judea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Jews.

24 And we fortified Toppe, which lieth upon the sea, and ¶ Gazara that doth reach upon Azotus (where the enemies dwell aloze) and there he placed Jewes, & furnished them with things necessary for the reparation thereof.

25 Now when the people saw the faithfulness of Simon, and to what glory hee thought to bring his nation unto, they made him their governor, and the chief Priest, because he had done all these things, and for the wisdom and fidelity that hee had kept to his nation, and that fought by all means to exalt his people.

26 For in his time they prospered well by him, so that the heathen were taken out of their country, and they also which were in the city of Dastid at Jerusalem, where they had made them a castle, out of the which they went, and desisted all things that were about the Sanctuary, and did great hurt unto religion.

27 And he set Jewes in it, and fortified it, for the assurance of the land and city, and called by the walls of Jerusalem.

28 And king Demetrius confirmed him in his high Priesthood for these causes.

29 And made him one of his friends, & gave him great honour.

30 For it was reported that the Romans called the Jewes their friends and confederates, and that they honourably received Simons ambassadors.

31 And that the Jewes and Priests consented that Simon should be their Prince and high Priest perpetually, till God raised by the true Prophet.

32 And that he should be their captain and have the charge of the Sanctuary, and to set men over the works, and over the Country, and over the weapons and over the fortresses, and that should make provision for the holy things.

33 And that he should be assisted of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple and wear gold.

34 And that he should not be lawfull for any

of the people, to be lifted to break any of these things, or to withstand his words, or to call any congregation in the country without him, or be clothed in purple, or wear a collar of gold.

35 And if any did contrary to these things, or broke any of them, he should be punished.

36 So it pleased all the people to agree that he should be done to Simon according unto these words.

37 Simon also accepted it, and was content to be the high Priest, and the captain, and the Prince of the Jewes and of the Priests, and to be the chief of all.

38 And they commanded to set up this writing in tables of brass, and to fasten it to the wall that compassed the Sanctuary in an open place.

39 And that a copy of the same should be laid up in the treasury, that Simon and his sonnes might have it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon, 11 Tryphon is purged. 15 The Romans write letters unto king and nation in the defence of the Jews, 27 Antiochus refusing the helps that Simon sent him, breaketh his covenant.

Demetrius King Antiochus the sonne of Demetrius sent letters from the ryes of the sea, unto Simon the Priest and Prince of the Jewes and to all the nation.

2 Concerning these words, ANTIOCHUS the King unto Simon the great Priest, and to the nation of the Jewes, sendeth greeting.

3 For so much as certain perfidious men have invaded the kingdom of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I have gathered a great host, and prepared ships of warre.

4 That I may get it through the country, and be avenged of them, which have destroyed our country, & invaded many cities in the realme.

5 Now therefore I do confirme unto thee all the liberties, whereof all the Kings my progenitors have discharged thee, & all the payments, whereof they have released thee.

6 And I give thee leave to coine money of thine owne stamp within thy country.

7 And that Jerusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepst in thine hands, shall be thine.

8 And all that is due unto the King: and all that shall bee due unto the King. I forgoe it thee, from this time forth for evermore.

9 And when wee have obtained our kingdom, we will give thee and thy nation, and the temple great honour, so that your honour shall be known throughout the world.

10 In the hundred, twenty & fourth yere, *Josephus* Antiochus sent him his fathers land, and all the bands came together unto him, so that few were left with Tryphon. *13. chap. 11.*

11 So the King Antiochus pursued him, but he fled and came to Dopa, which lieth by the sea side.

12 For hee saw that troubles were toward him,

¶ Or, *Gaza*, or, *Gazara*.

him, and that the army had forsaken him.

13 Then camped Antiochus against Doza with an hundred and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the cite about, and the ships came by the sea. Thus they pressed the cite by land, and by sea, inasmuch that they suffered no man to go in nor out.

15 In the meane season came Flumenius, and his company from Rome, having letters written unto the kings and countreyes, wherein were contained these words.

16 LV CIV: The Consul of Rome unto king Ptolemus greting.

17 The Ambassadors of the Jewes are come unto us as our friends and confederats from Simon the high Priest, and from the people of the Jewes, to renew friendship, and the bonde of love.

18 Altho have brought a shield of gold weighing a thousand pound.

19 Therefore we thought it good to write unto the kings & the countreyes, that they should not go about to hurt them, nor to fight against them nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receive of them the shield.

21 If therefore there be any rebellious fellows fled from their countrey unto you, deliver them unto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the king, And to Attalus, And to Archies, and to Ariarces.

23 And to all the countreyes, as || Samphunes and to them of Sparta, and to || Delus, and to || Rhodus, & to Sydon, & to Caria, and to Samos, and to Samphilia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaelia, and to Coos, and to Sidon, and to Coryna, and to Sidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Doza the second time ever ready to take it, and make divers engines of war, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with silver and golde, and much furniture.

27 Howbeit, he would not receive them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent unto him Athenobius one of his friends, to commune with him, saying, We withhold Joppe, and Gazara, with the castle that is at Jerusalem the cite of my Realme,

29 Whose borders ye have destroyed, and done great hurt in the land, and have the government of many places of my kingdom.

30 Wherfore now deliver the cities, which ye have taken, with the tributes of the places, that ye have rule over without the borders of Judea.

31 ¶ He also gave me for them five hundred talents of silver, and for the barme that ye have done, and for the tributes of the places other five hundred talents, if not, we will come and fight against you.

32 So Athenobius the kings friend came to

Jerusalem, and when he saw the honour of Simon, and the compass of gold and silver plate, and in great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and said unto him, We have neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had unrighteously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And wheras thou || request Joppe and Gazara, they did great harme to our people, and choise our countrey, yet will we give an hundred talents for them. But Athenobius answered him not one word.

36 But turned againe angry unto the king, and told him all these words, and the dignity of Simon, with all that hee had seen: and the king was very angry.

37 ¶ In the meane time fled Tryphon by ship unto Ptochias.

38 Then the king made Cendebus captaine of the sea coast, and gave him bands of footemen, and horsemen.

39 And commanded him to remove the host toward Judea, and to build up Caizon, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebus came unto Jamnia, and began to vex the people, and to invade Judea and to take the people prisoners, & to slay them.

41 And he built up Caizon, where he set horsemen and garrisons, that they might make outcoudes by the wayes of Judea, as the king had commanded him.

CHAP. XVI.

1 Cendebus the captaine of Antiochus bestowes to fight by the forces of Simon. 2 Ptolemus the sonne of Antiochus killeth Simon and his two sons: at a banquet. 3 John killeth them that be in wait for his life.

¶ Then came John by word from Gazara, and told Simon his father, what Cendebus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and said unto them, I and my brethren, and my fathers house, have ever from our youth unto this day fought against the enemies of Israel, and the matters have had good successe under our hands, and we have delivered Israel often times.

3 But I am now old, and yet by Gods mercie am of a sufficient age: he ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heaven be with you.

4 So he chose twenty thousand fighting men of the countrey both the horsemen, which went forth against Cendebus, and rebeld at Sidon.

5 In the morning they went, and went into the plaine richly and bearded, amongst the great hoste came against them, both of footemen, and horsemen: but there was a returne betwixt them.

6 And John ranged his armye over against him, and when he saw that the people was afraid to goe over the river, hee went over first himselfe, and the men seeing him, passed choise after him.

7 ¶ Then he divided his men, and set the horsemen

¶ Or, comm-
plaints con-
cerning.

Joseph Ant.
23, cap. 12, 3

100 men

men in the midst of the footmen.

8 For their enemies hostmen were very many: but when they blew the trumpets, Cendebeus fled with his hoster whereof many were slain, and the remnant gave them to the fortress.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Gedor, which Cendebeus had built.

10 Also they slew into the towers, that were in the fields of Azotus, and those did John burne with fire: thus were there slain two thousand men of them, to be returned peaceably into the land of Iuda.

11 Now in the field of Jericho was Ptolomus the sonne of Abubus made capitaine, and he had abundance of siluer and gold.

12 For he had married the daughter of the high Priest.

13 Therefore he waxed proud in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about the towne the cities of the country, and studied carefully for them, he came downe to Jericho with Ptolemaeus, and Judas his sonnes, in the hundredth twentieth and seven yeere, in the eleventh moneth, which is the moneth Sibat.

15 Then the sonne of Abubus received them by treason into a little hold called Dochnus, which he had built, where he made them a great banquet, and had his men there.

16 So when Simon and his sonnes had made good cheer, Ptolomus stood by with his men and took their weapons, and entered into Simon in the banke house, and slew him with his two sonnes and certain of his servants.

17 Whereby he committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolomus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the country with the cities.

19 He sent other men also unto Gazara, to take John, and sent letters vnto the capitaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent order to take it, and the mountaine of the Temple.

21 But one ran before, and told John in Gazara, that his father and his brethren were slain, and that Ptolomus had sent to slay him.

22 When he heard this, he was sore astonished, and layd hands on him that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein he behaved himselfe manfully) of the building of walles which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second Booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the first that was killed in the pit. 24 The prayer of Nehemias.



De brethren the Iewes which be at Jerusalem, and they that are in the country of Iuda, vnto the brethren the Iewes that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants.

3 And giue you all an heart to worship him, and to do his will with a whole heart, and with a willing minde.

4 And open your hearts in his Law and commandments, and send you peace.

5 And heare your prayers, and be reconciled with you, neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundredth thirtieth and nine yeere, we Iewes waxed vnto you in the trouble and violence that came vnto us in those yeeres, after that Jason and his company departed out of the holy land and kingdom.

8 And burnt the porch, shed innocent blood, Then we prayed vnto the Lord, & were heard: we offered sacrifice and incense, and lighted

the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chatten.

10 In the hundredth, thirtiescore and eight yeere, the people that was at Jerusalem, and in Iuda, and the counsell, and Judas, vnto Antiochus king Ptolomus master, which is of the stocke of the anoynted Priest, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Informed as God hath deliuered vs from great perils, we thanke him highly, as though we had overcome the king.

12 For he brought them into Persia by heape that fought against the holy cite.

13 For albeit the capitaine and the army that was with him, seemed invincible, yet they were slain in the Temple of Baana, by the deceit of Baana priests.

14 For Antiochus as though he would dwell with her, came thither, hee and his friends with him to receive money vnder the title of a dowrie.

15 But when the priests of Baana had led it forth, and he was entered with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a private doore of the banke, they cast stones, as it were thunders, vpon the capitaine and his, and hauing buylded them in pieces, they cut off their heads, and theye them to those that were without.

17 God be blessed in all things, which hath deliuered vs from the wicked.

18 Whereto we are now purposed to keepe the

the purification of the temple upon the five and sixteenth day of the month Chislev, we thought it necessary to certify you thereto, that ye also might keep the feast of the Tabernacles, and of the fire, which was given vs when Jeremias offered sacrifice, after that he had built the Temple and the altar.

19 For when as our fathers were led away into Babilon, the Priests, which sought the honour of God, cooked the fire of the altar privately, and hid it in a hollow pit, which was hid in the bottom, and therein they kept it, so that the place was unknown unto every man.

20 Now after many yeeres when it pleased God that Jeremias should be sent from the king of Babilon, hee sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded hee them to drinke it up, and to bring it: and when the things appertaining to the sacrifices were brought, Jeremias commanded the Priests to sprinkle the wood, and the things layd thereupon, with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Bomarhan began, and the other answered therunto.

24 And the prayer of Jeremias was after this manner: O Lord, Lord God, maker of all things, which art fearful and strong, and righteous, and mercifull, and therefore and gracious King,

25 Onely liberall, onely iust and Almighty, and everlasting, thou that deliverest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Receive the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifick it.

27 Gather those together, that are scattered from vs: deliver them that live among the heathen: looke upon them which are despised and abused, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with ynde doe vs wrong.

29 Plant thy people againe in thine holy place, as thy people hath spoken.

30 And the Priests sang Psalmes therunto.

31 Now when the sacrifice was consumed, Jeremias commanded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was known, it was told the King of Babilon, that in the place where the Priests, which were led away, had hid his fire, there appeared water, wherewith Jeremias and his company had purified the sacrifices.

34 The king tryed out the thing, and closed the place about, and made it holy.

35 And to them that the king favoured, hee gave and bestowed many gifts.

36 And Jeremias called the same place

• Ephethar, which is to say, purification: but many men call it Ephethar.

CHAP. II.

4 How Jeremias built the Tabernacle, the Ark, and the Altar in the hill. 23 Of the five bookes of Iason contained in one.

It is found also in the writings of Jeremias the Prophet, that he commanded them which were carried away, to take fire, as was declared, and as the Prophet commanded them that were led into captivitie,

2 Giving them a law, that they should not forget the commandments of the Lord, and that they should not erre in their mindes, when they saw images of golde and silver, with their ornaments.

3 These and such other things commanded hee them, and exhorted them that they should not let the law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Ark, and follow him, and when hee came up into the mountain where Babels tent was, and saw the heritage of God,

5 Jeremias went forth, and saw an hollow came, wherein hee layd the Tabernacle, and the Ark, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to make the place: but they could not finde it.

7 Which when Jeremias perceived, hee repoured them, saying, As for that place, it shall bee unknowne, till the time that God gather his people together againe, and that mercy bee shewed.

8 Then shall the Lord shewe these things, and the multitude of the Lord shall appeare, and the cloud also, as it was shewed under Babels, and as when Salomon deduced, that the place might be honourably sanctified.

9 For it is manifest that hee, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 And as when Babels prayed unto the Lord, the fire came downe from heaven, and consumed the sacrifice: so when Salomon prayed, the fire came downe from heaven, and consumed the burnt offering.

11 And Babels sayd, because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writing and registers of Jeremias, and how hee made a library, and how hee gathered the acres of the Kings, and of the Prophets, & the actes of David, and the epistles of the Kings concerning the holy gifts.

14 Even so Judas also gathered all things that came to passe by the warres that were among vs, which things we have.

15 Wherefore if ye have neede thereof, send some to fetch them unto you.

16 Whereas wee then are about to celebrate the purification, we have written unto you, and ye shall doe well, if ye keepe the same dayes.

17 Wee hope also that the God which delivered all his people, and gave an heritage to them all, and the kingdoms, and the Priest-

a That is to say, a shining it is also called Naphi, or Nephthar, which is a cleaning.

Baruch 6.

Dan. 3. 1.

1 King. 8.

14. 23. 30.

2 Chron. 6. 2. 1.

1 King. 8. 62.

63. 2 Chron.

7. 4. 5.

Leuit. 9. 24.

and 10. 16.

2 Chron. 7. 1.

|| Some reade Jeremie,

Dent. 30.5.

hood and the Sanctuary.

18 * As he promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus and his brethren, the purification of the great Temple and the dedication of the altar;

20 And the warres against Antiochus Epi-
phanes and Eupator his sonne.

21 And the manifest signes that came from heauen unto those, which manfully stood for the Jewes religion: (for though they were but few, yet they ran through whole countreyes, and purged the barbarous armies.

22 And repayed the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie.)

23 These will assay to abridge in one volume those things that Jason the Cyrenian hath declared in five books.

24 For considering the wonderfull number,
and the difficultie that they haue that would be
occupied in the rehearsal of stoies, because of
the diuersitie of the matters,

25 Wee haue endemoured, that they that would read, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoever read them, might haue profit.

26 Therefore to vs that have taken in hand
this great labour, it was no easie thing to make
this abridgement, but required both sweat and
watching.

27 Like as bee that maketh a feall, & seeketh
other mens commoditie hath no small labour:
so wee also for many mens sakes are very well
content to undertake this great labour.

28 Leaving to the author the exact diligence of every particular, we will labour to go forward according to the prescript order of an abridgement.

29 For as hee that will build a newe house, must provide for the whole building, but he that setteth out the plat, or goeth about to paint it seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a Booke to enter Deeply into it, and to make mention of all things, and to be curious in every part.

31 But it is permitted to him that will shorten it, to use few words, & to avoyd those things that are curious therein.

32. Were then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

3 Of the honour done to the Temple by the kings of the Gentiles, 6 Simon discovereth what treasure is in the Temple, 7 Heliodorus is sent to take them away, 26 He is stricken of God, and healed at the prayer of Onias.

VV What time as the holy cite was inhabited
with all peace, and when the lawes were
very well kept, because of the godly ffloof of Onian

the high Dixie and barred of wickedness.

2 It came to pass that even the Kings did honour the place, and garnished the Temple with great gifts.

3 Inasmuch that Seleucus King of Asia, of his own rents, bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the high Priest concerning the iniquity committed in the city.

5 And when he could not overcome Drias,
he gave him to Apollonius the sonne of Ebra-
seas which then was gouernour of Coriothia,
and Phenice,

6 And told him that the treasure in Jerusalem was full of innumerable money, which did not belong to the provision of the sacrifices, and that it were possible that these things might come into the king's hand.

7 Now when Apollonius came to the King, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandment, to bring him the fore-said money.

8 Immediately Belshazzar took his journey although he would visite the cities of Eorlosria and Obenier, but in effect to fulfill the kings misson.

9 So when he came to Jerusalem, and was courteously received of the big Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were to in-
deed.

10 Then the hie Priest tolde him that there were such things laid vp by the widowes and fatherlesse.

II And that a certaine of it belonged unto
Hircanus the sonne of Tobias a noble man, and
not as that wicked Simon had reported, and
that in all, there were but foure hundred talents
of silver, and two hundred of gold.

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holiness of the place and Temple, which is honoured through the whole world for holiness and integrity.

13 But Heliodorus because of the kings com-
mandement giuen him, sayd that in any wise it
must be brought into the kings treasure.

I 4 So he appoynted a day, & went in to take order for these things: then there was no small grieffe throughout the whole circle.

15 For the Priests fell downe befoze the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preferred for such as had committed them to be kept.

16 Then they that looked the big Devil in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the storm of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorowe he had in his heart.

18 Others also came out of their houses by heapes unto the common prayer, because the place was like to come unto contempt.

19 211

|| Or, the face
of premium.

a In
king
treach
forer
gainst

19 And the women, girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, came some to the gates, and some to the walls, and others looked out of the windows.

20 And all held up their hands toward heaven, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the high Priest in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe and sure the things which were laid up for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his followers were now there present by the treasury, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonied at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an hoile with a terrible man sitting vpon him, most richly habited, and he ran fiercely, and smote at Heliodorus with his sore feet, and it seemed that hee that sat vpon the hoile, had harness of gold.

26 Moreover, there appeared two yong men, notable in strength, excellent in beauty, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many foyle stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkness: but they that were with him,ooke him vp, and put him in a litter.

28 Thus he that came with so great compaie, and many followers into the said treasury, was boine out: for hee could not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a litle afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that he would call vpon the most high to graunt him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the king might suspect that the Jewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood befor Heliodorus, laying, Gine Onias the high Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast beene scourged from heaven, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great thanks vnto him which had graunted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto every man of the

great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemy, or traitour, send him thither, & thou shalt receive him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beareth and destroied them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 how he obtained the office of the high Priest by corrupting the king, 27 and was by Alexander de-franched by the king. 34 Onias is slain traitorously by Andronicus.

THIS Simon now, of whom we spake afore, being a betrayer of the money, and of his owne natural country, reported euill of Onias, as though he had murthered Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was hee bold to call him a traitour, that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Idemite, did rage, and increased Simons malice,

5 Hee went to the king, not as an accuser of the citizens, but as one that intended the common weale both privately and publicly.

6 For hee saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leane off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdom, Jason the brother of Onias laboured by vnlawfull means to beee high Priest.

8 For hee came vnto the king, and promised him three hundred and threetye talents of silver, and of another rent fourescore talents.

9 Besides this, hee promised him an hundred and fiftie, if hee might haue license to set vp a place for exercise, and a place for the youth, and that they would name them of Ierusalem, Antiochians,

10 The which thing when the king had granted, and hee got in the superiority, hee began immediately to draw his kinfolde to the customs of the Gentiles.

11 And abolished the friendly priuiledges of the Kings, that the Jewes had set vp by John the father of Eupolemus, which was sent Ambassadors vnto Rome, to become friends & confederates: hee put downe their lawes and pollicies, and brought in new statutes, and contrary to the Law.

12 For hee presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder their subiection, and made them weare hats.

a In working some trickery or sorcery against him.

Or, that he would write the Antiochians that were at Jerusalem among them.

Or, Ierusalem, as taken of want of name as the Gossiles did.

13 So there began a great desire to follow the manners of the Gentiles, and they took up the fashions of strange nations by the exceeding wickedness of Jason, not the high Priest, but the ungodly person.

14 So that the Priests were now no more diligent about the service of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play,* after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came upon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the ¶ games that were used every fifth yere, were played at Cyzus, the King being present,

19 This wicked Jason sent from Jerusalem men to looke upon them, as though they had bene Antiochians, which brought three hundred drachmes of silver for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice, (because it was not comely) but to be bestowed for other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of galleies.

21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceived that hee was much affected toward his father, he sought his owne assurance, and departed from thence to Ioype, and so came to Jerusalem,

22 Where he was honourably received of Jason, and of the city, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste into Idenice.

23 Three yeres afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money unto the King, and to bring to passe certaine necessary affaires, whereof hee had given him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood unto himselfe: for he gave three hundred talents of silver more then Jason.

25 So hee gave the kings ¶ letter patents, albeit hee had nothing in himselfe worthy of the high Priesthood, but bare the stomache of a cruell tyrant, and the wrath of a wilde beaste.

26 Then Jason which had deceived his own brother, being deceived by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised unto the king, he took none order for it, albeit Sosistratus the ruler of the castle required it.

28 For unto him appertained the gathering

of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his seat in the Priesthood, and Sosistratus left Crates which was gouernour of the Cypians.

30 ¶ Whiles these things were in doing, the Chaldeans and they of Babel made insurrection, because they were given to the kings concubine called Antiochus.

31 Then came the king in all haste to appeale the business, leaving Andronicus a man of authority to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a convenient time, stole certaine vessels of gold out of the Temple, and gave certaine of them to Andronicus: and some hee sold at Cyzus and in the cities thereby.

33 Which when Dnias knew of a surety, hee reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Dnias: so when hee came to Dnias, hee counselled him craftily, giving him his right hand with an oath: (howbeit hee suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regarde of righteousness.

35 For the which cause not onely the Jewes, but many other nations also were grieved, and tooke it heavily, for the unrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Jewes that were in the city, and certaine of the Greeks that abhorred the fact also, complained because Dnias was slaine without cause.

37 Therefore Antiochus was sorrie in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the city, and in the same place where hee had committed the wickedness against Dnias, hee was slaine as a murderer. Thus ¶ Loyd rewarded him his punishment as hee had deserved.

39 ¶ Now when Lysimachus had done many wicked deeds in the city through the counsell of Menelaus, and the bruit was spread abroad, the multitude gathered them together against Lysimachus: for hee had caried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to use unlawful power, a certaine tyrant being their Captaine, who was no lesse decayed in wit then in age.

41 But when they understood the purpose of Lysimachus, some gave stones, some great clubs, and some cast handfuls of dust which lay by, upon Lysimachus men, and those that invaded them.

42 Whereby many of them were wounded, some were slaine, and all the other cheyed away: but the wicked Churchrobber himselfe they killed besides the treasury.

43 For these causes an accusation was layde against

a This game was to try strength by casting a stone that had an hole in the mids, or a piece of metall.

¶ Or, Olympian sports, which were games kept every fift yere.

¶ Or, commandment.

b That is, of them that measured the corne,

against Menelaus.

44 And when the king came to Tyus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convinced, promised to Ptolemies the sonne of Dositheus much money, if he would persuade the king.

46 So Ptolemies went to the king into a court, whereas he was to coole himselfe, and turned the kings minde.

47 Insomuch that he discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Egyptians, they should have been heard as innocent.

48 Thus were they soone punished unjustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyus hated that wickednesse, and ministered all things liberally for their buriall.

50 And so though the comonnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

C H A P. V.

2 Of the signes and tokens seen in Ierusalem. 6 Of the end and wickednesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spilling of the Temple. 27 Maccabeus fleeth into the wilderness.

ABOUT the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there sene throughout all the citie of Ierusalem forty dayes long, hostemen running in the ayre with robes of gold, and as bands of hearemen.

3 And as troups of hostemen set in aray, encountering and courting one against another with shaking of helms and multitude of darters, and drawing of swords, and shooting of arrows, and the glittering of the golden armour sene, and harneisse of all sorts.

4 Therefore every man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe, and the citie at length taken.

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to haue the advantage against his kinsmen his greatest disadvantage, but thought that hee had gotten the victory of his enemies, and not of his owne nation.

7 Yet he gate not the superiortie, but at the last received shame for the reward of his treason, and went againe like a vagabond into the country of the Ammonites.

8 Finally, he had this end of his wicked conueration, that he was sacrificed before Areta the king of the Arabians, and fled from citie to citie, being pursued of every man, and hated as a forsaker of the Lawes, and was an abomination, as an enemy of his country and citizens, and was driven into Egypt.

9 Thus he that had chosen many out of their owne country, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kindred.

10 And hee that had cast many out vnburied was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done were declared to the king, he thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 Hee commanded his men of warre also, that they should kill and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and old men, and a destruction of men and women and children, and virgins and infants were murdered:

14 So that within three dayes were thaire fourescore thousand, and foure thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but dyrt goe into the most holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne country, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glory, and honour of that place, and banded them with his wicked hands.

17 So haughty in his minde was Antiochus, that he considered not that God was not a little wroth for the sinnes of them that dwelt in the city, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, hee, althoone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God had not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighty three hundred talents out of the Temple, hee gaue him to Antiochia in all haste, thinking in his pride to make men saile vpon the yle land, and to walke vpon the sea: such an high minde had he.

22 But hee left deputies to bere the people: at Ierusalem Philip a Phrygian by birth, in manners more cruell then hee that set him there:

23 And at Gazin Andronicus, and with them Menelaus, which was more cruelous to the citizens then the other, and was despitefull against the Iewes his citizens.

24 Hee sent also Apollonius a cruell prince, with an army of two and twenty thousand, whom he commanded to slay those that were towards mans age, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, hee slained
12 by 4
prate,

peace, and kept him still untill the holy day of Sabbath; and then finding the Jewes keeping the feast, hee commanded his men to take their weapons.

26 And so hee slew all them that were gone forth to the feth, and running thorow the cite with his men armed, hee murdered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wilderness, and lived there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leave the Lawe of God.
4 The Temple is despoiled. 13 The women cruelly punished.
28 The grievous paine of Eleazar.

¶ Or, Antiochia.

N O long after this, sent the king an old man of Antiochia, for to compell the Jewes to transgresse the lawes of the fathers, and not to be governed by the law of God.

2 And to despoile the Temple that was at Jerusalem, and to call it the Temple of Jupiter Olympius, and that of Carstin, according as they did that dwelt at that place, Jupiter that keeper of hospitality.

3 This wicked government was fore and grievous unto the people.

4 For the temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the law.

6 Neither was it lawfull to keepe the Sabbath, nor to observe their ancient feastes, nor plainly to confesse themselves to be a Jew.

7 In the day of the Kings birth they were grievously compelled to paye every moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of Iute.

8 Moreover, through the counsell of Proteus, there went out a commandement unto the next cities of the heathen against the Jewes, that the like custome, and banquetting should be kept.

¶ Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselves to the maners of the Gentiles, should be put to death: then might a man have scene the present misery.

10 For there were two women brought forth that had circumcised their sonnes, whome when they had ledde round about the cite (the babes hanging at their breasts) they cast them downe headlong over the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discouraged unto Philip, and were burnt together, because that for the reverence of the honourable day they were afraid to helpe themselves.

12 ¶ Now I beseech those which read this booke, that they be not discouraged for these calamities, but that they iudge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, not

to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fullnesse of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped up to the full, so that afterward he should punish vs.

16 And therefore hee neuer withholdeth his mercy from vs: and though hee punish with adversity, yet doth hee neuer forsake his people.

17 But let this be spoken now for a warning unto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall Scribes, an aged man, and of a well favoured countenance was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to live with hatred, offered himselfe willingly to the torment and dur it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to take of for the desire to live.

21 But they that had the charge of this wicked banquet, for that old friendship of the man, tooke him aside privately, and prayed him that he would take such flesh, as was lawfull for him to eate, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the King, turn the flesh of the sacrifice.

22 That in so doing hee might be delivered from death, and that for the old friendship that was among them, he would receive this favour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haire, whereunto hee was come, and his most honest conversation from his childhood, but chiefly the holy Law made and given by God: therefore hee answered consequently, I will them straightwayes to send him to the graue.

24 For it becometh not our age, sayd he, to dissemble, whereby many yong persons might thinke that Eleazar being foure score yeeres old and ten, were now gone to another religion.

¶ Or, so many more men of life.

25 And so through mine hypocrisie (for a little tyme of a transitory life) they might be deceived by me, and I should procure malediction, and reproch to mine old age.

26 For though I were now delivered from the torment of men, yet could I not escape the hand of the Almighty, neither alive nor dead.

27 Therefore I will now change this life manfully, and will shewe my selfe such as mine age requireth.

28 And so will leave a notable example for such as be young to die willingly, and courageously, for the honourable and holy lawes. And when he had said these words, immediately hee went to torment.

29 Now they that led him, changed the tone which they bare him before, into hatred, because of the words that he had spoken for that thought he had been a raga.

30 And as he was ready to give the ghost because of the strokes, hee sighed, and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might have beene delivered from death, I am scourged, and suffer these

these six partes of my body: but in my minde I suffer them gladly for his religion.

31 When now after this manner ended he his life, leaving his death for an example of a noble courage, and a memorail of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren, and of their mother.

It came to passe also that seven brethren, with their mother, were taken to be compelled by the king against the Law to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayd thus, What seeketh thou? and what wouldest thou know of vs? we are ready to die rather then to transgresse the lawes of our fathers.

3 Then was the King angry, and commanded to beate paines and cautions, which were incontinently made here.

4 And he commanded the tongue of him that spake first to be cut out, and to slay him, and to cut off the yernost partes of his body in the sight of his other brethren, and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought alme to the fire, and to ste him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this manner:

6 The Lord God doth regard vs, & in deede taketh pleasure in vs, as Moyles declared in the song whereto hee testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this manner, they brought the second to make him a mocking stocke: and when they had pulled the skine with the haire ouer his head, they asked him if he would eate, or be were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee said, Thou murderere takest this present life from vs, but the King of the world will raise vs vp, which is for his Lawes, in the resurrection of everlasting life.

13 ¶ After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his hands boldly.

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Inasmuch that the King and they which were with him, marvelled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they beheaded and tormented the fourth in like manner.

14 And when hee was now ready to die, hee said thus, It is better that we should change this which we might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and

tormented him,

16 ¶ Who looked vpon the King, and said, Thou hast power among men, and though thou be a mortall man, thou dost what thou wilt: but thinke not that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy brethren.

18 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to be wondered at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which undertaketh to fight against God, that thou shalt be unpunished.

23 But the mother was maruailous about all other, and worthy of honourable memorie: for when she saw her seven sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that he had in the Law.

21 ¶ Pea, she exhorted every one of them in her owne language, and being full of courage, and wisdome, stirred by her womanly affections, with a manly stomack, and said vnto them,

22 I cannot tell how yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercie giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the insurmountable words, while the yongest was yet alme, he did exhorte him not onely with words, but swore also vnto him by an oath that hee would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him officers.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to leaue his life.

26 And when he had exhorted her with many words, he promised him that he would counsell her sonne.

27 So she turned her vnto him laughing the cruell tyrant to scorn, and spake in her owne language, O my sonne, haue pite vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these words, the yong man saide, Whom waite yee for? I will not obey the kings commandment: but I will obey the commandment of the Law that was giuen vnto our fathers by Moyles.

31 And

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our sinnes.

33 But though the living Lord be angry with us a little while for our chaulnering and correction, yet will hee be reconciled with his owne servants.

34 But thou, O man without religion, and most wicked of all men, list not thy selfe up in vain, which art passed by with uncertain hope, and listest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 Whither then that haue suffered a little paine, are now under the diuine Covenant of euerslasting life, but thou through the iudgement of God, shalt suffer iust punishments for thy pittie.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will loone be mercifull vnto one nation, and that thou by torment and punishment mayest confesse, that hee is the onely God.

38 And that in me and my brethren the wrath of the Almighty, which is rightfully fallen vpon all our nation, may cease.

39 When the king being kindled with anger, raged more cruelly against him then the others, and tooke it grievously that he was mocked.

40 So he also died hostily: and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be enough spoken concerning the banquet, and extreme cruelties.

CHAP. VIII.

1 Judas gathereth together his host. 8 Nicanor is sent against Judas. 16 Judas exhorteth his soldiers to constancie. 20 Nicanor is overcome. 27 The Iewes give thanks, after they haue put their enemies to flight, dismaying part of the spoyle vnto the fatherlesse and vnto the widowers. 30 Timotheus and Bacides are discomfited. 35 Nicanor fleeth vnto Antiochus.

Then Judas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled sixe thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was hered of every man, and haue pittie vpon the Temple that was defiled by wicked men.

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cried vnto him.

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore hee came at bethsures, and burne vpon the robbers and cities: yet hee tooke the most commodious places, and slew many of the enemies.

7 But specially hee bled the nightes to make such assaults, inasmuch that the duke of his manerlie was spread euery where.

8 ¶ So when Philip saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus, the gouernour of Coelophila and Phenice to helpe him in the kings bullesse.

9 Then sent he speedily Alcianor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captain, which in matters of warre had great experience.

10 Alcianor obtained also a tribute for the king of two thousand talents, which the Romans should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell foure score and ten for one talent: but hee considered not the vengeance of Almighty God, that should come vpon him.

12 When Judas then knew of Alcianors coming, hee told them that were with him, of the coming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.

14 But the other told all that they had left, and besought the Lord together to deliuer them from that wicked Alcianor, which had sold them ouer hee came nere them.

15 And though hee would not doe it for thre lakes: yet for the Couenant made with their fathers, and because they called vpon his holy and glorious name.

16 And so Maccabeus called his men together, about sixe thousand, exhorting them not to bee afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly.

17 Setting before their eyes the iniurie that they had vnjustly done to the holy place, and the cruelty done to the citie by desolation, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God. which at a becke can both destroy them that come against vs, and all the world.

19 Moreover, hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundred and fourescore and sixe thousand vnder Semacherib.

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were assisted, the eight thousand slew an hundred and twenty thousand through the helpe that was giuen them from heauen, to whereby they had receiued many benefits.

21 Thus when hee had made them bold with these wordes, and ready to die for the Lawes and

2 King. 19.
35. i. 37.
36. i. 11.
ecclesi. 48. 22
2. mac. 9. 41.
11. Samaritan
sice thou-
sand.

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren capitaines ouer the army, to wit, Simon, and Iosaph, and Jonathan, giuing each one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forwarde toynd with Alcinoi.

24 And because the Almighty helped them, they slew about nine thousand men, and wounded and maidne the most part of Alcinoys host, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them far: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, & kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselves and their children.

29 When this was done, and they all had made a generall prayer, they delought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fel vpon Timotheus & Bacchides, and slew about twenty thousand, and wanne high and strong holdes, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and laid them by diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burne Calisthenes that had set fire vpon the holy gates, which was fled into a little house: for he receiued a reward merite for his wickednesse.

34 And that most wicked Alcinoi, which had brought a thousand Merchants to buy the Iewes,

35 Hee was through the helpe of the Lord brought downe of them whom hee thought as nothing, inso much that hee put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus hee that promised to pay tribute to the Romanes, by means of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause mene could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoile Persopolis, impetres flight.
5 As hee persecuteth the Iewes, hee is smitten of the Lord.
13 The feared repentance of Antiochus. 28 Hee dyeth miserably.

At the same time came Antiochus againe with dishonour, out of the Countrey of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subduer the city, the people ranne in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants and returned with shame.

3 Now when hee came to Ecbatane, hee vnderstood the things that had come vnto Alcinoy and Timotheus.

4 And then being chafed in his minde, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charer man to dyne continually, and to dispatch the Iourney: for Gods iudgement compelled him: for hee had said thus in his priuie, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel smote him with an incurable and misuisable plague: for as soone as hee had spoken these words, a paine of the bowels that was remediable came vpon him, and sore torment of the inner parts.

6 And that most lustily: for hee had torment of her mens bowels with diuers and strange tormentes.

7 Whobett hee would in no wise cease from his arrogancie, but swelled the more with pride, byearing out fire in his rage against the Iewes, and commanded to haste the Iourney: but it came to passe that hee fell downe from his charer that ranne swiftly, so that all the members of his body were huilt with the great fall.

8 And thus hee that a little afore thought he might command the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the ballance, was now cast on the ground, and carried in an hoyle litter, declaring vnto all the manifest power of God.

9 So that the woymes came out of the body of this wicked man in abundance: & whiles he was alive, his flesh fell off for paine and torment: and all his armie was grieved at his smell.

10 Thus no man could beare because of his stinke, him that a little afore thought hee might reach to the starres of heauen.

11 Then he began to leane off his great pride and selfe will when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, hee said these words, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no merite on him.

14 And said thus, that he would set at liberty the holy city vnto the which hee made halfe to destroy it and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthy to be buried, but would haue cast them out with their children

Num 31. 37.
1. sam. 30.
24.

Mat. 12. 23.

|| Or, vnto me.

Or, God their
aduer.

2. 19.
37.
1. 11.
48. 33.
7. 41.
tried
vnto

men to be demerited of the foules & wilde beastes) her would make them all like the citizens of Achems.

16 And whereas he had spoiled the holy Temple afore, her would garnish it with great gifts, and increase the holy vessels, and of his owne riches beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Jew himselfe, and goe betwixt all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Jewes this letter vnder written, concerning the forme of a supplication.

19 **THE KING,** and prince Antiochus vnto the Jewes his louing citizens, wishesth much loe, and health and prosperitie.

20 If ye and your children fare wel, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the country of Persia, I fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickness.

23 Therefore considering that when my father led an hoste against the high countreyes, he appointed you should succeed him:

24 That if any controuersie happened contrary to his expectation, as if that any tidings were brought that were gruous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Again, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdom, wait for all occasions, and looke but for opportunitie, I haue ordered that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and requyre you to remember the benefices that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will be gentle and louing vnto you according to my minde.

28 As thus the murderers and blasphemers suffered most gruously, and as he had intreated other men, so he dyed a miserable death in a strange country among the mountaines.

29 And Philip that was brought by with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemy Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple, 10 the allies of Eupator. 16 The Tewes fight against the Idumeans. 24 Timotheus smareth Iudas, with whom Iudas sought battell. 29 Five men appeare in the aire to the helpe of the Tewes. 37 Timotheus is slaine.

Maccabeus now and his company, through the helpe of the Lord, won the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had buid in the open places,

3 And cleansed the Temple, and made another altar, and burned bones, and took fire of them, and offered sacrifices, and spent two yeeres, and fixe monethes after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chastise them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, even the fixe and twentieth day of the same moneth which is // *Chablos.*

// Or, Nemo.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles, when they liued in the mountaines and demes like beasts.

7 And for the same cause they bare greene boughes, and satre branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordained also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Jewes.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdom, he made one Lysias, which had bin captaine of the hoste in Phenice and Coelozia, ruler ouer the affaires of the Realme.

12 For Ptolemy that was called Euergetes, purposed to doe iustice vnto the Jewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 As But when Soigias was gouernour of the same places, he entertained strangers, and made warre oft times against the Jewes.

15 Moreover, the Idumeans that held the strong holdes which were meete for their purpose, troubled the Jewes, and by receiving them that were driven from Ierusalem, rooke in hand to continue warre.

16 Then they that were with Baccadeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assailed them sore, that they warne the places, and slew all that fought against them on the wall, and killed all that they mette with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then

then nine thousand were slain into two strong castles, having all manner of things convenient to sustaine the siege.

19 Baccabarus left Simon and Joseph, and Judas also, and those that were with them, which were now to besiege them, and departed to those places which were more necessitie.

20 Now they that were with Simon, being led with covetousness, were entreated for money (through certain of those that were in the castle) andooke seventy thousand shekels, and let some of them escape.

21 But when it was told Baccabarus what was done, he called the generous of the people together, and accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were consuet of reason, and immediately wanne the two castles.

23 And having good successe, as in all the warres that hee tooke in hand, he slew in the two castles more then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he was nere, Baccabarus and they that were with him, turned to play unto God, and sprinkled earth upon their heads, and girded their reines with sackcloth.

26 And fell downe at the foot of the altar, and besought the Lord to be mercifull to them, and to be an enemy to their enemies, and to bee an adversarie to their adversaries, as the Law declareth.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came nere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both turned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell was strong, there appeared unto the enemies from heaven fire comely men upon horses with habites of gold, and two of them led the Jewes.

30 And tooke Baccabarus betwixt them, and coured him on every side with their weapons, and kept him safe, but shot darts & lightnings against the enemies, so that they were confounded with blindness, and beaten downe, and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himselfe, he fled unto Gazara, which was called a very strong hold, wherein Cheretas was capitaine.

33 But Baccabarus and his company layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Nevertheless, upon the // sixth day in the morning, twentie young men of Baccabarus

company, whose hearts were inflamed, because of the blasphemies, came unto the wall, & with both hands threw stones upon them that they met.

36 And there also they climbed up upon the cogges of warre against them that were within, let fire upon the towers, and burnt those blasphemers quicker then the flaxe that they had made, and others brake up the gates, and received the rest of the armie and took the citie.

37 And having found Timotheus that was crept into a cave, they killed him, and Cheretas his brother with Apollonbanus.

38 When this was done, they praised the Lord with psalmes and thanksgiving, which had done so great things for Israel, and given them the victory.

CHAP. XI.

1 Lysias goeth about to overcome the Jewes, 8 Succour is sent from heaven unto the Jewes, 16 The letter of Lysias unto the Jewes, 20 The letter of king Antiochus unto Lysias, 27 A letter of the same unto the Jewes, 34 A letter of the Romans to the Jewes.

VERY shortly after this, Lysias the Kings Remard, and a husband of his, which had the governance of the affaires, tookesoye displeasure for the things that were done.

2 And when hee had gathered about fourscore thousand, with all the horsemen, he came against the Jewes, thinking to make the city an habitation of the Gentiles.

3 And the Temple should have to get money by, like the other temples of the heathen: for he would sell the Priestes offices every yeere.

4 And thus being puffed up in his minde because of the great number of footemen, and thousands of horsemen, and in his fourscore Elephants,

5 Hee came into Judea, and drew nere to Beth-lura, which was a castle of defence, five furlongs from Jerusalem, and laid siege untill.

6 But when Baccabarus and his company knew that hee besieged the hold, they and all the people made prayers with weeping and tears before the Lord, that he would send a good Angel to deliver Israel.

7 And Baccabarus himselfe first of all tooke weapons, exhorting the other that they would leopard themselves together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Jerusalem, there appeared before them upon horsebacke a man in white clothing, shaking his harness of gold.

9 Then they praised the mercifull God all together, and tooke heart, informed that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, having an helper from heaven: for the Lord was mercifull unto them.

11 And running upon their enemies like lions, they slew eleven thousand footmen, and fixtene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully.

1 A drachme is the eighth part of an ounce, which is about three pence.

[fol. 13.] 30. 4m. 30. 4.

By the Jewes and Gentiles.

a Whereof eight make a mile.

fully, and so escaped.

13 **W**hen as hee was a man of understanding considering what losse he had had, and knowing that the Hebrewes could not bee overcome because the Almighty God helped them, sent unto them,

14 And promised that he would consent to all things which were reasonable, and persuade the king to be their friend.

15 **M**accabees agreed to Lysias requests, having respect in all things to the common weale, and whatsoever Maccabees import unto Lysias concerning the Jewes, the king granted it.

16 For there were letters written unto the Jewes from Lysias containing these wordes, Lysias unto the people of the Jewes tenderly greeting.

17 John and || Abesalom, which were sent from you, delivered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things I neuer were mee to be reported to the king himselfe, I have declared them, and he granted that that was possible.

19 Therefore if yee behave your selves as friends toward his affairs, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I have given commandement to these men, & to those whom I sent unto you, to communicate with you of the same particulars.

21 Fare ye well, the hundred and eight and fouretye, the foure and twentieth day of the month Diocelmeus.

22 **¶** Now the kings letter contained these wordes, KING ANTIOCHVS unto his brother Lysias tenderly greeting.

23 Since our father is translated unto the gods, our will is, that they which are in our Realme, live quietly, that every man may apply his owne affaires.

24 We understand also that the Jewes would not consent to our father say to be brought unto the custome of the Gentiles, but would keepe their owne manner of living: for the which cause they require of vs, that we would suffer them to live after their owne lawes.

25 Therefore our minde is, that this nation shall be in rest, and have determined to restore them their Temple, that they may be governed according to the custome of their fathers.

26 When shall we well therefore to send unto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerfully goe about their owne affaires.

27 And this was the kings letter unto the nation, KING ANTIOCHVS unto the Elders of the Jewes, and to the rest of the Jewes tenderly greeting.

28 If ye care well, we have our desire: we are also in good health.

29 Helmslaus declared unto by that your desire was to returne home, and to apply your owne business.

30 Therefore, those that will depart, we give them free liberty, unto the thirtieth day of the month || Pantheus.

31 That the Jewes may use their owne ma-

ner of living and lawes, like an aspe, and none of them by any manner of hopes to have harme for things done by ignorance.

32 I have sent also directions to comfort you.

33 Fare ye well: the hundred and eight and fouretye, the fifteenth day of the month of Pantheus.

34 **¶** The Romanes also sent a letter concerning these wordes, QVINTVS MAMMIVS, and Titus || Pandulus ambassadors of the Romanes, unto the people of the Jewes tenderly greeting.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report unto the king, send thither some with speed, when yee have considered the matter diligently, that we may consult thereupon, as shall be best for you: for we must goe unto Antiochia.

37 And therefore make haste, and send some men, that we may know your minde.

38 Farewell: this hundred and eight and fouretye, the fifteenth day of the month of Pantheus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 2 The wicked deeds of them of Leppa against the Iewes. 3 Indus is amonged of them. 4 Hee fetch fire in the house of Lamaya. 5 The pursuit of the Iewes against Timotheus. 6 Timotheus is taken, and let goe without. 7 Indus pursueth Gorgias.

When these covenants were made, Lysias went unto the king, and the Jewes tilld their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Senecus, and Jeronymus, and also Demophon, and besides them Gicario, the gouernour of Cyprius, would not let them live in rest and peace.

3 **¶** They of Ioppe also did such a vile acte: they prayed the Jewes that dwelt among them, to goe with their wines and children into the ships, which they had prepared as though they had ought them none ill will.

4 And so by the common aduise of the cite, they obeyed them, and suspected nothing: but when they were gone forth into the deepe, they bestowed no lesse then two hundred of them.

5 Now when Judas knew of this cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called upon God the righteous Iudge, hee went footed against the murderers of his brethren, and set fire in the haven by night, and burnt the shippes, and those that dwelt therein, he slew.

7 **¶** And when the cite was shut vp, he departed as though he would come againe, and rose out all them of the cite of Ioppe.

8 **¶** But when he perceived that the Jamnites were minded to doe in like manner unto the Jewes which dwelt among them,

9 He came upon the Jamnites by night, and set fire in the haven with the nauis, so that the light of the fire was seene at Ierusalem, vpon a two hundred and fouretye furlongs.

10 Now when they were gone from thence nine furlongs, in their tourney toward T. I. moechus, about fure thousand men of foote and

Or, Absalon, or Absalom.

Or, Mammas.

Or, April, some reade Xantius, and some Zantius.

and first hundred hostemen of the Arabians
set upon him.

11 So the battell was sharpe, but it proce-
ded with Judas through the helpe of God: the
Romans of Arabia being overcome, besought
Judas to make peace with them, and promised to
give him certaine cattle, and to helpe him in o-
ther things.

12 And Judas thinking that they should in-
crease bee profitable concerning many things,
granted them peace: whereupon they shooke
hands, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Cas-
tle, which was strong by reason of a dyke, and
fenced round about with walles, and had divers
kinds of people dwelling therein.

14 So they that were within, put such trust
in the strength of the walles, and in hope of vic-
tuals, that they were the slacker in their doings,
ruffling them that were with Judas, and re-
proaching them: yea, they blasphemed and spake
such words as were not lawfull.

15 But Bacchabuzs hostlers calling vpon
the great Prince of the world (which without
any instruments, or engines of warre, did cast
downe the walles of Jericho, in the time of Je-
sus) gave a fierce assault against the walles,

16 And took the citie by the will of God, and
made an exceeding great slaughter, inasmuch
that a lake of two furlongs broad, which lay there-
by, seemed to flow with blood.

17 ¶ Then departed they from thence, from
hundred and fiftie furlongs, and came to
Characa vnto the Iewes, that are called Tu-
biens.

18 But they found not Timotheus there:
so he was departed from thence, and had done
nothing, and had left a garrison in a very strong
hold.

19 But Dositheus, & Sopater, which were
captaines with Bacchabuzs, went forth, and slew
those that Timotheus had left in the fortress,
more then ten thousand men.

20 And Bacchabuzs prepared and ranged his
army by bands, and went courageously against
Timotheus, which had with him an hundred
and twenty thousand men of foot, and two thou-
sand and five hundred hostemen.

21 When Timotheus had knowledge of Ju-
das coming, he sent the women and children,
and the other baggage afoze, vnto a fortress cal-
led Carmon (so it was hard to besiege, and vi-
calle to come vnto, because of the straits on all
sides.)

22 But when Judas first band came in sight,
the enemies were shaken with feare, and a reuol-
ting was among them through the presence of
him that seeth all things. Inasmuch that they
fleeing one here, another there, were oftentimes
hurt by their owne people, and wounded with
the points of their owne swords.

23 But Judas was very earnest in pursuing,
and slew those which were: yea, he slew thirtie
thousand men of them.

24 Timotheus also himselfe fell into the
hands of Dositheus and Sopater, whom he
besought with much earnest to let him go with his
life, because he had many of the Iewes parents,
and the brethren of some of them, which if they
pur him to death, should be punished.

25 So when he had assured them with many

words, and promised that he would release them
without hurt, they let him goe for the health of
their brethren.

26 ¶ Then went Bacchabuzs toward Car-
mon, and Arragatio, and slew five and twenty
thousand persons.

27 And after that hee had chased away and
slaine them, Judas remoued the hoste toward
Ephraim a strong citie, wherein was Lylas and
a great multitude of all nations, and the strong
young men kept the walles, defending them
mightily: there was also great preparation of
engines of warre, and darts.

28 But when they had called vpon the Lord,
which with his power breaketh the strength of
the enemies, they waite the citie, and slew
five and thientie thousand of them that were
within.

29 ¶ From thence went they to Sycehopo-
lis, which lieth five hundred furlongs from Je-
rusalem.

30 But when the Iewes which dwelt there,
testified that the Sycehopollitans dealt loving-
ly with them, and instructed them kindly in the
times of their aduersitie,

31 They gave them thanks, desiring them
to bee friendly still vnto them, and so they came
to Jerusalem, as the feall of the workers ap-
peared.

32 ¶ And after the feast called Pentecost,
they went forth against Gorgias the gouernour
of Iudaea:

33 Who came out with three thousand men
of foot, and foure hundred hostemen.

34 And when they layned together, a few of
the Iewes were slaine,

35 And Dositheus one of the Bacchois,
which was on horsebacke and a mighty man
tooke Gorgias, and layd hold of his garment,
and drew him by force, because hee would haue
taken the wicked man alive: but an hosteman of
Characa fell vpon him and smote off his shoul-
der, so that Gorgias fled into Bethsai.

36 And when they that were with Martin,
had foughten long, and were wearie, Judas
called vpon the Lord, that hee would shew him,
how to bee their helper, and Captaine of the
field.

37 And then he began in his owne language,
and sung Psalms with a loud voice, knowing
that straightwayes hee made them that were a-
bout Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came
into the citie of Modda. And when the seventh
day came, they cleansed themselves (as the cu-
stome was) and kept the Sabbath in the same
place.

39 And vpon the day following, as need little
required, Judas and his company came to take
vp the bodies of them that were slaine, and bu-
ry them with their kindemen in their fathers
graves.

40 Now vnder the coats of many one that
was slaine, they found fewell that had bene con-
secrate to the Idoles of the Samaritans, which
thing is forbidden the Iewes by the Law. Then
every man saw that this was the cause where-
fore they were slaine.

41 And in eury man gave thanks vnto the
Lord, the righteous Iudge, which had opened
the things that were hid.

a lo called
because they
were thep-
haras
[p. 433]

Jo, battell
mmt.
[p. 433]

Or, 5. 3. 10.
and.

Or, Moris.
or, Mari.
Or, with
Gorgias.

Dositheus.
[p. 433]

43 And they gave themselves to prayer, and besought him, that they should not directly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselves from sinne, sayalmuch as they saw before their eyes the things which came to passe by the sinne of these that were slaine.

43 And having made a gathering through the company, sent to Jerusalem about two thousand bushels of silver, to offer a sinne offering, doing very well and honestly, that he thought of the resurrection.

44 For if he had not hoped that they which were slaine, should rise againe, it had bene superfluous and vaine, to pray for the dead.

45 And therefore he perceived that there was great favour layed by for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead, that they might be delivered from sinne.

a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is evident that this place was not written by the holy Ghost, both because it dissoneth from the rest of the holy Scriptures, & also the author of this booke acknowledging his own infirmities, desired pardon, if he have not attained to that he should. And it seemeth that this Iason the Cyrenyan, out of whom he took this abridgement, is Ioseph Ben-gorion, who hath written in Hebrew five booke of these matters, & increasing this place, maketh no mention of this prayer for the dead. *Lib. 3. cap. 19.* For it is contrary to the custome of the Iewes even to this day to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporah was to prove that women might minister the Sacraments, *Exod. 4. 25.* or the example of Ramis, that one might kill himselfe, whom this author so much commendeth, *Chap. 14. 41.*

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabees going to fight against Eupator, murther his soldiers unto prayer. 15 He killeth fourscore thousand men in the tents of Antiochus. 21 Rhodanus the betrayer of the Iewes is taken.

IN the hundredeth fourth and nine yeere, it was Icolde Iudas that Antiochus Eupator was coming with a great power into Iudea.

2 And Lysias the steward and ruler of his affaires with him, having both in their armie an hundred and ten thousand men of foote of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundred chariots set with bowes.

3 Helcias also loyned himselfe with them, and with great desire encouraged Antiochus, not for the safeguard of the country, but because he thought to have bene made the gouernour.

4 But the king of kinges mooued Antiochus minde against this wicked man, and Lysias exhorred the king, that this man was the cause of all mischiefe, so that the king commanded to bring him to Beroe to put him to death as the manner was in that place.

5 Now there was in that place a tower of fittie cubits high, full of ashes, and it had an instrument that turned round, and on every side it couled downe into the ashes.

6 And there whosoener was condemned of sterillidge, or of any other greivous crime, was cast of all men to the death.

7 And so it came to passe that this wicked

man should die such a death, and it was a most iust thing that Helcias should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also dyed in the ashes.

9 ¶ Now the king raged in his minde, and came to them himselfe cruse into the Iewes then his father.

10 Which things when Iudas perceived, he commanded the people to call upon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they should bee put from their Law, from their country, and from the holy Temple.

11 And that he would not suffer the people which a litle before began to recouer, to be subdued unto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping and fasting, and fasting downe three dayes together, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders,ooke council to goe forth, afore the king brought his holte into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his soldiers to fight manfully, euen unto death for the Law, the Temple, the citie, their country, and the common wealth, and camped by Bethdin.

15 And so giuing his soldiers for a watch-word, The victorie of God, he picked out the manliest yong men, and went by night into the kings campe, and slew of the holte foure score thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the beake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had taken the manlinesse of the Iewes: hee went about to take the holds by policy.

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent unto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes holte, disclosed the secrets to the enemies: therefore he was sought out, and when they had got him, they put him in prison.

22 After this, did the king commune with them that were in Beth-sura, and tooke truce with them, drew them and loyned battell with Iudas, who ouercame him.

23 But when hee understood, that Philip (whom he had left to be surer of his bulwark at Antiochia) did rebel against him, he was astonished, so that he fledd himselfe to the Iewes, and made them agree to doe all things that were right, and was appeald toward them, and offered Sacrifice and adioyned the Temple, and shewed great gentlenesse to the place.

24 And embraced Spartolus, and made him capitaine and gouernour from Beroe into the Geremans.

25 Antiochus,

|| Or, euen
saute the
right hand.

25 *Neuerthelesse*, when hee came to *Prolemais*, the people of the cite were not content with this agreement: and because they were grieved, they would that hee should breake the covenants.

26 Then went *Lysias* by into the iudgement seat, and opened the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe unto *Antiochia*. This is the matter concerning the kings journey, and his returne.

CHAP. XLIII.

1 *Demetrius* moved by *Alcimus*, sendeth *Nicanor* to kill the *Jews*. 28 *Nicanor* maketh a compass with the *Jews*. 29 Which hee yet breaketh thorow the motion of the King. 37 *Nicanor* commandeth *Rea*, to be taken, who slayeth himselfe.

After these yerces was *Judas* informed that *Demetrius* the son of *Scleucus* was come up with a great power and nauy by the haue of *Ergolis*.

2 When he had won the countrey, and slaine *Antiochus*, and his lieutenant *Lysias*.

3 Now *Alcimus*, which had bene the high Priest, and willfully desired himselfe in the time that all things were confounded, seeing that by no meanes hee could saue himselfe, nor haue any more entrance to the holy Altar,

4 Hee came to king *Demetrius* in the hundredth partie and one yere, presenting unto him a crowne of gold, and a palme, and of the boughes which were used solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, *Demetrius* called him to counsell, and asked him what desires or counsels the *Jewes* framed unto.

6 To the which he answered, The *Jewes* that be called *Aldmans*, whose capitaine is *Judas Maccabeus*, maintaine warres, and make insurrections, and will not let the realme bee in peace.

7 Therefore I, being deplued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly because I was well affectioned unto the kings affaires, and secondly because I sought the profite of mine owne citizens: for all our people, that owe their rashness, are not a little troubled.

9 Wherefore, O king, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as *Judas* liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing will at *Judas*, let *Demetrius* on fire.

12 Who immediately called for *Alicanoz* the ruler of the *Ephraims*, and made him capitaine ouer *Judea*.

13 And sent him forth, commanding him to slay *Judas*, and to scatter them that were with him, and to make *Alcimus* his priest of the great Temple.

14 Then the brethren which fled out of *Judea* from *Judas*, came to *Alicanoz* by flockes, thinking the harme and calamities of the *Jewes*

to be their welfare.

15 Now when the *Jewes* heard of *Alicanoz* coming, and the gathering together of the brethren, they sprinkled themselves with earth, and spaued unto him, which had appointed himselfe a people for ruie, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remoued straightwayes from thence, and came to the towne of *Desian*.

17 Where *Simon Judas* brother had fought battell with *Alicanoz*, and was somewhat astonished though the sudden silence of the enemies.

18 Neuerthelesse, *Alicanoz* hearing the manliness of them that were with *Judas*, and the bolde stomacks that they had for their countrey, durst not pmooue the matter with bloodshedding.

19 Wherefore hee sent *Polistodorus*, || *Theodorus*, and || *Satyrus* before to make peace.

20 So when they had taken long adoulement thereupon, and the Capitaines shewed it vnto the multitude, they were agreed in one mind, and consented to the covenants.

21 And they appointed a day, when they should particularly come together: so when the day was come, they set for enery man his shoule.

22 Neuerthelesse, *Judas* commanded certaine men of armes to waite in convenient places: least there should suddenly arise any riuall through their enemies: and so they continued together of the things wherupon they had agreed.

23 *Alicanoz*, while hee abode at *Ierusalem*, did none hurt, but sent away the people that were gathered together.

24 Hee || loued *Judas*, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so hee married, and they liued together.

26 But *Alcimus* perceiving the loue that was betwene them, & vnderstanding the covenants that were made, came to *Demetrius* & tolde him that *Alicanoz* had taken strange matters in hand, and ordeined *Judas* a traitor to the realme to be his secretor.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to *Alicanoz*, saying, That hee was very angry for the covenants, commanding him that he should send *Maccabeus* in all haste prisoner vnto *Antiochia*.

28 When these things came vnto *Alicanoz*, he was astonished and sore grieved, that hee should breake the things wherem they had agreed, seeing that that man had committed no wickedness.

29 But because it was not commodious to him to withstand the king, hee sought craftily to accomplish it.

30 Notwithstanding, when *Maccabeus* perceived that *Alicanoz* beganne to bee rough vnto him, and that hee entreated him more rudely then he was wont, hee perceived that such a iour came not of good, and therefore hee gathered a fewe of his men, and withdrew himselfe from *Alicanoz*.

31 But the other perceiving that hee was

|| Or, Theodorus, &
|| Or, Mattathias,

|| Or, had Judas before his
778.

|| It pteuen.

persecuted by Maccabeus worthy policy, came into the great and holy Temple, and commanded the Priests, which were offering their usuall sacrifices, to deliuer him the man.

32 And when they heare that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an othe in this manner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the Altar, and will erect a notable temple vnto Bacchus.

34 After these words hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was cleansed, and stop all the murtheres of the vnrigh-
teous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the Citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man sometimes when the Iewes were minded to keepe themselves undefiled and pure, being accuser to be of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that hee bare to the Iewes, sent about five hundred men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to bee taken on every side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Forwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene the doores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselves lightly away, and gaue place, so that hee fell vpon his belly.

45 Wherehelesse while there was yet breath in him, being kindeled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee ran thorow the mids of the people.

46 And gaue him to the top of an high rocke: so when his blood was bitterly gone, hee rooke out his owne bowels with both his hands, & threw them vpon the people, calling vpon the Lord of life and Spirit, that he would restore them againe vnto him, and thus hee died.

CHAP. XY.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, encourageth them. 21 The prayer of Asa, &c. 30 Maccabeus comman-

deth Nicanors head and hands to be cut off, and his tongue to be giunte to the heels. 39 The ambuscade excuseth himselfe.

Now when Nicanor knew that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Wherehelesse the Iewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seventh day to be kept,

5 Then hee said, And I am mightie vpon earth to command them for to arme themselves, and to performe the kings businesse. Forwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted by wicked pride, purposed to see by a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had exceeding confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to bee afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also that they should haue the victorie by the Almighty.

9 Thus he encouraged them by the Law, and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing.

10 And stirred by their hearts, and thrust them also the deceitfulness of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and stirred them a dreame worthy to be beleued, and reioyced them greatly.

12 And this was his villon. He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child, holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake and said, This is a louer of the brethren, who prayeth much for the people, and for the holy Citie, to wit, Ieremias the Prophet of God.

15 He thought also that Ieremias held out his right hand, & gaue vnto Iudas a sword of gold: and as he gaue it he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound the abuerfaries.

17 And so being comforted by the words of Iudas, which were very sweet, and able to stirre them.

a As this private example ought not to bee followed of the godly because it is contrary to the word of God, although the author seeme here to approoue it: so that place as touching prayer. Chap. 13. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is only a particular example.

them by to ballantnes, & to encourage the hearts of the young men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assault them, and to trie the matter hand to hand, because the city, and the Sanctuary, and the Temple were in danger.

18 As for their wives and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the Citty, were carefull for the army that was abroad.

20 Now whyles they all waited for the triall of the matter, and the enemies now met with them, and the hoste was set in aray, & the beasts were separated into conuenient places, and the hostemen were placed in the wings:

21 Bacabenus considering the coming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beastes, held up his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that hee giueth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * about that didst send thine Angel in the time of Ezekias king of Iudra, who in the bott of Sennacherib slew an hundred fourescore and siue thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Alcanoz and they that were with him, blew neere with trumpets, and shoutings for toy.

26 But Judas and his company praying and calling vpon God, encountered with the enemies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then siue and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with toy, they understood that Alcanoz himselfe was slaine for all his armour.

29 Then they made a great shout and aerie, praising the Almighty in their owne language.

30 Therefore Iudas which was ever the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Alcanozs head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called al them of his nation, and set the picke by the altar, and sent for them of the castle,

32 And shewed them wicked Alcanozs head, and the hand of that blasphemer which hee had holden up against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Alcanoz to be cut in little pieces, and to bee cast vnto the fowles, and that the rewards of his madnesse should be hanged by before the Temple.

34 So euerie man praised toward the heauen the glorious Lord, saying, Blessed bee hee that hath kept his place undefiled.

35 Wee hanged also Alcanozs head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established altogether by a common decree, that they would in no case suffer this day without keeping it holy.

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syzians language, the day before Wardochus day.

38 Thus farre as concerning Alcanozs matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

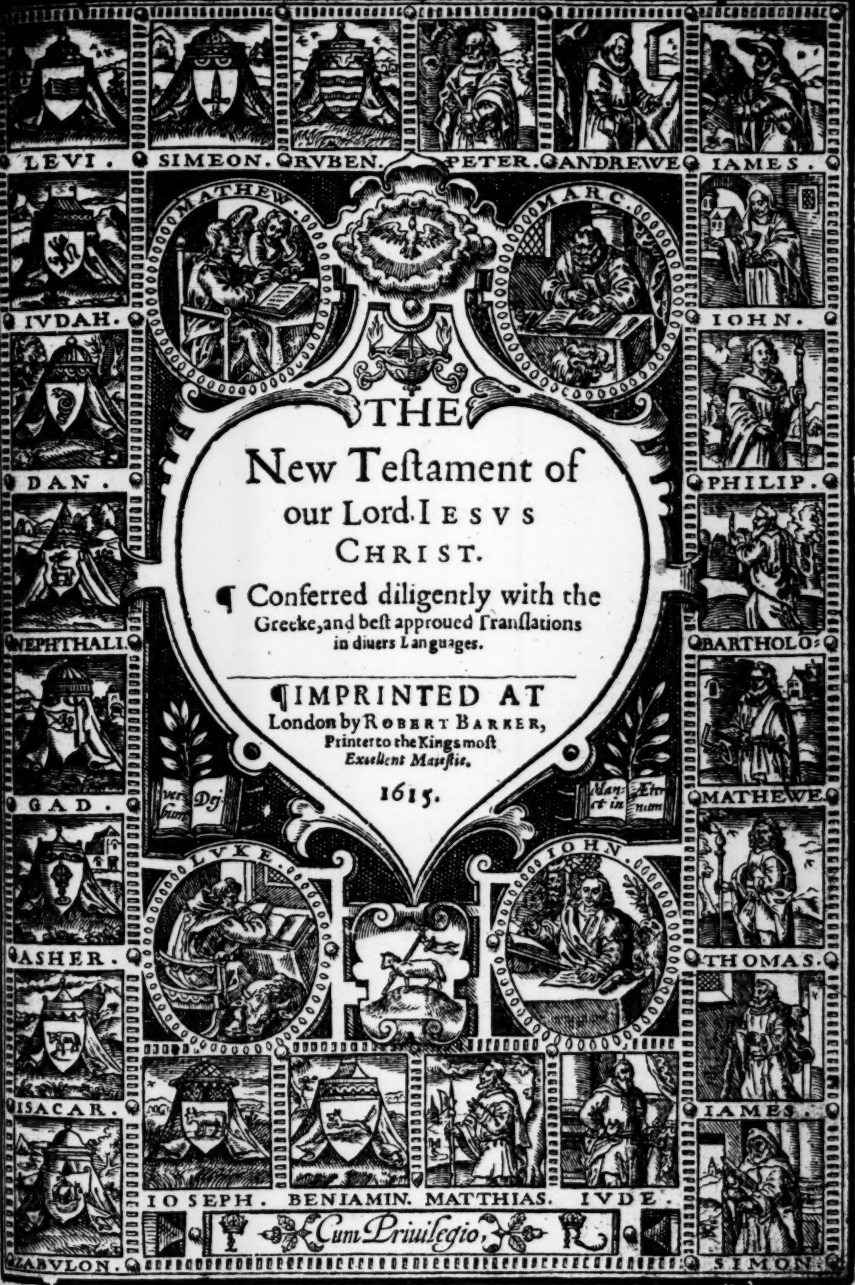
40 For as it is hurtfull to drinke wine alone and then againe water: and as wine tempered with water is pleasant, and delightedh the taste: so the setting out of the matter, delightedh the eares of them that read the story. And here shall be the end.

The end of the Apocrypha.



THE FIRST OF THE MONTH OF JANUARY 1870
WAS A DAY OF GREAT IMPORTANCE
TO THE PEOPLE OF THE UNITED STATES
AS IT WAS THE DAY WHEN THE
CONSTITUTION WAS RATIFIED
AND THE UNION WAS FORMED
AND THE PEOPLE OF THE UNITED STATES
WERE BOUND TOGETHER
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THE SECOND OF THE MONTH OF JANUARY 1870
WAS A DAY OF GREAT IMPORTANCE
TO THE PEOPLE OF THE UNITED STATES
AS IT WAS THE DAY WHEN THE
CONSTITUTION WAS RATIFIED
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THE
New Testament of
our Lord I E S U S
CHRIST.

¶ Conferred diligently with the
Greeke, and best approved Translations
in diuers Languages.

¶ IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Majesty.

1615.

Cum Priuilegio.





¶ The summe of the whole Scripture of the Bookes of the old and New TESTAMENT.



IH E bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid and the other fathers did worship, is * the onely true God, and that hee the same is Almighty and * euermlasting: who of his meere goodnesse hath created by his Word * heauen and earth, and all tha: is in them. From whom all things do come: without whom there is nothing at all: And that he is * iust and mercifull: who also * worketh all in all * after his owne will: * To whom it is not lawfull to say, Wherefore doth he thus or thus.

Moreouer, these Bookes teach vs, that this very God Almighty, after he created all things, (hope also Adam the first man, & so the image and spiritual similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuil, transgressing the precept of his Creator, by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuil.

Furthermore, we are taught by these excellent bookes, that God promised to * Adam, * Abraham, * Isaac, * Iacob, * Dauid, and to other Fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our sauour, which should deliuer all those from sinne, and from the tyranny of the deuil which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

Also they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to bee sinners, which had neede of the Sauour promised) God the Creator gaue by Moses his * Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being * knowne, men might more vehemently thirst for the comming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did * performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all * sinne should be blotted out and quite put away.

By the bookes of the new Testament we be taught, that Christ so afore promised (* which is God) aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was * sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, at that time when all wickednesse abounded in the worlde, then hee was sent: And this Iesus our Sauour being borne in the flesh, * suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the * good workes of any man (for we were all sinners) but that this God our Father (should * appeare true, in exhibiting the abundant * riches of his grace which he promised, and that through his mercie hee might bring vs to saluation.

Whereupon it is euidently shewed in the * Newe Testament, that Iesus Christ, being the true * Lambe, the true * sacrifice of the worlde, * putting away the sinnes of men, came into this worlde to purchase grace and * peace for vs with the Father, * walking vs from our sinnes in his owne blood, and * should deliuer vs from the bondage of the deuil, whom by sinne we did serue: And so we should be * adopted by him to be the sonnes of God, made * heirs with him of that most excellent and euermlasting kingdom.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God * giueth vs his holy Spirit: the * fruit and effect of the which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and * sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For * no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The * same Spirit witnesseth to our spirit, that we are the children of God, and poweth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereas, he himselfe is the certaine * token and pledge. Also he giueth vs other * spiritual gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to be despised or little to be esteemed. For by the means of this trust & * faith in Christ, which * worketh by charity, & the which itselfe forth by the word of charity, mouing man therto, we are * iustified and sanctified: that is to say, God and the Father of our Lord

* Ilay. 45. 74.
a Gen. 21. 33.
dan. 7. 9.
b Gen. 2. 3.
Ilay. 45. 18.
c Exod. 9. 17. pla.
p. 7. 8. Ilay. 45.
31. 20. 33. 27.
d 1. Cor. 12. 6.
e Iere. 18. 8.
f Ilay. 45. 9.
rom. 9. 30.
g Gen. 2. 27.
wis. 2. 23. 24.
h Rom. 5. 14. 18.
i Ephel. 2. 3.
k Gen. 2. 15.
l Gen. 1. 3. 1.
m Gen. 2. 6. 4.
n Gen. 2. 8. 4.
o 2. Sam. 7. 13.
pial. 133. 11.
p Heb. 3. 14.
q Exod. 30. 15.
r Rom. 3. 20. 1.
s Gal. 3. 13.
t Heb. 7. 18.
and 10. 1.
u Iohn. 1. 29.
v Rom. 9. 1.
w Luke. 1. 35.
x Gal. 4. 4. 1.
y Ephel. 1. 10.
z Rom. 5. 8.
aa Ep. 2. 9. 11. 12.
ab Rom. 13. 8.
ac Ephel. 2. 5.
ad Thim. 3. 5.
ae Ilay. 55. 7.
af Iohn. 1. 29.
ag Ephel. 3. 2.
ah Heb. 9. 26.
ai Act. 3. 19.
aj m Eph. 3. 14. 15.
ak Rom. 1. 5.
al Heb. 2. 14.
am Gal. 4. 5. Eph. 1. 14.
an Rom. 1. 17.
ao Eph. 3. 5. rom.
ap 1. 15. gal. 4. 1.
aq I. Cor. 1. 14.
ar Eph. 1. 14.
as gal. 3. 1.
at Ep. 1. 3. 14. 1.
au 1. Cor. 12. 3.
av Rom. 8. 16.
ay Rom. 5. 5.
az 1. Cor. 1. 14.
ba Eph. 1. 14.
bb Gal. 3. 2.
bc Oale. 5. 22.
bd Ephel. 3. 2.
be Heb. 2. 18.
bf Rom. 3. 1. 1.
bg 2. 1. 1. 1.

100

Crucifix of
the
Lord.

Crucifix promised

the Law.

Crucifix God our
father came.

Crucifix
Almighty
Power
Almighty.

Crucifix Holy Ghost.

Crucifix
Hope

Crucifix
Almighty
Power
Almighty.

The Summe of the holy Scripture,

Good workes.

Christ our Ma-
ster and teacher.
Bishop.
Mediatour.
Aduocate.

Iudgement.

Eternall life.

Eternall fire.

To what intent
the Scriptures
were written.

Christ the onely
foundation.

Iesus Christ (which is made our Father also by him, being our brother) doth accept vs to be iust and holy through his grace, & through the merite of his Son Iesus Christ, not^r imputing our finnes to vs, so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deny the things pertaining to the flesh, and freely^r asseue him in righteousness and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should^r shew our selves to be cal- led to his grace, and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheerefull minde that he may teach vs: For he is^r our master, lowly and humble of heart; he is to vs an^r example, whereby we must learne the rule to liue well.

Moreover, he is our Bishop, & our high Priest, which did himselfe offer vp for vs his own blood, being the onely^r mediatour betwene God and men: Who now sitteth at the right hand of God the Father, being made our^r Aduocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs^r whatsoever we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with^r repentance (to the which he doth inuite and stirre vs at the very be- ginning of his preaching) and with sure trust to the^r throne of his grace, with this beliefe, that wee shall obtaine mercy For therefore^r came he into the world, that he might saue sinners by his grace,

This is verely Christ Iesus, which shall come at a^r certain time appointed by his Father, & shall sit in great maiestie to iudge all men, and to render to euery man^r the works of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come: } is to say, life euerlasting: } Come ye blessed of my Father, enjoy the kingdome that hath bene prepared for you from the beginning of the world; but to them which shall be on the left side, he shall say, depart from me ye cursed into euer- lasting fire prepared for the deuill and his angels. And then shall the end be, when Christ hauing vt- terly vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father.

To the intent that we might vnderstand these things, the^r sacred Bookes of the Bible were deli- uered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of his doctrine is sealed vp to vs: that we^r might vnderstand, I say, and beleue that there is one onely true God, and one Saviour Iesus Christ, whom (as he had promised) he hath sent; and that we beleueing, might haue in his Name life euerlasting.

Besides this^r foundation, no man can lay any other in the Church of Christ: and vpon this founda- tion the Church doeth stand sure and stedfast. And Paul willett him to be^r accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, though he were an Angel from heauen.

For^r of him, through him, and for him, are all things: To whom with the father and the holy Ghost be all honour and glory, world without end, Amen.

¶ Certaine



Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

By doe men so much vary in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither doe all beleue the Gospell of Christ.

Question.

What is the reason thereof?

Answer.

Because they only beleue the Gospell and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answer.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercy prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto condemnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance & determination must of necessity take effect, then what need any man to care: for hee that liueth well, must needs be damned, if he be therunto ordained, and he that liueth ill, must needs be saued, if he be therunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwaies be without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good worke, is a testimony of the Spirit of God, which is given to the Elect only, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, wherunto they are appointed. Neither are they so vaine as one to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordained vnto them, and

prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to be one of those whom God hath ordained to life eternall?

Answer.

By the motions of spirituall life, which be longerth onely to the children of God: by the which that life is perceived, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remouing of conscience, loyned with the loathing of sinne, and loue of righteousness: the band of faith reaching vnto life eternall in Christ, the conscience comforted in distress, and rayed vp to confidence in God by the worke of his Spirit, a thankfull remembrance of Gods benefits received, and the using of all aduerities as occasion of amendment sent from God.

Question.

Cannot such perishe as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once received.

Question.

Why then should wee pray by the example of David, that hee cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make profession of the weaknes of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesayd alwayes alike?

Answer.

Do truly: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the Spirit, whereof ariseth trouble of conscience for the time.

Questions and Answers.

yet the Spirit of adoption is never taken from them, that have once received it: else might they perish. But as in many distempers of the body, the powers of bodily life are lessened: so in some ailments these motions of spiritual life are not perceived, because they lie hid in our manifold infirmities: as the fire covered with ashes. For as after sickness commonly healed, and after clouds the Sun shineth clear: so the powers of spiritual life shall more or less be felt and perceived in the children of God.

Question.

What if I never feel these motions in my selfe, shall I despair, and thinke my selfe a cast-away?

Answer.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he usually calleth, have not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: so God voucheth means both to draw those into himselfe, whom hee hath appointed vnto saluation, and also to bring the wickednesse of them whom he finally condemnerh.

Question.

By what meanes voucheth God to draw men to himselfe, that they may be saved?

Answer.

By the preaching of his word, and the ministering of his Sacraments thereunto annexed.

Question.

What mean you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the Spirit of God, and haue left written in that Booke, which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purmess, brightness, and holinesse thereof: by the certainty of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters declared: But especially by the testimony of Gods Spirit, whereby it was written, who moueth the hearts of those in whom it resteth, to consent vnto the word, and reverently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is preached and heard, that men may vnderstand and leaue what God teacheth: accept & receiue thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea, verily: that by sight, taste and feeling, as well as by hearing we might be instructed, assured, and brought to obedience.

Question.

How doth our baptisme serue hereunto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hid: it assurcth vs that we are so grafted into Christ, that all our sinnes are by him washed away: it chargeth vs to dye to sinne, to continue in the profession of Christ, and to loue each other.

Question.

What the Lords Supper also this vse?

Answer.

Yea doubtlesse: for it teacheth that the body and blood of Christ crucified, is the only food of the new borne children of God: it assurcth that Christ is wholly theirs to giue and to continue life spiritual and heavenly to body & soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requirerh thankfull remembrance of the deatch of Christ, vnto among those that doe profess him with a free confession of his truth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessity by any person be severed from it, which teacheth the right vse of euery thing.

Question.

I perceive that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profite thereby.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading, and praying.

Question.

What orderly exercise thinke you most convenient to be vsed herein?

Answer.

of predestination, &c.

Answers.

That as every Day twice at the least, wee most commonly receive food to the nourishment of this carnall life, so no Day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe unto God by prayer as hee in his word speaketh unto us : So that at the least fift Chapters would bee orderly and advantageously read every Day, all other businesse, impediments and lets set aspart.

Question.

This seemeth very easie to be done; what thinke you else requisite?

Answers.

That some speciall places of Scripture be so committed to memory, that the minde may ever bee furnished with some good matter against all temptations. To which enu-

I note these Scriptures unto you, wherunto you may turne often at your owne choise: **Mattheus 129, 37, 50. Chap 53. John 17. Rom. 8. 1. 1 Tim. 4.**

Question.

But the Scriptures are hard, and not easie to understand.

Answers.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seek him; and that hardnesse that you finde, serveth to moove you to the more diligence, and to make inquirie of such as have knowledge, when any doubt ariseth. That which you perceive not at one time, God shall reveale at another: So that you shall have your growing in grace, knowledge, and godlinesse, to Gods glory and your owne comfort in Christ, to whose Name so ever bee prayed, Amen.

The



*The names and order of all the Bookes
of the Olde and New Testament, with the
number of their Chapters.*

| | |
|-------------------------------|-----|
| G enesis hath Chapters | 10 |
| Exodus | 40 |
| Leuiticus | 27 |
| Numbers | 36 |
| Deuteronomic | 34 |
| Iofhua | 24 |
| Iudges | 21 |
| Ruth | 4 |
| 1. Samuel | 31 |
| 2. Samuel | 24 |
| 1. Kings | 22 |
| 2. Kings | 25 |
| 1. Chronicles | 29 |
| 2. Chronicles | 36 |
| The prayer of Manasseh, | |
| Ezra | 10 |
| Nehemiah | 13 |
| Ester | 10 |
| Iob | 42 |
| Psalmes | 150 |

| | |
|------------------------|----|
| Prouerbs hath Chapters | 31 |
| Ecclesiastes | 12 |
| The song of Solomon | 8 |
| Isaiah | 66 |
| Ieremiah | 52 |
| Lamentations | 5 |
| Ezekiel | 48 |
| Daniel | 12 |
| Hosea | 14 |
| Joel | 3 |
| Amos | 9 |
| Obadiah | 1 |
| Ionah | 4 |
| Micah | 7 |
| Nahum | 3 |
| Habakkuk | 3 |
| Zephaniah | 3 |
| Haggai | 2 |
| Zechariah | 14 |
| Malachi | 4 |

The Bookes called Apocrypha.

| | |
|-------------------------------|----|
| 1 Esdras hath Chapters | 9 |
| 2. Esdras | 26 |
| Tobit | 14 |
| Iudeth | 16 |
| The rest of Esther | 6 |
| Wisdomes | 19 |
| Ecclesiasticus | 51 |

| | |
|--|----|
| Baruch with the Epistle of Ie-
remiah | 6 |
| The Song of the three children. | |
| The story of Susanna | |
| The idole Bel and the dragon. | |
| 1. Maccabees | 16 |
| 2. Maccabees | 19 |

The Bookes of the New Testament.

| | |
|-------------------------------|----|
| M atthew hath Chapters | 28 |
| Marke | 16 |
| Luke | 24 |
| Iohn | 31 |
| The Actes | 28 |
| The Epistle to the Romanes | 16 |
| 1. Corinthians | 16 |
| 2. Corinthians | 13 |
| Galatians | 6 |
| Ephesians | 6 |
| Philippians | 4 |
| Colossians | 4 |
| 1. Thessalonians | 5 |
| 2. Thessalonians | 3 |

| | |
|--------------------------|----|
| 1. Timothy hath Chapters | 6 |
| 2. Timothy | 4 |
| Titus | 3 |
| Philemon | 1 |
| To the Hebrewes | 13 |
| The Epistle of Iames | 5 |
| 1. Peter | 5 |
| 2. Peter | 3 |
| 1. Iohn | 5 |
| 2. Iohn | 1 |
| 3. Iohn | 1 |
| Iude | 1 |
| Reuel. | 22 |

The

CHAPTER 10
THE HISTORY OF THE
CITY OF NEW YORK
FROM 1624 TO 1789
BY
JOHN B. HOGAN
NEW YORK
1965

✓



LEVI.

SIMEON. ARUBEN.

PETER. ANDREW.

JAMES.

IUDAH.

MATHEW

MARC

IOHN.

DAN.

PHILIP.

NEPHTHALI.

BARTHOLO.

GAD.

MATHEW.

ASHER.

THOMAS.

ISACAR.

JAMES.

ZABVLON.

SIMON.

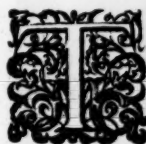
IOSEPH. BENIAMIN. MATTHIAS. IVDE.

Cum Priuilegio





The summe of the whole Scripture of the Bookes of the old and New Testament.



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Moreouer, these Bookes teach vs, that this very God Almighty, after he created all things, ¹ hope also Adam the first man, so the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuil, transgressing the precept of his Creator, ^h by this his sinne brought in such and so great sinne into the worlde, that we which be sprung from him by the flesh, ¹ bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuil.

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By the bookes of the new Testament we be taught, that Christ so afore promised (which is God) Aboue all things most blessed for euer) euen he, ¹ say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was ¹ sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: ¹ say, ^h at that time when all wickednesse abounded in the world, then hee was sent: And this Iesus our Sauour being borne in the flesh, ¹ suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the good workes of any man (for we were all sinners) but that this God our Father should ¹ appeare true, in exhibiting the abundant riches of his grace which he promised, and that ¹ through his mercie hee might bring vs to saluation.

Whereupon it is evidently shewed in the ¹ Newe Testament, that Iesus Christ, being the true ¹ Lambe, the true ¹ sacrifice of the worlde, ¹ putting away the sinnes of men, came into this worlde to purchase grace and ¹ peace for vs with the Father, ¹ walking vs from our sinnes in his owne blood, and ¹ should deliuer vs from the bondage of the deuil, whom by sinne we did serue: And so we should be ¹ adopted by him to be the sonnes of God, made ¹ heires with him of that most excellent and euerslasting kingdome.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God ¹ giue vs his holy Spirit: the ¹ fruit and effect of the which, is faith in God, and in his Christ: For without the holy Ghost, by which we are instructed and ¹ sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ¹ no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ¹ same Spirit witnesseth to our spirit, that we are the children of God: and powerth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine ¹ token and pledge. Also be giue us other ¹ spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to be despised or litle to be set by, for by the means of this trust & ¹ faith in Christ, which ¹ worketh by charitie, & sheweth itselfe forth by the works of charitie, mouing man thereto, we are ¹ iustified and sanctified: that is to say, God, and the Father of our Lord

1 Ilay. 45. 74.
a Gen. 21. 33.
dan. 7. 9.
b Gen. 2. 2.
1 Ilay. 45. 18.
c Exod. 9. 17. 24.
9. 7. 8. 1 Ilay. 45.
21. exo. 23. 17.
d 1. Cor. 12. 6.
e Ierz. 18. 6.
f Ilay. 45. 2.
rom. 9. 10.
g Gen. 1. 27.
wils. 2. 3. 24.
h Rom. 5. 14. 18.
i Ephel. 2. 3.
k Gen. 3. 15.
l Gen. 12. 3.
m Gen. 22. 4.
n Gen. 18. 14.
o 2 Sam. 7. 12.
p sal. 133. 11.
q Heb. 2. 14.
r Exod. 10. 1.
s Rom. 3. 20.
t Gal. 3. 12.
u Heb. 7. 18.
v 10. 1.
w Iohn. 1. 29.
x Rom. 5. 3.
y Luke. 1. 35.
z Gal. 4. 5.
a Ephel. 1. 10.
b Rom. 5. 8.
c Ep. 1. 9. 12. 13.
d Rom. 19. 8.
e Ephel. 1. 7.
f Titus. 3. 5.
g Ilay. 5. 17.
h Iohn. 1. 29.
i Ephel. 1. 2.
k heb. 9. 26.
l Acts. 1. 3.
m Eph. 2. 14. 19.
n Rom. 1. 5.
o Heb. 1. 4.
p Gal. 4. 5. 1. 5.
q Rom. 1. 17.
r Eph. 5. 5. 10.
s 1. 15. gal. 4. 6.
t Ephel. 1. 13. 14.
u gal. 5. 22.
v Ep. 1. 13. 14.
w 1. Cor. 12. 3.
x Rom. 8. 16.
y Rom. 5. 5.
z 1. cor. 1. 4.
a Ephel. 1. 10.
b Gal. 5. 22.
c Gal. 5. 22.
d Ephel. 1. 2.
e heb. 1. 3.
f Rom. 1. 5.
g 1. 3. 16. 17.

God

Creation of
man

Law

God promised

The Law

Christ God our
saviour came

Lambe,
Sacrifice,
Peace,
Majesty,

The holy Ghost,
Faith

Charitie,
Hope

Justification
and sanctification

The Summe of the holy Scripture,

Good workes.

Christ our Ma-
ster and teacher.
Bishop.
Mediatur.
Advocate.

Iudgement.

Eternall life.

Eternall fire.

To what intent
the Scriptures
were written.

Christ the onely
foundation.

Iesus Christ (which is made our Father also by him, being our brother) doth accompt vs to be iust and holy through his grace, & through the merite of his Son Iesus Christ, not imputing our finnes to vs to farre fourth, that we should suffer the paines of hell for them,

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deny the things pertaining to the flesh, and freely serve him in righteousness and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our selves to be called to his grace, and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheerefull minde that he may teach vs: For he is our master, lowly and humble of heart; he is to vs an example, whereby we must learne the rule to liue well.

Moreover, he is our Bishop, & our high Priest, which did himselfe offer vp for vs his own blood, being the onely mediator betwene God and man: Who now sitteth at the right hand of God the Father, being made our Advocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the which he doth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the throne of his grace, with this belief, that wee shall obtaine mercy. For therefore came he into the world, that he might saue sinners by his grace,

This is verely Christ Iesus, which shall come at a certain time appointed by his Father, & shall sit in great maiestie to iudge all men, and to render to every man the works of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (it is to say, life euerslasting): Come ye blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world; but to them which shall be on the left side, he shall say, depart from me ye cursed into euerslasting fire prepared for the deuill and his angels. And then shall the end be, when Christ hauing vtterly vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father.

To the intent that we might vnderstand these things, the sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of his doctrine is sealed vp to vs: that we might vnderstand, I say, and beleue that there is one onely true God, and one Sauour Iesus Christ, whom (as he had promised) he hath sent; and that we beleueing, might haue in his Name life euerslasting.

Besides this foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and steadfast. And Paul willeth him to bee accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, though he were an Angel from heauen.

For of him, through him, and for him, are all things: To whom with the father and the holy Ghost be all honour and glory, world without end, Amen.

¶ Certaine



Certaine questions and answers touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.



Why doe men so much vary in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither doe all beleue the Gospell of Christ.

Question.

What is the reason thereof?

Answer.

Because they only beleue the Gospell and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answer.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercy prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto condemnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance & determination must of necessity take effect, then what need any man to care? for hee that liueth well, must needs be damned, if he be therunto ordained, and he that liueth ill, must needs be saued, if he be therunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwaies be without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good woike, is a testimony of the Spirit of God, which is giuen to the Elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, wherunto they are appointed. Neither are they so baime as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good woikes as God in Christ Iesus hath ordained vnto them, and

prepared for them to bee occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answer.

By the motions of spirituall life, which be longerh onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remorsie of conscience, loyned with the loching of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and rayled vp to confidence in God by the woike of his Spirit, a thankfull remembrance of Gods benefits receiued, and the vbing of all aduersities as occasion of a amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doeth he cast off those whom he hath once receiued.

Question.

Why then should wee pray by the example of Dauid, that hee cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make protestation of the weaknes of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesayd alwaies alike?

Answer.

Not truely: for God sometime to pmooue his, stremeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the times:

Questions and Answers.

yet the Spirit of adoption is never taken from them, that have once received it: this might they perceive. But as in many diseases of the body, the powers of bodily life are lost: so in some assaults these motions of spiritual life are not perceived, because they lie hid in our manifold infirmities: as the fire covered with ashes. For as after sickness commonly healed, and after clouds the Sun shiner clear: so the powers of spiritual life will more or less be felt and perceived in the children of God.

Question.

What if I never feel these motions in my selfe, shall I despair, and thinke my selfe a cast-away?

Answer.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he usually calleth, have not the like effect at all times, yet it is not good to neglect the means whereby God hath determined to worke the salvation of his. For as waie is not melted without heat, nor clay hardened but by means thereof: so God vnderstandeth means both to draw those vnto himselfe, whom hee hath appointed vnto saluation, and also to bewray the wickednesse of them whom he finally condemneth.

Question.

By what means useth God to draw men to himselfe, that they may be saved?

Answer.

By the preaching of his word, and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they received of the Spirit of God, and haue left written in that Booke, which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenesse, brightnesse, and holinesse thereof: by the certainty of every thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in every part thereof: by the excellencie of the matters vetered: But especially by the testimony of Gods Spirit, whereby it was written, who moueth the hearts of those in whom it resteth, to consent vnto the word, and reverently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is preached and heard, that men may vnderstand and learn what God teacheth: accept & receive thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea, verily: that by sight, taste and feeling, as well as by hearing we might be instructed, assured, and brought to obedience.

Question.

How doth our baptism serue hereunto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinfulness may be hid: it assureth vs that we are so grafted into Christ, that all our finnes are by him washed away: it chargeth vs to dye to sinne, to continue in the profession of Christ, and to loue each other.

Question.

What the Lords Supper also this vs?

Answer.

Yea doubtlesse: for it teacheth that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spiritual and heavenly to body & soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requirith thankfull remembrance of the death of Christ, vnto among those that doe profess him with a true confession of his truth.

Question.

Why is not this vse of the Sacraments commonly known?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word. Whereunto they are so annexed, that they ought not vpon any necessity by any person be severed from it, which teacheth the right vse of every thing.

Question.

I perceive that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and proficte thereby.

Answer.

By diligent hearing of such as preach it, by continual and orderly exercise of reading, and praying.

Question.

What orderly exercise thinke you most commend to be used herein?

Answer.

of predestination, &c.

Answers.

That as every day twice at the least, wee most commonly receive looke to the nourishment of this cuppe all life, so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe unto God by prayer as hee in his word speaketh unto vs: So that at the least fift Chapters would bee orderly and methodically read every day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done; what thinke you else requisite?

Answers.

That some speciall places of Scripture be so committed to memorie, that the minde may ever bee furnished with some good matter against all temptations. To which end

I note these Scriptures unto you, to be committed to you may have other at your owne choice: Psalmen 119, 137, 50. Chap 53. John 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard, and not easie to understand.

Answers.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seke him: and that hardnesse that you finde, serveth to moove you to the more diligence, and to make inquirie of such as have knowledge, when any doubt ariseth. That which you perceive not at one time, God shall reveale at another: So that you shall have your growing in grace, knowledge, and godlinesse, to Gods glory and your owne comfort in Christ, whose Name for ever bee praised, Amen.

¶ The



**The names and order of all the Bookes
of the Olde and New Testament, with the
number of their Chapters.**

| | | | |
|-------------------------------|-----|------------------------|----|
| G enesis hath Chapters | 50 | Prouerbs hath Chapters | 31 |
| Exodus | 40 | Ecclesiastes | 12 |
| Leuiticus | 27 | The song of Solomon | 8 |
| Numbers | 36 | Isaiah | 66 |
| Deuteronomie | 34 | Jeremiah | 52 |
| Ioshua | 24 | Lamentations | 5 |
| Iudges | 21 | Ezekiel | 48 |
| Ruth | 4 | Daniel | 12 |
| 1. Samuel | 31 | Hosea | 14 |
| 2. Samuel | 24 | Iocel | 3 |
| 1. Kings | 22 | Amos | 9 |
| 2. Kings | 25 | Obadiah | 1 |
| 1. Chronicles | 29 | Ionah | 4 |
| 2. Chronicles | 36 | Micah | 7 |
| The prayer of Manasseh, | | Nahum | 3 |
| Ezra | 10 | Habakkuk | 3 |
| Nehemiah | 13 | Zephaniah | 3 |
| Ester | 10 | Haggai | 2 |
| Iob | 42 | Zechariah | 14 |
| Psalmes | 150 | Malachi | 4 |

The Bookes called Apocrypha.

| | | | |
|--------------------------------|----|-------------------------------------|----|
| 1. E sdra hath Chapters | 9 | Baruch with the Epistle of Ieremiah | 6 |
| 2. Esdras | 10 | The Song of the three children. | |
| Tobit | 14 | The story of Susanna | |
| Iudeth | 16 | The idle Bel and the dragon. | |
| The rest of Esther | 6 | 1. Maccabees | 16 |
| Wisdomes | 19 | 2. Maccabees | 15 |
| Ecclesiasticus | 51 | | |

The Bookes of the New Testament.

| | | | |
|-------------------------------|----|--------------------------|----|
| M atthew hath Chapters | 28 | 1. Timothy hath Chapters | 6 |
| Marke | 16 | 2. Timothy | 4 |
| Luke | 24 | Titus | 3 |
| Iohn | 31 | Philemon | 1 |
| The Actes | 28 | To the Hebrewes | 13 |
| The Epistle to the Romanes | 16 | The Epistle of Iames | 5 |
| 1. Corinthians | 16 | 1. Peter | 5 |
| 2. Corinthians | 13 | 2. Peter | 3 |
| Galatians | 6 | 1. Iohn | 5 |
| Ephesians | 6 | 2. Iohn | 1 |
| Philippians | 4 | 3. Iohn | 1 |
| Colossians | 4 | Iude | 1 |
| 1. Thessalonians | 5 | Reuelar | 22 |
| 2. Thessalonians | 3 | | |

¶ The



The holy Gospel of Iesus Christ according to Matthew.

THE ARGUMENT.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect & purpose they coeint, as though the whole had bene composed by any one of them. And albeit in stile & manner of writing they be diuers, and sometime one writeth more largely that which the other doth abridge: nevertheless in matter and argument, they all tend to one end, which is to publish to the world the fauour of God toward mankind, through Christ Iesus, whom the Father hath giuen vs a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, *Yes, and Amen.* And therefore vnder this word is contained the whole new Testament: but commonly we vie this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, should nothing profit vs. The which thing notwithstanding that y three first touch partly, as hee also sometime intermedleth the histori call narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn stretch before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, y key which openeth the doore to the vnderstanding of the others: for whosoever doeth know the office, vertue, and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publican or custome gatherer, and was thence choosen of Christ to be an Apostle. Marke is thought to haue bin Peters discipule, and to haue planted the first church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physician of Antiochia, and became Pauls discipule, and fellow in all his traualles: he liued fourescore and foure yeres, and was buried at Constantinople, Iohn was that Apostle whom the Lord loued, the sonne of Zebedee, and brother of Iames: he died threescore yeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that in the Messias promised to the Fathers. 13 Who was conceived by the holy Ghost, and borne of the virgine Mary, when shee was betrothed vnto Ioseph. 20 The angel appeareth to Ioseph: and saith. 23 Why he is called Iesus, and wherefore Emmanuel.



THIS is the Booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.
2 * Abraham begate Isaac. * And Isaac begate Iacob.
3 * And Iacob begate Iudas and his brethren.
4 * And Iudas begate Phares, and Zarah of Thamar. And Phares begate Esrom. And Esrom begate Aram.
5 And Aram begate Aminadab. And Aminadab begate Naalon. And Naalon

begate Salmon.

6 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

7 And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Urias.

8 And Salomon begate Roboam, and Roboam begate Abia. And Abia begate Asa. Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezechias.

10 And Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, Iechonias begate Salathiel.

13 And Salathiel begate Iesus. *2 King 24. 18. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*

Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

2. Chron. 3. 17, 19.
Ezra. 3. 2, and 5. 2.

k. Albeit the
Jewes number
their kindred by
the malekind, yet
this lineage of
Mary is compre-
hended vnder
the same, because
she was married
to a man of her
owne stocks and
tribe.

l. Who is the
true King, Priest,
and Prophet
anointed of God
to accomplish
the office of the
redeemer.

Luke 1. 27.
m. Before he
cooke her home
so him.

n. As the Angel
aſſured declared
to Ioseph.

o. Upright and
fearing God, and
therefore sus-
pecting that shee
had committed
fornication, be-
fore she was be-
strothed, would
neither retaine
her, which by
the Law should
be married to an
other, neither by
accusing her put
her to shame for
her fault.

Deut. 24. 1.
p. This dream
is witnessed by
the holy Ghost,
and is a kinde of
revelation, Num.

22. 6. q. This name putteth him in remembrance of Gods pro-
mise to David. Luke. 1. 31. r. That is, a Saviour. *Matth. 4. 22.*
Phil. 2. 10. *1sa. 7. 14.* || Or, *thou.* I God is ioyned with vs by
the meanes of Iesus Christ, who is both God and man. r. Christ
is here called the first borne, because he had neuer any before, and
not in respect of any thee had after. Neither yet doeth this word
(rill) import alwayes a time following: wherein the contrary may
be affirmed, as our Saviour, saying that he will be present with his
disciples till the ende of the world, meaneth not, that after this
world hee will not be with them.

* And Elisabeth begate Iosababel.

13 And Iosababel begate Abiud. And
Abiud begate Eliacin. And Eliacin begate
Joiak.

14 And Joiak begate Sadoc. And Sadoc
begate Achin. And Achin begate Etan.

15 And Etan begate Eleazar. And Elea-
zer begate Barthan. And Barthan begate
Jacob.

16 And Jacob begate Ioseph, the hus-
band of Mary, of whom was borne Iesus,
that is called Christ.

17 So all the generations from Abraham
to David, are fourteene generations: & from
David vntill they were caried away into
Babylon, fourteene generations: and after
they were caried away into Babylon, vntill
Christ, fourteene generations.

18 ¶ Now the birth of Iesus Christ was
thus: When as his mother Mary was be-
strothed to Ioseph, before they came toge-
ther, she was found with child of the holy
Ghost.

19 ¶ Then Ioseph her husband being a
just man, and not willing to make her a
publicke example, was minded to put her
away secretly.

20 But while he thought these things,
behold, the Angel of the Lord appeared vnto
him in a dream, saying, Ioseph the sonne
of David, feare not to take Mary thy wife:
for that which is conceived in her, is
of the holy Ghost.

21 And she shall bring forth a sonne, and
thou shalt call his name Iesus: for he shall
save his people from their sinnes.

22 And all this was done that it might
be fulfilled, which was spoken of the Lord
by the Prophet, saying,

23 ¶ Behold a Virgine shall be with child,
and shall beare a sonne, and they shall call
his name Emmanuel, which is by inter-
pretation, God with vs.

24 ¶ ¶ Then Ioseph being raised from
sleep, did as the Angel of the Lord had in-
joyned him, and tooke his wife.

25 But hee knew her not, till shee had
brought forth her first borne sonne, and he
called his name IESVS.

CHAP. II.

1 The time and place of Christ's birth. 11 The
wise men offer their presents. 14 Christ fleeth into
Egypt. 16 The young children are slaine. 23 Ioseph
turneth into Galilee.

¶ When Iesus then was borne at
Bethlehem in Iuda, in the dayes
of Herode the King, behold, there came

wise men from the East to Jerusalem,
saying, Where is the King of the
Jewes that is borne? for we haue seene his
starre in the East, and are come to wor-
ship him.

3 ¶ ¶ Then King Herode heard this, he was
troubled, and all Jerusalem with him.

4 And gathering together all the chiefe
Priests and Scribes of the people, he asked
of them, where Christ should be borne.

5 ¶ And they said vnto him, At Beth-
lehem in Iuda: for so it is written by the
Prophet,

6 ¶ And thou Beth-lehem in the land of
Iuda, art not the least among the princes of
Iuda: for out of thee shall come the gouernour:
that shall feed my people Israel.

7 ¶ ¶ Then Herode secretly called the wise
men, & diligently inquired of them the time
of the starre that appeared.

8 And sent them to Beth-lehem, saying,
Go and search diligently for the babe: and
when ye haue found him, bring mee word
again, that I may come also, and worship
him.

9 ¶ ¶ ¶ When they had heard the king,
they departed: and lo, the starre which
they had seene in the East, went before them,
till it came, and stood ouer the place where
the babe was.

10 And when they saw the starre, they re-
joyced with an exceeding great ioy.

11 And went into the house, and found
the babe with Mary his mother, and fell
downe, and worshipped him, and open-
ed their Treasuries, and presented vnto
him gifts, euen gold, and incense, and
myrrhe.

12 And after they were warned of God
in a dream, that they should not go againe
to Herode, they returned into their country
another way.

13 ¶ ¶ ¶ After their departure, behold,
the Angel of the Lord appeareth to Ioseph in
a dream, saying, Arise, and take the babe and
his mother, and flee into Egypt, & be there
till I bring thee word: for Herode will seeke
the babe to destroy him.

14 So he arose, and tooke the babe and
his mother by night, and departed into E-
gypt.

15 And was there vnto the death of He-
rode, that it might be fulfilled, which was
spoken of the Lord by the Prophet, saying,
Out of Egypt haue I called my Sonne.

16 ¶ ¶ ¶ ¶ Then Herode seeing that he was
mocked of the Wise men, was exceeding
wroth, and sent forth, and slew all the male
children that were in Beth-lehem, and in
all the coasts thereof, from two yere olde
and vnder, according to the time which hee
had diligently searched out of the Wise-
men.

17 ¶ ¶ ¶ ¶ ¶ Then was that fulfilled which was

nour and preaching of his truth is hindered, or else it ought not to
be broken, k. That which was prefigured by the deliurance of
the Israe'lites out of Egypt, which were Christs Church and his bo-
dy, is now verified, and accomplished in the head Christ. *Heb. 2. 14.*
l. Within a certaine time after

h. Wise men, or
Magi, in the Per-
sians & Chalde-
ans tongue sig-
nifie Philoso-
phers, Priests or
Astronomers, &
are here the first
fruits of the Gen-
tiles that came
to worship
Christ.

c. An extraor-
dinary signe to let
forth that Kings
honour whom
the world did
not esteeme.

d. Which was a
declaration of
that reme-
mber which the Gen-
tiles should
beare vnto
Christ.

e. They could
well tell of
Christ in gene-
rall: but when
they should pre-
fesse his Name,
and giue him his
due honour, they
were cold and
shrinkt backe.

Matth. 23. 1.
John 7. 45.

f. An euil con-
science is burn-
ing fire.

g. The illu-
minated way be-
fore, to the point
they should tray-
ne at Jerusalem,
and there inquir-
of the thing to
the conclusion of
the lawes.

h. Or, *for*.
The Persian
manner was not
to salute Kings
without a pre-
sent, and there-
fore they
brought of that
which was much
precious in their
country, which
of euery one
of them offered.

i. Promise ought
not to be kept
where Gods ho-
nour is
concerned.

j. Promit ought
not to be kept
where Gods ho-
nour is
concerned.

Luke 2. 6.
a. For there is
another Beth-le-
hem in the tribe
of Zabulon.

Spoken

John 3. 25.
w. turned ro-
ward the for-
ward which the Ben-
iamin had in-
tention before
year at his cre-
dence he could not
have to pass the
the Christ should
not reign.
That is, they
was killed and
died.

9. Thus the laith-
ful may see how
God hath in-
finitely in-
creased to
purify them
from the very
elements.
10. Or, for-
ward, which is
holy and sanctified
to God, alluding
unto those that
were Nazarenes in the old Law, which were a figure of that holiness
which should be manifest in Christ, as was Samson, Joseph, &c.

spoken by the Prophet Jeremiah, saying,
18 "In Rama was a voice heard,
mourning, and weeping and great lamenta-
tion: Rachel weeping for her children, and
would not be comforted, because they were
not."

19 And when Herod was dead, behold,
an Angel of the Lord appeared in a dream
to Joseph in Egypt,

20 Saying, Arise, and take the babe and
his mother, and goe into the land of Israel:
for they are dead which sought the babes
life.

21 Then hee arose up, and toke the babe
and his mother, and came into the land of
Israel.

22 But when hee heard that Archelaus
did reigne in Iudaea in stead of his father
Herod, hee was afrayde to goe thither:
yet after hee was warned of God in a
dream, hee turned aside into the parts of
Galilee.

23 And went and dwelt in a citie called
Nazareth, that it might be fulfilled which
was spoken by the Prophets, which was, that
he should be called a Nazarene.

24 And thus was fulfilled that which
was said by the Prophets, which was, that
he should be called a Nazarene.

CHAP. III.

1 The office, doctrine and life of Iohn. 7 The
Pharisees are reproved. 8 The fruits of repentance.
13 Christ baptized in Iordan, 17 and authorized
by God his Father.

John 1. 1. 3.
a In the 15. years
of the reigne of
Tiberius, after
Christ had long
time remained
in Nazareth, and
was now about
30. years of age,
John 1. 1. 3.
b Called in re-
spect of the plain
country & fer-
tile valleys, and
not because it
was not inha-
bited.
10. Or, for-
ward, which is
holy and sanctified
to God, alluding
unto those that
were Nazarenes in the old Law, which were a figure of that holiness
which should be manifest in Christ, as was Samson, Joseph, &c.

And in those dayes, Iohn the Baptist
came and preached in the wilderness
of Iudaea.

2 And sayd, Repent: for the Kingdome
of heaven is at hand.

3 For this is he of whom it is spoken by
the Prophet Elias, saying, "The voice of
him that cryeth in the wilderness, is, Pre-
pare ye the way of the Lord: make his paths
straight."

4 And this Iohn had his garment of
camels hair, and a girdle of a skinn about
his loynes: his meat was also locusts and
wild honey.

5 Then went out to him Jerusalem
and all Iudaea, & all the region round about
Jordan.

6 And they were baptized of him in Jor-
dan, confessing their finnes.

7 Now when hee saw many of the Pha-
risees and of the Sadducees come to his bap-
tisme, hee sayd unto them, "O generations
of vipers, who hath forbidden you to slee
from the anger to come?"

8 Bring forth therefore a fruites woorthie
of amendment of life,

the Gospel. 1sa. 40. 3. mark 1. 3. Luke 3. 4. John 1. 23. Mark 1. 6.
d. Worn with haire, as grosse haire-cloth. Or, grasshoppers.
e. Such meares as nature bringeth forth without mans labour or
diligence: reade Lewis. 1. 22. Mark 1. 5. Luke 3. 7. f. Acknow-
ledging their faults: for there is no repentance without confession.
Chap. 1. 23. Or, broode. g. He meant those venomous and
malignant Pharisees with the iudgement of God except they show
him such works as are agreeable to the profession of the god-
ly, whom hee calleth the trees of righteousnesse, Chap. 4. 3.

9 And thinke not to say to your selves,
"We have Abraham to our father: for I say
unto you, that God is able of these stones to
raise up children unto Abraham."

10 And now also is the axe put to the
root of the trees: "therefore every tree which
bringeth not forth good fruit, is hewen down
and cast into the fire."

11 "Indeed I baptize you with water to
amendment of life, but he that cometh af-
ter me, is mightier then I, whose shoes I
am not worthy to beare: hee will baptize you
with the holy Ghost, and with fire."

12 Which hath his fanne in his hand,
and will make cleane his floor, and gather
his wheate into his garner, but will burne
up the chaffe with unquenchable fire.

13 "Then came Iesus from Galilee to
Jordan unto Iohn, to be baptized of him."

14 But Iohn purt him backe, saying, I
have neede to be baptized of thee, and com-
mest thou to me?"

15 Then Iesus answering, sayd to him,
Let bee now: for thus it becometh vs to
fulfill all righteousnesse. Hee hee suffered
him.

16 Then Iesus when hee was baptized,
came straight out of the water. And loe, the
heavens were opened unto him, and Iohn
saw the Spirit of God descending like a
dove, and lighting upon him.

17 And loe, a voice came from heaven,
saying, "This is my beloued Sonne in
whom I am well pleased."

der peris obedience to God in all things, which hee hath ordained.
n. To shew the state of his Kingdome, which is in all meane-
ness and lowliness. Chap. 17. 5. 2. 1. 17. n. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

CHAP. IIII.

1 Christ fasted and is tempted. 13 The Angels
minister unto him. 17 He becometh to preach. 18
Hee calleth Peter, Andrew, James, and Iohn, and hea-
leth all the sick.

Then was Iesus led aside of the Spi-
rit into the wilderness, to bee tempted
of the devill.

2 And when hee had fasted fourtie dayes
and fourtie nights, hee was afterward hun-
gry.

3 Then came to him the tempter, and
said, "If thou be the Sonne of God, com-
mand that these stones be made bread."

4 But hee answering, said, It is written,
Man shall not live by bread onely, but by
every word that proceedeth out of the
mouth of God.

5 Then the devill tooke him up into the
holy Citie, and set him on a pinnacle of the
Temple,

6 And sayd unto him, "If thou bee the
Sonne of God, cast thy selfe downe: for it
is written, that hee will give his Angels
charge over thee, and will beare thee up in
their hands: lest at any time thou
strike thy foot against a stone."

his creatures by. e. To wit, Jerusalem. f. Or, vnto, which signifies
where the wind bloweth. Psal. 137. 1. 2. f. Hee allegorically sheweth
sentence to deceiue thereby the rather, and thus hee tempteth him.

John 3. 23.
after 1. 16.
h. The iudgement
of God is at hand
to destroy such
as are not man-
ners to be of his
Church.

Chap. 7. 29.
Mar. 1. 8. Luke 3.
16. John 1. 33. 4. 1.
1. 5. 6. 3. 4. 1. 2.
17. and 19. 4. 5. 1.

i. When God
baptizeth in-
wardly with the
virtue of his Spi-
rit, hee burneth
the chaffe, and con-
sumeth the vices,
and inflameth the
heart with love
toward him.

k. Which is the
preaching of the
Gospel, whereby
hee gathereth the
faithfull as good
corne, and casteth
the idle
deale as chaffe.

Mark 1. 9.
Luke 3. 3. 1.
l. Wee must
first be inwardly
baptized with the
word of God, and
then we shall be
able to receive the
baptism of the
Holy Ghost.

Chap. 1. 1. 3.
m. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
n. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
o. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
p. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
q. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
r. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
s. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
t. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
u. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
v. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

Chap. 1. 1. 3.
w. The favour of God re-
sisteth on Iesus Christ, that from him it might be poured on vs,
which deserve of our selves his wrath and indignation, Chap. 1. 3.

CHAP. V.

Ver. 6. 16.

g We must not

leave such lawful

meanes as God

hath appointed,

to lette others

after our owne

fantasie.

h In a vision.

Deut. 6. 13.

and 10. 30.

Marke 1. 13.

luk 4. 13.

i The word of

God is the word

of the Spirit,

wherewith Sa-

tan is ouercome.

k To comfort

him.

Marke 1. 14.

luk 4. 34.

isa 4. 43.

i And cast in

prison by Herod.

m For so they

called the lake

of Genezareth.

Isa. 9. 12.

n Christ had

preached now

almost a yeere in

Iudea, & Sama-

ria, & after went

to preach in the

uppermost Gal-

ilee, which was out

of the borders of

Palestina.

o Which was

without comfort

hath receiued

consolation.

Marke 1. 15.

Marke 1. 16.

p God hath cho-

sen the weak

things of the

world to con-

found the migh-

tie. **1 Cor. 12. 7.**

q To draw them

out of the sea of

this world,

wherewith

they are

drowned.

r We ought

to be most ready

to follow Christ

when he callth,

leaving all

worldly re-

spects part.

s That is, the

blessed tidings

of forgiveness of sinnes

and reconciliation with God.

t So that

by healing incurable diseases,

Christ's diuinitie appeared.

u They

that were made sicke at a certaine time of the moone.

x It was

honoured daily thy foot against a stone.

7 Jesus said vnto him, He is written againe, Thou shalt not tempt the Lord thy God.

8 Againe the diuell tooke him vp vnto an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.

9 And sayd to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then sayd Jesus vnto him, Quoth Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the diuell left him: and behold, the Angels came and ministered vnto him.

12 And when Jesus had heard that John was deliuered by, hee returned into Galilee.

13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the sea, in the borders of Zabulon and Naphtali.

14 That it might be fulfilled which was spoken by Isaiah the Prophet, saying,

15 The land of Zabulon and, the land of Naphtali by the way of the sea, beyond Jordan: Galilee of the Gentiles.

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is risen vp.

17 From that time Jesus beganne to preach, and to say, Amend your lines: for the Kingdome of heauen is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were

fischers.)

19 And he sayd vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets followed him.

21 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother in a ship, with Zebedee their father mending their nets, and he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing euery sickness, and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and gripings, and them that were possessed with euils, and those which were lunaticke, and those that had the palsey, and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, & from beyond Jordan

3 Christ teacheth who are blessed. **13** The salt of the earth, and light of the world. **16** Good works. **17** Christ came to fulfill the Law. **21** What is meant by killing. **23** Reconciliation. **27** Adultery. **29** Offences. **31** Discouragement. **33** Not to forward. **39** To suffer wrong. **44** To leave our enemies. **48** Perfection.

AND when he saw the multitude, he went up into a mountaine: and when he was set, his Disciples came to him.

2 And hee opened his mouth and taught them, saying,

3 Blessed are the poore in spirit: for theirs is the Kingdome of heauen.

4 Blessed are they that mourne: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the Kingdome of heauen.

11 Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, say.

12 Reioyce and bragge, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 Pee are the salt of the earth: but if the salt haue lost his saluour, wherewith shall he be salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Pee are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it sheweth light vnto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.

18 For truly I say vnto you, Till heauen and earth perish, one tittle, or one tittle of the Law shall not escape, till all things be fulfilled.

19 Whosoever therefore shall breake one of these least Commandments, and teach men so, he shall be called the least in the Kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the Kingdome of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of the

law, ye shall not enter the Kingdome of heauen. **21** Whosoever shall transgresse the least of the ten Commandments in word and example, he shall be cast out of the Kingdome of God, except he be pardoned him in Church. **Luke 11. 35.**

scribes

Luke 6. 30.

a That hee

themselves

yeeld

of all righte-

ness, that they

may onely

be it in Christ.

Isa 61. 13. 7.

and 65. 13. 19.

luk 6. 31.

b Which seek

their own

seruice, and

seek their

concom

in God.

Psal. 37. 18.

c Who rather

suffer a ini-

rie, than they

would reuenge

themselves.

d Being in iud-

ice, despo-

nding but the

which is right

and godly.

Psal. 34. 4.

e For hee

called the God

of peace, **1 Cor.**

14. 33.

1 Pet. 1. 14.

1 Pet. 4. 14.

after 1. 4. 1.

Mat. 9. 30.

luk 14. 34.

f Your office

is to season

the salt with the

law, and

doctrine.

Marke 4. 11.

luk 8. 16.

and 11. 33.

1 Pet. 1. 13.

g Because

ye are

seene last

off. good

example of

the world.

h The Gospel

is the

fulfilling

and accom-

plishing of

the Law.

Luke 16. 17.

i The doctrine

of the Law.

Luke 11. 35.

scribes

Which neither ¹ Scribes and Pharises, ye shal not enter in-
to the kingdom of heauen.

21 ² Ye haue heard that it was said vnto
them of the olde time, ³ Thou shalt not kill:
for whosoever killeth, shall be // culpable of
iudgement.

22 But I say vnto you, ⁴ Whosoever is an-
gry with his brother // vnadulgidly, shall be
culpable of iudgement. And whosoever saith
vnto his brother, ⁵ Raca, shall be worthy to be
punished by the ⁶ Council. And whosoever
shall say, Foole, shall be worthy to be punished
with hell fire.

23 If then thou bring thy gift to the al-
tar, and there rememberest that thy brother
hath ought against thee,

24 Leave there thyne offering before the
altar, and go thy way: first bee reconciled
to thy brother, and then come and offer thy
gift.

25 ⁷ Agree with thine aduersary quick-
ly, whiles thou art in the way with him, lest
thine aduersary deliuer thee to the Iudge, and
the Iudge deliuer thee to the Sergeant, and
thou be cast into prison.

26 Remember I say vnto thee, thou shalt not
come out thence till thou hast payed the
very last farthing.

27 ⁸ Ye haue heard that it was said to
them of old time, ⁹ Thou shalt not commit
adulterie.

28 But I say vnto you, that whosoever
looketh on a woman to lust after her, hath
committed adulterie with her already in his
heart.

29 ¹⁰ Therefore if thy right eye cause thee
to offend, plucke it out, and cast it from thee:
for better it is for thee, that one of thy mem-
bers perish, // then that thy whole body should
be cast into hell.

30 ¹¹ Also if thy right hand make thee to of-
fend, cut it off, and cast it from thee: for bet-
ter it is for thee, that one of thy members pe-
rish, // then that thy whole body should be cast
into hell.

31 It hath bene said also, ¹² Whosoever
shal put away his wife, let him giue her a tes-
timoniall of diuorcement.

32 But I say vnto you, ¹³ Whosoever shall
put away his wife (except it be for fornication)
causeth her to commit adulterie: & who-
soever shall marry her that is diuorced, com-
mitteth adulterie.

33 ¹⁴ Again, ye haue heard that it was said
to them of olde time, ¹⁵ Thou shalt not for-
swear thy selfe, but shalt performe thine
othes to the Lord.

34 But I say vnto you, ¹⁶ Swear not at
all, neither by heauen, for it is the throne of
God:

35 ¹⁷ Nor yet by the earth, for it is his foot-
stool: neither by Ierusalem, for it is the ci-
ty of the great King.

36 ¹⁸ Neither shalt thou sweare by thine
head, because thou canst not make one haire
white or blacke.

37 ¹⁹ Nor yet by the earth, for it is his foot-
stool: neither by Ierusalem, for it is the ci-
ty of the great King.

38 ²⁰ Neither shalt thou sweare by thine
head, because thou canst not make one haire
white or blacke.

39 ²¹ And when thou prayest, be not as the
hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
ward.

37 ²² But let your communication be ²³ Yes,
yea, Nay, nay. For whatlouer is more then
these, commeth of an euill.

38 ²⁴ Ye haue heard that it hath bene said
an ²⁵ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ²⁶ Resist not // eui-
l: but whosoever shall smite thee on the right
cheeke, turne to him the other also.

40 ²⁷ And if any man will sue thee at the law,
and take away thy coat, let him haue thy
cloake also.

41 ²⁸ And whosoever will compell thee so go
a mile, go with him twaine.

42 ²⁹ Giue to him that asketh, and from
him that would borrow of thee, turne not a-
way.

43 ³⁰ Ye haue heard that it hath bene said,
³¹ Thou shalt loue thy neighbour, and ³² hate
thine enemy.

44 But I say vnto you, ³³ Loue your ene-
mies, blesse them that curse you: doe good
to them that hate you, // and pray for them
which // hurt you, and persecute you,

45 ³⁴ That ye may be the children of your
Father that is in heauen: for hee maketh his
sunne to arise on the euill and the good, and
sendeth raine on the iust and vniust.

46 ³⁵ For if you loue them which loue you,
what reward shall you haue. Doe not the
Publicanes curre the same:

47 ³⁶ And if ye // be friendly to your brethren
only, what singular thing doe ye? Doe not e-
uen the Publicanes likewise?

48 ³⁷ Ye shall therefore bee ³⁸ perfect, as your
Father which is in heauen is perfect.

49 ³⁹ And when thou prayest, be not as the
hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
ward.

50 ⁴⁰ But when thou dost thine almes, let
not thy ⁴¹ left hand knowe what thy right
hand doeth.

51 ⁴² That thine almes may be in secret, and
thy Father that seeth in secret, // hee will re-
ward thee openly.

52 ⁴³ And when thou prayest, be not as the
hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
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ward thee openly.

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hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
ward.

1 Lettimplicite
and truth be in
your words, and
then ye shall not
be so light and
ready to swaue.

2 When a man
speakesh other-
wise then hee
thinketh in
heart, it com-
meth of an euill
conscience, and
of the deuil.

3 Albeit this was
spoken for the
Iudges, yet every
man applied it to
revenge his pri-
uate quarrell.

4 A rather receiue
double wronge,
then reuenge
thine owne
griefes.

5 Dou. 1. 18.
leuit. 19. 18.
b This was ad-

6 ded by the false expolitors
the Pharises, Luk. 6. 37, 38. Luk. 11. 42.
c 1 hele did take to larme the taxes, colles, and other paymets
and therefore were greatly in disdaine with all men.

7 We must labour to attaine to the perfection of God, who of his
free liberalitie doth good to them that are vnworthy,

8 Of almes, 5 prayer, 14 forgiving one another,
16 fishing, 19 He forbiddeth the carefull seeking of
worldly things, and willeth men to put their whole trust
in him.

9 Take heed that you giue not your almes
before men to be seene of them, or else ye
shall haue no reward of your Father which
is in heauen.

10 Therefore when thou giuest thine
almes, thou shalt not make a trumpet to be
blowen before thee, as the hypocrites doe in
the Synagogues and in the streets, to be
praised of men. Clerely I say vnto you, they
haue their reward.

11 But when thou dost thine almes, let
not thy left hand knowe what thy right
hand doeth.

12 That thine almes may be in secret, and
thy Father that seeth in secret, hee will re-
ward thee openly.

13 And when thou prayest, be not as the
hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
ward.

14 But when thou dost thine almes, let
not thy left hand knowe what thy right
hand doeth.

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hand doeth.

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ward thee openly.

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hypocrites: for they loue to stand and pray
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Clerely I say vnto you, they haue their re-
ward.

20 But when thou dost thine almes, let
not thy left hand knowe what thy right
hand doeth.

21 That thine almes may be in secret, and
thy Father that seeth in secret, hee will re-
ward thee openly.

22 And when thou prayest, be not as the
hypocrites: for they loue to stand and pray
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streets, because they would be seene of men.
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23 But when thou dost thine almes, let
not thy left hand knowe what thy right
hand doeth.

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ward thee openly.

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hypocrites: for they loue to stand and pray
in the Synagogues and in the corners of the
streets, because they would be seene of men.
Clerely I say vnto you, they haue their re-
ward.

J Withdraw thy selfe from apart.
|| Or, habite not much.

f He comman-
deth us to beware
of much babling
and superfluous
repeats.

g Who is not
peruaded by a-
loquent speech
and long talke,
as men are.

h Christ bindeth
them not to the
words, but to the
sense and forme
of prayer.

Luke 11.3.
i We must seeke
Gods glory first,
and above all
things.

k Reigne thou-
over all, and let
vs render vnto
thee perfect obe-
dience as thine
Angels doe.

l To be ouer-
come thereby.
Chap. 13. 19.
m This conclu-
sion excludeth
maps merited
and teacheth vs
to ground our pra-
iers onely on
God.

Marke 11.25.
n Make their
faces to seeme
of another fort
then they were wont
to doe.

o Whereby is
commended to
anoyd all vaine
ostentation,
Luke 12. 33.
1. Tim. 6. 19.

p If thine eye be
disposed to libe-
ralitie, **Pro 23.9**
q If thine affec-
tion be corrupt,
and giuen to
concupiscence,
Deut. 15.9.

r If the concu-
piscence & wic-
ked affections o-
uercome reason,
we must not
mouere though
men be blinded,
and be like vnto
beesles. **Luke 16. 23. 24. 25. 26.**
1. Tim. 6. 8. 9. 10. (I blame travel) nothing a-
waileth where God giueth not increase.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, || Use no vaine repetitions as the heathen: for they thinke to bee heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue need before ye aske of him.

9 After this manner therefore pray ye, Our Father which art in heauen, hallowed be thy Name.

10 Thy kingdom come. Thy will be done in earth as it is in heauen.

11 Give us this day our daily bread.

12 And forgive vs our debts, as wee also forgive our debtors.

13 And leade vs not into temptation, but deliuer vs from euil: for thine is the kingdome, and the power, and the glory, for euer, Amen.

14 * For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespasses, nor will your Father forgive you your trespasses.

16 Whosoever, when ye fast, looke not solemne, as the hypocrites: for they viliguate their faces, that they might seeme vnto men to fast. Truly I say vnto you, that they haue their reward.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, will reward thee openly.

19 * Lay not up treasures for your selues vpon the earth, where the moth canker and corrupt, and where theues dig thozow, and steale.

20 * But lay up treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theues neither dig thozow nor steale.

21 For where your treasure is, there will your heart be also.

22 * The light of the body is the eye: if then thine eye be single, thy whole bodie shall be light.

23 But if thine eye be twicked: then all thy body shall be darke. Wherefore if the light that is in thee be darkness, how great is that darkness?

24 * No man can serue two masters: for either hee shall hate the one, and loue the o-
ther, or else hee shall loue to the one, and de-
spise the o-
ther. Ye cannot serue God and riches.

25 * Therefore I say vnto you, Be not careful for your life, what ye shall eat, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more worth than these? and the body more than raiment?

26 Behold the fowles of the heauen: for they sow not, neither reape, nor carry into the barnes: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking care, is able to add one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lillies of the field grow: they labour not, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not arrayed like one of these.

30 Wherefore if God do clothe the grasse of the field, which is to day, and to morrow is cast into the oven, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall we be clothed?

32 For after all these things * seeke the Gentiles for your heavenly Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdom of God and his righteousnesse, and all these things shall be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for || it: suffice it the day hath enough with his owne griefe.

35 Christ forbiddeth rash iudgement. **6** Not to cast holy things to dogges. **7** To ake, secke, or knocke.

13 The scope of the Scriptures. **14** The strait and wide gate. **15** Of false prophets. **16** The good tree and euill. **22** False miracles. **24** The house on the rocke, or vpon the sand.

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33 But seeke ye first the kingdom of God and his righteousnesse, and all these things shall be ministred vnto you.

t The goodness of God men to- ward the herbes of the field, first passe shall things that man can compass by his power & labour.

u The word signifieth, they weare not themselves.

x With care and distrust.

y That is, to be regenerate, & amend your liues.

z God will provide for every day that that shall be necessary, though we doe not increase the present griefe, by the carefulnesse how to liue in time to come.

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Luk. 6. 17.

16. 4. 17.

The whole law
is the scriptures
forforth vnto vs
and commend
charity.

Luk. 13. 34.

4 We must o-
uercome & mor-
tifie our affec-
tions, if we will be
disciples of
Christ.

6 For the most
part of men sleepe
in their own liber-
tie, in head-
long to euill.

Luk. 6. 43. 44.

16. 4. 17.

Chap. 13. 3.

f Heremeseth
hiredlings and
hypocrites, who
rather serue God
with their lips
then with their
heart.

Rom. 2. 13.

1. 10. 1. 13.

g By the vertue
authority and
power.

1. 10. 1. 13.

h I neuer accep-
ted you to be my
ministers and
disciples.

Luk. 13. 27.

1. 10. 1. 13.

Luk. 6. 47.

Luk. 13. 23.

Luk. 4. 31.

i The mighty
power of Gods
Spirit appeared
in him, whereby
he declared him-
self to be God,
and caused o-
thers to beleue
in him.

Luk. 1. 40.

Luk. 5. 13.

shall your Father which is in heauen, give
good things to them that aske him.

12 * And hereafter whosoever ye would that
men should doe to you, euen so doe ye to them
for this is the Law and the Prophets.

13 ¶ Enter in at the strait gate, for it
is the wide gate and broad way that lead-
eth to destruction: and many there bee
which goe in thereat.

14 Because the gate is strait, and the way
narrow that leadeth vnto life, and fewe there
be that finde it.

15 ¶ Beware of false prophets, which
come to you in sheeps clothing, but inwardly
they are rauening wolves.

16 Ye shall know them by their fruits,
* Doe men gather grapes of thornes, or figs
of thistles?

17 So every good tree bringeth forth
good fruit, and all corrupt tree bringeth forth
euill fruit.

18 A good tree cannot bring forth euill
fruit, neither can a corrupt tree bring forth
good fruit.

19 * Every tree that bringeth not forth
good fruit, is hewen downe, and cast into
the fire.

20 Therefore by their fruites ye shall
know them.

21 ¶ For every one that saith vnto mee,
Lord, Lord, shall enter into the kingdome
of heauen, * but hee that doeth my Fathers
will will inghe in heauen.

22 Whany will say to me in that day, Lord
Lord, haue wee not by thy name prophe-
sied: and by thy name cast out deuils: and
by thy name done many great works?

23 And then will I professe to them, * I
neuer knew you: * depart from mee, ye that
work iniquity.

24 Whosoever then heareth of me these
wordes, and doeth the same, I will liken
him to a wise man, which hath builded his
house on a rocke.

25 And the raine fel, and the floods came
and the windes blew, and beate vpon that
house, and it fell not: for it was grounded
on a rocke.

26 But whosoever heareth these my
wordes, and doeth them not, shall be likened
vnto a foolish man, which hath builded his
house vpon the sand.

27 And the raine fel, and the floods came
and the windes blew, and beate vpon that
house, and it fell, & the fall thereof was great.

28 ¶ And it came to passe when Iesus
had ended these wordes, the people were as-
tonied at his doctrine.

29 For hee taught them as one hauing
authoritie, and not as the scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The Captains faith
in the vocation of the Gentiles. 14 Peters mother
in law. 19 The Seribes that would follow Christ.
20 Christs pouerty. 24 Hee filleth the sea and the
winde. 31 And driveth the deuils out of the possi-
sed into the fire.

NOW when hee was come downe from
the mountaine, great multitudes fol-
lowed him.

2 * And loe, there came a leper and wo-

shipped him, saying, Walter, if thou wilt,
thou canst make me cleane.

3 And Iesus putting forth his hand tou-
ched him, saying, I will, be thou cleane: and
immediatly his leprosie was cleansed.

4 Then Iesus layd vnto him, See thou
tell no man, but goe and shew thy selfe vnto
the Priest, and offer the gift that Moses
commanded, for a witnesse to them.

5 ¶ When Iesus was entred into Ca-
pernaum, there came vnto him a Centu-
rion, beseeching him,

6 And sayd, Walter, my seruant lieth sick
at home of the palsey, & is grievously pained.

7 And Iesus layd vnto him, I will come
and heale him.

8 But the Centurion answered, saying,
Walter, I am not worthy that thou should
dest come vnder my rooffe: but speake the
word onely, and my seruant shall be healed.

9 For I am a man also vnder the autho-
ritie of another, & haue souldiers vnder me: &
I say to one, Goe, and he goeth: and to
another come and hee cometh: and to
my seruant, Doe this, and he doeth it.

10 When Iesus heard that, he marvelled
and said to them that followed him, Verily
I say vnto you, I haue not found so great
faith euen in Israel.

11 But I say vnto you, that many shall
come from the East and West, and shall sit
downe with Abraham, and Isaac, and Ia-
cob in the kingdome of heauen.

12 And the children of the kingdome shall
be cast out into verie darkenesse: there shall
be weeping and gnashing of teeth.

13 Then Iesus layd vnto the Centurion
Goe thy way, and as thou hast beleued, so
be it vnto thee. And his seruant was healed
the same houre.

14 ¶ And when Iesus came to Peters
house, he saw his wifes mother layd downe,
and sicke of a feuer.

15 And he touched her hand, and the feuer
left her: so she arose, & ministered vnto them.

16 ¶ When the euen was come, they
brought vnto him many that were possessed
with deuils: and he cast out the spirits with
his word, and healed all that were sicke.

17 That it might be fulfilled which was
spoken by Elias the Prophet, saying, He
tooke our infirmities, & bare our sicknesses.

18 ¶ And when Iesus saw great multi-
tudes of peoples about him, he commanded
them to goe out of the water.

19 ¶ Then came there a certaine scribe,
and layd vnto him, Walter, I will follow
thee whithersoever thou goest.

20 But Iesus layd vnto him, The sores
haue holes, and the birds of the heauen haue
nests, but the Son of man hath not where-
on to rest his head.

21 ¶ And another of his disciples layd
vnto him, Walter, first, lett me burye my
father.

Iesus sheweth him that hee is farre wider from that hee thought
for in stead of worldly wealth, there is but poverty to Christ.
i Luke maketh mention of these, which were his disciples, and
request from coming to Christ. k To become a disciple of
his old age till he die: and then I will follow him whithersoever
he goeth.

a It was not like
that I suppose,
that is now, but
was a kind ther-
of which was
incurable.

b He would not
yet be thoroughly
knowe a, but had
his time & houre
appointed.

c Our Saviour
would not con-
temne f which
was ordained by
the Law, seeing
as yet f ceremo-
nies thereof were
not abolished.

Lent. 1. 4. 4.
d To condemne
them of ingrati-
tude when they
shall see that
whole.

Luke 7. 1.
|| Or, a captaine & -
|| was an hundred.

|| Or, foure.
e Which are
strange people,
and the Gentiles,
to whom the con-
uenant of God
did not properly
appertene.

f For there is no-
thing but more
darkenesse out of
the kingdome
of heauen.

Chap. 2. 1. 3.
Mark. 1. 39.
Luk. 4. 38.
Luk. 5. 23.
Luk. 4. 40.

1. 4. 3. 4. 1. 4. 1.
2. 2. 4.
g The Prophet
spaketh chinsly
of the feebles
& disease of our
soules, which Ie-
sus Christ hath
borne as heauen
he stretch his
great mercy and
power before
our eyes by hea-
ling the body.

Luk. 1. 1. 1.
h He thought by
this to become
a discipule of
his, which was
the word I say.

Luk. 1. 1. 1.
i Luke maketh mention of these, which were his disciples, and
request from coming to Christ. k To become a disciple of
his old age till he die: and then I will follow him whithersoever
he goeth.

Luk. 1. 1. 1.
Luk. 1. 1. 1.
Luk. 1. 1. 1.

Luk. 1. 1. 1.
Luk. 1. 1. 1.
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Luk. 1. 1. 1.

The holy^a Gospel of Iesus Christ
^b according to Matthew.

THE ARGUMENT.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God is poured their hearts, that although they were foure in number, yet in effect & purpose theye colent, as though the whole had bene compoled by any one of them, And albeit in stile & manner of writing they be diuers, and sometime one writeth more largely than which the other doth abridge: nevertheless in matter and argument, they all tend to one end, which is to publish to the world the fauour of God toward mankind through Christ Iesus, whom the Father hath giuen vs a pledge of his mercy and loue. And for this cause they craiue their glory, Gospel, which significth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for, So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, Yea, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we vie this name for the historie, which the foure Euangelists write, concerning Christs coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertues of his death and resurrection more fully appere: for without this, to know that Christ was borne, dead, and risen againe, should nothing profit vs. The which thing notwithstanding that I tresure first touch partly, as hee also sometime intermedleth the histori call narration, yet Iohn chiefly is occupied therein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth openeth the doore to the vnderstanding of the others: for whosoever doth know the office, vertue, and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publican or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bin Peters disciple, and to haue planted the first church at Alexandria, where he died the eight yeare of the reigne of Nero. Luke was a Physician of Antiochia, and became Pauls disciple, and fellow in all his trauiels: he liued foure score and foure yeares, and was buried at Constantinople, Iohn was that Apostle whom the Lord loued, the sonne of Zebedee, and brother of Iames: he died three score yeeres after Christ, and was buried neere to the cite of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messiah promised to the Fathers. 2 Who was conceived by the holy Ghost, and borne of the virgine Mary, when shee was betrothed unto Ioseph. 3 The angel Iacobieth Ioseph: moued. 4 Why he is called Iesus, and wherefore Emmanuel.

THE * Book of the
generation of IESVS
CHRIST the^d Sonne
of David, * the Sonne
of Abraham.

2. *Abraham begate Isaac. *And Isaac begate Jacob. And Jacob begate Judas and his brethren.

3 *And Judas begate Phares, and Zarah of Thamar. And* Phares begate Esrom. And Esrom begate Aram.

4 And Team begate Aminadab. And Aminadab begate Naasson. And Naasson

beate Salmon.

5 And Salmon begate Booz of a Ra-
chab. And Booz begat Obed of Ruth. And
Obed begate Jesse.

6 And Jesse begate David the King.
And David the King begate Salomon of
her that was the wife of Uriah.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Aia begate Iofaphat. And Iofaphat begate Joram. And Joram begate Ozias.

9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezechias.

10 And Cybrias begat Phanaces. And Phanaces begate Amon. And Amon begate Iofias.

11 And Jofias begate Jacim. And Jacim begate Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon,* Jerhontias begate¹ Salsaphel.

3 Kuz 20 81. 24 15. 18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836.

the title Royall was appointed unto him: so that
that they were assured that the heart of the
providence of God, the great and glorious
and where it continued till the

d their seeds, and therefore Christ commonly was
of David, because the promise was more evidently
him. *Gen* 3^r. 2, *Gen*, 25, 24. *Gen* 29. 35, *Gen*,
confessing adultery, the which I am fether forth-
lie, who made himselfe of no reputation, but be-
our sakes yea, a worme and no man; the reproch-
unge of the people, and at length ^f ^e and the ac-
the Croffe. 2. *Cron*, 3. 5. *Mat* 26.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

spoken by the Prophet Jeremiah, saying, 18 "In Rama was a voice heard, mourning, and weeping and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not."

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise, and take the babe and his mother, and go, into the land of Israel: for they are dead which sought the babes life.

21 Then he arose up, and took the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in stead of his father Herod, hee was afrayde to goe thither: yet after hee was warned of God in a dream, hee turned aside into the parts of Galilee.

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called || a Nazarene.

way Nazarenes in the old Law, which were a figure of that holiness which should be manifest in Christ, as was Samson, Joseph, &c.

CHAP. III.

1 The office, doctrine and life of Iohn. 2 The Pharisees are reprov'd. 3 The fruits of repentance. 3 Christ baptized in Jordan. 17 and authorized by God his Father.

And in those dayes, Iohn the Baptist came and preaches in the wilderness of Iudaea.

2 And sayd, || Repent: for the Kingdom of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Elias, saying, "The voice of him that cryeth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight."

4 And this Iohn had his garment of camels haire, and a girdle of a skine about his loynes: his meat was also || locusts and wild honey.

5 Then went out to him Jerusalem and all Iudaea, & all the region round about Jordan.

6 And they were baptized of him in Jordan, confessing their finnes.

7 Now when hee saw many of the Pharisees and of the Saducees come to his baptism, hee sayd unto them, "O all generations of vipers, who hath forewarned you to flee from the anger to come?"

8 Bring forth therefore such fruits worthy amendment of life,

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9 And think not to say with yourselves, "We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

10 And now also is the axe put to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

11 Therefore I baptize you with water to amendment of life, but he that cometh after me, is mightier than I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with fire.

12 Which hath his fanne in his hand, and will make cleane his floor, and gather his wheat into his garner, but will burne up the chaffe with unquenchable fire.

13 ¶ Then came Iesus from Galilee to Jordan unto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I have neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let bee now: for thus it becometh us to fulfill all righteousness. So hee suffered him.

16 Then Iesus when hee was baptized, came straight out of the water. And loe, the heavens were opened unto him, and Iohn sawe the Spirit of God descending like a dove, and lighting upon him.

17 And loe, a voice came from heaven, saying, "This is my beloved Sonne in whom I am well pleased."

der peris obedience to God in all things, which hee hath ordained. m To shew the state of his Kingdome, which is in all meeknesse and lowliness, Chap. 17. 5. 3. 1. 17. n The favour of God resteth on Iesus Christ, that from him it might be poured on vs, which deserve of our selues his wrath and indignation, Coloss. 1. 3.

CHAP. IIIII.

1 Christ fasted and is tempted. 17 The Angels minister unto him. 17 He becometh to preach. 18 He calleth Peter, Andrew, James, and Iohn, and healeth all the sick.

Then was Iesus led aside of the Spirit into the wilderness, to bee tempted of the devill.

2 And when hee had fasted fourtie dayes and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But hee answering, said, It is written, "Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God."

5 Then the devill tooke him up into the holy Citie, and set him on a pinnacle of the Temple,

6 And saide unto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, "that hee will give his Angels charge over thee, and they shall beare thee up, lest thou dash thy foot against a stone."

7 To wit, Jerusalem. 8 Or, vnto, which Iohn sawe where the wind flood. Psal. 98. 11. 12. f Hee tempted him to sentence to deuce thereby the rather, and doke his credence.

1. The office, doctrine and life of Iohn. 2. The Pharisees are reprov'd. 3. The fruits of repentance. 3. Christ baptized in Jordan. 17. and authorized by God his Father. 4. And in those dayes, Iohn the Baptist came and preaches in the wilderness of Iudaea. 5. And sayd, || Repent: for the Kingdom of heaven is at hand. 6. For this is he of whom it is spoken by the Prophet Elias, saying, "The voice of him that cryeth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight." 7. And this Iohn had his garment of camels haire, and a girdle of a skine about his loynes: his meat was also || locusts and wild honey. 8. Then went out to him Jerusalem and all Iudaea, & all the region round about Jordan. 9. And they were baptized of him in Jordan, confessing their finnes. 10. Now when hee saw many of the Pharisees and of the Saducees come to his baptism, hee sayd unto them, "O all generations of vipers, who hath forewarned you to flee from the anger to come?" 11. Bring forth therefore such fruits worthy amendment of life,

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CHAP. V.

Over. 6. 16.

g We must not
leave such lawful
meanes as God
hath appointed,
to seek others
after our owne
fantasie.
h In a vision.
Dem. 6. 13.
and 10. 30.
Marke 1. 13.
Luk 4. 13.

i The word of
God is the word
of the Spirit,
wherewith Sa-
tan is ouercome.
k To comfort
him.

Marke 1. 14.
Luk 4. 14.
Iude 4. 3.
l And cast in
prison by Herod.
m For so they
called the lake
of Genezareth.
N. 9. 1, 2.

n Christ had
preached now
almost a yeere in
Iudea, & Sama-
ria, & after went
to preach in the
uppermost Gali-
lee, which was out
of the borders of
Palestina,

o Which was
without comfort
hath receied
consolation.
Marke 1. 15.
Marke 1. 16.
p God hath cho-
sen the weak
things of the
world to con-
found the migh-
tie. 1. Cor. 1. 27.

q To draw them
out of the sea of
this world,
wherein they
are drowned.

r We ought to
be most ready to
follow Christ
when he calleth,
leaving all
worldly re-
spect apart.

s That is, the
blessed tidings
of forgiveness of finnes and reconciliation with God.

Thou shalt not set thy foot against a stone.

7 Jesus said unto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Again the diuell tooke him vp vnto an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.

9 And sayd to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then sayd Jesus vnto him, Auaunt Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the diuell left him: and behold, the Angels came and ministred vnto him.

12 * And when Jesus had heard that John was deliuered vp, hee returned into Galilee.

13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the sea, in the borders of Zabulon and Nepthalim.

14 That it might be fulfilled which was spoken by Elias the Prophet, saying,

15 * The land of Zabulon and, the land of Nepthalim by the way of the sea, beyond Jordan, * Galilee of the Gentiles:

16 The people which late in * darkenesse, saw great light: and to them which late in the region and shadow of death, light is risen vp.

17 * From that time Jesus beganne to preach, and to say, Amend your liues: for the Kingdome of heauen is at hand.

18 * And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were pishers.)

19 And he sayd vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing their nets followed him.

21 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship, with Zebedeus their father mending their nets, and he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the * Kingdome, and healing every sickness, and every disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sick people that were taken with diuers diseases, and gripings, and them that were possessed with * diuels, and those which were * lunaticke, and those that had the palseie and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, & from beyond Jordan

3 Christ teacheth who are blessed. 13 The fall of the earth, and light of the world. 16 Good works. 17 Christ comes to fulfill the Law. 21 What is meant by seeking. 23 Reconciliation. 27 Adversaries 29 Officers. 31 Discomertment. 33 Not to sorrow. 39 To suffer wrong. 44 To leave our enemies. 48 Perfection.

And when he saw the multitude, he went vp into a mountaine: and when he was set, his Disciples came to him.

2 And hee opened his mouth and taught them, saying,

3 * Blessed are the * poore in spirit: for theirs is the Kingdome of heauen.

4 * Blessed are they that * mourne: for they shall be comforted.

5 * Blessed are the * meeke: for they shall inherit the earth.

6 Blessed are they which * hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the * children of God.

10 Blessed are they * which suffer persecution for righteousness sake: for theirs is the Kingdome of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, say.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Yet are the * salt of the earth: but if the salt haue lost his salour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 * Yet are the light of the world. A city that is set on an hill, cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlelicke, and it giueth light vnto all that are in the house.

16 * Let * your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

17 * Think not that I am come to destroy the Law, or the Prophets. * I am not come to destroy them, but to fulfill them.

18 * For truly I say vnto you, Till heauen and earth perish, one iota, or one title of the Law shall not escape, till * all things be fulfilled.

19 * Whosoever therefore shall breake one of * these least Commandements, and teach men so, hee shall be called the least in the Kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the Kingdome of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of the

Luke 6. 30.

a That hee himselfe was of all righteousnesse, that they may onely see it in Christ. I. 6. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

b Which faith their owne seruice, and make their comfort in God. Psal. 17. 11.

c Who rather suffer all iniuries, than they would reuenge themselves. d Being iudicial, destroying but the which is euill, and goodly. Psal. 34. 4.

e For he called the God of peace, 1. Cor. 14. 33. 1. Pet. 3. 14. after 5. 41.

f Your officers to season say with the law, the doctrine. Marke 4. 11. Luk 8. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

g Because they are some time off, giue good examples. h The Gospel the flourishing and accomplishing of the Law. Luk 16. 17.

i The doctrine of the law contained nothing vnprofitable or superfluous. Iude 10. k Whosoever shall transgress the least of the ten Commandements, he shall be cast out of the Kingdom of God, except it be pardoned him in Christ. Luk 11. 32.

1 Scribers

Handwritten signature or mark.

Which neither ¹ Scribes and Pharisees, ye shall not enter into the kingdom of heauen.

21 ² Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.

22 But I say vnto you, Whosoever is angry with his brother // vnadvisedly, shall be culpable of iudgement. And whosoever saith vnto his brother, * Raca, shall be woorthie to be punished by the Councell. And whosoever shall say, Fool, shall be woorthie to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine aduersary quickly, whilst thou art in the way with him, lest thine aduersary deliver thee to the Iudge, and the Iudge deliver thee to the Sergeant, and thou be cast into prison.

26 Clearly I say vnto thee, thou shalt not come out thence till thou hast payed the very smallest farthing.

27 ³ Ye haue heard that it was said to them of old time, * Thou shalt not commit adultery.

28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 ⁴ Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, if it may be that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene sayd also, * Whosoever shall put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoever shall put away his wife (except it be for fornication) causeth her to commit adultery: a whosoever shall marry her that is diuorced, committeth adultery.

33 Again, ye haue heard that it was said to them of olde time, * Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, * Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Ierusalem, for it is the city of the great King.

36 But rather shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

⁵ In that hee giueth her leave to marry another by that testimoniall. Exod. 20.7. Leuit. 19.12. Mat. 5.11. v. All superfluous othes are vnclearly debarred, whether the Name of God be therein mentioned, or otherwise.

37 But let your communication be, * Yes, yea, Nay, nay. For what soener is more then these, cometh of euill.

38 ⁶ Ye haue heard that it hath been sayd an * eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not euill: but whosoever shall smite thee on the right cheek, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him haue thy cloake also.

41 And whosoever will compell thee to go a mile, go with him twaine.

42 ⁷ Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath been sayd, * Thou shalt loue thy neighbour, and hate thine enemy.

44 But I say vnto you, * Love your enemies, bless them that curse you: doe good to them that hate you, and pray for them which // hurt you, and persecute you,

45 ⁸ That ye may be the children of your Father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust.

46 ⁹ For if you loue them which loue you, what reward shall you haue? Doe not the * Publicanes euen the same?

47 And if ye // be friendly to your brethren onely, what singular thing doe ye? Doe not euen the Publicanes likewise?

48 ¹⁰ Ye shall therefore bee // perfect, as your Father which is in heauen is perfect.

Leuit. 19.18. x Letting felicitie and truth be in your words, and then ye shall bee able to fight and ready to wrestle. y When a man speaketh otherwise willen hee thinketh in heart, it cometh of an euill conscience, and of the deuill. z Albeit this was spoken for the Iudges, yet every man applied it to reuenge his private quarrell. Luke 6.35. rom. 12.17. 1 Cor. 6.7. || Or, I say, a rather receive double wrong, then reuenge thine owne griefes. Mat. 5.12. Leuit. 19.18. b This was ad-

ded by the false expositors the Pharisees, Luk. 6.37.38. Luk. 23.34. Mat. 7.63. 1 Cor. 4.13. || Or, ye shal in vpon you. Luk. 6.35. Luk. 6.32. c Hele did not to farme the taxes, tolls, and other payments and therefore were greatly in disdain with all men. || Or, ambasci. d We must labour to attaine to the perfection of God, who of his free liberalitie doth good to them that are vnworthy,

CHAP. VI.

1 Of almes, 2 prayer, 3 forgiuing one another, 4 fasting, 5 He forbiddeth the careful seeking of worldly things, and willet men to put their whole trust in him.

The heere that you giue not your almes before men to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men. Clearly I say vnto you, they haue their reward.

3 But when thou dost thine almes, let not thy left hand knowe what thy right hand doth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues and in the corners of the streets, because they would be seene of men. Clearly I say vnto you, they haue their reward.

Mat. 23.2. a Whose works proceed not of a right faith, but are done for vaine glory. b In that they are praised and commended of men. c It is sufficient that God approve our works. d In that they haue all their

1 Withdrew thy
further apart.
|| Or, hidden his
mind.

2 He comman-
deth to beware
of much babling
and superfluous
repeats.

3 Who is not
perverted by e-
loquent speech
and long talke,
as men are.

4 Christ biudgeth
them not to the
words, but to the
fence and forme
of prayer.

5 We must seeke
Gods glory first,
and above all
things.

6 Reigne thou
ouer all, and let
vs render unto
thee perfect obe-
dience as thine
Angels doe.

7 To be ouer-
cometh thereby.
Chap. 13. 19.

8 This conclu-
tion excludeth
mans merits, and
teacheth vs to
ground our pray-
ers onely on
God.

9 Make their
faces to seeme of
another fort then
they were wont
to doe.

10 Whereby is
commanded to
auoyd all vaine
ostentation.
Luk. 12. 33.

11 If thine eye be
disposed to libe-
ralitie, Pro 23. 9.

12 If thine affe-
ction be corrupt,
and giuen to
couerousnesse,
Deut. 15. 9.

13 If the concu-
piscence & wic-
ked affections o-
uercome reason,
we must not
maruell though
men be blinded,
and be like vnto
beastes. Luk. 12. 22.

14 Mans trauell nothing
availeth where
God giueth not in-
crease.

6 But when thou prayest, enter into thy
chamber: and when thou hast shut thy doore,
pray vnto thy Father which is in secret, and
thy Father which seeth in secret, shall reward
thee openly.

7 Also when ye pray, use no vain repe-
titions as the heathen: for they thinke to be
heard for their much babling.

8 Be ye not like them: for ye knowe
your Father knoweth whereof ye haue need be-
fore ye aske of him.

9 After this manner therefore pray ye,
Our Father which art in heauen, hallowed
be thy Name.

10 Thy kingdom come. Thy will be
done euen in earth as it is in heauen.

11 Give vs this day our daily bread.

12 And forgive vs our debts, as we also
forgiue our debtors.

13 And leade vs not into temptation, but
deliuer vs from euill: for thine is the king-
dome, and the power, and the glory, for euer,
Amen.

14 For if ye doe forgive men their tres-
passes, your heavenly Father will also for-
giue you.

15 But if ye doe not forgive men their
trespasses, neither will your Father forgive
you your trespasses.

16 Whosoever, when ye fast, looke not
sowre, as the hypocrites: for they disfigure
their faces, that they might seeme vnto men
to fast. Merely I say vnto you, that they haue
their reward.

17 But when thou fastest, anointe thine
head, and wash thy face,

18 That thou seeme not vnto men to fast,
but vnto thy Father which is in secret, and
thy Father which seeth in secret, will reward
thee openly.

19 Lay not by treasures for your selues
vpon the earth, where the moth and canker
corrupt, and where theues dig theow, and
steale.

20 But lay by treasures for your selues
in heauen, where neither the moth nor can-
ker corrupteth, and where theues neither
dig theow nor steale.

21 For where your treasure is, there will
your heart be also.

22 The light of the body is the eye:
if then thine eye be single, thy whole bodie
shall be light.

23 But if thine eye be wicked, then all
thy body shall be darke. Wherefore if the
light that is in thee be darkness, how great
is that darkness?

24 No man can serue two masters: for
either he shall hate the one, and loue the o-
ther, or else he shall leaue to the one, and de-
spise the other. Ye cannot serue God and
riches.

25 Therefore I say vnto you, Be not
carefull for your life, what ye shall eat, or
what ye shall drinke, nor yet for your body,
what ye shall put on. Is not the life more
worth then meate? and the body then
raiment?

26 Behold the fowles of the heauen: for
they sow not, neither reape, nor carry into
the barnes: yet your heavenly Father feedeth
them. Are ye not much better then they?

27 Which of you by taking care, is able
to add one cubite vnto his stature?

28 And why care ye for raiment? Learne
how the lillies of the field do grow: they
labour not, neither spin:

29 Yet I say vnto you, that euen Salo-
mon in all his glory was not arrayed like one
of these.

30 Wherefore if God so clothe the grasse
of the field, which is to day, and to morrow is
cast into the ouen, shall he not doe much more
vnto you? Of little faith?

31 Therefore take no thought, saying,
What shall we eat? or what shall we drinke?
or wherewith shall we be clothed?

32 For after all these things seeketh the
Gentiles: for your heavenly Father knoweth
that ye haue need of all these things.

33 But seeke ye first the kingdom of God
and his righteousnesse, and all these things
shall be ministered vnto you.

34 Care not then for the morrow: for the
morrow shall care for it: suffice it the day hath
enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to
cast holy things to dogges. 7 To aske, secke, or knocke.

8 The sheepe of the Scripture. 13 The strait and
wide gate. 15 Of false prophets. 16 The good tree
and euill. 23 False miracles. 24 The house on the
rocke, or vpon the sand.

1 Judge not, that ye be not iudged.
2 For with what iudgement ye iudge,
ye shall be iudged; and with what measure ye
mete, it shall be measured to you againe.

3 And why seest thou the mote that is in
thy brothers eye, & perceiuest not the beame
that is in thine owne eye?

4 How sayest thou to thy brother
Suffer me to cast out the mote out of thine
eye, and behold, a beame is in thine owne
eye?

5 Hypocrite, first cast out the beame out
of thine owne eye, and then shalt thou see
clearly to cast out the mote out of thy bro-
thers eye.

6 Sturpe not that which is holy to
dogges, neither call ye your pearles before
swine, lest they tread them vnder their feete,
and turning againe all to rent you.

7 Alke, and it shall be giuen you: seeke,
and ye shall finde: knocke, and it shall be ope-
ned vnto you.

8 For whosoever asketh, receiuerth: and
hee that seeketh, findeth: and to him that
knocketh, it shall be opened.

9 For what man is there among you,
which if his sonne ask him bread, would
giue him a stone?

10 Or if he aske fish, will hee giue him a
serpent?

11 If ye then which are euill, can giue
to your children good gifts, how much more
shall

12 The goodnesse of God euen to-
ward the hebes
of the field, farre
passeeth all things
that man can
compass by his
power & labour.

13 The word sig-
nifieth, they
wearie not
themselves.

14 With care and
distrust.

15 That is, to be
regenerate, & a-
mend your line.

16 Or, by own shap-
e. God will pro-
vide for every
day that shall
be necessary,

17 though we doe
not increase the
present griefe, by
the carefulnesse
how to liue in
time to come.

18 Hee comman-
deth not to be
curious of mil-
lions to trye out
& condemne our
neighbors faulte
for hypocrites
hide their owne
faults, and seek
not to amend
them, but are
right to reprob
other mens.

19 Luk. 6. 37. 20.
21. 1. cor. 4. 1.
22. 4. 14. 15.

23 Luk. 6. 41.
24 Declare not
the Gospel to
the wicked con-
uicers of God,
whom thou shal
lest to their shame
and forsaken.

25 Cha. 2. 12. 26.
27. 24. Luk. 11. 9.
28. 14. 13. 14.

29 Luk. 11. 12.
30. 14. 13. 14.

31 Luk. 11. 12.
32. 14. 13. 14.

33 Luk. 11. 12.
34. 14. 13. 14.

35 Luk. 11. 12.
36. 14. 13. 14.

1 No man is or
loue is to be pro-
ferred to Gods
calling: therefore
Jesus calleth
them dead which
are hindered by
any worldly
thing to follow
Christ.
Mark 8. 35.
Luke 8. 22.

Mark 5. 1.
Luke 8. 26.

m The wicked
would euer de-
ferre their pu-
nishment, think-
ing all correcti-
on to come too
soone.
n The deuil de-
sieth euer to doe
harme, but he
can do no more
then God doeth
appoint.
o Meaning the
lake of Genezareth.
p These Gerge-
senes esteemed
more their hoggs
then Iesus Christ

22 But Iesus said vnto him, Follow me
and let the dead bury the dead.

23 ¶ And when he was entered into the
ship, his disciples followed him,
24 And beholde, there arose a great tem-
pest in the Sea, so that the ship was couered
with waues: but he was asleepe.

25 ¶ Then his disciples came and awoke
him, saying, Master, saue vs: we perishe.

26 And he sayd vnto them, Why are ye
fearfull O ye of little faith: Then he arole
and rebuked the windes and the Sea: and so
there was a great calme.

27 And the men marvelled, saying, What
man is this, that both the windes and the
Sea obey him!

28 ¶ And when hee was come to the
other side into the countrey of the Gerge-
senes, there met him two possessed with
deuils, which came out of the graues very
fierce, so that no man might go by that way.

29 And beholde, they cryed out, saying,
Iesus the sonne of God, what haue wee to
doe with thee? Art thou come hither to tor-
ment vs before the time?

30 Now there was a farr off from them
a great herd of swine feeding.

31 And the deuils besought him, saying
If thou cast vs out, suffer vs to go into the
herd of swine.

32 And he sayd vnto them, Goe. So they
went out, and departed into the herde of
swine: and beholde, the whole herde of swine
was carryed with violence from a shepe
downe place into the Sea, and died in the
water.

33 ¶ Then the herdmen fled: and when
they were come into the citie, they tolde all
things, and what was become of them; that
were possessed with the deuils.

34 And beholde, all the citie came out to
meete Iesus: and when they saw him, they
besought him to depart out of their coastes.

C H A P. IX.

1 He healeth the palsey, 5 and forgiveth sinnes. 9
He calleth and visieth Matthew. 13 Mercie. 15
He answereth the Pharisees and Iobns disciples. 16 Of
the raw eld and new wine. 22 He healeth the wo-
man of the bloody issue. 25 He raiseth Iairus daugh-
ter. 29 Giveth two blind men their sight. 33 Maketh
a dumb man to speake. 33 Preacheth and healeth in
diuers places. 38 And exhorteth to pray for the ad-
uancement of the Gospel.

Mark 3. 9.
Luke 5. 18.

a And also his
faith that had
the palsey: for
enough we haue
faith, our sinnes
cannot bee for-
ginen.
b Iesus toucheth
the principall
cause of all our
sinneries, which
is sinne.
c Because they did
maliciously refuse
Christ, who offered
himselfe
unto them.

¶ When he entered into a ship, and passed o-
uer, and came into his owne citie.

2 And loe, they brought to him a man
sicke of the palsey, lying on a bed. And Iesus
seeing their faith, said to the sicke of the
palsey, Sonne, be of good comfort: thy sinnes
are forgiven thee.

3 And beholde, certaine of the Scribes
sayd within themselves, This man blasphem-
eth.

4 But when Iesus saw their thoughts,
he sayd, All therefore thinke ye euill things in
your hearts?

5 For whether is it easier to say, Thy
sinnes are forgiven thee, or to say, Arise, and
walke?

6 And that ye may know that the Sonne
of man hath authoritie in earth to forgive
sinnes, (then sayd he vnto the sicke of the
palsey,) Arise, take vp thy bed, and goe to
thy house.

7 And he arose, and departed to his owne
house.

8 So when the multitude saw it, they
marvelled, and glorified God, which had gi-
uen such authoritie to men.

9 ¶ And as Iesus passed forth from
thence, hee saw a man sitting at the receipt
of custome, named Mattew, and layd to
him, Follow me. And he arose, and followed
him.

10 And it came to passe as Iesus sat at
meate in his house, beholde, many Publi-
cans and sinners, that came thither, late
downe at the table with Iesus and his dis-
ciples.

11 And when the Pharisees saw that, they
sayd to his disciples, Why eat ye with Phari-
sees and Publicans and sinners?

12 Now when Iesus heard it, he sayd
vnto them, They whole need not a physici-
an, but they that are sicke.

13 But goe ye, and learne what this is,
* I will haue mercy, and not sacrifice: for
I am not come to call the righteous, but the
sinners to repentance.

14 ¶ Then came the disciples of Iohn
to him, saying, Why doe we and the Phari-
sees fast oft, and thy disciples fast not?

15 And Iesus layd vnto them, Can the
children of the marriage chamber moune
as long as the bridegrome is with them?
But the dayes will come when the bride-
grome shall bee taken from them, and then
shall they fast.

16 Moreover, no man putteth an old gar-
ment with a piece of new cloth: for that
that should fill it vp, taketh away from the
garment, and the breach is worse.

17 Neither doe they put new wine into
old vessels: for then the vessels would
brake, and the wine would bee spilt, and
the vessels should perish: but they put new
wine into new vessels, and so are both pre-
served.

18 ¶ While hee thus spake vnto them,
beholde, there came a certaine ruler, and wor-
shipped him, saying, My daughter is now
deceased, but come and lay thine hand on her,
and she shall liue.

19 And Iesus arose, and followed him
with his disciples.

20 ¶ And beholde, a woman which was
distracted with an issue of blood twelue yeeres
came behind him, and touched the hemme
of his garment.

21 For hee sayde in her selfe, If I may
touch but his garment onely, I shall bee
whole.

22 ¶ Then Iesus turned him about, and
seeing her, did say, Daughter, be of good

comfort: for thy sinnes are forgiven thee.

23 ¶ Then Iesus turned him about, and
seeing her, did say, Daughter, be of good
comfort: for thy sinnes are forgiven thee.

24 ¶ Then Iesus turned him about, and
seeing her, did say, Daughter, be of good
comfort: for thy sinnes are forgiven thee.

25 ¶ Then Iesus turned him about, and
seeing her, did say, Daughter, be of good
comfort: for thy sinnes are forgiven thee.

d Christ spea-
keth according
to their capaci-
tie: for they more
esteemed our
ward miracle,
then the vertue
and power of
Iesus Christ,
wherby their
sinnes might be
forgiuen.

Mark 3. 14.
Luke 5. 27.

e He reprooueth
the vaine pre-
servation of them,
which thought
themselves whole
and contemned
the poore sicke
sinners: which
sought Iesus
Christ to be their
physician.

f Which are
puffed vp with
vaine confidence
of our owne
righteousnes.

Ho. 6. 6. che. 13

g God requirith
not ceremonies,
but brotherly
loue: of one to
another.

1. Tim. 1. 15.

Mark 3. 18.

1. Luke 5. 13.

h Christ would
spare his disci-
ples a while, not
burdening them
too much, lest
hee should dis-
courage them.

i Christ com-
peth his disci-
ples for their inimi-
tie, to old gar-
ments, and old
vessels, which are
not able as yet
to beare the pe-
fession of his
doctrine which
he meane by
new cloth and
new wine.

|| Or. saw and
desired.

k The minde
which is inuol-
ued with the de-
grees of supersti-
tious ceremonies
not meete to re-
ceiue the plea-
sure of the
Gospel.

|| Or. bottles or bags of leather or skins, when
worn was caused an offence to camels.

Mark 5. 23. Luke 8. 23.

comfort:

comfort:

comfort:

comfort:

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comfort: thy faith hath made thee whole. And the woman was made whole at that hour.

23 Now when Jesus came into the Rulers house, and saw the multitude and the multitude making noise.

24 He said unto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 And as Jesus departed thence, two blinde men followed him, crying, and saying,

28 Come of David, haue mercy vpon vs.

29 And when he was come into the house, the blinde came to him, and Jesus said vnto them, Belenue yee that I am able to doe this: And they said vnto him, Pea, Lord.

30 Then touched he their eyes, saying, According vnto your faith be it vnto you.

31 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

32 But when they were departed, they spread abroad his fame throughout all that land.

33 ¶ And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

34 And when the deuill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was neuer seen in Israel.

35 But the Pharisees said, ¶ We casteth out deuils through the prince of deuils.

36 ¶ And Jesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

37 ¶ But when he saw the multitude, he had compassion vpon them, because they were dispersed and scattered abroad, as sheepe hauing no shepheard.

38 ¶ Then said he to his disciples, Surely the harvest is great, but the labourers are few.

39 ¶ Wherefore pray the Lord of the harvest, that hee would send forth labourers into his harvest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea.

7 He giveth them charge to teacheth them, and comforteth them against persecution.

20 The holy Ghost speaketh by his ministers.

38 Our bases are counted.

39 To confess Christ.

40 To take up our crosses.

41 To follow him.

42 To receive the promises.

43 To be faithful.

44 To be patient.

45 To be meek.

46 To be lowly.

47 To be gentle.

48 To be kind.

the sonne of Zebdies, and Iohn his brother:

3 Phillip and Bartolomew: Thomas and Mattheu the Publicane: James the sonne of Alphaeus, and Lebbaeus whose surname was Thaddaeus:

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelve did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and it is to the cities of the Samaritanes enter ye not:

6 But goe rather to the lost sheepe of the house of Israel.

7 ¶ And as yee goe, preach, saying, The Kingdom of heauen is at hand.

8 Heale the sicke, cleanse the lepers, raise vp the dead: cast out the deuils. Freely yee haue receiued, freely giue.

9 ¶ // Possesse not gold, nor silver, nor money in your girdles.

10 Nor a scrip for the iourney, neither two coats, neither shoes, nor a staffe: for the workman is worthy of his meate.

11 ¶ And into whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye get thence.

12 And when yee come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 ¶ And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of Sodome and Gomorrah in the day of iudgement, then for that citie.

16 ¶ Behold, I send you as sheepe in the midst of wolves: be yee therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliver you vp to the Councils, and will scourge you in their Synagogues.

18 And yee shall be brought to the gouernours and Kings for my sake, in a witness to them, and to the Gentiles.

19 ¶ But when they deliver you vp, take no thought how or what ye shall say: for it shall bee giuen you in that hour, what yee shall say.

20 For it is not yee that speake, but the Spirit of your Father which speaketh in you.

21 And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to rise.

22 And yee shall be hated of all men for my Name: but he that endureth to the end, he shall be saved.

23 And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

24 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

25 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

26 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

27 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

28 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

29 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

30 ¶ And when they persecute you in this city, flee into another: for so shall it be vnto you, yee shall not finish all the cities of Israel till the sonne of man be come.

|| Or, zealous.

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|| Or, zealous.

|| Or, zealous.

1 Players vpon flutes or pipes, or other instruments, which in those dayes they used at burials.

2 He would proue whether they bare him that reuerence which was due to Medias

Luke 11, 14.

Chap. 10, 24.

Mark 1, 32.

Luke 11, 15.

3 This blasphemie proceeded of extreme impietie, seeing all the people confessed the contrary.

Mark 6, 6.

Luke 13, 32.

4 Whereby God gathereth his people together: that hee may reign ouer them.

Mark 6, 34.

Luke 10, 2.

John 4, 35, 36.

5 He meant where the people are ripe, and ready to receive the Gospel, comparing the number of the shee to a plentiful harvest.

6 Or, plentiful harvest.

7 Or, plentiful harvest.

8 Or, plentiful harvest.

9 Or, plentiful harvest.

10 Or, plentiful harvest.

11 Or, plentiful harvest.

12 Or, plentiful harvest.

13 Or, plentiful harvest.

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16 Or, plentiful harvest.

17 Or, plentiful harvest.

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19 Or, plentiful harvest.

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22 Or, plentiful harvest.

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24 Or, plentiful harvest.

25 Or, plentiful harvest.

26 Or, plentiful harvest.

27 Or, plentiful harvest.

28 Or, plentiful harvest.

29 Or, plentiful harvest.

30 Or, plentiful harvest.

Luke 6. 40.
John 13. 16.
and 13. 20.

Comp. 12. 34.

K It was the

name of an idol

which signified

the god of flies,

and in despite

thereof was at-

tributed to the

devil reads 2.

King 1. 3. and

the wicked cal-

led Christ by

this name.

Mat. 4. 22. Luke

8. 17. and 12. 3.

I Which in those

countreies are

so made that

men may walke

upon them.

2. Sam. 14. 11.

Act. 27. 34.

Mark. 8. 36.

Luke 9. 36.

and 12. 8.

2. Tim. 2. 12.

q And acknow-

ledge me his on-

ly Saviour.

Luke 12. 51.

r He giue vs

inward peace in

our consciences,

but outwardly

we must haue

warre with wicked

worldlings.

o Which thing

cometh not of

the property of

Christ, but proceedeth

of the malice of men,

which leaue not

the light, but

darkeneth, and

are offended

with the word

of saluation,

Mich. 7. 6.

Luke 14. 26.

Chap. 16. 24.

Mark. 8. 34.

Luke 9. 3. and

14. 27.

p Also they that

inuent any other

way to honour

God, then that

he hath prescribed

by his word, follow

not Christ, but goe

before him, q

He that doth

preserve his life

before my glory, Luke 10.

16. John 13. 20.

r We must trust in Christ in his seruants, and

receiue them as sent from him, and honour them for their office

take. Mark. 9. 41.

24 * The disciple is not above his master,
nor the seruant above his lord.

25 It is enough for the disciple to bee as
his master is, and the seruant as his lord. * If
they haue called the master of the house * Be-
hold, how much more them of his house-
hold :

26 Feare them not therefore : * for there
is nothing covered, that shall not bee disclo-
sed, nor hid, that shall not be knowne.

27 What I tell you in darkenesse, that
speake ye in light : and what ye haue heard in
the eare, that preach ye on the houses.

28 And feare ye not them which kill the
body, but are not able to kill the soule : but
rather feare him, which is able to destroy
both soule and body in hell.

29 Are not two sparrows sold for a far-
thing, and one of them shall not fall on the
ground without your father :

30 * Yea, and all the haire of your head
are numbered.

31 Feare ye not therefore, ye are of more
value than many sparrows.

32 * Whosoever therefore shall confesse
mee before men, him will I confesse also be-
fore my Father which is in heauen.

33 But whosoever shall denie mee before
men, him will I also denie before my Father
which is in heauen.

34 * Thinke not that I am come to send
peace into the earth : I came not to send
peace, but the sword.

35 For I am come to set a man at * vari-
ance against his father, and the daughter a-
gainst her mother, and the daughter in law
against her mother in law.

36 * And a mans enemies shall be they of
his owne household.

37 He that loveth father or mother more
then me, is not worthy of mee. And he that
loveth sonne or daughter more then mee, is
not worthy of mee.

38 * And he that taketh not his crosse, and
followeth after me, is not worthy of mee.

39 He that will save his life, shall lose
it, and he that loseth his life for my sake, shall
save it.

40 He that receiveth you, receiveth mee :
and he that receiveth me, receiveth him that
hath sent me.

41 * He that receiveth a * Prophet in the
name of a Prophet, shall receive a Prophets
reward : and hee that receiveth a righteous
man, in the name of a righteous man, shall
receive the reward of a righteous man.

42 * And whosoever shall giue unto one
of these little ones a drinke of colde
water onely, in the name of a Disciple, ve-
rely I say unto you, hee shall not lose his re-
ward.

CHAP. XI.

1 Christ preacheth. 2 John Baptist sendeth his
disciples unto him. 7 Christes testimony concern-
ing the Iewes. 18 The opinion of the people concerning

Christ and Iohn. 20 Christ upbraided the unthank-
full cities. 25 The Gospel is compared to the temple.
28 They that labour, and are laden. 29 Christes
joye.

AND it came to passe, that when Iesus
had made an ende of commanding his
twelve disciples, he departed thence to teach
and to preach in their cities.

2 * And when Iohn heard in the pri-
son the workes of Christ, he sent two of his
disciples, and said unto him,

3 Art thou hee that should come, or shall
we looke for another ?

4 And Iesus answering, said unto them,
Goe, and shew Iohn what things yee haue
heard and seene.

5 The blinde receive sight, and the lame
goe the lepers are cleansed, and the deafe
heare, the dead are raised up, and the poore
receiue the Gospel.

6 And blessed is he that shall not be of-
fended in me.

7 And as they departed, Iesus began to
speake unto the multitude, of Iohn, What
went yee out into the wilderness to see ? A
reed shaken with the winde ?

8 But what went yee out to see ? A man
clothed in soft rayment ? Behold, they that
weare soft clothing, are in kings houses.

9 But what went yee out to see ? A Pro-
phet ? Yea, I say unto you, and more then a
Prophet.

10 For this is he of whom it is written,
* Behold, I send my messenger before thy
face, which shall prepare thy way before
thee.

11 Verely I say unto you, Among them
which are begotten of women, aroise there
not a greater then Iohn Baptist : notwithstanding
hee that is the least in the king-
dome of heauen, is greater then hee.

12 And from the time of Iohn Baptist
hitherto, the kingdome of heauen suffereth
violence, and the violent take it by force.

13 For all the Prophets and the Law
* prophesied unto Iohn.

14 And if ye will receive it, this is * Eli-
as, which was to come.

15 * And hee that hath eares to heare, let him
heare.

16 * But wherunto shall I liken this
generation ? It is like unto little children
which sit in the markets, and call unto their
fellowes,

17 And say, We haue piped unto you, and
ye haue not danced, we haue * mourned unto
you, and ye haue not lamented.

18 For Iohn came neither eating nor
drinking, and they say, He hath a devil.

19 The Sonne of man came eating and
drinking, and they say, Behold, a glutton
and a drinker of wine, a friend unto Publi-
cans and sinners : but wisdome is iustified
of her children.

20 * Then began hee to upbraid the ci-

tyes. He prophesied things to those, which now we see fulfilled
more clearely : I meaning this testimony concerning Iohn. Mat.
4. 5. Luke 9. 31. 32. || Or, sing in merrily. k They that are
indeede, acknowledge the wisdome of God in him, whom the
scribes contemne, read Luke 7. 29. Luke 10. 13.

etc,

Luke 7. 11, 12.

a Not because

Iohn was igno-

rant of Christ, but

that hee might

teach his disci-

ples that his of-

fice was to lead

them to Christ.

Isa. 61. 1.

Luke 4. 18.

|| Or, the Gospel

preached to the

poore.

b That Iohn

occasio by Christ

to be hindered

from the Gospel.

c A manifes-

tation.

d For the Pro-

phets declaim

Christ long be-

fore he came, I

ohn as it were,

poyned him with

his finger,

Malach. 3. 1.

Luke 7. 27. 28.

g Which were

begotten and

borne by the

means of men,

and after the

common course

of nature : for

Christ was con-

ceived by the

holy Ghost.

i The lead of

them that shall

preach the Gos-

pel in the new

estate of Christ

Church, shall

haue more com-

mon knowledge

of Iohn, and their

messages shall be

more excellent.

Luke 16. 16.

h Many men

are inflamed

with desire to

see God, com-

ing to see God,

and will offer

oblations, and

are most ready

to hear, but

will not

doe as they

say, Luke 11.

11. 29.

cles, where in most of his great workes were done, because they repented not.

21 **W**ho bee to thee, **Thou sayest**: Who bee to thee, **Behold**: for if the great workes which were done in you, had bene done in **Tyrus** and **Sidon**, they had repented long ago in sackcloth and ashes.

22 **B**ut I say vnto you, it shall be easier for **Tyrus** and **Sidon** at the day of iudgement, then for you.

23 **A**nd thou **Capernaum**, which art lifted up vnto heauen, shalt be brought downe to hell: for if the great workes which haue bene done in thee, had bene done among them of **Sodom**, they had remained to this day.

24 **B**ut I say vnto you, that it shall be easier for them of the land of **Sodom** in the day of iudgement, then for thee.

25 **A**t that time, **Iesus answered**, and said, I giue thee thanks, **O Father**, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 **I**t is so, **O Father**, because thy good pleasure was such.

27 **A**ll things are giuen vnto mee of my Father: and **no man knoweth the Sonne**, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.

28 **C**ome vnto mee all ye that are weary and laden: and I will ease you.

29 **T**ake my yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.

30 **F**or my yoke is easie, and my burden light.

CHAP. XII.

3 **C**hrisť exorciseth his disciples which plucke the eares of corne, 10 He healeth the dried hand, 32 heareth the possessed that was blinde and dumbe, 31 Blasphemie, 34 The generation of vipers, 35 Of good workes, 36 Of idle words, 38 He rebuketh the vnfaithfull that would needs haue tokens, 49 And sheweth who is his brother, sister and mother.

At that time **Iesus went** on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eat.

2 **A**nd when the **Pharisees** saw it, they sayd vnto him, **Behold**, thy disciples do that which is not lawfull to doe vpon the Sabbath.

3 **B**ut hee sayde vnto them, **Have ye not read what David did** when hee was an hungred, and they that were with him?

4 **W**hen he entred into the house of God, and ate the shew bread, which was not lawfull for him to eat, neither for them which were with him, but onely for the **Priests**?

5 **H**ave ye not read in the Law, how that on the Sabbath dayes the **Priests** in the Temple **break the Sabbath**, and

are blamelesse?

6 **B**ut I say vnto you, that here is one greater then the Temple.

7 **W**herfore if ye knew what this is, **I will haue mercy** and not sacrifice, ye would not haue condemned the innocents.

8 **F**or the Sonne of man is **Lord**, euen of the Sabbath.

9 **A**nd he departed thence, and went into their Synagogue.

10 **A**nd behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 **A**nd hee said vnto them, **What man shall there be among you**, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not hee take it and lift it out?

12 **W**ho much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 **T**hen sayd hee to the man, **Stretch forth thine hand**. And hee stretched it forth, and it was made whole as the other.

14 **T**hen the **Pharisees** went out, and consulted against him how they might destroy him.

15 **B**ut when **Iesus** knew it, he departed thence, and great multitudes followed him, and he healed them all.

16 **A**nd charged them that they should not make him knowne.

17 **T**hat it might be fulfilled, which was spoken by **Elasas the Prophet**, saying,

18 **Behold** my seruant whom I haue chosen, my beloved in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.

19 **H**ee shall not **strive** nor cry, neither shall any man heare his voyce in the streets.

20 **A** **bruised reede** shall hee not break, and smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victorie.

21 **A**nd in his Name shall the Gentiles trust.

22 **C**hen was brought to him one possessed with a deuil, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

23 **A**nd all the people were amazed, and sayd, Is not this the Sonne of David?

24 **B**ut when the **Pharisees** heard it, they sayd, **This man callethe the deulls no other wise out**, but through **Belzebub** the prince of deulls.

25 **B**ut **Iesus** knew their thoughts, and sayd to them, **Every kingdome diuided against it selfe**, shall be brought to nought: and every citie or house diuided against it selfe, shall not stand.

26 **S**o if **Satan** cast out **Satan**, he is diuided against himselfe: how shall then his kingdome endure?

27 **A**lso if I through **Belzebub** cast out deulls, by whom doe your children cast them out? **Therefore** they shall bee your iudges.

Heb. 6. 6.

chap. 9. 1.

c. Christ hath

power to exempt

his from keeping

of the Sabra^h, h,

seeing the seruite

required in the

Temple was able

to excuse them

that laboured in

that same.

Mathe 3. 1. Luke

6. 6.

1/2. 42. 1.

d the right trade

of gouernment,

not onely to the

lowes, but also

to strange na-

tions.

c. He shall not

make great

noise, nor seeke

outward pompe

and glory.

f. He will beare

with them that

be infirme and

weake.

c. Christ shall o-

uercome all les-

s which hinder the

course of the

Gospell, and then

shall giue sen-

tence as a con-

sequour against

all his enemies.

Luke 11. 14.

chap. 9. 34. mathe 3.

22. Luke 11. 15.

|| Of deuil.

h. Which conu-

red deuil by the

vertue of Gods

Name albeit it

was expressly a-

gain^g the law.

of God.

Exo. 10. 11.

n Faith com-

eth not of

mans will or

power, but by the

libertie of God,

which is the do-

mination of his

small counsell,

Isa. 1. 35.

John 6. 40.

a Which feele

the weight and

grief of your sins

and miseries,

o To be gover-

ned by my Spirit,

and to mortifie

your affections,

Isa. 6. 16.

1. Luke 5. 3.

Mat. 23. 23. Luke 6

1. Mat. 23. 25.

1. John 1. 6.

a Necessitie ma-

keeth that lawfull,

which is prohibi-

ted for a cer-

taine respect in

things appertai-

ning to ceremo-

nies.

Exo. 29. 33. 1. Mat

8. 3. 1. and 14. 9.

Mat. 23. 9.

b Not that the

Priest brake the

Sabbath in do-

ing that which

was commanded

by the Law, but

he spake thus

to confute the error

of the people, who thought the Sabbath bro-

ken, if any necessary workes were done that day,

i He declarerth to the Pharisees that they were in to forsake his enemies, not only because they did forsake him, but also

make open warre against him. *Mark. 3. 28, 29. Luke 12. 10.*

1. *John. 5. 16.* k That is, he that striveth against the truth, which he knoweth, and against his owne conscience, cannot returne to repentance: for he sinneth against the holy Ghost.

|| *Or, corrupt.*
|| *Or, broodes.*

Luke 6. 45. l Much more shall they give account of their blasphemies.

m Their wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing.

Chap. 16. 1, Luke 11. 29. 1. Cor. 1. 22.

n This was to finde some new shift or pretext to resist his doctrine.

o They were become bastards & degenerate from their holy ancestors.

Jonas. 1. 17, and 2. 10.

p He taketh part of the day for the whole day.

Jonas. 1. 5.

q Who was a poore stranger and yet these knew not the Messias which was promised to be their king.

1. King. 10. 1.

2. Chron. 9. 1.

r It is meant as touching her fact in coming to see Salomon, and not her person.

For she was not instructed in the law of God.

28 But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

49 Else how can a man enter into a strong mans house, and spoile his goods, except hee first bind the strong man, and then spoile his house?

30 Yee that is not with mee, is against me: and he that gathereth not with me, scattereth.

31 Wherefore I say unto you, every sin, and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever shall speake a word against the Sonne of man it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree || euill, and his fruit euill: for the tree is known by the fruit.

34 O || generations of vipers, how can you speake good things, when yee are euill: for of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say unto you, that of euery idle word that man shall speake, they shall give account thereof at the day of iudgement.

37 For by thy words thou shalt bee || iustified, and by thy words thou shalt bee condemned.

38 ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save the signe of the Prophet Jonas.

40 ¶ For as Jonas was three dayes and thrie nightes in the whales belly: so shall the Sonne of man bee thrie dayes and thrie nightes in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 ¶ The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the remot parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Now when the vncleane Spirit is gone out of a man, he walketh throughout || dry places, seeking rest, and findeth none.

44 Then hee sayth, I will returne into mine house, from whence I came: and when hee is come, hee findeth it empty, swept and garnished.

45 ¶ Then hee goeth, and taketh vnto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

¶ Then hee goeth, and taketh vnto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

46 ¶ While hee yet spake to the multitude, he holde, his mother and his brethren stood without desiring to speake with hee.

48 But he answered and said to him that tolde him, Who is my mother? and who are my brethren?

49 And hee stretched forth his hand toward his disciples, and sayd, Beholde my mother and my brethren?

50 For whosoever shall do my Fathers will, which is in heauen, the same is my brother, and sister, and mother.

C H A P. XIII.

3 The state of the kingdom of God set forth by the parable of the seeds, 24 Of the tares, 31 Of the mustard seeds, 33 Of the leaven, 44 Of the treasure hid in the field, 45 Of the pearls, 47 And of the net, 57 The Prophet is condemned in his owne country.

The same day went Iesus out of the house, and late by the sea side.

2 And great multitudes resorted vnto him, so that hee went into a shippe, and late downe: and the whole multitude stood on the shore.

3 Then hee spake many things to them in parables, saying, Beholde, a sower went forth to sow.

4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixty fold, and another thirtie fold:

9 Dec that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Whyl speakest thou to them in parables?

11 And he answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to them it is not: & giuen.

12 ¶ For whosoever hath, to him shall be giuen, & he shall haue abundance: but whosoever hath not, from him shall be taken away, euen that he hath.

13 Therefore I speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

f Meaning an infinite number. g If Satan be cast out, wee must watch still, thus he enter not & gaine our sinne. h He was once mans old guest, he knoweth every hole & corner of our house. i Pet. 2. 10. k Luke 6. 4. l And 10. 31. m Luke 8. 30. n This word in Scripture signifies oft times every kinde. o Christ preferreth the spiritual kindred to the carnall.

Mark 4. 1. Luke 8. 4. 5. a All desired to heare his doctrine, but they was not like to be in it.

b Hee sheweth that all men are not vnderstand these mysteries, and also maketh his Disciples more attentive. c The Gospel is hid to them that are perishe. d Chap. 13. 35. e Christ instructeth in his children his grace. f Even that which hee had his

49 So shall it be in the end of the world. rotten things.

Den. 1 2. 3.
wjd. 3 7.

o It is a kind of net that gathereth in all things that come in that way.

p The Greek word signifieth rotten things.

A Prophet without honour.

S. Matthew.

Five thousand fed,

q Because the
Scribes office
was to expound
the Scriptures,
he meaneth him
that doeth inter-
pret them aright,
according to the
true Spirit.

r The preachers
of Gods word
must have store
of sundry & am-
ple Instructions.

Mark 16. 4.

Isa 4. 16.

Isa 6. 43.

|| Or, as thus.

Mark 6. 4. Luke 4.

36 John 4. 44. 44.

s Men common-
ly neglect them
whom they have
known of chil-
dren; also they
do envie them
of the same
country; and
such is their in-
gratitude, that
they take light
occasion to con-
temne the graces
of God in others.

The Angels shall goe forth, and sever the
bad from among the just,

50 And shall cast them into a furnace of fire:

there shall be weeping and gnashing of teeth.

51 ¶ Jesus said unto them, Understand

ye all these things? They sayde vnto him,

Yea, Lord.

52 Then sayd he vnto them, Therefore

every scribe which is taught unto the

kingdome of heauen, is like vnto an house-

holder, which bringeth forth out of his trea-

sure things both new and old.

53 ¶ And it came to passe that when Je-

sus had ended these parables, he departed

thence.

54 ¶ And came into his owne country,

and taught them in their Synagogue, so

that they were astonished, and sayd, Whence

comureth this wisdom, and great wonders

unto this man?

55 Is not this the carpenters sonne? is

not his mother called Mary, and his bre-

thren James and Ioseph, and Simon and

Judas?

56 And are not his sisters all with vs?

Whence then hath he all these things?

57 And they were offended with him.

Then Jesus said to them, ¶ A Prophet is

not without honour, save in his own coun-

try, and in his owne house.

58 And hee did not many great workes

there, for their unbeliefes sake.

C. H. A. P. XIII.

¶ Herods aggrise concerning Christ. 10 Iohn is

beheaded. 19 Christ feedeth five thousand men with

five loaves and two fishes. 23 He prayeth in the

mountaine. 35 Hei appeareth by night vnto his dis-

ciples upon the sea. 31 and Iohn Peter. 33 They

conferre him to be the Sonne of David. 36 Hee healeth

all that toucheth the tennement of his garment.

¶ At that time Herode the Tetrarch

heard of the fame of Jesus,

2 And said vnto his seruants, This is

John Baptiste: he is risen againe from the

dead; therefore great workes are wrought

by him.

3 For Herod had taken Iohn & bound

him, and put him in prison for Herodias

sake, his brother Philips wife.

4 For Iohn sayde vnto him, It is not

lawfull for thee to haue her.

5 And when hee would haue put him to

death, he feared the multitude, because they

called him as a Prophet.

6 But when Herodias birthday was kept,

the daughter of Herodias dammed before

them, and pleased Herod.

7 Wherefore hee promised with an oth,

that hee would giue her whatsoever she

would aske.

8 And she being before instructed of her

mother, said, I desire here Iohn Baptists

head in a platter.

9 And the King was sorry neuertheless

because of the othe and them that sate with

him at the table, hee commanded it to be gi-

uen her.

10 And sent, and beheaded Iohn in the

prison.

¶ Iohn is beheaded.

¶ Jesus feedeth five thousand.

¶ Jesus walketh on the sea.

¶ Jesus healeth the blind.

¶ Jesus healeth the lame.

¶ Jesus healeth the dumb.

¶ Jesus healeth the deaf.

¶ Jesus healeth the leper.

¶ Jesus healeth the feverish.

¶ Jesus healeth the woman with the issue of blood.

¶ Jesus healeth the daughter of the Syro-Phoenician.

¶ Jesus healeth the boy with the withered crutch.

¶ Jesus healeth the man with the dropsy.

¶ Jesus healeth the man with the scales.

¶ Jesus healeth the man with the blindness.

¶ Jesus healeth the man with the lameness.

¶ Jesus healeth the man with the fever.

¶ Jesus healeth the man with the palsy.

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¶ Jesus healeth the man with the lameness.

¶ Jesus healeth the man with the fever.

¶ Jesus healeth the man with the palsy.

¶ Jesus healeth the man with the dropsy.

¶ Jesus healeth the man with the scales.

¶ Jesus healeth the man with the blindness.

¶ Jesus healeth the man with the lameness.

¶ Jesus healeth the man with the fever.

¶ Jesus healeth the man with the palsy.

¶ Jesus healeth the man with the dropsy.

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¶ Jesus healeth the man with the dropsy.

¶ Jesus healeth the man with the scales.

¶ Jesus healeth the man with the blindness.

¶ Jesus healeth the man with the lameness.

¶ Jesus he

Mar. 6, 54.
 a) stemed they
 verled with a
 certain supersti-
 tion not with-
 standing; out Sa-
 viour would not
 quench the smok-
 ing flame, and
 therefore did
 bear with these
 small beginnings.

the ship, the winds ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ And when they were come over, they came into the land of Genesareth.

35 And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sick,

36 And besought him, that they might touch the hemme of his garment onely; and as many as touched it, were made whole.

CHAP. XV.

3 Corrupt exenstish his disciples, and rebuketh the Scribes and Pharisees, for transgressing Gods Commandment by their own traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 23 Her delirious the woman of Canaan's daughter. 26 The bread of the children. 30 Her health the sick. 36 And feedeth foure thousand men, besides women and children.

Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 Why do thy disciples transgresse the tradition of the Elders: for they walk not their hands when they eat bread.

3 But he answered and said unto them, Why doe ye also transgresse the commandment of God by your tradition?

4 For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit.

6 Though hee honour not his father, or his mother, shall be free: thus have ye made the commandment of God of no authority by your tradition.

7 Hypocrites, Elias prophesied well of you, saying,

8 This people draweth neere vnto me with their mouth, and honoureth mee with the lipps, but their heart is farre off from mee.

9 But in vaine they worship me, teaching for doctrines mens precepts.

10 Then he called the multitude vnto him, and said vnto them, Heare and understand.

11 That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceivest thou not that the Pharisees are offended in hearing this saying,

13 But he answered and said, Every plant which mine heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be the blinde leaders of the blinde: and if the blinde lead the blinde, both shall fall into the ditch.

15 ¶ Then answered Iesus, and saide to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without understanding?

17 Perceivest ye not yet, that whatsoever entereth in: the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with unwashen hands, defileth not the man.

21 And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And behold a woman, a Canaanite came out of the same coasts, and cryed saying vnto him, Have mercy on mee, O Lord, the sonne of David: my daughter is miserably vexed with a devill.

23 But hee answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Yet she came and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she said, Crie with me, Lord: yet indeed the whelpes eat of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went away from thence, and came neere vnto the sea of Galilee, and went by into a mountaine and late downe there.

30 And great multitudes came vnto him, hauing with them halke, blinde dumbe, maimed, and many other, and call them downe at Iesus feet, and hee healed them.

31 Inasmuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halke to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciple vnto him, and said, I have compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eat: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice to great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? and they saide, Seven, and a few little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled.

Gen. 6, 1.

and 8, 3, 1.

f All vices proceed of the corrupt affection of the heart,

Mark. 7, 34.

g The disciples were offended at her importunitee, Chap. 10, 6.

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition for her daughters sake, and not at the request of his disciples. Mark. 7, 31. Luke 35, 5, 6.

Mark. 8, 1.

k Christ cannot forget those that follow him.

Mark 7, 1, 5, a Men are more rigorous to observe their owne traditions then Gods commandment. 10, meat. End. 30 12, dew. 3, 16, qm. 6, 3. End. 21, 17. Luke 10, 9. pms. 20 10, b The Scribes dispensed with them that due their duties to their owne parents, so that they would recompence f same to their profit by their offerings, Luke 11, 13. c God will not be honoured according to mans fantasie but detesteth al good intentions, which are not grounded on his word, Mark 7, 14, 15. John 15, 3. d Althey which were not grafted in Iesus Christ by free adoption, and every doctrine that is not established by Gods word. e They are not worthy to be cared for. Luke 6, 39. Mark 7, 17.

cake and they took up of the fragments that remained seven baskets full.

38 And they that had eaten, were four thousand men, beside women and little children.

39 Then Jesus sent away the multitude, and took ship, and came into the parts of *Magadan*.

CHAP. XVI.

1 The Pharisees require a token. 6 Jesus warneth his disciples of the Pharisees doctrine. 16 The confession of Peter. 19 The keys of heaven. 24 The faithful must bear the cross. 25 To winnow the wheat. 27 Christ's coming.

Then came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, ye say, Fair weather: for the skies are red.

3 And in the morning say, To day shall be a tempest: for the sky is red and lowering. O hypocrites, ye can discern the face of the sky, and can ye not discern the signs of the times?

4 The wicked generation, and adulterous, seeketh a signe, and there shall no signe be given it, but the signe of the Prophet Jonas: so he left them and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

7 And they thought in themselves saying, It is, because we have brought no bread.

8 But Jesus knowing it, said unto them, O ye of little faith, why thinke you thus in your selves, because ye have brought no bread?

9 Doe ye not yet perceive, neither remember the five loaves, when there were five thousand men, and how many baskets took ye up?

10 Neither the seven loaves when there were four thousand men, and how many baskets took ye up?

11 Why perceive ye not, that I said not unto you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?

12 Then understood they that he had not said, that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now when Jesus came into the cauls of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am?

14 And they said, Some say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 He said unto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ the Sonne of the living God.

17 And Jesus answered, and said to him

Blessed art thou, Simon, the sonne of Jonas: for a flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rocke I will build my Church: and the gates of hell shall not overcome it.

19 And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then he charged his disciples, that they should not tell no man that he was Jesus the Christ.

21 From that time forth Jesus began to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and of the High Priests and Scribes, and be slain, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, if thou wilt, this shall not be unto thee.

23 Then he turned backe, and said unto Peter, Get thee behinde me, because thou understandest not the things that are of God, but the things that are of men.

24 Jesus then saide to his Disciples, If any man will follow me, let him forsake himselfe, and take up his crosse and follow me.

25 For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profit a man, if he should win the whole world, if he lose his owne soule? or what shall a man give for recompense of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall he give to every man according to his deeds.

28 And I say unto you, there be some of them that stand here, which shall not taste of death, till they have seene the Sonne of man come in his kingdom.

das or of flesh and blood, as Peter did 8.34. Luke 9.33 and 14.27. Chap. 10.39. Mat. 8.35. Luke 9.14. 17.31. p That is whosoever thinketh to save himselfe by following Jesus Christ. Mark 8.36. Luke 9.25. John 12.35. Psalm 82.1. rom 3.6. Mark 9.1. Luke 9.27. q This was fulfilled in his resurrection, which was an entry into his kingdom, & was also effected by sending the holy Ghost, whereby we wrought to ground sundry miracles.

CHAP. XVII.

2 The transfiguration of Christ upon the mountain of Thebort. 5 Christ ought to be heard. 11. 13 of Elias and John Baptist. 15 His healeth the boyes. 18 The power of faith. 21 Prayer and fasting. 23 Christ telleth them before of his passion. 27 His passion.

And after sixe dayes Jesus tooke Peter, and James, and John his brother, and brought them up into an high mountaine,

g He meant, any thing that is of God.

h In 1600 years, whereby thou hast confessed to acknowledge me: for it is grounded upon an infallible truth.

i The power of Satan which standeth in enmity and violence.

k The preachers of the Gospel, open the gates of heaven with the word of God, which is the right key in that where this word is not purely taught, there is neither key nor authority.

l John 10.31. 1 I condemn only Gods word.

m Or, as before would yet instruct them, and not prevent time.

n He would plucke out of their hearts false opinion, which they had of his temporal kingdom.

o Which signifies an necessary, who is fitted with the will of God, and malice, as did he.

Chap. 10.31. Luke 9.33. 17.31. p That is whosoever thinketh to save himselfe by following Jesus Christ.

q This was fulfilled in his resurrection, which was an entry into his kingdom, & was also effected by sending the holy Ghost, whereby we wrought to ground sundry miracles.

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Chap. 10.31. Luke 9.33. 17.31. p That is whosoever thinketh to save himselfe by following Jesus Christ.

a Although they did not agree in doctrine, yet they joyed together to fight against the truth.

b Men tempt God either by their incredulity, or curiosity.

c Which appeareth to the heavenly and spiritual life.

Chap. 13.34. d Christ shall be to them as a loaves raised up from death.

John 1.17. and 3.1. Mark 8.14. Luke 12.3.

Or, ye are not with them, but with the Father.

e A token of Christs diuinity, to know mens thoughts.

Chap. 14.17. John 6.9. Chap. 15.34.

f We may boldly by Christs admonition rect and censure all erroneous doctrine and mans inventions, and ought only to cleane to the word of God.

Mat. 8.37. Luke 9.18. John 6.69.

matter be so betweene man and wife, it is not good to marry.

11 But he said vnto them, All men can not receiue this thing, save they to whom it is giuen.

12 For there are some chaste, which were of borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen. I praye that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, that he should put his handes on them, & pray, and the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ And behold, one came and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandmentes.

18 He said vnto him, Which? And Iesus said, These: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The young man sayd vnto him, I haue observed all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, hee went away sorrowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, Althow much this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the throne of his Patricie, ye which followed mee in the regeneration,

shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, hee shall receiue an hundredfold more, and shall inherite euermolting life.

30 But many that are first, shall be last, and the last shall be first.

CHAP. XX.

¶ Christ teacheth by a similitude, that God is debtor to no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth vs to flee ambition. 28 Christ payeth our ransom. 30 He giueth two blind men their sight.

¶ Of the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the third houre, and sawe other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the fift and ninth houre, and did likewise.

6 And hee went about the eleventh houre, and found other standing idle, and said vnto them, Althow stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said vnto them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his servants, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleventh houre, came and receiued euery man a penie.

10 And when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them euall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto these last as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye enuill because I am good?

16 So the last shall be first, and the first shall be last: for many are called, but few chosen.

17 ¶ And Iesus went up to Ierusalem, and rooke the twelue disciples apart in the way, and said vnto them,

Luke 21.30.
q. I heioy of science which
Gods children
feele when in their
their afflictions,
is a thousand
fold more worth
then all worldly
treasure.
Chap. 10.16. mar.
10.31. Luke 13.30

a Which was
called denarius,
and was of value
about four
pence halfpenny
of old money,
and was commonly a workmans hire.
b They diuided
the day into
twelve houres,
so that the third
was the fourth
part of the day,
fare of the clock
was noone, nine
was three of the
clocke after dinner,
and the eleventh
houre was an houre before
the Sunne set.

¶ Or, fellow.
c Or, enuious
because of my
liberality?
Deut. 15.9.
Chap. 19.30.
mar. 10.31.
Luke 13.10.
d Therefore euery
man in his vocation,
as he is
called first, ought
to goe forward,
and encourage
others, seeing the
first is indifferet
for all.
Chap. 25.14.
mar. 10.31.
Luke 13.31.

John 1:33.

Mark 10:35.

e He setteth the
crosse before
their eyes to
draw them from
ambition, cal-
ling it a cup, to
signifie the me-
asure of the affli-
ctions, which
God hath ordai-
ned for every
man: the which
thing also hee
calleth baptisme.
f God my father
hath not giuen
me charge to be-
flow offices of
honour here:
but to be an ex-
ample of humi-
lity vnto all.
Mark 10:41.
Luke 22:25.
Phil. 2:7.

Mark 10:46.
Luke 18:35.

18 Behold, we goe up to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,
19 And shall deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

20 ¶ Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certaine thing of him.
21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Pee knowe not what yee aske. Are yee able to drinke of the cup that I shall drinke of, and to be baptizd with the baptisme that I shall be baptizd with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in deed of my cuppe, and shall bee baptizd with the baptisme that I am baptizd with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them, for whom it is prepared of my father.

24 ¶ And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Pe know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant.

27 And whosoever will be chiefe among you, let him be your seruant,

28 ¶ Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid haue mercie on vs.

32 Then Iesus stood still, & called them and said, What wilt thou that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion touched their eyes, and immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with prophesies vnto Christ. 19 The figgetre withereth. 22 Faith requested in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandman. 42 The corner stone re-
fused. 43 The Temples refused, and the Gentiles re-
fused.

And when they drew nether to Ierusalem, and were come to Bethpage vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

5 ¶ Tell ye the daughter of Sion, Behold, thy king cometh vnto thee, meek, and sitting vpon an asse, and a colt, the foale of an asse yoked to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse & the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, ¶ Holanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Holanna thou which art in the highest heauens.

10 ¶ And when hee was come into Ierusalem, all the city was moued, saying, What is this?

11 And the people said, This is Iesus the Prophet of Nazareth in Galilee.

12 ¶ And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doves.

13 And said to them, It is written, Mine house shall be called the house of prayer: but yee haue made it a denie of heeues.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the chiefe Priests and Scribes sawe the marvelles that hee did, and the children crying in the Temple, and saying, Holanna the Sonne of Dauid, they disdained.

16 And said vnto him, Wouldest thou what these say? And Iesus said vnto them, Pea: read yee never, ¶ By the mouth of babes and sucklings thou hast made perfect the praise?

17 ¶ So he left them and went out of the cite vnto Bethania, and lodged there.

18 And in the morning as hee returned into the cite, he was hungry.

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues only, and said to it, Neuer fruit grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples sawe it, they marvelled, saying, How soone is the fig tree withered?

21 And Iesus answered, & said vnto them, ¶ Truly I say vnto you, if yee haue faith, and

Mar. 11:1.

Luke 19:29.

A By this way

Christ would

shew the sturk

condition of his

kingdom, which

is far contrary to

the pomp & glo-

ry of the world,

1/a. 6. 2. 11. 200.

9. 9. 10. 12. 15.

b That is, the

cite Sion or Je-

rusalem,

c It is a maner

of speech calld

Synecdoche,

wherby two are

taken for one.

d He rideth

foale, and the

dam went by.

e Which is

say, Saue I pray

thee, desiring

God to prouide

and send good

successe to the

Messias,

f For God which

is in heauen

must only see,

Mar. 11. 11. 16.

19. 43. 10. 11. 16.

g In the pass

or entry into

Temple.

1/a. 6. 7.

h Under the

pretence of relig-

hypocritie he

their own gain

& spoyle Gods

his true worsh.

1/a. 7. 11. 10. 11.

19. 10. 19. 46.

Mar. 11. 13.

P/a. 8. 2.

i If God would

his glory and

might by bane

that cannot in

yet speake, yet

maruell if they

that can speake

doe let forth and

magnifie the

same.

k In Hebrew

hast ordinarie

grounded in

strength: which

is all to one po-

pose, because

God is thus and

praised when his

strength is hol-

known,

Mar. 11. 12. 13.

Chap. 17. 10.

11. 33.

and waste not, yet shall not only see that which I have done to the figge tree, but also if ye say likewise unto him, 'Thy figge tree away, and call thy life into the sea, it shall be done.'

22 And what former ye shall alke in proper, if ye believe, ye shall receive it.

23 ¶ And when hee was come into the Temple, the chief Priests and the Elders of the people came unto him as hee was teaching, and sayd, By what authority dost thou these things? and who gave thee this authority?

24 ¶ Jesus answered, and said unto them, I also will aske of you a certaine thing, which if ye tell mee, I likewise will tell you by what authority I doe these things.

25 ¶ The Baptisme of Iohn, whence was it? if from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 ¶ Then they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterwards hee repented himselfe, and went.

30 ¶ Then came he to the second, and sayd likewise. And he answered, and said, I will sir: yet he went not.

31 ¶ Afterward they twaine did the will of the father: they said unto him, Truly I say unto you, that the Publicans and the Pharisees shall go before you into the kingdom of God.

32 For Iohn came unto you in the way of righteousness, and ye believed him not; but the Publicans and the Pharisees believed him, and ye, though ye saw it, were not moved with repentance afterwards, that ye might believe him.

33 ¶ Heare another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, and made a winnisseth therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit was nere, hee sent his servants to the husbandmen to receive the fruit thereof.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again hee sent other servants, more than the first: and they did the like unto them.

37 ¶ The last of all he sent unto them his owne sonne, saying, He shall receive mine harvest.

38 But when the husbandmen saw the sonne, they said among themselves, This is

the heire: now let us kill him, and let us take his inheritance.

39 ¶ So they took him, and cast him out of the vineyard, and slew him.

40 ¶ When therefore the Lord of the vineyard shall come, what will hee do to those husbandmen?

41 ¶ They shall say unto him, We will surely destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall bring forth the fruit in their seasons.

42 ¶ Jesus answered them, Read ye never in the Scriptures? The stone which the builders refused, the same is made the head of the corner: & that was the Lord himselfe, and it is marvellous in our eyes.

43 ¶ Therefore say I unto you, the kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruit thereof.

44 ¶ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they took him as a Prophet.

C H A P. XXII.

A The parable of the Marriage. 3 The vintners of the Grapes. 11 The marriage supper. 19 Of paying of tribute. 25 Of the resurrection. 36 The Sermons of Iohn. 44 Christ himselfe.

¶ Then Jesus answered, and spake unto them againe in parables, saying,

2 The kingdom of heaven is like unto a certaine king which marked his sonne,

3 And sent forth his servants to call them that were bidden to the wedding, but they would not come.

4 Again hee sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and mine fiallings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the countant took his servants, and intreated them sharply, and slew them.

7 But when he heard it, hee was wroth, and sent forth his warriors, and destroyed those murderers, and burned up their cite.

8 ¶ Then said he to his servants, Truly the wedding is prepared: but they which were bidden were not worthy.

9 ¶ Soe hee therefore out into the high wayes, and as many as ye finde, bid them to the marriage.

10 ¶ Soe those servants went out into the high wayes, and gathering together all that came they found both good and bad: so the wedding was filled with guests.

11 ¶ When the king came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And he said unto him, Friend, what

Luke 14. 16.

rom. 9. 9.

a Christ repro-

cheth the lawes

of their ingra-

tude and obdi-

naries, in

that they resisted

the grace of God

which was so

plentifully offered

unto them.

b God punisheth

extremely such

ingratitude.

c The ingra-

tude of them

which are bid,

cannot cause

Gods liberall

& his holy me-

ans to perish, which

he hath prepa-

red for him.

d In the Church

the hypocrites

are mixed with

the goodly.

e He had not a

pure affeccion

and upright con-

science, which

is the ground

of proceed to

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and purge them out.

g Chap. 8, 12, & 13, 42 and 25, 10, chap. 10, 16, g By the outward and general calling.

h There were

scorning teachers of the court, which were maintained that religion which king Herod best approved:

and though they were enemies to the Pharisees, yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason,

or to bring him into the hatred of all his people.

i As touching the outward qualities, as whether a man be rich or poor.

k Or the eyes of the blind.

l Which was of value about fourscore halfpenny.

m Rom. 12, 7, 17, 18, 20, 35

n Mat. 12, 19, Luke 20, 17, 23, 28, 29, 35, 5, 1

o Or, Jews.

p By the title of alliance and here by brother hee meaneth the next kinsman, that lawfully might marry her.

q Where Gods words are not preached and vindicated, there must needs reign blindness and errors.

r Forasmuch as they shall be engaged from the infirmities of this present life.

Said, 3, 6, Mat. 12, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

f earnest thou in higher, o hast not on a wedding garment? and he was speechless.

13 Then said the king to the servants, Bind him hand and foot: take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 * Then went the Pharisees and took counsel how they might catch him in talk.

16 And they sent unto him their disciples with the * Probrians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the * person of men.

17 Tell us therefore, How thinkest thou? Is it lawful to give tributes unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the * tribute money. And they brought him a * penny.

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Caesars. Then said he unto them, * Give therefore to Caesar, the things which are Caesars, and give unto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, having no children, let his brother marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Jesus answered, and said unto them, Ye * are deceived, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection they neither marry wives, nor are they betrothed in marriage, but are as the * Angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the people heard it, they were astonished at his doctrine.

34 * But when the Pharisees had heard that hee had put the Sadduces to silence, they assembled together.

35 And one of them which was an respondent of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Jesus said unto him, * Thou shalt love

the Lord thy God with all thine heart, with all thy soul, and with all thy mind.

38 * This is the first and the great Commandment.

39 And the second is like unto this, * Thou shalt love thy neighbour as thy self.

40 In these two Commandments * hangeth the whole Law and the Prophets.

41 * While the Pharisees were gathered together, Jesus asked them,

42 Saying, What thinkest ye of Christ? Whose * Sonne is he? They said unto him, Dauids.

43 He said unto them, How then doth David call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, * till I make thine enemies thy footstool?

45 If then David call him * Lord, how is he his Sonne?

46 And none could answer him a word, neither durst any from that day forth ask him any more questions.

r Not that his kingdom shall then end: but the office of his manlike flesh cease, and be with the Father and the holy Ghost his reign for ever as one God all in all. f Christ is David's Son touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

Christ condemneth the ambition, covetousness, and hypocrisy of the Scribes and Pharisees. 31 Their persecutions against the servants of God. 37 He prophesieth the destruction of Jerusalem.

Then saith Jesus to the multitude, and to his disciples,

1 Saying, The Scribes and the Pharisees * sit in Moyses seat.

2 All therefore whatsoever they bid you observe, that observe and do: but after their works do not for they say, and doe not.

3 For they binde heaves burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

4 All their works they doe for to be seen of men: for they make their * phylacteries broad, and make long the * fringes of their garments.

5 And love the chiefe place at feasts, and to have the chiefe seats in the assemblies.

6 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7 But he is not ye called * Rabbi: for one is your * Doctor, so wit, Christ, and all ye are brethren.

8 And * turns man your father upon the earth: for here is but one, your Father which is in heaven.

9 Be not called * Doctors: for one is your * Doctor, even Christ.

10 But he that is * greatest among you, let him be your servant.

11 And whosoever will be first among you, let him be last, and servant of all.

12 And whosoever will save his life, let him lose it: and whosoever will lose his life, let him save it.

13 And whosoever will be a minister of sin, he shall be a minister of righteousness: for sin shall have dominion over him, and he shall be a slave to sin.

14 And whosoever will be a minister of righteousness, he shall be a minister of sin: for righteousness shall have dominion over him, and he shall be a slave to righteousness.

Levit. 19, 18, mar. 12, 13, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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40 And whosoever will be a minister of righteousness, he shall be a minister of sin: for righteousness shall have dominion over him, and he shall be a slave to righteousness.

July 14. 11.
July 14. 11.

Ye keepe
backe the pure
religion and
knowledge of
God, when men
are ready to em-
brace it.
Which haue
mouth their
conscience the
dores.

July 14. 11.
July 14. 11.
I thought
alwaies that
they con-
sidered
to make of
a Gentle a Jew.
For a deceiver,
and maketh
as to by thing,
because of the
vice; and hereby
Christ sweareth
that man do-
ing doeth not,
only or else the
word of God,
but is contrary
to it.

1. King. 1. 13.
2. 1. 1. 1. 1. 1.
Chap. 3. 34.

July 11. 43.

I Ye saye at that
which is no-
thing, and let
passe that which
is of greater im-
portance.
Ye seeke how
to get estimation
with men, and
passe not whe-
ther ye have a
good conscience
or no.
For, ut imp. 13.
July 11. 43.
For, p. 11. 43.

For a remem-
brance of them,
and in the mean-
time they pas-
se not for their
deedings.

12. For whosoever will exalt himselfe,
shall be lowed: and whosoever will
humble himselfe, shall be exalted.

13. And whosoever shall be unto you
scribes and Pharisees, hypocrites, because ye sware
by the kingdom of heaven before men: for
ye say, we are not in, neither suffer we
these: that would enter to come in.

14. And be unto you scribes and Pharisees,
hypocrites: for ye denounce widowes
houses, which are under a colour of long prayers:
wherefore ye shall receive the greater damna-
tion.

15. And be unto you scribes and Pharisees,
hypocrites: for ye compass the land
to make one of your proselytes, and when he
is made, ye make him two fold more the
child of hell then you your selves.

16. And be unto you blind guides, which
say, Whosoever sweareth by the Temple, it
is nothing: but whosoever sweareth by the
golden of the Temple, he is offender.

17. Ye fools and blind, whether is greater,
the gold, or the Temple that sanctifieth
the holder?

18. And whosoever sweareth by the altar,
it is nothing: but whosoever sweareth by the
offering that is upon it, offender he.

19. Ye fools and blind, whether is greater,
the offering, or the altar which sanctifieth
the offering?

20. And whosoever therefore sweareth by the
altar, sweareth by it, and by all things there-
on.

21. And whosoever sweareth by the
Temple, sweareth by it, and by him that
dwelleth thereon.

22. And he that sweareth by heaven,
sweareth by the throne of God, and by him
that sitteth thereon.

23. And be unto you scribes and Pharisees,
hypocrites: for ye tithe mint, and anise,
and cummin, and leave the weightier mat-
ters of the Law, as judgement, and mercie,
and fidelity. Ye shuld ought ye to have done,
and not have left the other.

24. Ye blind guides, which straine out a
gnat, and swallow a camel.

25. And be unto you scribes and Pharisees,
hypocrites: for ye make cleane the beere-
drinke of the cup and of the plate, but within
they are full of hybry and filthie.

26. Ye should blind Pharisee, cleanse first the
inside of the cup and plate, that the out-
side of them may be cleane also.

27. And be unto you scribes and Pharisees,
hypocrites: for ye are like unto whitewashed
tombes, which appeare beautiful outward,
but are within full of dead mens bones and
of all filthie.

28. So are ye also: for outward ye appeare
righteous unto men, but within ye are full of
hypocricie and iniquitie.

29. And be unto you scribes and Pharisees,
hypocrites: for ye build the tombes of the
Prophets, and garnish the Sepulchres of
the righteous.

30. And say, If we had bene in the dayes
of our fathers, we would not have bin part-
ners with them in the blood of the Prophets.

31. So then ye be witnesses unto your

sinnes, that ye shuld be witnesses of them that
murdered the Prophets.

32. And thus shall the measure of your sin-
nes be filled.

33. O serpents, the generation of vipers,
how shuld ye escape the damnation of hell?

34. And therefore be unto you, I send unto you
Prophets, and scribes, and Pharisees, and
of them ye shall kill and crucifie: and of them
shall ye scourge in your synagogues, and
persecute from cite to cite.

35. And upon you may come all the
righteous blood that was shed upon the earth,
from the blood of Abel the righteous, unto
the blood of Zacharias the sonnet of Bara-
chias, whom ye slew betwixt the Temple
and the altar.

36. Verily I say unto you, all these things
shall come upon this generation.

37. Jerusalem, Jerusalem, which killest
the Prophets, and stonest them which are
sent to thee, how often would I have gather-
ed thy children together, as the henne ga-
thereth her chickens under her wings, and
ye would not!

38. Behold, your habitation shall bee left
unto you desolate.

39. For I say unto you, ye shall not see me
henceforth, till that ye see, Blessed is he
that commeth in the Name of the Lord.

40. And he will remain no more to them as a teacher, but as a Judge,
when as they shall be compelled to confesse (although too late)
that he is the very Sonne of God.

CHAP. XXIIII.

1. Christ sheweth his disciples the destruction of the
Temple, 2. 24. The false Christs, 3. 13. The false
prophets, 4. 14. The preaching of the Gospel, 5. 29. The signs of
the end of the world, 43. How warneth them to watch,

44. The sudden coming of Christ.

And Jesus went out, and departed from
the Temple, and his disciples came to
him, to shew him the building of the Tem-
ple.

2. And Jesus said unto them, See ye not
all these things? Verily I say unto you,
there shall not be here left a stone upon a
stone, that shall not be cast downe.

3. And as hee saie upon the mount of Oli-
ues, his disciples came unto him apart, say-
ing, Tell us when these things shall be,
and what signe shall bee of thy coming,
and of the end of the world?

4. And Jesus answered, and said unto them,
Take heed that no man deceiue you.

5. For many shall come in my Name, say-
ing, I am Christ, and shall deceiue many.

6. And ye shall heare of warres, and rum-
ours of wars: see that ye be not troubled:
for all these things must come to passe, but
the end is not per.

7. For nation shall rise against nation,
and realme against realme, and there shall
be pestilence, and famine, and earthquakes
in sundry places.

8. All these are but the beginning of sor-
rowes.

9. Now therefore shall ye know, if I come and
crucifie you among the heathen, for the testimony of the Gospel, and
create more and more.

10. And hee will remain no more to them as a teacher, but as a Judge,
when as they shall be compelled to confesse (although too late)
that he is the very Sonne of God.

11. And hee will remain no more to them as a teacher, but as a Judge,
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that he is the very Sonne of God.

It is not only
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therefore is no
marvell though
the children of
such men should
handle roughly
the Prophets.

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chap. 10. 27. July
21. 1. 2. 10. 19.
20. and 16. 3.
2. As if you were
the cause of such
troubles.

Many will
hunger and
thirst for
righteousness
because they are
vulnerable and
weak, upon whom
they should be
strong in.

2. Thes. 1. 19.
2. Tim. 3. 5.
g When the
Temple shall be
polluted, it shall
be a sign of ex-
treme desolation:
the sacrifices
shall end and no-
ways be restored.

Mark. 13. 14.
July 31. 10.
h The horrible
destruction of
the Temple, and
the corruption
of Gods pure
religion.

Dom. 9. 27.
A. 11. 13.
i Or, man.
j God provideth
for his children
in the midst of
troubles.

Mark. 13. 21.
July 17. 23.
k Whither the
false Christs
and deceivers
lead the people,
hither shall they
be taken, as if they
were ashamed of
their profession.

11 Or, close.
Luke 17. 37.
l In despite of
Jesus the faith-
ful shall be ga-
thered and joy-
ned with Christ,
as the Eagles af-
femble to a dead
carcase.

Mark. 13. 24.
July 21. 25.
i. e. 13. 10. 24.
32. 7. 10. 25. 1.
and 3. 15.
m When God
hath made an
end of the trou-
bles of his
Church.

n He speaketh of a horrible trembling of the world, and as it were
an alteration of the order of nature. Dom. 7. 1 3. 10. 17.

9 * Then they shall deliver you up to be
afflicted, and shall kill you, and you shall
be hated of all nations for my names sake.

10 * And then shall many be offended, and
shall betray one another, and shall hate one
another.

11 * And many false prophets shall arise,
and shall deceive many.

12 * And because iniquity shall be increas-
ed, the love of many shall be cold.

13 * But he that endureth to the end, he
shall be saved.

14 * And this Gospel of the kingdom shall
be preached through the whole world for a
witness unto all nations, and then shall the
end come.

15 * Whosoever therefore shall see the
abomination of desolation spoken of by
Daniel the Prophet, standing in the holy
place, (let him that readeth consider it.)

16 * Then let them which be in Judea flee
into the mountains.

17 * Let him which is on the house top, not
come down to fetch any thing out of his
house.

18 * And he that is in the field, let not
him return back to fetch his clothes.

19 * And woe shall be to them that are with
child, and to them that give suck in those
days:

20 * But pray that your flight be not in the
winter, neither on the Sabbath day.

21 * For then shall the great tribulation, such
as was not from the beginning of the world
to this time, nor shall be.

22 * And except those days should be short-
ned, there should no flesh be saved: but
for the elects sake, those days shall be short-
ned.

23 * Then if any shall say unto you, Lo,
here is Christ, or there, believe it not.

24 * For there shall arise false Christs, and
false prophets, and shall show great signs
and wonders, so that if it were possible, they
should deceive the very elect.

25 * Behold, I have told you before.

26 * Wherefore if they shall say unto you,
Behold, he is in the desert, go not forth:
Behold, he is in the secret places, believe
it not.

27 * For as the lightning cometh out of
the East, and shineth unto the West, so
shall also the coming of the Son of man
be:

28 * For wheresoever a dead carcase is,
thither will the Eagles resort.

29 * And immediately after the tribula-
tions of those days, shall the Son of man
be seen, and the Son of man shall not give his
light, and the stars shall fall from heaven,
and the powers of heaven shall be shaken.

30 * And then shall appear the sign of
the Son of man in heaven: and then shall
all the kindred of the earth mourn, and
they shall see the Son of man come in the
clouds of heaven with power and great
glory.

31 * Then shall the Son of man be seen with a
great cloud, and every eye shall see him,
and they that have pierced him shall see him,
and from thence shall he come to judge
the world.

32 * Now learn the parable of the fig-
tree: when her branch is yet tender, and it
buds forth leaves, ye know that summer
is near.

33 * So likewise ye, when ye shall see all these
things, know that the kingdom of God is
near, even at the doors.

34 * Verily I say unto you, this generation
shall not pass, till all these things be
done.

35 * Heaven and earth shall pass away:
but my kingdom shall not pass away.

36 * But of that day and hour knoweth
no man, no not the Angels of heaven, but my
Father only.

37 * But as the days of Noe were, so like-
wise shall the coming of the Son of man
be.

38 * For as it was in the days before the flood,
they did eat and drink, marry, and give in
marriage, unto the day that Noah entered
into the Ark.

39 * And so shall it be in the days of the
Son of man: they shall eat and drink, marry,
and give in marriage, till the coming of the
Son of man.

40 * Then two men shall be in the field,
the one shall be received, and the other shall
be refused.

41 * Two women shall be grinding at the
mill: the one shall be received, and the other
shall be refused.

42 * Make therefore: for ye know not
what hour the Son of man shall come.

43 * But take heed, that if the goodman
of the house know at what watch the thief
will come, he would surely watch, and not
suffer his house to be digged through.

44 * Wherefore be ye all ready: for in the
hour that ye think not, will the Son of
man come.

45 * Who then is a faithful servant and
wise, whom his Master hath made ruler
over his household, to give them meat in
season:

46 * Blessed is that servant, whom his Ma-
ster when he cometh, shall find so doing.

47 * I tell you, he shall make him ruler
over all his goods.

48 * But if that evil servant shall say in
his heart, My Master doth deferre his com-
ing,

49 * And begin to smite his fellowes, and
to eat and drink with the drunken:

50 * That servant shall make him ruler over
all his goods, when he looketh not for him, and
in an hour that he is not ware of.

51 * And will set him off, and give him
his portion with hypocrites: there shall be
weeping and gnashing of teeth.

52 * Therefore shall every one that heareth
these sayings, let him take heed, lest he
come into temptation: for the Son of man
shall come as a thief in the night.

53 * Watch therefore, ye that know the day
of the Lord's coming, lest ye come into
temptation.

54 * For the Son of man shall come as
the lightning, and shall be seen of all men,
and shall tread upon the clouds, and shall
come with power and great glory.

55 * And he shall send his Angels, and they
shall gather together his elect from the four
winds, and from the ends of the earth, into
the kingdom.

56 * Then shall the Son of man be seated on
his throne, and he shall judge the living
and the dead.

57 * Then shall the Kingdom be given unto
the Father, for ever.

58 * And the Son of man shall come again,
and shall be with you, and shall reign with
you for ever and ever.

59 * Amen.

1. Cor. 1. 16.
1. Thes. 4. 16.

o For within
fifty years af-
ter Jerusalem
was destroyed,
the godly were
persecuted, and
each other, and
the people, and
the nation was
polluted, so that
the world should
be at an end.

Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

1. Thes. 1. 10.
p Because of
their iniquity,
they shall be
destroyed.

July 17. 18.
1. Thes. 1. 10.
q This man
will come to
walk with
him, not re-
specting his
company, al-
though he be
wiser to de-
ceive him.

Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

1. Thes. 1. 10.
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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

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Mark. 13. 14.
Gen. 7. 17.
July 17. 18.

cup cannot passe away from me, but that I must drinke it, he will be done.

43 And he came, and found them asleepe againe: for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his Disciples, and said unto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is given into the hands of sinners.

46 Rise, let us goe, behold, he is at hand that betrayeth me.

47 And while he yet spake, lo Judas one of the twelve, came, & with him a great multitude with swords and staves from the high Priests and Elders of the people.

48 Now he that betrayeth him, had given them a token, saying, Whosoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, God haue mercy, & kist him.

50 Then said Iesus unto him, Friend, wherfore comest thou? Then came they, and laid hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a servant of the high Priest, and smote off his eare.

52 Then said Iesus unto him, Put thy sword into his place: for all that take the sword, shall perish with the sword.

53 Whether thinkest thou that I cannot now pray to my Father, and he will glue me more then twelue legions of Angels?

54 Now then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Perce me out: as I was against a chiefe with swords and staves to take me: I sate dayly teaching in the Temple among you, and yet took me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled.

57 Then all the disciples forsooke him, & fled.

58 And they tooke Iesus, & led him to Cataphas the high Priest, where the Scribes and the Elders were assembled.

59 And Peter followed him a far off, vnto the high Priestes hall, and went in, and sate with the seruants to kee the end.

60 Now the chiefe Priests and the Elders, and all the whole Councell, sought false witness against Iesus to put him to death.

61 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

62 And sayd, This man sayd, I can destroy the temple of God, and build it in three dayes.

63 Then the chiefe Priest arose, and said to him, Art thou not a Jew, and sayest this? knowest thou the matter that these men witness against thee?

64 But Iesus answered, and said to him, I charge thee by the living God, that thou tell us if thou be the Christ the Sonne of God.

64 Iesus sayd to him, Thou hast said it: nevertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of heauen.

65 Then he the Priest rent his clothes saying, He hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinkest thou? They answered, and sayd, He is worthy to die.

67 Then spake they in his face, and buffetted him: and other smote him with their rods.

68 Saying, Prophecies to vs: O Christ, altho he be that smother thee?

69 Peter late without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another maide saw him, and said vnto him that was there, This man also was with Iesus of Nazareth.

72 And againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speech betrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 When Peter remembered the words of Iesus, which had said vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and wept bitterly.

repentance by the motion of Gods Spirit, who neuer suffereth his to perish utterly though for a time they fall, to the intent they may see their owne weaknesse, and acknowledge his graciously.

CHAP. XXVII.

1 Christ is deliuered vnto Pilate. 2 Judas hangeth himselfe. 3 Christ is pronounced innocent by the iudge, and yet is condemned and crucified among thieves. 4 He prayeth vpon the crosse. 5 The waile is rent. 6 The dead bodies arise. 7 Joseph buryeth Christ. 8 Watchmen keepe the guard.

When the morning was come, all the chiefe Priests and the Elders of the people tooke councell against Iesus, to put him to death.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernor.

3 Then when Judas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes & Elders.

4 Saying, I haue sinned betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the silver pieces in the Temple, he departed; and went, and hanged himselfe.

6 And the chiefe Priests took the silver pieces, and said, It is not lawfull for vs

d These hypocrites lay the whole fault vpon Judas. e The hypocrites are full of complacence in a matter of shedding blood to the innocent blood, they make nothing of it.

Chap. 16. 29. rom 14. 10. 1. the 14. 14.

a Christ comforteth that he is the Son of God.

f This was one of their own traditions, if they had heard any blasphemous

g The enemies of God call a true confession blasphemous.

h Iai. 50. 6.

i The officers smite Christ with their rods or little staves.

j They mocked him after this sort; he might not seeme to be a Prophet and so would turne the peoples minds from him.

k Mar. 14. 66. Ioh. 8. 25.

l An example of our infirmities, that we may learne to depend vpon God, and not put our trust in our senses.

m He was luely touched with

n Mar. 14. 66. Ioh. 8. 25.

o He was luely touched with

p Mar. 14. 66. Ioh. 8. 25.

q He was luely touched with

r Mar. 14. 66. Ioh. 8. 25.

s He was luely touched with

t Mar. 14. 66. Ioh. 8. 25.

u He was luely touched with

v Mar. 14. 66. Ioh. 8. 25.

w He was luely touched with

x Mar. 14. 66. Ioh. 8. 25.

y He was luely touched with

z Mar. 14. 66. Ioh. 8. 25.

aa He was luely touched with

ab Mar. 14. 66. Ioh. 8. 25.

ac He was luely touched with

ad Mar. 14. 66. Ioh. 8. 25.

ae He was luely touched with

af Mar. 14. 66. Ioh. 8. 25.

ag He was luely touched with

ah Mar. 14. 66. Ioh. 8. 25.

ai He was luely touched with

aj Mar. 14. 66. Ioh. 8. 25.

1 O^r, *Cyrenas*,

(For the Jewes thought it a great offence to be buried in the same place that the flaggers were,
Acts 1. 19.
Lev. 11. 33.

Mat. 15. 2.
Lev. 23. 3.
John 18. 33.

For, quic,

g It was a tradition of the Jewes to deliver a prisoner at Easter,

h This was to the greater commendation of Pilate, who neither his owne knowledge could reach, nor counsel of others, to defend Christs innocencie.

Mat. 15. 1.
John 8. 40.
Acts 3. 14.

i The multitude preferre the wicked to the righteous.

k Pilate beareth witness that hee is innocent before hee condemne him.

l If his death bee not lawful, let the punishment fall on our heads and on our children, And as they wished, so this curse taketh place to this day.

Mat. 15. 16.
John 2. 3.

m To deride him because he called himself a king.

to put them into the treasure, because it is the price of blood.

7 And theyooke counsell, and bought with them a potters field, for the buriall of strangers.

8 Therefore that field is called, * The field of blood until this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, And theyooke thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gave them for the potters field, as the Lord had appointed me.)

11 (And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Jewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearst thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour marvelled greatly.

15 Now at the feast the Gouernour, was wont to deliver vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you, Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for crime they had delivered him.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 But the chiefe Priests and the Elders had perswaded the people, that they should alke Barabbas, and should destroy Iesus.

21 Then the Gouernour answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then said the Gouernour, But what wilt thou haue done? Then they cried the more saying, Let him be crucified.

24 And when Pilate saw that hee could not thinke, but that more tumult was made, heeooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man, looke ye to it.

25 Then answered all the people, & said, His blood be on vs, and on our children.

26 Then let hee Barabbas loose vnto them, and scourged Iesus, and delivered him to be crucified.

27 (Then the souldier of the gouernour, tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a scarlet robe.

29 And placed a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Jewes.

30 And spied vpon him, & tooke a reed, and smote him on the head.

31 (Then when they had mocked him, they tooke the robe from him, and put his owne garment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulls,)

34 They gave him a draught to drinke mingled with gall: and when hee had tasted thereof he would not drinke.

35 And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, * They divided my garments among them, and vpon my belayre did cast lots.

36 And they sate and watched him there.

37 (They let vp also ouer his head, his cause written, * THIS IS IESVS THE KING OF THE IEWES.

38 And there were two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by, crucified him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: thou be the Sonne of God, come downe from the crosse.

41 Likewise also the his priests mocking him, with the Scribes and Elders, & Pharisees, said,

42 Hee saued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and wee will beleue him.

43 Hee crucified in God, let him deliuer him now, if hee will haue him: for he said, I am the Sonne of God.

44 That same also the two thieves which were crucified with him, cast in his teerh.

45 Now from the first houre was there darkness ouer all the land vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lamma sabachthani: that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elias.

48 And straightway one of them ranne, and tooke a sponge, and filled it with vinegar, and put it on a reed, and gaue him to drinke.

49 Other said, Let be: let vs see if Elias will come and saue him.

50 Then Iesus cried againe with a loud

u They mo. Redar Christop. ayes, as if it had bene in vain, *19. 29.* || O^r, *Josephus* saies, *Psal. 69. 11.*

Mark 15. 36.
Lev. 23. 36.
Mark 15. 33.
John 19. 17.

n It was a kind of drinke to open the veins, and so to haue his death, which was given him vpon the crosse.
Psal. 32. 11.
Mat. 15. 14.

o The manner then was to let vp a writing to signify whome a man was accused: but the God gouernour Pilate himselfe wrote otherwise, then he thought.
John 19. 19.
Psal. 32. 11.
Mat. 15. 14.

p This was great training, to get shew take from him his trust in God, and to bring him to despair. q Meaning, the this Synagogue, the one of the theues. r That was his noene till the of the clocke. l Of teerh, all the company thereof, *Psal. 32. 3.*

t Notwithstanding that hee leth himselfe in it were would with God: and forsaken in our finnes, yett ceaselesse neuer put his confidence in Gods call vpon him, which is woe to teach woe afflictions to trust full in God, be the affliction neuer lo grieuous reche.

boyce,

1 Voluntarily
after he had o-
beyed his Father
in all things.
2 Chron. 3:14.
3 Which signifi-
ed an end of all
the ceremonies
of the Law.
4 This iudge-
ment of an hea-
then man was
sufficient to con-
demne the grosse
malice of the
Jewes.
5 Mar. 5:42, 43.
6 Mar. 13:30, 31.
7 John 19:38.
8 Who was fo-
r much the more
in danger by do-
claring himselfe
to be Iesus dis-
ciple.
9 Christ's bury-
ing doth much
more verifie his
death and relur-
rection.
10 Which was
the day before
the Sabbath.
11 More will fol-
low his doctrine
than did afore he
was put to death.
12 That is, men
appointed for
the keeping of
the Temple.
13 The more that
men goe about
to subdue Christ's
power, the more
they their
owne malice, and
procure to them-
selves the greater
condemnation,
forasmuch as
God's glory the
more appeareth
thereby.

boyes, and yecsted by the ghost.

51 And behold, the pale of the Tem-
ple was rent in twaine, from the top to the
bottom, and the earth did quake, and the
stones were clouen,

52 And the graues did open themselves,
and many bodies of the Saints which slepe,
arose,

53 And came out of the graues after his
resurrection, and went into the holy Citie,
and appeared vnto many.

54 When the Centurion, and they that
were with him watching Iesus, sawe the
earthquake, and the things that were done,
they feared greatly, saying, Truly this
was the Sonne of God.

55 And many women were there, be-
holding him a farre off, which had followed
Iesus from Galilee, ministering vnto him.

56 Among whom was Mary Magda-
lene, and Mary the mother of James and
Ioses, and the mother of Zebedeus sonnes.

57 And when the euen was come,
there came a rich man of Arimathea, na-
med Ioseph, who had also himselfe been Ie-
sus disciple.

58 Hee went to Pilate, and asked the bo-
dy of Iesus. Then Pilate commanded the
body to be deliuered.

59 So Ioseph tooke the body and wrap-
ped it in a cleane linnen cloth,

60 And put it in his new tombe, which
hee had hewen out in a rocke, and rolled a
great stone to the doore of the sepulchre, and
departed.

61 And there was Mary Magdalene,
and the other Mary sitting ouer against the
sepulchre.

62 Now the next day that followed
the Preparation of the Sabbath, the high
Priests and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that
deceitful sayd, while hee was yet alive, that
in three dayes I will rise.

64 Command therefore that the Sepul-
chre be made sure vntill the third day, lest his
Disciples come by night, and steale him a-
way, and say vnto the people, Hee is risen
from the dead: so shall the last error bee
worse then the first.

65 Then Pilate said vnto them, Hee haue
a watch: goe, and make it sure as ye know.

66 And they went & made the sepulchre
sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of
Christ. 12 The high Priests bribe the souldiers, 17
Christ appeareth to his disciples, and sendeth them forth
to preach and to baptize, 20 Promising to them con-
tinuall assistance,

Now in the end of the Sabbath, when
the first day of the worke began to
dawn, Mary Magdalene, and the other
Mary came to see the sepulchre.

2 And behold, there was a great earth-
quake: for the Angel of the Lord descended
from heauen, and came and rolled backe the
stone from the doore, and sat vpon it.

3 And his countenance was like lighte-
ning, and his raiment white as snow.

4 And for feare of him the keepers were
astonied, and became as dead men.

5 But the Angel answered, and sayd to
the women, Feare ye not: for I know that
ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said:
Come, see the place where the Lord was
layd,

7 And goe quickly, and tell his disciples
that he is risen from the dead: and behold,
hee goeth before you into Galilee: there ye
shall see him: loe, I haue told you.

8 So they departed quickly from the se-
pulchre, with feare and great ioy, and did
runne to bring his disciples word.

9 And as they went to tell his disciples,
behold, Iesus also met them, saying, God
saue you. And they came, andooke him by
the feete, and worshipped him.

10 Then Iesus said vnto them, Bee not
afraid: Goe, and tell my brethren, that they
goe into Galilee, and there shall they see me.

11 Now when they were gone, behold,
some of the watch came into the citie, and
shewed vnto the high Priests all the things
that were done.

12 And they gathered them together with
the Elders, andooke counsell, and gaue
large money vnto the souldiers,

13 Saying, Say, His disciples came by
night, and stole him away while we slepe.

14 And if the gouernour heare of this, we
will perswade him, and saue you harmlesse.

15 So they tooke the money, and did as
they were taught: and this saying is now
fals among the Jewes vnto this day.

16 Then the eleven Disciples went in-
to Galilee, into a mountaine, whither Iesus
had appointed them.

17 And when they saw him, they worship-
ped him, but some doubted.

18 And Iesus came and spake vnto them,
saying, All power is giuen vnto me in hea-
uen, and in earth.

19 Goe therefore, and teach all nations,
baptizing them in the Name of the Father,
and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things,
whatsoeuer I haue commanded you: and
loe, I am with you alway, vntill the end
of the world. Amen.

Mar. 16:1, 2, 3.
John 20:11.
Or, running.
a Here the Euangelist reckoneth the natural day from the Sunne rising to his rising againe, and not as the Jewes did, which began to count at the first hour after the Sunne set.
b There were two: but it is a manner of speech to vte the singular number for the plural, and contrary.
c Hee assurcth them that it is so.
d Their ioy was mixed with feare both because of the Angels presence, & also for that they were not assured.
e An extreme vengeance of God, whereby the fewes were the more hardened, so that they cannot feele the profit of his death and resurrection.
f Men may not teach their owne doctrine, but whatsoever Christ hath taught them: for hee reserueth this authoritie to himselfe, to bee the only teacher and author of the doctrine.
g By power, grace, and vertue of the holy Ghost.

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

3 The office, doctrine and life of Iohn the Baptist.
3 Christ is baptiz'd, 13 and tempted, 14 He preacheth, 17 calleth the fishes, 23 Christ healeth the man with the unclean spirit. 27 New doctrine, 29 Hee healeth Peter's mother in law. 34 The devils know him, 41 Hee cleanseth the leper, and healeth divers others.

He • beginning of the Gospel of Iesus Christ, the Sonne of God :

2 As it is writtē in the Prophets, * Behold, I send my messenger before thy face which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wilderness, * Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wilderness, and * preach the baptisme of amendment of life for remission of finnes.

5 And all the country of Iudea, and they of Ierusalem went out vnto him, and were all baptiz'd of him in the riuer Iordan, confessing their finnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes : and he did eat * Locusts and wild bouie.

7 * And preacheth, saying, A stronger then I cometh after mee, whose shooles latchet I am not worthy to stoupe downe, and vnloose.

8 Truth it is, I haue baptiz'd you with water : but hee will baptize you with the holy Ghost.

9 * * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galilee, and was baptiz'd of Iohn in Iordan.

10 And as soone as hee was come out of the water, Iohn saw the heauens clouen in twaine, and the * holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued * Sonne in whom I am well pleased.

12 * And immediately the * Spirit diuertieth him into the wilderness.

13 And hee was there in the wilderness forty dayes, and was * tempted of Satan : hee was also with the wilde beasts, and the Angels ministred vnto him.

14 * * Now after that Iohn was committed to prison, Iesus came into Galilee, preaching * the Gospel of the kingdome of God.

15 And saying, The time is fulfilled, and the kingdome of God is at hand : repent and belesue the Gospel.

16 * * And as hee walked by the rell * Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea, (for they were fishes.)

17 Then Iesus said vnto them, Follow me, * I will make you to be * fishes of men.

18 And straightway they forsooke their nets, and followed him.

19 And when hee had gone a litle further thence, hee saw James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them : and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 * * So they entered into Capernaum, and straightway in the Sabbath day he entered into the Synagogue, and taught.

22 And they were astonied at his doctrine : * for hee taught them as one that had authoritie, and not as the Scribes.

23 * And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazareth : Art thou come to destroy vs ? I know thee what thou art, euen that holy One of God.

25 And Iesus rebuked him, saying, * Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this : What new doctrine is this : for hee commandeth the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 * * And as soone as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sick of a feuer, and anon they told him of her.

31 And he came and tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sonne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole cite was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases : and hee cast out many deuils, and * suffered not the deuils to say that they knew him.

35 And in the morning very early, * before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

Math. 4. 12.
Iohn 1. 19.
Iohn 1. 20.
Iohn 1. 21.
Iohn 1. 22.
Iohn 1. 23.
Iohn 1. 24.
Iohn 1. 25.
Iohn 1. 26.
Iohn 1. 27.
Iohn 1. 28.
Iohn 1. 29.
Iohn 1. 30.
Iohn 1. 31.
Iohn 1. 32.
Iohn 1. 33.
Iohn 1. 34.
Iohn 1. 35.
Iohn 1. 36.
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Iohn 1. 78.
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Iohn 1. 81.
Iohn 1. 82.
Iohn 1. 83.
Iohn 1. 84.
Iohn 1. 85.
Iohn 1. 86.
Iohn 1. 87.
Iohn 1. 88.
Iohn 1. 89.
Iohn 1. 90.
Iohn 1. 91.
Iohn 1. 92.
Iohn 1. 93.
Iohn 1. 94.
Iohn 1. 95.
Iohn 1. 96.
Iohn 1. 97.
Iohn 1. 98.
Iohn 1. 99.
Iohn 1. 100.

k To draw them from perdition.

Math. 4. 12.
Iohn 4. 31.

Math. 7. 28, 29.
Iohn 4. 32.
I Who do doctrine was dead, and nothing was wrought of this spirit.

m Christ would not suffer this: ther of liem beare witness to the truth. n They reuer the miracle of the kinde of doctrine, and so maruile at it, a new & strange thing, and doe not consider the power of Christ, who is the author of the same and of the other.

Math. 8. 14.
Iohn 4. 38.

o Christ would not haue such witness to preach him and his Gospel. So Paul was offended that the Psychonee should testifie him, Acts. 14. 18. Or, hangy night.

a He sheweth that Iohn Baptist was the first preacher of the Gospel.

b In Greeke, Angel, or ambassador.

c Take away all les which might hinder Christ to come to you.

d He did both baptize and preach, but preached first, & after baptiz'd, as appeared by Mat.

3. 1. so that the order is here inverted, which shing is common in the scriptures.

Mat. 3. 4.

Or, Grasboppers.

Leu. 11. 22.

Mat. 3. 1. Iohn 3. 16. Iohn 1. 27.

Mat. 1. 5. and 2. 4.

e Hee declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Mat. 3. 13.

Iohn 3. 21.

Iohn 1. 33.

Or, 15. 33.

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witness that Christ is the very Sonne of God.

Mat. 4. 1. Iohn 4. 1. Or, the holy Ghost.

h Christ would be tempted, so perfwade vs that he will helpe them that be tempted, Heb. 2. 18.

Mat. 4. 12. Iohn 4. 1. Iohn 4. 33.

i By the which Gospel he will rule and reigne ouer all.

37 And when they had found him, they said unto him, All men seek for thee.

38 Then he said unto them, Let vs goe into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues throughout all Galilee, and cast the devils out.

40 ¶ And there came al caper to him, beseeching him, and knelled downe unto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And alldoone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a strait commandement, he sent him away soothwith.

44 And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy self to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Jesus' could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 He healeth the man of the palsey, 5 Hee forgiveth sinnes. 14 Hee calleth Lewi the custumer. 26 He eateth with sinners 28 Hee exorciseth his disciples, as teaching fasting, and keeping the Sabbath day.

After a few dayes hee entered into Capernaum againe, & it was noised that he was in the house.

2 And anon many gathered together, in so much that the places about the doore could not receive any more: and he preached the word vnto them.

3 And there came vnto him that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed whereon the sicke of the palsey lay.

5 Now when Jesus saw their faith, hee said to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? Who can forgive sinnes, but God onely?

8 And immediately when Jesus perceived in his Spirit, that thus they thought with themselves, hee said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, and take up thy bed, and walke?

10 And that yee may know, that the Sonne of man hath authority in earth, to

forgive sinnes, (he sayd vnto the sicke of the palsey)

11 I say vnto thee, Arise and take up thy bed, & get thee hence into thine owne house.

12 And by and by hee arose, & tooke up his bed, and went forth before them al, inuincing that they were all amazed, & glorified God, saying, We neuer saw such a thing.

13 ¶ Then hee went againe toward the sea, and all the people reioyced vnto him, and he taught them.

14 ¶ And as Jesus passed by, he saw Levi the sonne of Alphrus sit at the recter of a custom, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Jesus sat at table in his house, many Publicanes and sinners sat at table alio with Jesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Jesus heard it, he said vnto them, What whole have no need of the physician, but the sicke? I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of John and the Pharisees did fast, and came and said vnto him, Why doe the disciples of John and of the Pharisees fast, and thy disciples fast not?

19 And Jesus said vnto them, Can the children of the marriage chamber fast, whilst the bridegrome is with them? as long as they haue the bridegrome with them they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloth in an old garment: for els the new piece rakerh away the filling up from the old, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breakeh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went thorow the come on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.

24 And the Pharisees said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And he sayd to them, Haue ye neuer read what David did when hee had neede, and was an hungred, both he, and they that were with him?

26 Now hee went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the shewbread, which were not lawfull to eate, but for the Priestly, and gaue alio to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the sonne of man is Lord ouer the Sabbath.

d Their owne consciences canst them to confesse the truth.

Math. 9, 9. Luke 5, 27.

1. Tim. 2, 15. e He speaketh of such as perswade themselves to be iust, although they be nothing lesse.

Math. 9, 14. Luke 5, 33.

f Christ sheweth that hee will spare him, and not burden them before it be necessary.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller,

Math. 13, 1. Luke 6, 1.

1. Sam. 21, 6. h He was also called Achimelech as his father was, so that both the father and the sonne were called by both these names,

1. Chron. 24, 6. i. Sam. 8, 17. and 1. King. 2, 26.

Exod. 29, 33. leui. 24, 31. and 24, 9.

i Seeing the Sabbath was made for mans vse, it was not meete it should be vied to his incontinencie, and incommodeitie,

CHAP. III.

1 Hee healeth the man with the dried hand, 24
Hee cleanseth the Apostles, 25 Christ is thought of
the worldlings to be beside himselfe. 25 Hee casteth out
the vncleane spirit, which the Pharisei ascribe vnto the
demi. 29 Blasphemies against the holy Ghost. 35
The brother, sister, and mother of Christ.

Math. 12. 9, 10,
luke 6, 6.

Ad hee entered againe into the Syna-
gogue, and there was a man which had
a withered hand.

2 And they watched him whether hee
would heale him on the Sabbath day, that
they might accuse him.

3 Then hee said vnto the man which had
the withered hand, Arise: stand forth in the
mids.

4 And hee said to them, Is it lawfull to
doe a good deed on the Sabbath day, or
to doe euill to saue the life, or to kill? But they
a held their peace.

5 Then hee looked round about on them
b angrily, mourning also for the hardnesse of
their hearts, and said to the man, Stretch
forth thine hand: And hee stretched it out:
and his hand was restored as whole as the
other.

6 And the Pharisees departed, and
straightway gathered a Councill with the
c Herodians against him, that they might de-
stroy him.

7 But Iesus answered with his disciples
to the Seta: and a great multitude followed
him from Galilee, and from Iudea,

8 And from Ierusalem, and from Iou-
nia, and beyond Iordan, and they that
dwelled about Tyzus and Sidon, when
they had heard what great things hee did,
came vnto him in great number.

9 And hee commanded his disciples, that
a shipp should waite for him, because of the
multitude, lest they should rhong him.

10 For hee had healed many, in so much
that they pressed vpon him to touch him, as
many as had b plague.

11 And when the vncleane spirits sawe
him, they fell downe before him, and cryed,
saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the
end they should not vtter him.

13 And hee went vp into a moun-
taine, and called vnto him whom he would,
and they came vnto him.

14 And hee appointed twelue that they
should be with him, and that hee might send
them to preach,

15 And that they might haue power to
heale sicknes, and to cast out deuils.

16 And the first was Simon, and hee na-
med him Peter.

17 Then James the sonne of Zebedeus,
and Iohn. James brother, (and named
them Boanerges, which is the sonnes of
thunder)

18 And Andzew, and Ihsip, and Bar-
tlemew, and Phartew, and Thomas, and
James the sonne of Alphus, and I Thad-
deus, and Simon the Canaanite,

19 And Iudas Iscariot who also betray-
ed him, and they came d home.

20 And the multitude assembled againe,
so that they could not so much as eat bread.

a They helde
their tongues of
malice: for they
would neither
confesse nor
denie.

b Christ is in
such fort angry
with man, that
he pitieth him
and seeketh to
winne him.

c Although they
hated one ano-
ther deadly, yet
this hindered
them not to
ioyne their ma-
lice to resist
Christ, Reade
March, 22, 16.

|| Or, scourges,
meaning disceps.

Chap. 6. 7. math.
10. 1, luke 9. 1.

|| Or, Lebbaeus, or,
Iudas

|| Or, Zalm.

d The disciples
were now con-
uerfant with
Christ both at
home & abroad,

21 And when b his kindefolkes heard of
it, they went out to lay e holde on him: for
they thought he had bene beside himselfe.

22 And the Scribes which came from
Ierusalem, said, He hath Beelzebub, and
through the prince of deuils hee casteth out
deuils.

23 But hee called them vnto him, and said
vnto them in parables, How can Satan
dylue out Satan?

24 For if a kingdome be diuided against
it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it
selfe, that house cannot continue.

26 So if Satan make insurrection a-
gainst himselfe, and be diuided, hee cannot
indure, but is at an end.

27 No man can enter into a strong mans
house, and take away his goods, except hee
first binde that strong man, and then spoile
his house.

28 And I say vnto you, all finnes
shall be forgiven vnto the children of men, &
blasphemies, where with they blaspheme:

29 But hee that blasphemeth against
the holy Ghost, shall neuer haue forgiveness,
but is culpable of eternall damnation.

30 Because they said, He had a vncleane
spirit.

31 Then came his b brethren and mo-
ther, and stood without, and sent vnto him,
and called him.

32 And the people late about him, & they
said vnto him, Behold, thy mother and thy
brethren seeke for thee without.

33 But hee answered them, saying, What
is my mother and my brethren?

34 And hee looked round about on them,
which late in compasse about him, and said,
Behold my mother and my brethren.

35 For whosoever doth the will of God,
he is my brother, and my sister, and my
brether.

CHAP. IIII.

2 By the parables of the seeds, and the mustard
corne, Christ sheweth the state of the kingdome of God.

11 A speciall gift of God to know the mysteries of i
kingdome. 37 Hee stilleth the tempest of the sea,
which obeyed him.

Ad hee began againe to teach by the
sea side, and there gathered vnto him a
great multitude, so that hee entered into a ship
and late in the sea, and all the people was by
the sea side on the land.

2 And hee taught them many things in
parables, and said vnto them || in a his do-
ctrine,

3 Hearken: Beholde, there went out a
sower to sow.

4 And it came to passe as he sowed, that
some fell by the wayes side, and the foules of
the heauen came and deuoured it vp.

5 And some fell on stonie ground, where
it had not much earth, and by and by sprang
vp, because it had not depth of earth.

6 But as soone as the Sonne was vp, it
caught heat, and because it had no roote, it
withered away.

7 And some fell among the thornes, and
the thornes grew vp, and choked it, so that it
gaue no fruit.

8 Some againe fel in good ground, & did
yield

|| Or, they that were
about him,

e His kindefolkes
would haue had
him within doors
lest any harme
should haue come
vnto them, if any
tumult had been
made: for soe
would haue
made him a king
and the Pharisei
with other
fought his life:
so that hereby
they might haue
procured the her-
edit of Ierusalem
of the Pharisei
of the Romans

Math. 9. 34,
and 12. 24,
luke 11. 15,
Math. 12. 31,
luke 12. 10,
1. John 5. 16,
f Which is when
a man fighteth
against his owne
conscience, and
striveth against
the truth which
is reuealed vnto
him: for such
one is in a very
base sense, and
cannot come to
repentance.

Math. 12. 44,
luke 8. 19,
|| Or, confite

g If
evident
fully,
reuer-
ently

Math. 13. 1,
luke 8. 4

|| Or, as he taught,
a It is called
Christis doctrine,
either for that he
was accustomed
to speake vnto
them by famili-
tudes: or else be-
cause it had that
vertue and main-
tie, that men
could not deny
but it came from
heauen,

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

Math. 13. 1,
luke 8. 4

b For God doth
not open all
mans hearts to
understand his
mysteries.
c Which are led
by the Spirit of
God.

d And are not of
the number of
the faithfull, nei-
ther attaine to
the pith and sub-
stance, but onely
stay in the out-
ward rinde and
harke.

16. 6. 9. mat. 13.
14. luke 8. 10.
mat. 13. 40. altes
1. tim. 6. 17.
Math. 5. 15.
luke 8. 16.
11. 33.

e Christ seeth
before their eyes
the true paterne
of a Christian
life.

f Or brought.
Math. 10. 26.
luke 8. 17.
and 12. 2.

g We may not
take occasion to
doe euill vnder co-
lour to hide our
doings for all
shalbe discouered
at the length.

Math. 7. 3.
luke 6. 38.
g If you do your
endeuour faith-
fully, ye shalbe
recompensed
iudicially.

Mat. 13. 12. and
15. 23. luke 8. 18.
and 19. 26.

h That which he
thinketh him-
selfe to haue.

i Thele two si-
militudes follow-
ing proue, that
although the
kingdome of
God seemeth to
haue very litle
appearance or
beginning, yet
God doth in-
crease it aboue
mans reason.

k If the mini-
sters doe their
duty, God will
giue the in-
crease.

peels fruit that spring vp, and grow, and it
brought forth some thirty fold, some sixty
fold, and some an hundred fold.

9 Then he said vnto them, Ye that haue
eares to heare, let him heare.

10 And when he was alone, they that
were about him with the twelue, asked him
of the parable.

11 And he said vnto them, To you it is
giuen to know the mysterye of the kingdome
of God: but vnto them that are without,
all things be done in parables,

12 That they seeing, may see, and not
discerne: and they hearing may heare, and
not vnderstand, lest at any time they should
turne, and their sinnes should bee forgiven
them.

13 Again he said vnto them, Perceiue ye
not this parable? how then should ye under-
stand all other parables?

14 The Sowre soweth the word.

15 And these are they that receive the seed
by the wayes side, in whom the worde is
sowne: but when they haue heard it, Satan
cometh immediately, and taketh a-
way the worde that was sowne in their
hearts.

16 And likewise they that receive the seed
in stony ground, are they, which when they
haue heard the word, straightwayes receive
it with gladnes.

17 Yet haue they no roote in themselves,
and indure but a time: for when trouble and
persecution ariseth for the word, immediatly
they be offended.

18 Also they that receive the seed among
the thornes, are such as heare the word:

19 But the cares of this world, and the
deceitfulness of riches, and the lusts of other
things enter in, and choke the word, and it
is vnfruitfull.

20 But they that haue receiued seede in
good ground, are they that heare the word,
and receiue it, and bring forth fruite, one
come thirty, another sixty, and some an hun-
dred.

21 Also hee said vnto them, * If the
candle lighted be put vnder a bushell, or
vnder the table, and not to be put on a can-
dlesicke?

22 * For there is nothing hid that shall
not be opened: neither is there a secret, but
that it shall come to light.

23 If any man haue eares to heare, let
him heare.

24 And he said vnto them, Take heed
what ye heare. * Altho what is measured
ye receive, it shall bee measured vnto you:
and vnto you that heare, shall more bee gi-
uen.

25 For vnto him that hath, shall it bee
giuen, and from him that hath not, shall be
taken away, euen that he hath.

26 Also he said, So is the kingdome
of God, as if a man should cast seed in the
ground,

27 And should sleep, and rise by night and
day, and the seed should spring and grow vp,
he not knowing how.

28 For the earth bringeth forth fruit of
her selfe, first the blade, then the eares, after

that, full come in the eares.

29 And alsoone as the fruit stremeth
it selfe, anon he putteth in the sickle, because
the harvest is come.

30 * He said moreover, Altho vnto
Mat. 13. 37.
luke 8. 19. shall we liken the kingdome of God to what
comparison shall we compare it?

31 It is like a graine of mustard seede,
which when it is sowne in the earth, is the
least of all seedes that be in the earth:

32 But after that it is sowne, it groweth
vp, and is greater of all herbes, and beareth
great branches, so that the fowles of heauen
may build vnder the shadow of it.

33 And with many such parables hee
preached the word vnto them, as they were
able to heare it.

34 And without parables spake hee no-
thing vnto them, but hee expounded all
things to his disciples apart.

35 * Now the same day when euen was
come, he said vnto them, Let vs passe ouer
luke 8. 22. into the other side.

36 And they left the multitude, and tooke
him as he was in the ship: and there were al-
so with him other ships.

37 And there arose a great storme of wind
and the waues dashed into the ship, so that it
was now full.

38 And he was in the sterne asleepe on
a pillow: and they awoke him, and sayd to
him, Waite, carest thou not that we peri-
sh?

39 And he arose vp, and rebuked the
wind, and said vnto the sea, Peace, and bee
still. So the wind ceased, and it was a great
calme.

40 Then he said vnto them, Why are ye
so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd
one to another, Who is this, that both the
wind and sea obey him?

C H A P. V.

8 Iesus casteth the deuiils out of the man, and suffe-
reth them to enter into the swine. 25 He healeth a wo-
man from the bloody issue. 41 And raiseth the cap-
taines daughter.

And * they came ouer to the other side of
the sea into the countrey of the Gad-
renes.

2 And when hee was come out of the
shippe, there met him incontinently one
of the graues a man, which had an vnclean
spirit:

3 Who had his abiding among y graues,
and no man could binde him, no not with
chaines,

4 Because that when he was often bound
with fetters and chaines, hee plucked the
chaines asunder, and brake the fetters in pie-
ces, neither could any man tame him.

5 And alwayes both night and day hee
cried in the mountaines, and in the graues,
and stroke himselfe with stones.

6 And when he saw Iesus a farre off, he
ran, and worshipped him,

7 And cried with a loud voice, and said,
* What haue I doe with thee, Iesus, the
Sonne of the most high God? I charge
thee in m

that deuiils off
the sea into the
countrey of the
Gadrenes.

Mat. 13. 37.
luke 8. 19.

Math. 13. 34.

Math. 8. 23.
luke 8. 22.

1 And set for-
ward.

m Christ leaueh
vs oftentimes to
our selues, both
as well that we
may learne to
know our owne
weaknesse, as
his mighty
power.
n Or, haue you not
yet faith?

Math. 8. 28.
luke 8. 26.

a The deuil is
constrained to
confesse Iesus
Christ, and yet
ceaseth not to
resist him.
b Or, what haue I
to doe with thee, O
sonne of the most
high God.

b He abuseth the Name of God to maintaine his tyranny.
c A Legion contained about 6000 in number, Reade viat. 26.53.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name?
And he answered, saying, My name is Legion: for we are many.

10 And he prayed him instantly, that he would not let them away out of the country.

11 Now there was there in the mountaine a great heard of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave. Then the unclean spirits went out, and entered into the swine, and the herd ran headlong from the hill banke into the Sea, (and there were about two thousand swine) and they were drowned in the Sea.

14 And the swineherds fledde, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Jesus, and saw him that had bene possessed with the devill, and had the Legion, sit both clothed and in his right mind: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the devill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had bene possessed with the devill, prayed him that he might be with him.

19 Howbeit Jesus would not suffer him, but sayd unto him, See thy way home to thy friends, and shew them what great things the Lord hath done unto thee, and how hee hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Jesus had done unto him: and all men did marvelle.

21 ¶ And when Jesus was come over againe by shippe unto the other side, a great multitude gathered to him, and hee was nere unto the Sea.

22 ¶ And behold there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell downe at his feet,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may bee healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelve yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but shee became much worse.

27 ¶ When she had heard of Jesus, she came in the presseth behind, and touched his garment.

28 For he sayd, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up, and she felt in her body, that she was healed of that plague.

30 And immediately when Jesus did knowe in himselfe the vertue that went out of him, hee turned him round about in the presseth, and said, Who hath touched my clothes?

31 And his disciples said unto him, Thou seest it the multitude thronged thee, and sayest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled; for she knew what was done in her, and shee came and fell down before him, and told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague.)

35 While he yet spake, there came from the same Ruler of the Synagogues house, certaine which said, Thy daughter is dead: why dost thou trouble the Master any further?

36 Assoone as Jesus heard that worde spoken, he said unto the ruler of the Synagogue, Be not afraid: onely believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept, and wailed greatly.

39 And he went in, and layd unto them, Why make ye this rowle, and weep? the child is not dead, but sleepeth.

40 And they laughed him to scorne: but he put them all out, and tooke the father, and the mother of the child, and the child that were with him, and entered in where the child lay,

41 And tooke the child by the hand, and said unto her, Talitha cumi, which is by interpretation, Waken, I say unto thee, Arise.

42 And straightway the mayden arose and walked: for she was of the age of twelve yeeres: and they were astonied out of measure.

43 And he charged them straightly that no man should knowe of it, and commanded to give her meat.

CHAP. VI.

4 How Christ and his are received in their owne country. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 John is put to death and buried. 31 Christ giveth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water 55 He healeth many.

¶ Afterward he departed thence, & came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, hee beganne to teach in the Synagogue, and many that heard him were astonished, and sayde, * From whence hath hee these things? and what wisdom is this that

Or, founde him.
Or, knew.
Or, saw.

Or, saw.

b He meant he was not dead, remaine hope, cause he would incontinently restored againe to life.
i For they had no hope to see her alive againe.
k That is, his three disciples.

¶ Or, came with violence headlong.
¶ Or, in the lake.

d Marke how loue of riches and worldly respects hinder men to receive Christ.

e The worldlings more become their swine, then they do Iesus Christ.
f We must declare unto others the benefits which God sheweth toward vs, that thereby they may give him praise and glory.
¶ Or, in the country of the ten cities.
Ad. 11. 19. 18.
Luke 8. 4. 1.

g Her faith brought her to Christ, and moved her to approach nere unto him, and not a superstitious opinion, to attribute any vertue to his garment.

Math. 13. 54.
Luke 4. 16.

a Christing lected of his friends and kinsfolks.

||Or, by table ful: for in every ranke were as many as a table could hold.
u The Greeke word signifieth such beds as are made in a garden, so that the company which were there set, might seeme as rows or borders of beds in a garden.

Matth. 14. 23.
John. 6. 15.

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word and mightie power.

z They had forgot the miracle which was wrought with the five loaves.
Matth. 14. 34.

||Or, market.
a Not for any such vertue that was in his garment, but for the confidence, which they had in him.

Matth. 15. 2.
||Or, fishy.
A The Pharisees would not eat with viualwen hands because they thought that the common hand-ing of things defiled them, so that they made holiness and religion to depend in hands washing,

all lie downe by || companies vpon the greene grasse.

40 Then they late downe by * rows, by hundreds, and by fifties.

41 And he tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his Disciples to set before them, and the two fishes hee diuided among them all.

42 So they did all eat, and were satisfied.

43 And theyooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as he had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And he saw them troubled in rowing (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all saw him, and were soze afeard: but anon hee talked with them, and said vnto them, * Be of good comfort: it is I, be not afeard.

51 Then he went vnto them into the ship, and the winde ceased, and they were soze amazed in themselves beyond measure, and maruelled.

52 * For they had not considered the matter of the loaves, because theire hearts were hardened.

53 ¶ And they came ouer and went into the land of Bethsaida, and arrived.

54 So when they were come out of the ship, straightway they knew him.

55 And ranne about through all that region round about, and began to cary hirer and thither: in beds al that were sicke, where they heard that he was.

56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicken in the || streets, and prayed him that they might touch of the least robe of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The disciples sat with vnuualwen hands. 3 The commandement of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophenissa. 31 The healing of the dumbes. 37 The people praise Christ.

¶ Then gathered vnto him the Pharisees, and certaine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eate meate with || common * handes, they thought that the common hand-ing of things defiled them, so that they made holiness and religion to depend in hands washing,

(that is to say, vnuualwen) they complained.

3 (For the Pharisees and all the Jewes except they wash their hands oft, eate not, b Or, ceremoniously, bringing to wash bell.

4 And when they come from the market, except they wash, they eate not: and many other things (th. i. e. be, which they haue taken vpon them to obserue, as the washing of cups, and of pots, and of bakke vessels, and of tables.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat || meate with vnuualwen hands?

6 Then he answered and said vnto them Sincerely * Elsay hath prophesied well of you hypocrites, as it is written, This people honoureth me with their * lips, but their heart is farre away from me.

7 But they worship mee in vaine, teaching for doctrine the * commaundements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and cups, and many other such like things ye doe.

9 And he sayd vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and, * Whosoever shall curse father and mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shall be free.

12 So ye suffer him no more to doe any thing for his father, or his mother.

13 Making the word of God of none authority, by your tradition which ye haue ordained: and ye doe many such like things.

14 ¶ Then he called the whole multitude vnto him, and said vnto them, * Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entereth into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he sayd vnto them, ¶ What are ye without vnderstanding also? Doe ye not know that whatsoeuer cometh from without entereth into a man, cannot defile him.

19 Because it entereth not into his heart, but into the billey, and goeth out into the draught, which is the purging of all uncaris?

20 Then he said, ¶ What which cometh out of man, that defileth man.

21 ¶ For from within, even out of the heart of man procede euill thoughts, adulteries, fornications, murders,

22 Theftes, couetousnesse, wickednes, deceit, dishonestie, || a wicked eye, backbiting, pride, foolishnes.

23 All these euill things come from within, and defile a man.

24 ¶ And from thence he rose, and went into

b Or, ceremoniously, bringing to wash bell.

c Little pots somewhat more in quantitie than a wine pint.

||Or, bread.

1/a. 29. 13. d With an outward shew.

e Who soeuer teacheth any doctrine but Gods word, is a false worshipping and a seducer of the people, because his doctrine neuer so probable to the iudgement of man.

Exod. 20. 12.

deut. 5. 16.

ephe. 6. 1.

Exod. 22. 19.

Leuit. 20. 9.

Matth. 15. 20.

Thar is, without any hope of pardon.

Matth. 15. 20.

g There is no outward or corporal thing, which entereth into man, that can defile him: meaning chiefly of meates, which if they be taken excessively, are cometh of the inordinate lust of the heart, and so the lust is evil.

h Or, man.

Gen. 6. 5.

and 8. 22.

||Or, man.

||Or, man.

Matth. 15. 23.

into

into the borders of Tyus and Sidon, and entered into an house, and would that no man should haue known: but hee could not be hid.

25 For a certaine woman, whose little daughter had an vnclane spirit, heard of him, and came and fell at his feet.

26 (And the woman was a Greeke, a Syrophonitian by nation) and the beloughe him that he would cast out the deuill out of her daughter.

27 But Iesus saide vnto her, Let the childrens first bee fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then he answered, & said vnto him, Truth, Lord: yet indeed the whelpes eate vnder the table, of the childrens crumbs.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coasts of Tyus and Sidon, and came vnto the sea of Galilee, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stammered in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and did spit, and touched his eares, and did spit, and touched his tongue.

34 And looking vnto heauen, hee sighed, and said vnto him, Ephatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much sooner hee forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, "We had done all things well: he maketh both the deafe to heare, & the dumbe to speake."

CHAP. VII.

3 The miracle of the seven loaves, 11 The Pharisees aske a signe, 15 The leauen of the Pharisees, 23 The blind receiveth his sight, 29 How was known of his disciples, 33 How reprehenseth Peter, 34 and sheweth how necessary perfection is.

¶ I chose dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and saide vnto them,

2 I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his Disciples answered him, ¶ How can a man satise these with bread here in the wilderness?

5 And he asked them, How many loaves haue ye? And they said, Seven.

6 Then hee commanded the multitude

to sit downe on the ground: and he tooke the seven loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes, and when he had giuen thanks, hee commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seven baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon hee entered into a ship, with his disciples, and came into the parts of Dalmanurtha.

11 ¶ And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and said, Why dooeth this generation seeke a signe? verily I say vnto you, ¶ a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them but one loaf.

15 And hee charged them, saying, Take heed, and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 And they thought among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, hee sayd vnto them, Why reason you thus because ye haue no bread? perceive ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? doe ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye by? they said vnto him, Twelue.

20 And when I brake seven among foure thousand, how many baskets of the leauings of broken meate tooke ye by? and they sayd, Seven.

21 Then hee sayd vnto them, ¶ How is it that ye vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him if hee saw ought.

24 And hee looked vp, and said, I see men: for I see them walking like trees.

25 A fter that hee put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and saw every man as hee off clearly.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples, into the towne of Celarea. ¶ And by the way hee asked his disciples, saying vnto them, Whom doo men say that I am?

Math. 15:19.

c Which was nere to Bethsaida between the lake of Genezareth and mount Thabor.

Math. 16:1.

d Oh the incomprehensible love of our Christ!

how long shall we abuse his great mercies?

e Christ goeth about by tharpnes of speech to

draw them from wilfull desolation.

f Or, if a signe be giuen.

g As if he would say, I shew them any signe,

let me be a liue and deceiuer.

Math. 16:3.

h Hee willoeth them to beware of contagious doctrine,

and such subtil practices as the adulteraries vied to

supersede his Gospel.

John 6:1.

i Christ repro- ueth them, be- cause their mindes are as yet vpon the

materiall lea- uens, notwith- standing they had proved by diuers miracles that hee gaue them their daily bread.

Math. 16:13.

l y. 18.

h Meaning, the lewes, to whom the promises were first made.

i The lewes took strangers no better than the dogs, and therefore Christ

speake according to their opinion.

k Shee aske the poor crummes, & not the childrens bread, wherein

he declareth her heart and humi- lity.

l Declaring by this, the com- passion that hee had vpon mans miseries.

Gen. 1:11.

Math. 3:16.

m As if they would say, Be- sides all the mi- racles that hee had done, euen

this now decla- reth that what- soeuer he doth

is very well.

a Christ prou- ideth for his, when they seeme to be destitute and forsaken.

b Or, whene- uer.

c If bread were so hard to come by, it seemed vn- possible to ob- taine other meate.

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he said unto them, But whom say ye that I am? Then Peter answered and said unto him, Thou art the Christ.

30 And he sharply charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be rejoyced of the Elders, and of the high Priests, and of the Scribes, and be slain, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind mee, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people unto him, with his Disciples, and saide unto them, ¶ Whosoever will follow me, let him forsake himselfe, and take up his crosse, and follow me.

35 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospells, he shall save it.

36 For what shall it profite a man though he should winne the whole world, if he lose his owne soule?

37 What shall a man give for recompence of his soule?

38 For whosoever shall be ashamed of me, and of my wordes among this adulterous and fennell generation, of him shall the Son of man be ashamed also, when hee cometh in the glory of his Father with the holy Angels.

CHAP. IX.

1 The transfiguration, 7 Christ is to be heard, 26 The dumb spirit is cast out. 29 The force of prayer and fasting, 31 Of the death and resurrection of Christ.

33 The disposition who should be the greatest, 38 Not to hinder the course of the Gospel, 42 Offences are forbidden.

And hee said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seene the kingdom of God come with power.

2 And six dayes after, Jesus tooke Peter, and James, and John, and brought them by into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make bypon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered and said to Jesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knew not what hee said: for they were asleepe.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Jesus onely with them.

9 And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, as he demanded one of another, what he rising from the dead againe should meane.

11 And they asked him, saying, Why say the Scribes, that Elias must first come?

12 And hee answered and said unto them, Elias verily shall first come, and restore all things: and as it is written of the Sonne of man, he must suffer many things, and be set at naught.

13 But I say unto you, that Elias is come, and they have done unto him whatsoever they would: as it is written of them.

14 ¶ And when hee came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selves?

17 And one of the company answered, and sayd, Master, I have brought my sonne unto thee, which hath a dumb spirit.

18 And wheresoever hee taketh him, hee teareth him, and hee foameth, and gnaweth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and sayd, O faithlesse generation, how long now shall I bee with you? How long now shall I suffer you? bring him unto me.

20 So they brought him unto him: and as soon as the spirit saw him, hee rare him, and he fell down on the ground, wallowing and foaming.

21 Then he asked his father, How long time is it since hee hath bene thus? And hee said, of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Jesus said unto him, If thou canst beleue it, all things are possible to him that beleueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleue: helpe my vnbeleefe.

25 Then Jesus said that the people came running together, hee rebuked the vnleane spirit, saying unto him, Thou dunbe & deafe spirit, I charge thee, come out of him, and enter no more into him.

That is contrary to his will, or that is not revealed in his will.

That is, the feeblenes and imperfection of my faith.

He that is the anointed of God & fulfilled with all grace for mans saluation, k Deferring it to a more commodious time, lest sudden haste should rather hinder then further his coming. l This word signifieth aduersary or enemy: and he calleth him so, because hee did as much as in him lay, to pull him from obeying God.

Math. 10. 38, and 16. 24. Luke 9. 23. and 14. 27. Math. 10. 39. and 16. 25. Luk. 9. 24. and 17. 33. Iohn 12. 25. m For mortality and corruption, he shall receiue immortality and perfection. Math. 10. 33. Luk. 9. 26. and 12. 9.

Math. 16. 28. Luk. 9. 27.

a The preaching of the Gospel received and increased hee spake this to comfort them, and that they should not thinke they traualled in vaine. Math. 17. 1. Luk. 9. 28. b Christ sheweth his maiestie so farre as their infirmity was able to comprehend it. c Peter mentioned this vision according to his owne capacity, not considering the end thereof.

Math. 3. 17. and 17. 5. Luk. 9. 35. chap. 1. 11.

d Christ onely must be the chief teacher and instructor of all them which profess themselves to be his members, seeing the God the Father giueth him this authoritie, and commandeth vs this obedience. Math. 17. 9.

e Malac. 4. 5. f Their false opinion was, that either Elias should rise againe from the dead, or that his soule should enter into some other body. Ista. 53. 4. g That is, Iohn Baptist. Math. 17. 14. Luk. 9. 37. 14. h To the man which hee led the way downe. I. Cor. 15. 23. i When the spirit cometh vnto him, hee moueth him with inward sorrow & paine, as in a collicke man feeleth his griefe, as if his bowels were rent asunder.

i It seemeth that this man desired not so much an answer: as Christ spake in his person in the Pharisees, which were stubborn and desperate. k The Lord is euery ready to helpe vs, when we put him not backe through our incredulity. l All things are agreeable to the will of God. m Shall be granted to him that belieueth: for he seeketh nothing.

a Meaning, the child.

26 ¶ Then the spirit crieth, and rent him fore and came out, and * her was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he rose.

28 And when he was come in to the house his disciples asked him secretly, Why could not we cast him out?

29 And he sayd vnto them, His kinde can by no other means come forth, but by prayer and fasting.

30 ¶ And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For hee taught his disciples, and sayd vnto them, The Sonne of man shall bee deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

33 After he came to Capernaum: and when hee was in the house, hee asked them What was it that you disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And hee sat downe, and called the twelue, and sayd to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoener shall receiue one of such little children in my name, receiuerth mee: and whosoener receiuerth mee, receiuerth not me, but him that sent me.

38 ¶ Then Iohn answered him saying, Master, wee saw one casting out devils by thy name, which followed not vs, and wee forbade him, because hee followeth vs not.

39 But Iesus said, Forbid him not: for there is no man that can doe a // miracle by my name, that can lightly speake euill of mee.

40 For whosoener is not against vs, is on our part.

41 And whosoener shall giue you a cup of water to drinke for my names sake, because ye belong to Christ, verily I say vnto you, hee shall not loose his reward.

42 ¶ And whosoener shall offend one of these little ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Therefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, then hauing two hands to goe into hell, into the fire that neuer shall be quenched.

44 ¶ And where their woymen die, not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feet, to be cast into hell, into the fire that neuer shall be quenched.

46 ¶ Where their woymen die, not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 ¶ Where their woymen die, not, and the fire neuer goeth out.

49 For euery man shall bee salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt bee brisakie, wherewith shall it be seasoned? Haue salt in your selues, and haue peace one with another.

are as salt, which hath lost his sauour, and are worse then infidels.

u He teacheth that it is better to be sacrificed to God by salt and fire, than it, to be purged and sanctified, then to be sent into hell fire.
Leuit. 2. 13.
Math. 5. 13.
Luk. 14. 34.
They which destroy the graces that they haue receiued of God

CHAP. X.

2 Of diuorcement. 17 Therich man questioneth with Iesus. 30 They reward that are persecuted. 35 Of the Iohnes of Zebedee. 46 Bartimew hath his eyes opened.

Math 19. 1.

A Ad hee arose from thence, and went in to the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont he taught them againe.

2 ¶ Then the Pharisees came and asked him, If it were lawfull for a man to put away his wife, and remeied him.

3 And he answered, and sayd vnto them, What did Moses command you?

4 And they sayd, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and sayd vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female.

7 For this cause shall man leaue his father and mother and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore what God hath coupled together, let no man separate.

10 And in the house his Disciples asked him againe of that matter.

11 And hee said vnto them, Whosoener shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ Then they brought little children to him, that hee should touch them: and his disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and sayde to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdome of God.

15 ¶ Verily I say vnto you, Whosoener shall not receiue the kingdome of God as a little child, hee shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way,

Drw. 24. 1.
a The true way to amend abuses is to returne to the institution of things, and to try them by Gods word.
Gen 1. 27.
Math. 19. 4.
S. 24. 1. cor. 6. 16. eph. 5. 31.
1. cor. 7. 10.
Mat. 5. 31. & 19.
5. Luk. 16. 18.
1. cor. 7. 10.
b For the second is not his wife, but his harlot.
Math. 19. 13.
Luk. 18. 15.
c We must be regenerate and void of all pride & concupiscence
d It was vsuall with the Iewes that the greater should bless the inferior, Heb. 7. 7 therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babies to God.

¶ To wit, onely as man but as him in whom is all perfection & fulnes of all graces and benefits.
Luk. 9. 49.
1. cor. 11. 3.
1. cor. 12. 13.
¶ Although he show not himselfe to be mine, yet in that hee beareth reuerence to my Name, it is enough for vs.
Math. 10. 42.
Math. 18. 6.
Luk. 17. 1, 2.
Mark. 5. 30, and 18. 8.
¶ It is a manner of speech which signifieth, that we should cut off all things which hinder vs to see Christ.
Luk. 64. 14.
¶ These familiars declare the paines and eternal torment of the damned.

Math. 9. 16.
Luke 18. 12.

e Christ would
shew that his
goodness was
farre other wise
then the good-
nesse which is at-
tributed to men,
which is full of
vanitie and hy-
pocrisie.

Exod. 30. 13.
¶ That is, he ap-
proved certaine
good feed that
was in him,
which gaue him
a little motion.
g He toucheth
his maladie and
sore, which be-
fore he felt not.

¶ Or, Cable rope.

h Which put-
teth his trust in
riches.

i For he can
giue grace to the
rich to cause him
to enioy his ri-
ches as if he had
them not.

Math. 19. 27.
Luke 18. 28.

k We must not
measure these
promises by our
owne cautious
desires, but re-
ferre the accom-
plishment to
Gods will who

gouern our per-
secutions and af-
flictions perfor-
meth the same so
farre as they be
expedient. Let vs
therefore learne
to haue enough
& to want that
being tried, we
may enioy our
treasures in hea-
uen.

Math. 19. 30.
Luke 13. 30.

l He saith this
because they that
are first called,
should goe still
for ward and not
dilate others.
Math. 20. 17.
Luke 11. 11.

way, there came one* running, and knee-
led to him, and asked him, Good Master,
what shall I do that I may possesse eternall
life?

18 Iesus said to him, Why callest thou
me good? there is none* good but one, euen
God.

19 Thou knowest the commandments,
* Thou shalt not commit adulterie. Thou
shalt not kill. Thou shalt not steale. Thou
shalt not beare false witness. Thou shalt
honour thy father and mo-
ther.

20 Then he answered, and said to him,
Master, all these things haue I obserued
from my youth.

21 And Iesus behelde him, and loued
him, and said vnto him, One thing is lac-
king vnto thee. See* and sell all that thou
hast, and giue to the poore, and thou shalt
haue treasure in heauen, and come, follow
me, and take vp thy crosse.

22 But hee was sad at that saying, and
went away sorrowfull: for hee had great
possessions.

23 And Iesus looked round about, and
said vnto his disciples, how hardly doe they
that haue riches enter into the kingdome of
God!

24 And his disciples were astonied at his
words. But Iesus answered againe, and
said vnto them, Children, how hard is it for
them that trust in riches, to enter into the
kingdome of God!

25 It is easier for a camel to go thorow
the eye of a needle, then for a rich man to
enter into the kingdome of God.

26 And they were much more astonied,
saying with themselves, Who then can bee
saved?

27 But Iesus looked vpon them, and
said, With men it is impossible, but with
God: for with God all things are
possible.

28¶ Then Peter began to say vnto him
Loe, we haue forsaken all and haue follow-
ed thee.

29 Iesus answered, and said, Verily, I
say vnto you, there is no man that hath for-
saken house, or brethren, or sisters, or father,
or mother, or wife, or children, or lands, for
my sake and the Gospels,

30 But he shall receiue an hundred fold,
now at this present: houses, and brethren
and sisters, and mothers, and children, and
lands with* persecutions, and in the world
to come eternall life.

31 But many that are first shall be last,
and the last first.

32¶ And they were in the way going
by to Ierusalem, and Iesus went before
them, and they were amazed, and as they
followed, they were afraid, and Iesus tooke
the twelue againe, and began to tell them
what things should come vnto him.

33 Saying, Behold, we goe by to Ierusa-
lem, and the Sonne of man shall be deli-
uered vnto the high priests, and to the scribes, and
they shall condemne him to death, and shall
deliuer him to the Gentiles.

34 And they shall mocke him, & scourge

him, and spit vpon him, and kill him: but the
third day he shall rise againe.

35¶ Then James and John the sons of
Zebedee came vnto him, saying, Master,
we would that thou shouldst doe for vs that
thou wilt desire.

36 And he sayd vnto them, What would
ye I should doe for you?

37 And they sayd vnto him, Grant vnto
vs, that we may sit one at thy right hand,
and the other at thy left hand in thy glory.

38 But Iesus sayd vnto them, Ye know
not what ye aske. Can ye* drinke of the
cup that I shall drinke of, and bee baptized
with the baptisme that I shall bee baptized
with?

39 And they sayd vnto him, We can. But
Iesus said vnto them, Ye shall drinke in-
deed of the cup that I shall drinke of, and be
baptized with the baptisme wherewith I
shall bee baptized:

40 But to sit at my right hand, and at my
left, is not* mine to giue, but it shall be giuen
to them for whom it is prepared.

41 And when they heard that, they be-
gan to dispute at James and John.

42 But Iesus called them vnto him, and
sayd to them, * Ye know that they which
delight to beare rule among the Gentiles,
haue domination ouer them, and they that
be great among them, exercise authoritie ou-
er them.

43 But it shall* not bee so among you:
but whosoever will be great among you, shall
be your seruant.

44 And whosoever will be chiefe of you,
shall be the seruant of all.

45 For euen the Sonne of man came not
to be serued, but to serue, and to giue his life
for the ranfome of many.

46¶ Then they came to Iericho: and
as he went out of Iericho with his disciples
and a great multitude, Bartimeus the son
of Timeus, a blind man, sat by the way side
begging.

47 And when he heard that it was Iesus
of Nazareth, he began to cry and to say, Iesus
the sonne of Dauid haue mercy on mee.

48 And many rebuked him, because hee
shoud hold his peace: but hee* cryed much
more, O Sonne of Dauid, haue mercy on
mee.

49 Then Iesus stood still, and com-
manded him to bee called: and they called the
blind, saying vnto him, Bee of good comfort
arise, he callith thee.

50 So he threw away his cloke, and rose
and came to Iesus.

51 And Iesus answered, and sayd vnto
him, What wilt thou that I doe vnto thee?
And the blind said vnto him, Lord, that I
may receiue sight.

52 Then Iesus sayd vnto him, Go thy
way: thy faith hath saved thee. And by an-
swer he receiued his sight, and followed Iesus
in the way.

CHAP. XI.

11 Christ visiteth Hierusalem. 12 The figtree
dryeth vp. 13 The buyers and sellers are cast out
of

Math. 20. 16.

m Can you be
partrakers of my
crosse and af-
flictions?

n I haue not the
commission for
this time.

Luke 22. 25.

o Christ would
not that his dis-
ciples and min-
isters should ha-
ue worldly
gouernment.

Math. 20. 19.
Luke 18. 35.

p The other
Euangelists men-
tion two, but
Markenameth
him that was
most known.

q The more the
Satan resisteth
vs, the more our
faith ought to
increase.

r This
declares
much
pleasure
which
an out-
and-ap-
erith

14. 5. 6
terren,
g For
could
reprob-
ner the
profic-
hinder

3 But they took him, and beat him, and sent him away empty.

4 And again, he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And again he sent another, and him they flew, and in many other, beating some, and killing some.

6 Per had hee one sonne, his deare beloved: him also he sent the last unto them, saying, They will reverence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Waire ye not read so much as this scripture? The stone which the builders did refuse, is made the head of the corner?

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake thus parable against them: therefore they left him, and went their way.

13 ¶ And they sent unto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14 And when they came, they say unto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Celsar, or not?

15 Should wee giue it, or should wee not giue it? But he knew their hypocritie, and said unto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and hee said unto them, Whose is this image and superscription? And they said unto him, Celsars.

17 Then Iesus answered, and said unto them, Give to Celsar the things that are Celsars, and to God, those that are Gods: and they marvelled at him.

18 ¶ Then came the Sadduces unto him (which say there is no resurrection) and they asked him, saying,

19 Master, Moses wrote unto vs, If any mans brother die, and leaue his wife, and leaue no child: then, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, & the first tooke a wife, and when he died, left no issue:

21 Then the second tooke her, and hee died, neither did hee yet leaue issue, and the third likewise.

22 So seven had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seven had her to wife.

24 Then Iesus answered, and said unto them, Are ye not therefore deceived, because ye know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor women are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 ¶ Then came one of the Scribes, that had heard them disputing together, and perceiving that he had answered them well, he asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, heare Israel, the Lord our God is the only Lord.

30 Thou shalt therefore love the Lord thy God, with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like this, Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then the Scribe said unto him, Master, thou hast said the truth, for there is one God, and that there is none but he.

33 And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then when Iesus saw that hee answered discretely, hee said unto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered, and said, teaching in the Temple, how say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said unto them in his doctrine, Beware of the Scribes, which loue to goe in long robes, and loue salutations in the markets.

39 And the chiefe seates in the Synagogues, and the best roomes at feasts.

40 Which denoure widows houses, when vnder a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus sat out against the treasure, hee beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a quadrin.

43 Then hee called unto him his Disciples, and said unto them, Verily I say unto

h Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that they shall make no more marriage.

Math. 22, 30.

i Then it followeth that they live, although they be deceased out of this life.

Math. 22, 31.

Math. 22, 32.

dom. 6, 4.

l Or, thought.

m That is, death on the part & procurement of the love of God.

Leuit. 19, 18.

n 22, 39, 40, 41.

o 41, 1, 42, 2, 3.

p He meant of the ceremonies of the Law,

wherein they pocrites put great holiness.

q Because in the wedding will be taught, and will perceivee difference between our outward profession, and that which God doth principally require of us.

Math. 23, 41.

r In properly the holy Church, and by the gift of prophesie.

Psalm. 110, 1.

Math. 23, 41.

s 11, 43, & 20, 4.

t Or, as becometh.

u The condition hee their apparel, but their

Math. 23, 41.

v And, and outward shew of holiness, whereby they deceived the people.

Math. 23, 41.

w Or, and value precious prayes.

Math. 23, 41.

x Which is about halfe a shekel.

Math. 23, 41.

y Which is about halfe a shekel.

Math. 23, 41.

z That is, about halfe a shekel.

Math. 23, 41.

Math. 23, 41.

Math. 23, 41.

b He sheweth the plague that shall befall these ambitious and covetous rulers, whose hearts are hardened against Christ.

Psalm. 18, 22.

Math. 23, 16.

Math. 23, 17.

Math. 23, 18.

Math. 23, 19.

Math. 23, 20.

Math. 23, 21.

Math. 23, 22.

Math. 23, 23.

Math. 23, 24.

Math. 23, 25.

Math. 23, 26.

Math. 23, 27.

Math. 23, 28.

Math. 23, 29.

Math. 23, 30.

Math. 23, 31.

Math. 23, 32.

Math. 23, 33.

Math. 23, 34.

Math. 23, 35.

Math. 23, 36.

Math. 23, 37.

Math. 23, 38.

Math. 23, 39.

Math. 23, 40.

q Our Saviour
cleareth our
path by our
afflictions and
our wills.

unto you, that this poore widow hath cast
in more in, then all they which have cast into
the treasury.

44 For they all did cast in of their super-
fluities: but she of her povertry did cast in all
that she had, even all her living.

C H A P. XIIII.

F 3 The destruction of Ierusalem. 10 The Gospel
shall be preached to all. 33 The persecution and
false prophets which shall bee before the coming of
Christ, whose house Ierusalem shall be. 33 Hot exhorteth
every one to watch.

And as he went out of the Temple, one
of his disciples said unto him, Master,
see what stones and what buildings are here.

2 Then Jesus answered and said unto
him, Seest thou these great buildings? there
shall not be left one stone upon a stone, that
shall not be thrown down.

3 And as he sat on the mount of Olives,
over against the Temple, Peter, and James
and John, and Andrew asked him secretly,

4 Tell us when shall these things be, and
what shall be the signe when all these things
shall be fulfilled.

5 And Jesus answered them, and began
to say, Take heed lest any man deceive you.

6 For many shall come in my Name, say-
ing, I am Christ, and shall deceive many.

7 Furthermore, when ye shall heare of
warres, and rumours of warres, be ye not
troubled: for such things must needs be: but
the end shall not be yet.

8 For nation shall rise against nation, and
kingdome against kingdome, and there shall
be earthquakes in divers quarters: & there
shall be famine and troubles: these are the
beginnings of sorowes.

9 But take heed to your selves: for they
shall deliver you up to the Councils, & to the
Synagogues: ye shall be beaten, and brought
before rulers and kings for my sake, for a
testimoniall unto them.

10 And the Gospel must first be published
among all nations.

11 But when they lead you and deliver
you up, take ye no thought afoze, neither
premeditate what ye shall say: but what-
soever is given you at the same time, that
speake: for it is not ye that speake, but the
holy Ghost.

12 Yea, and the brother shall deliver the
brother to death, and the father the sonne,
and the children shall rise against their pa-
rents, and shall cause them to die.

13 And ye shall be hated of all men for my
Names sake: but whosoever shall endure
unto the end he shall be saved.

14 Whosoever when ye shall see the abo-
mination of desolation (spoken of by Daniel
the Prophet) standing where it ought
not (let him that readeth consider it) then
let them that bee in Judea, flee into the
mountaines.

15 And let him that is upon the house, not
come downe into the house, neither enter
therein to fetch any thing out of his house.

16 And let him that is in the field, not
turne backe againe unto the clothes which
he leaveth behind him, to take his clothes.

17 When ye shall see to them that are with

children, and to them that give sucke in those
dayes.

18 Pray therefore that your flight bee
not in the winter.

19 For there shall bee in those dayes such
tribulation, as was not from the beginning
of the creation which God created, unto this
time, neither shall be.

20 And except that the Lord had shorte-
ned those dayes, no flesh should be saved:
but for the elects sake, which he hath chosen
he hath shortened those dayes.

21 Then if any man say to you, Lo, here
is Christ, or Lo, he is there, beware it not.

22 For false Christs shall rise, and false
prophets, and shall shew signes and wonders
to deceive, if it were possible, the very elect.

23 But take ye heede: behold, I have
shewed you all things before.

24 Whosoever in those dayes, after that
tribulation the Sonne shall waite dark, and
the Moone shall not give her light.

25 And the stars of heaven shall fall: and
the powers which are in heaven shall shake.

26 And then shall they see the Sonne of
man coming in the cloudes, with great
power and glory.

27 And hee shall then send his Angels,
and shall gather together his elect from the
four windes, and from the remotest part of
the earth, to the remotest part of heaven.

28 Now learne a parable of the fig tree.
When her bough is yet tender, and it bring-
eth forth leaves, ye know that Summer is
nere.

29 So in like manner, when ye see these
things come to passe, know that the kingdome
of God is nere, even at the doores.

30 Verily I say unto you, that this ge-
neration shall not passe, till all these things
be done.

31 Heaven and earth shall passe away, but
my words shall not passe away.

32 But of that day & houre knoweth no
man, no, nor the Angels which are in hea-
ven, neither the Sonne himselfe, save the
Father.

33 Take heede: watch, and pray: for ye
know not when the time is.

34 For the Sonne of man is as a man going
into a strange countrey, & leaveth his house,
and giveth authority to his servants, and to
every man his work, and commandeth the
porter to watch.

35 Watch therefore, (for ye know not
when the Master of the house will come, at
even, or at midnight, or at the cocke crowing,
or in the dawning.)

36 Lest if he come suddenly, hee should
find you sleeping.

37 And these things that I say unto you,
I say unto all men, Watch.

C H A P. XIIII.

1 The Priests conspire against Christ. 3 Maria
Magdalene anointed Christ. 12 The Passover is
eaten. 18 Hee telleth us of the treason of Judas.
23 The Lords Supper is instituted. 46 Christ is
taken. 67 Peter denieth him.

And two dayes after followed the feast of
the Passover, and of unleavened bread:
at the first Pasche & describes howe they
might

h For they shall
not be able to
flee.

i That you have
no let to hinder
you when you
shouldest escape.

For Man,

Math. 24. 33.

l The elect may
waite and bee
troubled, but
they cannot vi-
tally be de-
ceived & come.

l Whosoever
that suff'reth
himselfe now to
be seduced, hath
none excuse.

l The 13. 10. 23. 33. 7. 13. 15.

m This teacheth
that there shall
be a change of
the whole order of
nature.

Math. 24. 32.

n The word sig-
nifieth the space
of an hundred
yeeres: albeit
this came to
passe before his-
torie yeeres.

o When the de-
struction of Ieru-
salem, the per-
secutions, and il-
lusions shall come:
but chiefly these
are the second com-
ing of Christ.

p In that he is
man and Media-
tor.

Math. 24. 43.

q For of the
coming we are
most assured: but
of the time, the
yeere, the day or
houre, we are ig-
norant, & there-
fore must watch
continually.

Math. 24. 43.

q For of the
coming we are
most assured: but
of the time, the
yeere, the day or
houre, we are ig-
norant, & there-
fore must watch
continually.

Math. 24. 43.

q For of the
coming we are
most assured: but
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yeere, the day or
houre, we are ig-
norant, & there-
fore must watch
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Math. 24. 43.

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coming we are
most assured: but
of the time, the
yeere, the day or
houre, we are ig-
norant, & there-
fore must watch
continually.

Matth. 26. 6.
iohn. 12. 1.

|| Or, of pure nard
and faithfully
made.

a As Iudas who
caused this mur-
muring.
b Which are in
value about fixe
pound sterling.
c To wit, Iudas:
who was offen-
ded therewith,
and therefore
made a busiaes.

Matth. 26. 14.
luke 22. 4.
d He tooke oc-
casion by this
oymnt as of a
thing euill
done.
Matth. 26. 17.
luke 22. 7, 8.

Matth. 26. 20.
iohn. 13. 1.
e To dip the
hand, is as much
to say as be that
is accustomed to
eat with mee.
Psal. 41. 9.
iohn. 13. 18.
Matth. 26. 14.
alles. 1. 16.
f This declareth
that nothing can
be done without
Gods prouidence
Matth. 26. 26.
iohn. 13. 14.
g Reio. Matth.
chap. 26. 26.

might take him by craft, & put him to death.
But they said, Not in the feast day, lest
there be any tumult among the people.

3 And when he was in Bethania, in the
house of Simon the leper, as he sat at table,
there came a woman hauing a boere of oymnt
of || Spikenard very costly, and she brake
the boere, and powdered it on his head.

4 Therefore some diddained among
themselves, and said, To what end is this
waste of oymnt?

5 For it might haue bene sold for moze
then three hundred pence, & been giue vn-
to the poore, and they grudged against her.

6 But Iesus said, Let her alone: why
trouble ye her? shee hath wrought a good
worke on me.

7 For ye haue the poore with you alwayes,
and when ye will ye may doe them good, but
me ye shall not haue alwayes.

8 Shee hath done that she could: she came
aforeshand to anoint my body to the burying.

9 Clerely I say vnto you, Wheresoener
this Gospele shall be preached throughout the
whole world, this also that shee hath done,
shall be spoken of in remembrance of her.

10 ¶ Then Iudas Iscariot one of the
twelue, went away vnto the hie Priests
to betray him vnto them.

11 And when they heard it, they were
glad, and promised that they would giue him
money: & therefore he sought how he might
conueniently betray him.

12 ¶ Now the first day of vncleanened
bread, when they sacrificed the Passouer,
his disciples said vnto him, Where wilt thou
that we go, and prepare, that thou mayest eat
the Passouer?

13 Then he sent forth two of his disciples
and sayd vnto them, Go ye into the city,
and there shall a man meet you, bearing a picher
of water: follow him.

14 And whithersoener he goeth in, say ye
to the Goodman of the house, The Master
sayeth, Where is the lodging where I shall
eat the Passouer with my disciples?

15 And he will shew you an upper cham-
ber which is large, furnished and prepared:
there make it ready for vs.

16 So his disciples went forth, and came
to the city, & found as he had sayd vnto them
and made ready the Passouer.

17 ¶ And at euening he came with the twelue.

18 ¶ And as they late at table and did eat,
Iesus sayd, Clerely I say vnto you, that one
of you shall betray mee, which eateth with
mee.

19 Then they began to be sorrowfull, and
to say to him one by one, Is it I? and ano-
ther, Is it I?

20 And he answere, and sayd vnto them,
It is one of the twelue that eate with
me in the platter.

21 ¶ Surely the Sonne of man goeth his
way, as it is written of him: but woe be
to that man by whom the Sonne of man is be-
trayed: it had been good for that man, if he
had neuer been borne.

22 ¶ And as they did eat, Iesus tooke the
bread, and when he had giuen thanks, hee
broke it and gaue it to them, and said, Take

care, this is my body.

23 Also he tooke the cup, and when he had
giuen thanks, gaue it to them: and they all
dranke of it.

24 And hee sayd vnto them, This is my
blood of the New Testament, which is shed
for many.

25 Clerely I say vnto you, I will drinke
no more of the fruit of the Vine, vntill that
day that I drinke it new in the kingdome of
God.

26 And when they had sung a Psalm,
they went out to the mount of Olues.

27 ¶ Then Iesus said vnto them, All ye
shall be offended by me this night: for it is
written, I will smite the Shephard, and
the sheepe shall be scattered.

28 Woe after that I am risen I will goe
into Galilee before you.

29 And Peter sayd vnto him, Although
all men should be offended, yet would
not I.

30 Then Iesus sayd vnto him, Clerely I
say vnto thee, this day, when in this night, be-
fore the cocke crow twise, thou shalt denie
me thrise.

31 But he said moze earnestly, If I should
die with thee, I will not denie thee: likewise
also said they all.

32 ¶ After, they came into a place nam-
ed Gethsemane: then hee said to his disci-
ples, Sit ye here till I haue prayed.

33 And hee tooke with him Peter, and
James, and Iohn, & he began to bee afraid,
and in great heavinesse.

34 And he said vnto them, My soule is very
heauie, euen vnto the death: tarrye here and
watch.

35 So hee went forward a litle, and fell
downe on the ground, and prayed, that if it
were possible, that houre might passe from
him.

36 And he said, Abba, Father, all things
are possible vnto thee: take away this cup
from me: neuertheless, not that I will, but
that thou wilt, be done.

37 Then he came & found them sleeping,
and sayd to Peter, Simon, sleepest thou?
couldst not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter
not into tentation: the spirit is in deede is re-
adie, but the flesh is weak.

39 And againe hee went away, and pray-
ed, and spake the same words.

40 And hee returned, and found them a-
sleep againe: for their eyes were heavy: nei-
ther knew they what they should answer
him.

41 And hee came the third time, and said
vnto them, Sleep henceforth, and take
your rest: it is enough: the houre is come:
behold, the Sonne of man is deliuered into
the hands of sinners.

42 Rise vp: let vs goe: loe, he that betray-
eth me, is at hand.

43 ¶ And immediately while he yet spake,
came Iudas that was one of the twelue, and
with him a great multitude with twoe
swords and staves from the hie Priests & Scribes,
and Elders,

54 And hee that betrayed him, had giuen
them

h. The Graine
which is beaten
ken only to you
chankes, as Saint
Luke and S. Paul
interpret it,
S. Marke also
speaking of the
cup.

John 16. 32.
i That is, I am
from me, because
of the perfur-
on.
Zech. 13. 7.
Chap. 16.

Matth. 26. 34.
luke 22. 33.
k His diminit
was as it were
hid, and his
manie then
it selfe fully

l As in them,
and the iude
Syrian tongue,
signifieth facte.
m He standeth
not so to his
owne will, but
that willingly
offerseth himselfe
to obey God.

n He meant
that the houre
would come when
they should be
from sleeping.

Matth. 26. 47.
luke 22. 47.
iohn. 18. 3.

It was the fashion then to give with kissing at their meetings, and also at their depatures. p. He repreteth it twice, as if he had bene spoiled with a certain price in taking his last leave.

To wit, Peter, Called Malchus.

Which declarereth that no man can do any thing contrary to Gods ordinaunce.

Meaning, all the disciples. Math. 26. 57. John 18. 14.

That is, they which had chief authority among the priests. Which signifies that his hate made began now to be abated.

Origen. Math. 26. 56. Origen not like John 18. 19.

Whether witnesses differed, in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other said that he heard him say, that he would do it, as is here noted.

That is, of God who is worthy all praise: the which word in their language they use when they speak of God, viz. commonly in their writings even to this day.

Math. 24. 30. Whom they now condemned in this base estate, they should see appear at the last day with maiesty and glory.

h This declarereth the wickedness and insolence of the governors and rulers, seeing their officers contrary to all justice, thus ragged and tormented him that was innocent.

then a token, saying, Whomsoever I shall kiffe, he it is: take him, and leade him away safely.

45 And as soone as he was come, he went straightway to him, and sayd, Peace, Peace, and kisted him.

46 Then they layd their hands on him, and tooke him.

47 And one of them that stood by drew out a sword, and smote a servant of the high Priestes, and cut off his eare.

48 And Iesus answered and sayd unto them, Per he come out as unto a thiefe with swords and with staves to take me.

49 I was dayly with you teaching in the Temple, and ye took me not: but this is done that the Scriptures shoulde be fulfilled.

50 Then they all forooke him and fled.

51 And there followed him a certaine young man, clothed in linnen upon his bare body, and the young men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 So they led Iesus away to the high Priestes, and to him came all the high Priestes, and the Elders, and the Scribes.

54 And Peter followed him a farre off, even into the hall of the high Priestes, and sat with the servants, and warmed himself at the fire.

55 And the high Priestes and all the Counsell sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 We heard him say, I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the high Priest stood up amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these bear witness against thee?

61 But he held his peace, and answered nothing. Again the high Priest asked him, and sayd unto him, Art thou Chrest the Sonne of the Blessed?

62 And Iesus sayd, I am hee, and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the high Priest rent his clothes, and said, What have we any more neede of witnesses?

64 We have heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to cover his face, and to beate him with fists, and to say unto him, Prophesie. And they keregeants smote him with their rods.

66 And as Peter was beneath in the hall, there came one of the majores of the high Priest.

67 And when he saw Peter warming himselfe, hee looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, neither see I what thou sayest. Then he went out into the porch, and the cocke crew.

69 Then a maide saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And hee began to curse and swear, saying, I knowe not this man of whom yee speake.

72 Then the second time the Cocke crew, and Peter remembered the word that Iesus had said unto him, Before the cocke crow twice, thou shalt denie mee twice, and he weigthing that with himselfe, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reviled, and put to death, 46 and is buried by Joseph.

And anon in the dawning, the high Priestes held a Councell with the Elders, and the Scribes, and the whole counsell, and bound Iesus, and led him away, and delivered him to Pilate.

2 Then Pilate asked him, Art thou the king of the Iewes? And hee answered, and said unto him, Thou sayest it.

3 And the high Priestes accused him of many things.

4 And therefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Iesus answered, no more at all, so that Pilate marvelled.

6 Now at the feast Pilate wold deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabhas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that hee would doe as her had: such done unto them.

9 Then Pilate answered them, and sayd, Will yee that I let loose unto you the King of the Iewes?

10 For he knew that the high Priestes had delivered him of envy.

11 But the high Priestes had moved the people to desire that hee would rather deliver Barabhas unto them.

12 And Pilate answered, and sayd againe unto them, What will ye then that I doe with him, whom yee call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayd unto them, What will ye then that I doe with him? And they cryed the more frequently, Crucifie him.

15 So Pilate willing to content the people,

Math. 26. 69. Luke 22. 55. John 18. 25.

c We ought to consider our owne infirmity, that we may learne onely to trust in God, and not in our owne strength.

Origen. d Peter preparereth himselfe to flee, if he were further laid unto.

Math. 26. 71. Luke 22. 58. John 18. 25.

Math. 26. 75. Origen. f Peter refused of the deeres, and wept.

Math. 27. 1, 2. Luke 23. 66. John 18. 28.

a For the Romanes gave them no authority to put any man to death.

Math. 27. 23. Luke 23. 35.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes maintaine their customes, although they be worth nothing.

d When a iudge hath respect to man, hee quite forgetteth his office.

people looked upon Barabbas, and desired Jesus when he had scourged him, that he might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band.

17 And clad him with purple, and platted a crown of thornes, and put it about his head.

18 And began to salute him, saying, Hail, King of the Jewes.

19 And they smote him on the head with a staffe, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they took the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gave him to drinke wine mingled with myrrour: but he refused it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

25 And it was the chiefe houre when they crucified him.

26 And the title of his cause was written above, THE KING OF THE JEWES.

27 They crucified also with him two thieves, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, called on him, wagging their heads, and saying, He that destroyeth the Temple, and buildeth it in three dayes,

30 Save thy selfe, and come downe from the crosse.

31 Likewise also even the high Priestes mocking, said among themselves with the Scribes, He saved other men, himselfe hee cannot save.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleefe. They also that were crucified with him, crucified him.

33 At now when the first houre was come, darkness came over all the land until the ninth houre.

34 And at the ninth houre Jesus cryed with a loud voyce, saying, Eli, Eli, lama sabachthani: which by interpretation, My God, my God, why hast thou forsaken mee?

35 And some of them that stood by, when they heard it, said, Behold, he callith Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reede, and gave him to drinke, saying, Let him alone: let us see if Elias will come and take him downe.

37 And Jesus cryed with a loud voyce, and gave up the ghost.

38 And the vail of the Temple was

rent in twaine, from the top to the bottom.

39 Now when the Centurion, which stood out against him, saw that he thus crying gave up the ghost, he said, Truly this man was the Sonne of God.

40 There were also women, which beheld a farre off, among whom was Marie Magdalene, & Marie (the mother of James the lesse, and of Ioses) and Salome,

41 Which also when hee was in Galilee, followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

42 And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an honourable Counsellour, which also looked for the kingdom of God, came, and went in boldly unto Pilate, and asked the body of Jesus.

44 And Pilate marvelled if hee were already dead, and called unto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the truth of the Centurion, he gave the body to Ioseph.

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was betweene out of a rocke, and rolled a stone unto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Iosephs mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the grave 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleven, and representh their unbelief. 16 He commeth to the preaching of the Gospel and the ministration of baptisme unto them.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete oymments: that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the Sunne was yet rising.

3 And they sayd one to another, Altho shall roll away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 So they went into the sepulchre, and saw a young man sitting at the right side clothed in a long white robe: and they were affraid.

6 But he said unto them, Be not affraid: see Iesus of Nazareth, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But go your way, and tell his disciples, and Peter, that he will go before you into Galilee, there shall ye see him: as he said unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were affraid.

9 And when Iesus was risen againe,

Who had charge over an hundred men,

Luke 8. 3. 1.

Math. 27. 55. Luke 23. 55. John 19. 38.

A Groom and of great thorow.

This man shewed himself boldly, when danger seemed to be most perillous.

Luke 24. 1. John 20. 1.

10. 1. 1. 1.

Math. 28. 1. John 20. 1. 1. The Angel God in the likeness of a young man.

He specially maketh mention of Peter, for he was the first that he had fallen to greater sin than the others.

Math. 26. 3. 1. chap. 14. 28.

10. 1. 1. 1.

Math. 27. 32. Luke 23. 26.

It was the custom to make him that was condemned, to carie his crosse, but Iesus was none able for weakness.

Math. 27. 33. Luke 23. 33. John 19. 17.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render unto him perfect obedience.

g The Iewes divided their day into foure parts, to that by the third houre is here meant the third part of the day, which was from fixe a clock to nine, at what time Matthew saith he was crucified.

Ista. 53. 12. John 2. 19.

h Meaning, the one of them that were crucified, i Because this darkness was only over the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day: and about three of the clocke after noone.

Psal. 131. 1. Math. 27. 46.

l This was spoken mockingly, Psal. 22. 1.

John 30. 16.
July 8. 3.

e They had soon forgotten that Christ had showed them of his resurrection.

July 34. 3. 15.
July 34. 36.
July 10. 19.
a Mourning and praying.

Math. 28. 19.
i As well Gentiles as Jew.

in the morrow (which was the first day of the week) he appeared first to Mary Magdalene; out of whom he had cast seven devils.

10 And he went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, they had appeared to her, they believed it not.

12 After that he appeared unto two of them in another forme, as they walked and went into the country.

13 And they went and told it to the remnant, but they believed them not.

14 Finally he appeared unto the eleven as they sat together, and reproveth the of their unbelief and hardness of heart, because they believed not them which had seen him, being risen up againe.

15 And he said unto them: Go ye into all the world, and preach the Gospel to every creature.

16 He that shall believe and be baptized, shall be saved: but he that will not believe, shall be damned.

17 And these tokens shall follow them that believe, In my Name they shall cast out devils, and shall speak with new tongues,

18 And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recover.

19 So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

20 And they went forth, and preached every where. And the Lord wrought with them, and confirmed the word with signs that followed.

21 Amen. Luke 24. 51. Heb. 2. 4. h The miracles and signes follow the doctrine, as certaine feales, so that if the doctrine be false, the miracles can be no better, Deut. 13. 3.

John 12. 48.

i This gift was not for a time, to cause men the more willingly to receive the Gospel, which as yet was not evidently known.

Math. 13. 12.
Math. 2. 4.
and 10. 46.

g With other and diuers, as Luke saith. Acts 28. 5.

The Holy Gospel of Iesus Christ according to Luke.

CHAP. I.

5 Of Zacharias & Elisabeth. 11 The Angel sheweth him of the nativity of Iohn Baptist. 30 His incredulity is punished. 38 The talke of the Angel and Mary. 46 Her song. 57 The birth, circumcision, and grace of Iohn. 68 Zacharias giveth thanks to God, and prophesieth.

As much as many have taken in hand to set forth the story of these things, whereof we are fully persuaded,

2 As they have delivered them unto us, which from the beginning saw them their lives, and were ministers of the word,

3 It seemed good also to me (most noble Theophilus) as soon as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point.

4 That thou mightest acknowledge the certainty of those things, whereof thou hast been instructed.

5 It was the time of Herod king of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 Both were just before God, and walked in all the commandments and ordinances of the Lord, without reproche.

7 And they had no child, because that Elisabeth was barren: and both were well stricken in age.

8 And it came to passe, as he presented the priests office before God, as his course came in order,

9 According to the custom of the Priests office, his lot was to burne incense, when

he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 Then appeared unto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell upon him.

13 But the Angel said unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name John.

14 And thou shalt have joy and gladnes, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, he shall neither drinke wine nor strong drinke: and hee shall be filled with the holy Ghost, even from his mothers wombe.

16 And many of the children of Israel shall be turned to their Lord God.

17 For he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord.

18 Then Zacharias said unto the Angel, whereby shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumb, and not be able to speake, untill the day that these things be done, because thou believest not my words, which shall be fulfilled in their season.

i The Temple

was divided into three parts: the first was the body of the Temple called Atrium, where the people were: the second called Sanctum, where the Priests and Levites were: and the third Sanctum Sanctorum, into the which the high Priest entered once a yeere to sacrifice.

Exod. 30. 7.
Leuit. 16. 17.

k Which signifieth the grace of the Lord.

l The word signifieth all manner of drinke which maketh men drunken.

Malach. 4. 5. 6.
Math. 11. 14.

m As a king in his royalty hath one to go before him, who signifieth the king to be as hand.

n When Christ saith he came to suffer the father against the sonne, &c. hee meaneth the success which cometh of the Gospel, through the malice of men: but here he speaketh of the true end and prosperity of the Gospel.

o Which signifieth the strength or sovereignty of God. p We will not come to the promise by our weaknesse.

a Meaning, the Apostles with whom he was conversant, to wit: the thing; and it may be referred either to Christ, or to the Gospel: and hereby is meant that they were the ministers of Christ, who is called the word: or minister of the word, that is, they of the Gospel: and this cometh to this, whereby of his doctrine, seeing he preached it of the Apostles.

e The name of Antipater.

f Read 1. Chro. 24. 10.

g This perfection or inheritance is judged by the fruits & outward appearance and not by the ends: which only cometh of Gods free mercy through Christ.

h The Greeke word signifieth iustifications, whereby is meant the outward observation of ceremonies commanded by God, h That is, the offering and moving sacrifice, according to the Law.

21 Now the people waited for Zacharias, and marvelled that hee caried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after thole dayes his wife Elizabeth conceived, & hid her selfe sixe moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabryel was sent from God vnto a city of Galilee, named Nazareth,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, ¶ Haille thou that art ¶ freely beloued: the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 ¶ Then the Angel said vnto her, Feare not Mary: for thou hast found fauour with God.

31 ¶ For loe, thou shalt conceive in thy wombe, and beare a Son, and shalt call his Name IESVS.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall giue vnto him the Throne of his father Dauid;

33 *and he shall rigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

34 ¶ Then sayde Mary vnto the Angel, How shall this bee, seeing I know not man?

35 And the Angel answered and said vnto her, The holy Ghost shall come vpon thee and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age: and this is the first moneth, which was called barren.

37 For with God shall nothing be impossible.

38 ¶ Then Mary said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in thole dayes, and went into the hill countrey with haste to

a cite of Iuda;

40 And entered into the house of Zacharias: and saluted Elizabeth.

41 And it came to passe, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And she cryed with a loud voyce, and sayd, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the Mother of my Lord should come to me?

44 For loe, as soon as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for Ioy.

45 And blessed is shee that belieued: for thole things shall be performed, which were told her of the Lord.

46 ¶ Then Mary sayd, My soule magnified the Lord,

47 And my spirit reioyced in God my Saviour.

48 For he hath looked on the flouore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ Wee hath shewed strength with his armes: he hath scattered the proud in the imagination of their hearts.

52 Wee hath put downe the mighty from their seats, and exalted them of low degree.

53 ¶ He hath filled the hungry with good things, and sent away the hungry with empty.

54 ¶ He hath upholden Israel his seruant, being minded of his mercy.

55 ¶ (As he hath spoken to our fathers, to wit, to Abraham, and to his seed) for euer.

56 ¶ And Mary abode with her about three monthes: after, shee returned to her owne house.

57 ¶ Now Elizabeths time was fulfilled that she should be deliuered, and she brought forth a sonne.

58 And her neighbors and cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered and sayd, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kindred that is named with this name.

62 ¶ Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn: and they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and hee spake and was puffed God.

65 ¶ Then feare came on all them that dwelt neere vnto them, and all these words were noyed abroad througout all the hill countrey of Iuda.

66 And all they that heard them, layed them

a Which was also called Kiriath-arba, or Kirjath-arba, and 2. 11.

b This morning was extraordinary, and one great, which was commend the miracle.

c He sheweth the causality Mary was called

d By the melody of the Angel.

e The feast of the spirit signifieth the vnderstanding & affection which are the two principal parts of the faith.

f Or, Ioy.

g According to the promise made to Abraham, that he would be God, and God of his seed.

h Or, Ioy.

i Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

j Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

k Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

l Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

m Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

n Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

o Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

p Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

q Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

r Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

s Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

t Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

u Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

v Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

w Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

x Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

y Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

z Not only his benefice, but also his pardon of his fault, but also shew that hee is fully punished for his iniquity.

q While their course endured to sacrifice they might not ke with their wives nor drinke any liquor might make one drunk. For the barren women enjoyed not the promise which God made to them that were married to haue issue: but principally they were depriv'd of that promise which God made to Abraham, that he would increase his seed.

¶ Or, gladnesse be to thee.

¶ Or, received into favour.

¶ Nor for her merits, but only through Gods free mercy, who loved vs when we were sinners, that wholeue reioyced should reioyce in the Lord.

Isa. 7. 14.

chap. 3. 2. 1.

Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan 7. 14.

micah. 4. 7.

she would be resolved of all doubts, to the end that shee might more fully embrace the promise of God.

¶ It shalbe a secret operation of the holy Ghost.

¶ He must be pure & without sin, which must take away the finnes of the world.

¶ Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Maries cousin, which was of the stocke of Dauid.

¶ For the law which forbade marriage out of their owne tribe, was only that the tribes should not be mixt & confounded, which could not be in marrying with the Levites: for they had no portion assigned vnto them.

the mightie power of God, and his graces, which declared that he should be an excellent person. And declaring himselfe mindful of his people, and therefore he came from heaven to visite and comfort them, Math. 1. 21, chap. 1. 30. 74. 12, 17, 18. In when the promise of God seemed to have failed, and the house of Israel to have perished, then sent he his Christ, who by his invincible strength, as with a strong horse overthrow his enemies, Lev. 23. 6. call. 10. 10. He declarer the cause and fouraine of our redemption, Gen. 22. 18, 19, Gen. 31. 33. 10. This is the end of our redemption, 1. Pet. 1. 5. To whom no hypocrite can be acceptable, q. Helthweath that our saluation consisteth in the remission of sins, which is the principall part of the Gospel, Zech. 3. 8. and 6. 12. mal. 4. 2. Or cratch of a tree, meaning the Messiah, who is the Sunnoe of righteousness, which shineth from heaven. f. That is, of all felicitie. t. Hee meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

them up in their hearts, saying, What manner childe shall this be? and the hand of the Lord was with him. 67 Then his father Zacharias was filled with the holy Ghost, and prophesied saying, 68 Blessed be the Lord God of Israel, because he hath visited * and redeemed his people. 69 And hath raised by the * home of salvation unto vs, in the house of his servant David. 70 As he spake by the mouth of his holy Prophets, which were since the world began, saying, 71 That he would send us deliverance from our enemies, and from the hands of all that hate vs. 72 That he would shew * mercy towards our fathers, and remember his holy Covenant. 73 And the oath which hee swore to our father Abraham: 74 Which was, that he would grant unto vs, that we being delivered out of the hands of our enemies, should * serve him without feare. 75 All the dayes of our life, in * holinesse and righteousness * before him. 76 And thou, babe, shalt bee called the Prophet of the most high: for thou shalt goe before the face of the Lord, to prepare his wayes. 77 And to give knowledge of salvation unto his people, by the * remission of their sinnes. 78 Through the tender mercie of our God, where by * the * day spring from an high, hath visited vs. 79 To give light to them that sit in darkness, and in the shadow of death, & to guide our feet into the way of * peace. 80. And the child grew, & waxed strong in spirit, and was in * the wilderness, till the day came, that hee should shew himselfe unto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 23 Hee was received into the Temple. 28 Simeon and Anna prophesie of him. 46 Hee was found among the doctors. 51 His obedience to father and mother. And it came to passe in those dayes, that there came a commandement from Augustus Cæsar, that all the * world should bee taxed. (This first * taxing was made when Cyrenius was gouernour of Syria.) 3 Therefore went all to be taxed, every man to his owne ciuitie. 4 And Joseph also went by from Galilee out of a ciitie called Nazareth, into Iudæa, unto the ciitie of * David, which is called

Beth-lehem, (because hee was of the house and lineage of David,) 5 To be taxed with Mary that was giuen him to wife, which was with child. 6 And so it was, that while they were there, the dayes were accomplished that shee should be deliuered. 7 And she brought forth her * first begotten Sonne, and wrapped him in swaddling clothes, and layde him in a cratch, because there was no room for them in the Inn. 8 And there was in the same countrey shepherds abiding in the field, and keeping watch by night because of their flocke. 9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid. 10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people: 11 That is, that vnto you is borne this day in the ciitie of * David, a Saviour, which is Christ the Lord. 12 And * this shall be a signe to you, Ye shall find the child swaddled, and laid in a cratch. 13 And straightway there was with the Angel a multitude of beauntifull soldiers, praising God, and saying, 14 Glory bee to God in the high heavens, and peace in earth, and towards men * good will. 15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds layd one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs. 16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch. 17 And when they had seene it, they published abroad the thing, which was tolde them of that child. 18 And all that heard it, wondered at the things which were tolde them of the shepherds. 19 But Mary kept all these sayings, and pondered them in her heart. 20 And the shepherds returned, glorifying and praying God, for all that they had heard & seene, as it was spoken vnto them. 21 And when the right dayes were accomplished, that they should circumsise the child, his name was then called * IESVS, which was named of the Angel, before hee was conceived in the wombe. 22 And when the dayes of her purification after the Law of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lord. 23 (As it is written in the Law of the Lord, * Everyman child that his first opened the wombe, shall be called holy to the Lord.) 24 And to geue an oblation, * as it is commanded in the Law of the Lord, * a pair of turtle doves, or two young pigeons. 25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the * holy Ghost was vpon him.

d Read Math. 1. 25. f Whereby appeared his power, and their cruelty, which would not pittie such a case. f Which was Beth-lehem. g Because they should not be offended with Christs poore estate, the Angel prouereth this doubt, and sheweth in what sort they should finde him. The free mercy and good will of God, which is the fountaine of our peace and felicitie, indistinctly declared to the cleck. Gen. 17. 12. Levit. 12. 3. John 7. 22. Math. 1. 21. chap. 1. 31. Or, thine. Exod. 13. 3. num. 8. 16. Or, that is his borne. Levit. 12. 6. i Whi offering was appointed to them which were poore that they were not able to offer a lamb. The spirit of prophesie.

|| Or, *Oracles*,
|| *Oracles*, in the
|| *Oracles*.

I Simeon declar-
eth himselfe to
die willingly,
since he hath
seene that Messias
which was pro-
mised,
m The meane
and substance of
saluation,
|| Or, for the reue-
lation of,
n That is, prayed
to God for them,
and for the pros-
perity of Christs
kingdome,
o To be the fall
of the reprobate
which perishe
through their
owne default,
and raising vp
of the elect:
whom God gi-
ueth faith.
Isa. 8. 14. *tem. 9.*
32. 1. *pet. 1. 8.*
p That is, sor-
rowes should
pearse her heart
as a sword.
q This chiefly
appeareth when
the office is laid
vpon vs, when
e-
by mens hearts
are tried;
r She was seuen
yeeres married.
I she was conti-
nually in the
Temple.
|| Or, *prayed*.
Dmt. 1. 6. 1.

26 And a reuelation was giuen him of the
holy Ghost, that he should not see death, be-
fore he had seene the Lords || Christ.

27 And hee came ↑ by the motion of the
Spirit into the Temple, and when the pa-
rents brought in the child Iesus, to doe for
him after the custome of the Law,

28 Then hee tooke him in his armes, and
praised God, said,

29 Lord, now lettest thou thy seruant
depart in peace, according to thy word:

30 For mine eyes haue seene thy salua-
tion,

31 Which thou hast prepared before the
face of all people:

32 A light to be reuealed to the Gentiles,
and the glory of thy people Israel.

33 And Ioseph and his mother mari-
tled at those things, which were spoken tou-
ching him.

34 And Simeon * blessed them, and said
vnto Mary his mother, Behold, this child
is appointed for the * fall and rising againe
of many in Israel, and for a signe which shall
be spoken against.

35 (Pea and a sword shall pearce tho-
rough thy soule) that the thoughts of many
hearts may be opened.

36 And there was a Prophetesse, one An-
na the daughter of Ithanuel, of the tribe of
Aser, which was of a great age, and had * li-
ued with an husband seuen yeeres from her
virginitie.

37 And shee was widow about fourescore
and foure yeeres, and went * not out of the
Temple, but serued God with fastings and
prayers, night and day.

38 She then coming at the same instant
vpon them, confessed likewise the Lord, and
spake of him to all that looked for redemption
in Ierusalem.

39 And when they had performed all
things according to the Law of the Lord,
they returned into Galilee to their owne citie
Nazareth.

40 And the child grew and waxed strong
in spirit, and was filled with wisdom, and the
grace of God was with him.

41 ¶ Now his parents went to Ierusa-
lem euery yeere, at the feast of the Passou-
er.

42 And when hee was twelue yeeres old,
and they were come vp to Ierusalem after
the custome of the feast,

43 And had finished the dayes thereof, as
they returned, the child Iesus remained in
Ierusalem, and Ioseph knew not nor his
mother,

44 But they supposing that he had bene
in the company, went a dayes Iourney and
sought him among their kinsfolke, and ac-
quainted.

45 And when they found him not, they
turned backe to Ierusalem and sought him.

46 And it came to passe thre dayes after
that they found him in the Temple, sitting
in the middes of the || doctors, both hearing
them, and asking them questions.

47 And all that heard him, were astonied
at his vnderstanding, and answers.

48 So when they saw him, they were

amazed, and his mother said vnto him, Son,
why hast thou thus dealt with vs? beholde,
thy father and I haue sought thee with be-
nigne hearts.

49 Then said hee vnto them, How is it
that ye sought me? knew ye not that I must
goe about my fathers business?

50 But they * vnderstood not the word
that hee saide to them.

51 Then he went downe with them, and
came to Nazareth, and was subject to them:
and his mother kept all these sayings in her
heart.

52 And Iesus increased in wisdom, and
 stature, and in fauour with God and man.

CHAP. III.

3 The preaching, baptism, and profession of
Lohn. 15 Hee is thought to be Christ, 21 Christ is
baptized: 33 His age and genealogie.

NOW in the fifteenth yeere of the reigne
of Tiberius Cæsar, Pontus Pilate be-
ing gouernour of Iudea, and * hee come bring
Tetrarch of Galilee, and his brother Idippus
Tetrarch of Ierusa, and of the countrey of
Trachonitis, and L. Planias the Tetrarch of
Abilene,

2 ¶ When Annas and Caiaphas were
the * high priests, the word of God came vnto
Iohn, the sonne of Zacharias, in the wil-
dernesse.

3 ¶ And hee came into all the countre about
Iordan, preaching the baptisme of repen-
tance for the remission of sinnes.

4 As it is written in the booke of the say-
ings of Elias the Prophet, which saith,
* The voice of him that crieth in the wilder-
nesse is, Prepare yee the way of the Lord:
make his pathes straight.

5 Every valley shall be filled, and every
mountaine, and hill shall be brought low, and
crooked thinges shall be made straight, and
the rough wayes shall be made smooth.

6 And || all flesh shall see the * saluation of
God.

7 Then said hee to the people that were
come out to be baptized of or him, * Dilige-
rations of vipers, who hath forwarned you
to flee from the wrath to come?

8 Bring forth therefore frutes worthy
amendment of life, and beginne not to say
vnto your selves, We haue Abraham to
our father: for I say vnto you, that God is
able of these stones to raise vp children vnto
Abraham.

9 Now also is the * are layde vnto the
root of the trees: therefore euery tree which
bringeth not forth good fruit, shall be with-
downe, and cast into the fire.

10 ¶ Then the people asked him, saying,
What shall we doe then?

11 And hee answered, and said vnto them,
* He that hath two coats, let him part with
him that hath none: and he that hath meat,
let him doe likewise.

12 Then came there * Publicanes also to
be baptized, and said vnto him, Master,
what shall we doe?

13 And hee said vnto them, Require no
more then that which is appointed vnto you.

14. The soldiers likewise demanded of
him,

Our seruice
God is to be
suffered before
the other and
mother. u. For his voca-
tion, was not
manifestly
known.

a This was the
sonne of Herod
called the great
|| *Acts 4. 6.*
b There cometh
by Gods law
one sacrifice
once on behalf
of the sinners
that the sinners
the office was
mangled by
men of sinners
and sinners
both Caiaphas
and Annas his
father in law
it diuided
between them
|| *Math. 23. 31.*
|| *Mark 1. 9.*
|| *8. 40. 3.*
|| *10. 1. 3.*
c All sinners
were taken
away, with
showd him
the way of
saluation
that the way
had beene
plained by
Christ to lead
vs vnto God.
|| Or, *any man*
That is, the
Messias should
reuealed in
the world,
|| *Math. 3. 9.*
|| Or, *opinion*
e The veni-
ance of God
is at hand
|| *1. Cor. 1. 7.*
f He will
the rich
poore ac-
cording to
their needs
g Whole
was to re-
tribute and
of him.

|| Or, *learned men*.

him, saying, And what shall we do? And he said unto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men marvelled in their hearts of John, if he were not the Christ.

16 John answered, and said to them all, * Indeed I baptize you with water, but one stronger then I cometh, whose shoes I latchet I am not worthy to unloose: hee will baptize you with the holy Ghost, and with fire.

17 * Whose fanne is in his hand, and he will make cleane his floor, and will gather the wheate into his garner, but the chaffe will be burned up with fire that never shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 * But when * Herod the Tetrarch was rebuked of him for Herodias his brother Philipps wife, and for all the evils which Herod had done.

20 He added yet this about all, that hee shut up John in prison.

21 * Now it came to passe, as all the people were baptized, that Iesus was baptized and did say, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a dove upon him, and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee aboute thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli.

24 The sonne of Mattath, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph.

25 The sonne of Mattathias, the sonne of Amos, the sonne of Matin, the sonne of Eli, the sonne of Nagge.

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda.

27 The sonne of Ioanana, the sonne of Rhesa, the sonne of Iosababel, the sonne of Salathiel, the sonne of Ierth.

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er.

29 The sonne of Iose, the sonne of Eliezer, the sonne of Iosuph, the sonne of Mattath, the sonne of Ierul.

30 The sonne of Shimcon, the sonne of Iuda, the sonne of Iosaph, the sonne of Ionan, the sonne of Eliatim.

31 The sonne of Helca, the sonne of Iudan, the sonne of Mattathias, the sonne of Nathan, the sonne of David.

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Dauid.

33 The sonne of Amittadab, the sonne of Aram, the sonne of Elion, the sonne of Iphath, the sonne of Iuda.

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Chas, the sonne of Nachor.

24 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala.

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech.

37 The sonne of Matrusal, the sonne of Enoch, the sonne of Jared, the sonne of Mahalel, the sonne of Lamech.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. liiii.

1 Iesus is led into the wilderness to be tempted, 23 Herod is rebuked with the death, 24 Hee goeth into Galilee, 26 Preacheth at Nazareth, and Capernaum, 22 The Iepus despise him, 38 Iesus cometh into Peters house, and healeth his mother in law, 41 The devils acknowledge Christ, 43 Hee preacheth thence the cities.

¶ And Iesus full of the holy Ghost returned from Iordan, and was led by the spirit in the wilderness.

2 * And was there forty dayes tempted of the deuill, and in those dayes * hee did eate nothing: but when they were ended, hee afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not live by bread only, but by every word of God.

5 Then the deuill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, & in the twinkling of an eye.

6 And the deuill sayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoever I will, I giue it:

7 If thou therefore wilt worship mee, they shall be thine.

8 But Iesus answered him, and said, I vnto thee, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That hee will giue his Angels charge ouer thee to keepe thee.

11 And with their hands they shall lift thee up, lest at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, hee departed from him for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region & round about.

¶ And when the deuill had ended all the temptation, hee departed from him for a season. ¶ And Iesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region & round about.

m Not that Adam was sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Dew. 32, 6, 18, 19.

Matth. 4. 1. Marke 1. 1. 2. A This fast was miraculous to confirme the Gospel, & oughe no more of men to be followed then the other miracles that Christ did, Dew. 8. 3. matth. 4. 4. b That is, by the ordinance, and providence of God.

f Greeke, in a moment of time. c Satan promisseth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission and hath his power limited.

¶ Or, fallen downe before me, f Greeke, get thee behind me, Dew. 6. 13. and 10. 20.

d Christ sheweth that all creatures ought onely to worship & serue God. e This declareth how hard it is to resist the temptation of Satan: for hee giueth not ouer for twise or thrise putting backe, Psal. 91. 1. 12. Dew. 6. 16. f It is not enough, twice or thrise to resist Satan: for he neuer ceaseth to tempe: or if hee relent a little, it is to the end that he may renew his force, and assault vs more sharply.

Matth. 13. 54.
marke 6. 1.
john 4. 43.

Isa. 61. 1.

g That is, endued with graces.
h He alludeth to the yeere of lubile, which is mentioned in the law whereby this great delivrance was figured.

i They approovd and commended whatsoever he said.

k Bestow thy benefits vpon them which asper-taine more vn-to thee.

John 4. 44.

l Their infidelitie stayed Christ from working miracles.

1. King. 17. 9.

Isaiah 5. 17.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household.

n King. 15. 14.

o Because they perceived that the grace of God should be taken from them and giuen to others.

p And escaped miraculously out of their hands:

for his house was not yet come.

Matth. 4. 13.

marke 1. 1.

Matth. 7. 29.

marke 1. 2.

p Full of dignitie, and maiestie, which touched the heart of the auditors, and caused them to bear reuerence to his words.

q That is, the motion of the deuil, or that was sornewed with a very deuil.

15 For he taught in their Synagogues, and was honoured of all men.

16 And hee came to Nazaret, where hee had been brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to read.

17 And there was deliuered vnto him the booke of the Prophet Iſaias: and when hee opened the booke, hee found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: hee hath sent mee that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at liberty them that are bound.

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened vpon him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then hee said vnto them, Ye will surely say vnto mee this pource, Physician, heale thy selfe: for as much as we haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee said, Verely I say vnto you, No Prophet is accepted in his owne country.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when heauen was shut three yeeres and sixe monethes, when great famine was throughout all the land.

26 But vnto none of them was Elias sent, save into Sarepta, a citie of Sidon, vnto a certaine widow.

27 Also, many lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath.

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way.

31 * And came downe into Capernaum, a citie of Galilee, and there taught them on the Sabbath dayes.

32 * And they were astonished at his doctrine: for his word was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an vnclane deuil, which cryed with a loud voyce,

34 Saying, What haue wee to doe with thee, thou Iesus of Nazaret: art thou come to destroy vs? I know who thou art, even the holy One of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuil throwing him in the mids of them, came out of him, and hurt him not.

36 So feared came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power hee commandeth the foule spirit, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 * And he rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then hee stood ouer her, and rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.

40 Now when the Sunne was downe, all they that had sick folkes of diuers diseases brought them vnto him, and hee layd his handes on euery one of them, and healed them.

41 * And devils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be Christ.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galilee.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanse the Leper. 18 Hee healeth the man of the palsey. 27 He calleth Matthew the customes, 30 Eateth with sinners. 34 And excuseth his, as touching fasting.

Then * it came to passe, as the people pressed vpon him to heare the word of God, that hee stood by the lake of Genesaret,

2 And saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships which was Simons, and required him that hee would thrust off a little from the land: and hee sat downe, and taught the people out of the ship.

4 Now when hee had left speaking, hee layd vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, * Master, we haue trauelled all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes; so that their net brake.

7 And they beckoned to their partners, which

Matth. 8. 14.
marke 1. 30.

Markes 1. 34.

r The deuil was constrained to confesse Christ to be the Sonne of God, and yet it doth nothing auail him, because it commeth not of faith.

Matth. 4. 1.
marke 1. 18.

a To the intent that he might not be thought of the people, and also that it might the better be heard.

b The word hee useth him that is made ruler over any thing. c He sheweth his prompt obedience Christ commanded.

which were in the other shype, that they should come and helpe them, who came then and filled both the shypes, that they did a shipe.

8 Now when Simon Peter saw it, hee fell down at Iesus knees, saying, Lord, goe from me, for I am a sinful man.

9 For hee was greatly astonished, and all that were with him, for the draught of fishes which they took.

10 And so was also James and John the sonnes of Zebedee, which were companions with Simon. Then Iesus sayd vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the shypes to land, they forsooke all, and followed him.

12 ¶ Now it came to passe, as he was in a certaine cite, behold, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So hee stretched forth his hand, and touched him, saying, I will beee thee cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell it no man: but he, said he, and sheweth thy selfe to the Priest, and offer for thy cleansing as Moses hath commanded, for a witnesse vnto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe on a certaine day as hee was teaching, that the Pharisees and doctors of the Law came by, which were come out of euery towne of Galilee, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then beheld, men brought a man lying in a bed, which was taken with a palsy, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the presse, they went vp on the house, and let him downe through the tiling bed and all, in the mids before Iesus.

20 And when hee saw their faith, he said vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise, and walke?

24 But that yee may know that the Son of man hath authoritie to forgive sinnes in earth, (he said vnto the sicke of the palsy) I say to thee, Rise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before

them, and tooke vp his bed to whereon hee lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ And after that he went forth and saw a Publikee named ¶ Levi, sitting at the receit of Customs, and said vnto him, Follow me.

28 And hee left all, rose vp, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples saying, Why eate ye, and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why doe the disciples of Iohn fast often, and I pray, and the disciples of the Pharisees also, but thine eate and drinke?

34 And he said vnto them, Can yee make the children of the wedding chamber to fast as long as the bridegrome is with them?

35 But the daies will come when the bridegrome shall be taken away from them: then shall they fast in those daies.

36 Again hee spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the new agreeth not with the old.

37 ¶ Also no man putteth new wine into olde vessels: for then the new wine wil breake the vessels, and it will runne out, and the vessels will perish.

38 But new wine must be put in new vessels: so both are perfected.

39 Also no man that hath drunke olde wine, straightway desireth new, for hee saith, The old is better.

CHAP. VI.

3 Christ standeth in his Disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee cleareth his Apostles. 18 Hee healeth and teacheth the people. 20 Hee sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to amide hypocrite.

¶ And it came to passe on the second Sabbath after the first, that hee went thorow the corne fields, and his Disciples plucked the eares of corne, and did eate, and rub them in their handes.

2 And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

¶ Or, about our contemplation. Math. 9. 9. mark. 2. 14. ¶ Or, Matthew.

2. Tim. 1. 15. k Which seeme to be righteous, and yet are but hypocrites. Math. 9. 14. mark. 2. 18. ¶ Crocke, make prayer.

1 The friends and familiars of Christ stand hereby Iesus Christ declarereth that he will not burden his, before that he hath made them able to beare. m Reade Math. 9. 17. n He admonisheth them not to trust too much to their owne sense or iudgement: nor because they haue accustomed themselves to one thing, to condemne another which is better.

Math. 12. 1. mark. 2. 23. a Those feasts which contained many dayes, as the Passouer, &c. the feast of tabernacles, had two Sabbaths: the first day of the feast & the last. 1. Sam. 3. 1. 5. d by

d They were lo to loken that they should make.

e The feeling of Gods presence make him afraid.

f He appointed him to the office of an Apostle.

Math. 3. 2. mark. 1. 40.

g Heroby hee showed them that he would not transgresse the Law, and that they should be inexcusable, who seeing the miracle wrought, would not believe Christ. Luc. 11. 4.

Math. 9. 3. mark. 2. 3.

h Christ toucheth the principal cause of all our euils.

i Forasmuch as his diuinity was sufficiently shewed by this miracle hee gaue them thereby to vnderstand that hee had power to forgive sinnes.

Who are blessed.

S. Luke.

Rash iudgement.

they which were with him,

4. How hee went into the house of God, andooke, and at the Shebutad, & gave also to them which were with him, which was not lawfull to eate, but for the Disciples onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 * It came to passe also on another Sabbath, that hee entered into the Synagogue and taught, and there was a man whose right hand was dried up.

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, and stand up in the midst. And he arose and stood up.

9 Then said Iesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe ill: to save life, or to destroy it?

10 And hee beheld them all in compasse, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse and communed one with another, what they might doe to Iesus.

12 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them hee chose twelve which also hee called Apostles.

14 Simon whom hee named also Peter, and Andrew his brother, James and John, Phillip, and Bartolomew:

15 Matthew, and Thomas: James the sonne of Alpheus, and Simon called zealous:

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then he came downe with them and stood in a plaine place, with the company of his Disciples, and a great multitude of people out of all Iudea and Ierusalem, and from the Sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went verrie out of him, and healed them all.

20 * And he blessed by his eyes upon his disciples, and said, Blessed be ye: poor: for yours is the kingdom of God.

20 * Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye that weepe now: for ye shall laugh.

22 * Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as ruff, for the Son of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe be to you that are rich: for ye have received your consolation.

25 Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall weep and weepe.

26 Woe be to you when all men speake well of you, for so did their fathers to the false prophets.

27 * But I say unto you which heare, Love your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 And unto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forgiue not to take thy coat also.

30 Giue to every man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 * And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if ye love them which love you, what thank shall ye have? for euen the sinners love those that love them.

33 And if ye doe good for them which doe good for you, what thanks shall ye have? for euen the sinners doe the same.

34 And if ye lend to them of whom ye hope to receive, what thanks shall ye have? for euen the sinners lend to sinners, to receive the like.

35 Wherefore I love ye your enemies, & doe good and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kind unto the unkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 * Judge not, & ye shall not be iudged: condemn not, & ye shall not be condemned: for giue, and ye shall be forgiven.

38 And it shall be giuen unto you, a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosom: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable unto them, Can the blinde leade the blinde? shall not they both fall into the ditch?

40 * The Disciple is not above his Master: but whosoever will be a perfect Disciple, shall be as his Master.

41 * And why? seest thou a mote in thy brothers eye, and considerest not the beam that is in thine owne eye?

42 Either do as I canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine owne eye? Hypocrite, cast out the beam out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 * For if it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is known by his owne fruit: for neither of thornes gather

horrible faules, and yet are ye so curious to spie out the least fault in their brother, Math. 7. 17, Math. 13. 33 Math. 7. 16,

Amos 6. 1.

Ecclus. 31. 8.

1 That put your trust in your riches, and forget the life to come.

1/a. 6. 13, 14.

1 Signifying them that thinke at ease, and after the pleasures of the flesh.

1 He reproveth ambition and vaine glory, when as men go about by all means to get fauour and worldly pompe.

Math. 5. 44.

Math. 5. 19.

1 Rather than more injury then reuenge your ielous.

1 Cor. 6. 7.

1 Be not so full for the last of thy goods, that thou shouldest bee consumed.

1 God.

Math. 7. 12.

1/a. 4. 15.

1 Math. 5. 46.

1 They are commonly called sinners, which are of a wicked will, and without a feare of God.

Math. 5. 42.

1/a. 1. 5, 8.

1 Not only hoping for pay, but to win the flocke and the principall, feed much as Christ bindeth himself to pay the whole with a most liberal interest.

Math. 5. 45.

Math. 7. 11.

Math. 7. 3.

1/a. 13. 14.

Math. 13. 14.

1/a. 13. 16.

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2/a. 13. 33.

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^a The name and title are nothing worth to prove that a man is sent of God, except in which he shew the same.

^b Math. 7. 12, rom. 2. 13.

^c He speaketh not only to the false prophets, but to all false pastors, hirelings and hypocrites.

men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye mee Master, Master, and doe not the things that I speake?

47 Whosoever commeth to me, and heareth my words, and doeth the same, I will shew you to whom he is like.

48 He is like a man which buildeth an house and digged deepe, and laid the foundation on a rock: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon a rock.

49 But he that heareth and doeth not, is like a man, that buildeth an house upon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

2 Hee leauleth the captaines seruant, 11 He rayseth vp the widows (come from death to life), 19 He answereth the disciples whom Iohn Baptist sent vnto him, 24 He commendeth Iohn, 31 And repro-
meth the Iewes for their vnfaithfulness, 36 He lea-
ueth with her staves, and beferueth her finnes.

^a Math. 5. 8.

^b It might bee that this cap-
taine did live
with his garison
in Capernaum.

When he had ended all his sayings in the audience of the people, hee entered into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying, that hee was worthy that he should doe this for him.

5 For hee loueth, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but I say the word, and my seruant shall be whole.

8 For I likewise am a man like vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth, and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Bala, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man carried out, who was the only begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Arise.

14 And he went and touched her, and she said, O Pong man, I lay vnto thee, Arise.

15 And hee that was dead, came vp, and began to speake, and was deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudaea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we wait for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we wait for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and said vnto them, Goe your wayes and shew Iohn what things ye haue seene & heard: that the blind see, the batt goe, the lepers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospel.

23 And blessed is hee, that shall not bee offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and lince delicate, are in kings courts.

26 But what went ye forth to see? A Prophet? yes, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the least in the kingdom of God, is greater then hee.

29 Then all the people that heard, and the Publicanes, and all the Iewes, being bap-
tized with the Baptisme of Iohn.

^f Which was a town of Galilee in the tribe of Issachar, not far from Tiberias.

^g Or, Iohn.

^g Christ calleth those things that are not as if they were, and giueth life to them that be dead.

^h That is, to establish and restore them.

ⁱ To wit, the Messiah and redeemer.

^k He declareth by the vertues & power that were in him, that he was the Christ.

^l Such as feeble their owne miserie and weakness.

^m Or, the Gospel is preached to the poore.

ⁿ That shall perseuer and not shrinke backe for any thing that can come vnto them.

^o Read Math. 11. 7.

^p Or, Angel.

^q They praised him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them. This word comprehendeth the whole doctrine that Iohn taught.

q Meaning, to their owne condemnation, or as some reade, with themselves, because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 23. 46.

Mat. 11. 16, r The longs of little children are sufficient to condemn the Pharisees and such like, f Liurth according to the fashion of other men, t He sheweth that this wicked although they came from God shall nothing hinder the elect to continue in the faith of the Gospel, Marke 14. 3, ioh. 1. 2.

30 But the Pharisees and the erpounders of the Law despised the counsell of God: against themselves, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation: and what thing are they like unto?

32 They are like unto children sitting in the market place, and crying one to another, and saying, * We haue piped unto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the devil.

34 The Sonne of man is come, and eate and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wise dome is iustified of all her children.

36 * And one of the Pharisees desired him that he would sit with him: and hee went into the Pharisees house, and sat down at table.

37 And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sat at table in the Pharisees house, she brought a boze of ointment.

38 And he stood at his fette behind him weeping, and began to wash his fette with teares, and did wipe them with the haire of her head, and kissed his fette, and anointed them with the ointment.

39 Now when the Pharise which had him, saw it, he spake with himselfe, saying, If this man be a Prophet, he would shew me what manner of woman this is which toucheth him: for shee is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender, which had two debtors: the one ought fise hundred pence, and the other fifty.

42 When they had nothing to pay, he forgave them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that hee to whom hee forgave most. And he sayd vnto him, Thou hast cruly iudged.

44 Then hee turned to the woman, and sayd vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my fette: but she hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my fette.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my fette with ointment.

47 Wherefore I say vnto thee, Many sinners are forgiven her: for shee loued much. To whom a little is forgiven, hee doeth loue a little.

48 And hee said vnto her, Thy sinnes are forgiven thee.

49 And they that sat at table with him, began to say with themselves, Who is this that euen forgiveth sinnes?

50 And he said to the woman, Thy faith hath saved thee, goe in: peace.

x The peace of conscience cometh onely of faith.

CHAP. VIII.

1 Christ with the Apostles goes from town to town, and preacheth. 3 The woman minister vnto them of their goods. 5 He sheweth the parable of the seeds. 21 Her silitth who is his mother and his brother. 24 Hee shilleth the raging of the lake. 27 He delivereth the possessed. 33 The devils enter into the herde of swine. 41 Hee healeth the sick woman, and Lauris daughter.

And it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the thinge were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

Marke 19.8.

3 And Iohnna the wife of Chuza, Herodes steward, and Sulanna and many other which ministered vnto him of their substance.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable:

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder fette, and the conles of beaven denoured it.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprung up with it, and choked it.

8 And some fell on good ground, and sprung vp, and bare fruit, an hundred fold. And as he said these things, he cried, He that hath eares to hear, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And hee sayd, Unto you it is given to knowe the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 * The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the word out of their hearts, lest they should beleue, and bee saved.

13 But they that are on the stones are they which when they haue heard, receiue the word with joy: but they haue no rootes, which for a while beleue, but in the time of tribration goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares, and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart

a Whereby they acknowledged the benefice which they had receiued of him, and also shew their perleurance, which proued their knowledge of God, || Or, so them, Mat. 13. 3, Marke 4. 13.

b That is, to understand and beleue these things.

c Which word is here taken in an obscure or darke saying, Isa 9. 2, Mat. 13. 14, Marke 4. 13, ioh. 13. 40, Act. 13. 16, rom. 11. 8, Mat. 13. 13, Marke 4. 13.

d That is, knowledge, and consent to the word, and all reuerence.

e When they turne home to their affairs.

u This great loue is a signe that she felt her self much bound vnto Christ, who had forgiven her so many sinnes.

Chap. 11. 33. mat.

5. 15. mar. 4. 21.

Christ warneth

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with the light,

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Mat. 13. 12. and

35. 39. mar. 4. 25

chap. 13. 34. 2. 6.

Both to him-

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heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ **So** man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the table, but setteth it on a candlestick, that they that enter in may see the light.

17 ¶ For nothing is secret, that shall not be euident: neither any thing hid, that shall not be known, and come to light.

18 Take heede therefore how yee heare: for whosoever hath not, from him shall bee taken, euen that which it seemeth that hee hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the pease.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are they which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that hee went into a ship with his disciples, and hee layd vnto them, Let vs goe ouer vnto the other side of the lake. And they lauched forth.

23 And as they sailed, he fell asleep, and there came downe a storme of winde on the lake, and they were filled with water, and were in leopardie.

24 Then they went to him, and awoke him, saying, Master, Master, wee perishe. And hee arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee sayd vnto them, Where is your faith? And they feared, and wondered among themselves, saying, What is this that commaundeth both the windes and water, and they obey him?

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 And as hee went out to land, there met him a certaine man out of the cite, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a loude voice said, What haue I to doe with thee, Iesus the Sonne of God, the most high? I beseech thee torment me not.

29 For hee commanded the foule spirit to come out of the man: (for so oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bands, and was caught of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And hee said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not commaund them to goe out into the deepe.

¶ And this word, Chap. 16. 2. 3. is called hell, where the deuils are chained in the obscurity of darkenesse, 1. Pet. 3. 4.

32 And there was there by an herd of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entered into the swine: and the herd was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the headmen saw what was done, they fled: and when they were departed, they told it in the cite and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right mind, and they were afraid.

36 They also which saw it, told them by what meanes hee that was possessed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship and returned.

38 Then the man out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the parts, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And behold, there came a man named Jairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeres of age, and shee lay a dying. (And as hee went, the people thronged him.)

43 And a woman hauing an issue of blood twelue yeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behind him, shee touched the hemme of his garment, and immediately her issue of blood stancheth.

45 Then Iesus said, Who is it that hath touched mee? When euery man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and read on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, shee came trembling, and fell downe before him, and told him before all the people, for what cause shee had touched him, and how shee was healed immediately.

48 And hee said vnto her, Daughter, thy faith hath made thee whole: goe in peace.

49 While hee yet spake, there came one

o Christ knew that he should better serue him being absent, then with him,

p This was his owne cite called Gadara, which was in the countrey of Decapolis, and therefore

q Luke dissenteth not from Marke, who writeth that he preached in Decapolis,

Math. 9. 18.

marks. 5. 22.

q Of the congregation of the Iewes,

r Being assured of the vertue and power of Iesus Christ, and not

attributing any vertue to the garment,

s Christ thought not impossible vnto vs the weakness of our faith, but

doth accept it as though it were perfect,

t Christ thought not impossible vnto vs the weakness of our faith, but

doth accept it as though it were perfect,

u Christ thought not impossible vnto vs the weakness of our faith, but

doth accept it as though it were perfect,

Christ sendeth out the twelve.

S. Luke.

The five loaves, Christs

t Meaning, the ruler of the Synagogue,

u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.
z Hee meaneth those which he found in the house.

from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disquiet not the Master.

50 When Jesus heard it, hee answered him, saying, Feare not, beleeue onely, and she shall be made whole.

51 And when he went into the house, hee suffered no man to goe in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept and bewailed for her: but he said, Sleepe not, for she is not dead, but sleeperly.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Mayde, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

1 Hee sendeth out the twelue Apostles to preach, 7 Herod beareth tell of him. 12 Hee feedeth fise thousand men with fise loaves & two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe upon the mount. 42 He deliuereth his possessed, 47 and teacheth his disciples to bee lowly. 54 They desire vengeance, but hee reproveth them.

Then called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 And he sent them to preach the kingdom of God, and to cure the sicke.

3 And hee said to them, Take nothing to your Iourney, neither staffe, nor scrip, neither bread, nor silver, neither haue two coats.

4 And whatsoeuer house yee enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye goe out of that citie, shake off the very dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 Now Herod the Tetrarch heard of all that was done by him: and hee doubted because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared, and of some, that one of the old Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this, of whom I heare such things? And he desired to see him.

10 And when the Apostles returned, they told him what great things they had done. And he tooke them, and went aside into a solitary place, nere to the citie called Bethsaida.

11 But when the people knew it, they followed him, and hee receiued them, and spake vnto them of the kingdom of God, and healed them that had need to be healed.

12 And when the day began to waxe away, the twelue came, and layd vnto him,

Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee sayd vnto them, 4 Goe yee them to eate. And they sayd, Wee haue no more but fise loaves and two fishes, except wee should goe and buy meate for all this people.

14 For they were about fise thousand men. Then hee said to his Disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fise loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake and gaue to the disciples to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 And it came to passe as he was alone praying, his disciples were with him, and hee asked them, saying, Whom say the people that I am?

19 They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee sayd vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And hee warned, & commanded them, that they should tell that to no man,

22 Saying, The Sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 And hee sayd to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse & dayly, and follow mee.

24 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what advantage it a man, if hee winne the whole world, and destroy himselfe, or lose himselfe?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed when hee shall come in his glory, and in the glory of his Father, and of the holy Angels.

27 And I tell you of a suretie, there be some standing heere, which shall not taste of death till they haue seene the kingdom of God.

28 And it came to passe about an eight dayes after those words, that he tooke Peter and Iohn, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 which appeared in glory, and told of his departing, which he should accomplish at Ierusalem.

32 But Peter and they that were with him,

d Christ forsake not them that follow him, but sendeth them sufficient reliquies

e Iohn said, he gaue thanks, Iohn 6.11.

Math. 16.13. Marke 8.27.

f For hee knew best his ownement time which was appointed for him to be manifested, Mat. 17.23. Marke 8.33.

Chap. 14.32. 13.38 & 16.34. Marke 8.34.

g For as onely followeth another, so doeth one crosse follow in the necke of another.

Chap. 17.33. 10.39 & 16.35. Marke 8.38.

Math. 10.33. chap. 12.9. Marke 8.38.

2. Tim. 3.12. Math. 16.13.

h Established and enlarged by the preaching of the Gospel.

Math. 17.3. Marke 9.3.

i That is, what issue he should haue, and how he should live.

Math. 10.1. Marke 3.13. and 6.7.

Math. 10.7. Marke 6.7.

a To the ende they might be do their charge with greater diligence when they had nothing to let them.

Or, read,

b He willeth them not to tary long, but to preach from towne to towne.

Act. 13.51. chap. 10.11.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefites which are vnworthy that one should receiue any thing at their hands.

Math. 14.1. Marke 6.14.

Marke 6.30. Math. 14.13.

Marke 6.31. Math. 14.15. Marke 6.35.

him, were heavy with sleepe, & when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said unto Jesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he saith.

34 While hee thus spake, there came a cloud, and overshadowed them, & they feared when they were entering into the cloud.

35 And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, & hee cometh, & with much paine departeth from him, when he hath buffeted him.

40 Now I haue brought hee thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, O generation faithlesse and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vncleane spirit, and healed the child, and deliuered him to his father.

43 And they were all amazed at the mighty power of God: and while they all wondered at all things which Jesus did, hee said vnto his disciples,

44 Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 And then there arose a disputation among them, which of them should bee the greatest.

47 When Jesus saw the thoughts of their hearts, hee tooke a little child, and set him by him.

48 And saide vnto them, Whosoever receiuethe this little child in my name, receiuethe mee: and whosoever shall receiue mee, receiuethe him that sent mee: for hee that is least among you all, he shall be great.

49 And John answered, and sayd, Master, wee saw one calling out deuils in thy name, and we forsaide him, because hee followeth thee not with vs.

50 Then Jesus sayd vnto him, Forbidde him not: for he that is not against vs, is with vs.

51 And it came to passe, when the dayes were accomplished, that hee should be receiued by, he stiled himselfe fully to goe

to Ierusalem, 52 And sent messengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his beginning was, as though hee would goe to Ierusalem.

54 And when his disciples, James and John saw it, they sayd, Lord, wilt thou that wee command that fire come downe from heauen, and consume them, even as Elias did?

55 But Jesus turned about and rebuked them, and sayd, Per know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another town.

57 And it came to passe, that as they went in the way, a certaine man said vnto him, I will follow thee, Lord, whither thou goest.

58 And Jesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he sayd vnto another, Follow me. And the same said, Lord, suffer me first to go and bury my father.

60 And Jesus sayd vnto him, Let the dead bury their dead: but goe thou & preach the kingdom of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid my brethren which are at mine house.

62 And Jesus said vnto him, No man that putteth his hand to the plough, & looketh backe, is apt to the kingdom of God.

by dead, hee meaneth those that are vnprofitable to serue God, x. To bee hindered or intangled with respect of any worldly commodity, or stayed to go forward for any paine or trouble.

CHAP. X.

1 He sendeth the fouentie before him to preach, and giueth them a charge how to behaue themselves. 13 He threatneth the obstinate. 21 Hee giueth thanks to his heavenly Father. 25 Hee answereth the Seruants that tempted him. 33 And by the example of the Samaritanes sheweth who is a mans neighbour. 38 Martha receiveth the Lord into her house. 40 Mary is siuient in hearing his word.

AFTER these things, the Lord appointed other seuentie also, and sent them two and two before him into euery cite & place, whither he himselfe should come.

2 And hee said vnto them, The harvest is great, but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 Goe your wayes & behold, I send you forth as lambs among wolves.

4 Beare no bagge, neither scrip, nor shoes, & a saluer no man by the way.

5 And into what house soeuer you enter,

e Not that they shall hurt you, but that you shall bee preferred by my prouidence. 2. King. 4. 29. d Hee willeth that they should dispatch this iourney with diligence, not occupying themselves about other duties. Math. 10. 12. marke 6. 10.

q Or, face, or apparell: for they knew hee was a lew, and as touching the Samaritanes opinion of the Temple, see Ioh. 4. 20. also they hated the Iewes, because they differed from them in religion. 2. King. 1. 10. r He reproveth their rash and carnal affection, which were not led with Elias spirit. Math. 8. 19. t We must not follow Christ for riches and commodities, but to pouerty, and to the crosse, by his example. u That is, till hee be dead, and I haue done my dutie to him in burying him. v We may not follow what seemeth best to vs, but only Gods calling: and here-

Math. 10. 1. a Meaning a great number of people, which are ready to be brought vnto God. b That is, the preachers. Math. 10. 16.

Math. 9. 37. a Meaning a great number of people, which are ready to be brought vnto God. b That is, the preachers. Math. 10. 16.

k For other- wayes they had not bene able to comprehend his great Maiestie.

Math. 1. 17.

marke 1. 1.

l They concess- ed it till Christs resurrection, as Marke writeth.

Math. 17. 14.

marke 9. 17.

m Vnder the col- our that his disci- ples could not heale the sicke man, he repro- ueth them which would haue di- minished his au- thoritie.

† Marke put the- words into your eares.

a They were so blinded with this opinion that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death.

Math. 18. 1.

marke 9. 33. 34.

Marke 9. 38.

o Forasmuch as he leteeth vs not, and God is glorified by his occasion, p Of his death whereby he was raised.

e It was their manner of salutation, whereby they wished health & felicitie. f Which loue the doctrine of peace and the Gospel.

Dem. 3.4. 14. 15. math. 10. 10. 1. tim. 5. 18.

g He would not that they should tary long in one town: neither yet be carefull to change their lodging. h Doubt not to receive nourishment of them, for whom you trauell.

Math. 10. 14. chap. 9. 5. mat. 13. 31. and 18. 6.

i God did present himselfe vnto you by his messengers, and would haue reigned ouer you. Math. 11. 21. k Which were the signes of repentance.

l The moe benedicts that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished. Math. 10. 40. ioh. 13. 20. m The power of Satan is beaten downe by the preaching of the Gospel.

Or, in his minds.

n He attributeth it to the free election of God, that the wife and worldlings know not the Gospel and yet the poore base people vnderstand it.

o Christ is our onely meane to receive Gods mercies by.

p Therefore wee must esteeme him as the Fathers voice hath taught vs, and not according to mans iudgement. q In whom wee see God, as in his liuely image. Math. 13. 16.

first say, Peace be to this house.

6 And if the Sonnes of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shall bee set before you, for the labourer is worthy of his wages. So nor from house to house.

8 But into whatsoever cite ye shall enter, if they receive you, take such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer cite ye shall enter, if they will not receive you, go your waies out into the streetes of the same, and say,

11 Euen the very dust, which cleaueth on vs of your cite, we wipe off against you: notwithstanding know this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that cite.

13 Woe bee to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had bene done in Tyus and Sidon, which haue bin done in yeh, they had a great while agone repented, sitting in sackcloth and ashes.

15 Therefore it shall be easier for Tyus, and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust down to hell.

16 ¶ We that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with loy, saying, Lord, euen the devils are subdued vnto thy Name.

18 And hee said vnto them, I sawe Satan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Howert heless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast bid these things from the wise and learned, and hast reuealed them to babes: euen lo, Father, because it so pleased thee.

22 ¶ Then he turned to his disciples, and said, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, & he to whom the Sonne will reueale him.

23 ¶ And hee returned to his disciples, and said secretly, Blessed are the eyes which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

25 ¶ ¶ Then beholde, a certaine expounder of the Law stood up, and tempted him, saying, Master, what shall I doe to inherit eternall life?

26 And hee said vnto him, What is written in the Law? how readest thou?

27 And he answered & said, Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.

28 ¶ Then hee said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to iustifie himselfe, said vnto Iesus, Who is? then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Ierusalem to Iericho, and fell among thornes, and they robbed him, and sold among thornes, and wounded him, and departed, leauing him halfe dead.

31 And by chance there came downe a certaine Priest that same way, and when hee saw him, hee passed by on the other side.

32 And likewise also a Leuite, when hee was come nere to the place, went and looked on him, and passed by on the other side.

33 ¶ Then a certaine Samaritan, as hee iournayed, came nere vnto him, and when hee saw him, hee had compassion on him,

34 And went to him, and bound by his woundes, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when hee departed, hee tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thornes?

37 And hee said, He that shewed mercy on him. Then said Iesus vnto him, Go, and doe thou likewise.

38 ¶ Now it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Mary, which also sat at Iesus feete, and heard his preaching.

40 But Martha was cumbered about much seruise, and came to him, and said, Master, dost thou not care that my sister hath left me to liue alone? bid her therefore that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull. Mary hath chosen the good part, which shall not be taken away from her.

Math. 23. 35. mark. 12. 11.

Dem. 6. 5.

Leuit. 19. 18.

Or, to approue himselfe as iust. For they counted no man their neighbour, but their friend.

f For so it seemed to many iudgements, although this was so appointed by Gods counsell and providence. He priuily noteth the cruelty, which was among this people, & chiefly the gouernour. u This nation was odious to the Iewes. x Which was about nine pence of sterling money.

y Helpe him that hath need of thee, although thou know him not.

z For the forget the principall, which was to heare Gods word.

a It was not meete that she should haue bin drawn from so profitable a thing, whereas to she could doe alwayes had opportunity.

CHAP. XI.

^a He teacheth his disciples to pray. ¹⁴ He driveth out a devill. ¹⁵ And rebuketh the blasphemous Pharisee. ²⁸ Hee preferreth the spiritual conjugate. ²⁹ They require signes and tokens. ³⁷ Hee eateth with the Pharisee, and reprehendeth his hypocrisie of the Pharisee, Scribes and hypocrites.

Ad so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples layd vnto him, **W**alter, teach vs to pray, as Iohn also taught his disciples.

Math. 6. 9.

2 And he said vnto them, **W**hen ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will bee done euen in earth, as it is in heauen:

^a Or, every day, or as much as is sufficient for this day.

3 Our daily bread giue vs: for the day: **4** And **l**i**o**u**g**i**u**e vs our sinnes: for euen we forgive eueny man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

^b Or, pardon. ^c By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not continually that which we desire. ^d Or, in passing by the way.

5 **W**hen hee said vnto them, **W**hich of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loanes:

6 For a friend of mine is come I out of the way to me, and I haue nothing to set before him:

7 And he within should answer and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

Or, impudencie.

8 I say vnto you, Though hee would not arise, and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

Math. 7. 7, and 11. 32. Marke 11. 24. Ioh. 14. 13. & 16. 23. Iames 1. 5.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

Math. 7. 9.

10 For eueny one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will hee giue him a stone: or if he aske a fish, will hee for a fish giue him a serpent:

^c The chiefest thing that we can desire of God, is his holy spirit.

12 And if he aske an egge, will hee giue him a scorpion:

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 **W**hen hee call out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, Wee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

Math. 12. 35. mar. 3. 24, 25.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and a house diuided against a house, shall fall.

18 So if Satan also bee diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdom of God is come vnto you.

21 **W**hen a strong man armed keepeth his palace, the things that he possideth are in peace.

22 But when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee trusted, and diuiderh his goods.

23 Wee that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 **W**hen the vncleane spirit is gone out of a man, hee walketh through drie places, seeking to rest: and when hee findeth none, he sayth, I will retorne vnto my house whence I came out.

25 And when hee commeth, hee findeth it swept and garnished.

26 Then he goeth bye, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there: so the last state of that man is worse then the first.

27 **A**nd it came to passe, as hee sayd these things, a certaine woman of the company lifted up her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, Yea, rather blessed are they that heare the word of God, and keepe it.

29 **A**nd when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the sonne of man be to this generation.

31 **T**he Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the remot parts of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 **T**he men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 **S**o man lighteth a candle, and putteth it in a pialite place, neither vnder a bushell: but on a candlestick, that they which come in may see the light.

34 **T**he light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye bee euill, then thy body is darke.

35 Take heed therefore, that the light which is in thee, be not darkened.

36 If therefore the whole body shall be light, hauing no part darke, then shall all be light.

37 **E**uen as the candle, without the oil, cannot light, so the body without the spirit, cannot be light.

^d That is to say, your conuersion. ^e The finger of God is taken for the verue and power of God, and the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interpret this place.

^f The word signifies an entry or porch before an house.

^g Or, fastis.

^h They that do not wholly apply themselves to destroy the kingdom of Satan, cannot be counted to bee on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doeth?

Math. 1. 43.

ⁱ More apt to receive him, then it was afore.

^k If by infidelity wee turne backs from God, Satan hath greater power ouer vs then he had before.

^l He meaneth an infinite number.

Heb. 6. 4, 6.

2. pet. 2. 20.

^m Christ gaue her a priuy cause for that shee committed the chief.

ⁿ praise which was due vnto him: that was, that they are blessed indeed to whom hee communicateth himselfe by his word.

Math. 12. 38, 39.

Chap. 8. 6. Math. 5. 15. Marke 4. 21. Math. 6. 22.

^o Or, candle, that without it should guide and leade the body.

^p Without the spirit, it cannot be light.

^q Without the spirit, it cannot be light.

^r Without the spirit, it cannot be light.

^s Without the spirit, it cannot be light.

^t Without the spirit, it cannot be light.

^u Without the spirit, it cannot be light.

^v Without the spirit, it cannot be light.

^w Without the spirit, it cannot be light.

^x Without the spirit, it cannot be light.

Math. 23. 25.
 p Christ here
 requireth two
 things: first, that
 we come truly
 by our meate and
 drinke: and next
 that wee distri-
 bute part to the
 poore: for chari-
 tie is the perfec-
 tion of the Law.
|| Or, of that that
you have.

|| Or, that which
is iust and right.
 q He would not
 beate the very
 least command-
 ment before all
 things were ac-
 complished: but
 taught them to
 stick to the chie-
 fest and not pre-
 ferre the interi-
 our ceremonies
 which must
 quickly be a-
 bolished.

Chap. 10. 46. mar.
23. 6. mar. 12. 38
 r Whole sinke
 and infection ap-
 pears not sud-
 denly.

|| As 1. 5. 10.
 s Whereby you
 keepe in remem-
 brance the ex-
 ceable deeds of
 your fathers.
 t You shew your
 selues as great
 hypocrites as
 were your fa-
 thers, making
 men believe ye
 honour God,
 when ye diso-
 nour him.
 u They were
 more curious to
 build their graues
 then to follow
 their doctrine.
*|| Or, cruelly ex-
 pelli them.*
Gen. 4. 8.
1. Chro. 24. 21.
 x Because they
 were culpable
 of the same fault
 that their ances-
 ters were.

y They bid andooke away the pure doctrine, and the true vnder-
 standing of the Scriptures.

her light, euen as when a candle doth light
 the world with the brightnesse.

37 And as hee spake, a certaine Pharise
 beought him to dine with him: and he
 went in, and sat downe at table.

38 And when the Pharise sawe it, hee
 marvelled that hee had not first washed be-
 fore dinner.

39 And the Lord said to him, Indeepe
 yee Pharises make cleane the outside of the
 cup, and of the platter: but the inward part
 is full of rauening and wickednesse.

40 Yee fooles, did not he that made that
 which is without, make that which is with-
 in also?

41 Therefore I giue almes of these things
 which are without, and behold, all things shall
 be cleane to you.

42 But wee be to you Pharises: for yee
 tithe the mine, and the reu, and all manner
 herbes, and passe ouer judgement and the
 loue of God: I trow oughe yee to haue done,
 and I not to haue left the other undone.

43 And he to you Pharises: I for seious
 the uppermost seates in the Synagogues,
 and greeting in the markets.

44 And he to you Scribes and Pharises
 hypocrites: for ye are as graues which ap-
 peare not, as the men that walke ouer them,
 yeteue not.

45 Then answered one of the expoun-
 ders of the Law, and said vnto him, Master,
 Thus saying, thou puttest vs to rebuke also.

46 And he said, And he to you also, ye in-
 terpreters of the Law: for yee have men
 with burdens greivous to be borne, and yee
 your selues touch not the burdens with one
 of your fingers.

47 And he vnto you: for ye build the se-
 pulchres of the Prophets, and your fathers
 killed them.

48 Truly ye beare witnesse, and allow
 the deeds of your fathers: for they killed the
 men, and ye build their sepulchres.

49 Therefore said the wisdome of God,
 I will send them Prophets and Apostles,
 and of them they shall slay and persecute.

50 That the blood of all the Prophets,
 shed from the foundation of the world, may
 be required of this generation.

51 From the blood of Abel vnto the blood
 of Zacharias, which was slaine betwene
 the Altar, and the Temple: verily I say vnto
 you, it shall be required of this generation.

52 And he to you, interpreters of the Law:
 for ye haue taken away the key of know-
 ledge: yee enterd not in your selues, as them
 that came in, ye forbad.

53 And as he said these things vnto them,
 the Scribes and Pharises began to rage
 him sore, and to prouoke him to speake of
 many things.

54 Laying waite for him, and seeking to
 catch something of his mouth, whereby they
 might accuse him.

*Name, 10 Blasphemie against the Spirit. 14 Not
 to passe on vacation, 15 Not to giue our selues to
 conserue care of this life, 32 but to righteousnesse,
 almes, watching, patience, wisdom, and conserued.*

I 32 the meane time they gathered toge-
 ther an innumerable multitude of people,
 to hear they came one another: and he began
 to say vnto his disciples first, Take heede to
 your selues of the leaues of the Pharises,
 which is hypocrisie.

2 For there is nothing couered, that shall
 not be reuealed: neither hid, that shall not
 be known.

3 Therefore whosoever ye haue spoken
 in darkenesse, it shall be heard in the light:
 and that which yee haue spoken in the ear,
 in secret places, shall be preached on the
 houses.

4 And I say vnto you, my friends, Bee
 not afraid of them that kill the body, and af-
 ter, that are not able to doe any more.

5 But I will forwarne you, whom yee
 shall feare: feare him which after hee hath
 killed, hath power to cast into hell: yea, I say
 vnto you, him feare.

6 Are not foue sparrows bought for two
 farthings, and yet not one of them is for-
 gotten before God?

7 Yea, and all the haire of your head
 are numbered: feare not therefore: yee are
 more of value then many sparrows.

8 Also I say vnto you, whosoever shall
 confesse me before men, him shall the Sonne
 of man confesse also before the Angels of
 God.

9 But he that shall denie me before men,
 shall be denied before the Angels of God.

10 And whosoever shall speake a worde
 against the Sonne of man, it shall be forgi-
 uen him: but vnto him, that shall blas-
 pheme the holy Ghost, it shall not be forgi-
 uen.

11 And when they shall bring you vnto
 the Synagogues, and vnto the rulers and
 princes, take no thought howe, or what
 thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teach you in
 the same houre, what ye ought to say.

13 And one of the company said vnto
 him, Master, bid my brother diuide the inhe-
 ritaunce with me.

14 And hee said vnto him, Man, who
 made me a iudge, or a diuider ouer you?

15 Wherefore hee said vnto them, Take
 heede and beware of countenauce: for
 though a man haue abundance, yet his life
 standeth not in his riches.

16 And hee put forth a parable vnto them,
 saying, There is ground of a certaine rich man
 brought forth fruite plentifully.

17 Therefore he thought with himselfe,
 saying, What shall I doe, because I haue no
 room where I may lay up my fruite?

18 And he said, This will I doe, I will
 pull downe my barnes, and build greater,
 and therein will I gather all my frutes, and
 my goods.

19 And I will say to my soule, Soule,
 thou hast much goods layd up for many
 yeeres, lye at ease, eate, drinke, and take thy
 pastime.

Math. 16. 5, 6.
marke 8. 14.

Math. 10. 16.
marke 4. 22.

a Openly they
 all men may
 heare.
Math. 10. 23.

Chap. 9. 26. mar.
10. 32. mar. 13.
2. Tim. 1. 12.
 b Hee shall
 resist against the
 word of Gods
 purposely, with
 gainst his con-
 science.
Math. 10. 15.
marke 3. 11.

c Bee not to
 doubtfull that
 you should be
 discouraged at
 distrust.
|| Or, moued.

d Christ chide
 came to be in-
 iudged, and not
 to iudge: nor
 as though he
 standeth he will
 lethe the Chris-
 tians to be iudged
 and decide con-
 troversies be-
 twixt their bre-
 thren, 1. Cor 4. 1

e Christ chide
 the arrogancy
 of the worldlings
 as though they
 had God locked
 up in their col-
 lers & barnes, in
 their whole-
 ficie in their
 goods, not con-
 sidering that God
 gaue them life,
 and also can take
 it away when he
 will.
|| Or, countrey.
Eccles. 11. 19.

CHAP. XIL

1 Christ commandeth to auoid hypocrisie. 4 That
 we should not feare man, but God. 5 To confesse his

(To depend
only on his pro-
uidence, know-
ing that he hath
enough for all.
Mark. 6. 35.
1. Pa. 5. 7.
Psal. 55. 22.
g He exhorteth
vs to cast our
care on God, and
to submit our
selues to his pro-
uidence.

h The liberallitee
of God, which
sheweth in the
herbes & flowers,
furnisheth all
this man can doe
by his riches or
force.

i To make dis-
course in the
gospel.

i Which are but
necessaries, and
are common as
well to the wic-
ked men as to
the goodly.

k Which is the
chiefest thing
that can be giue,
and therefore you
cannot want
those things
which are of
lesse importance.
Mark. 6. 20.
1. Pa. 1. 13.

l Be in a readi-
nesse to execute
the charge which
is committed vn-
to you,
m Because they
did vs long gar-
ments, the man-
ners to gird or
trust them vp
when they went
about any busi-
nesse.
Mark. 14. 43.
ymat. 19. 13.

20 But God said vnto him, O foole, this
night will they fetch away thy soule from
thee: then whose shall those things be which
thou hast provided?

21 So is he that gathereth riches to him-
self, and is not rich in God.

22 And he spake vnto his disciples, There-
fore I say vnto you, Take no thought for
your life, what ye shall eat: neither for your
body, what ye shall put on.

23 The life is more then meate: and the
body more then the rayment.

24 Consider the rauen: for they nei-
ther sowe nor reape: which neither haue
storehouse nor barn, and yet God feedeth
them: how much more are ye better then
fowles?

25 And which of you with taking thought,
can add to his stature one cubite?

26 If ye then be not able to doe the least
thing, why take ye thought for the rem-
nant?

27 Consider the lilies how they grow:
they labour not, neither spinne they: yet I
say vnto you, that Salomon himselfe in
all his royaltie was not clothed like one of
these.

28 If then God do clothe the grasse which
is to day in the field, and to morrow is cast
into the oven, how much more will he clothe
you. O ye of little faith?

29 Therefore he that eat not what ye shall eat,
nor what ye shall drinke, neither stand in
doubt.

30 For all such things the people of the
world seek for: and your father knoweth
that ye haue need of these things.

31 But rather seek ye after the king-
dome of God, and all these things shall be
ministed vnto you.

32 Fear not, little flocke: for it is your
fathers pleasure, to giue you the kingdom.

33 Sell that ye haue, and giue almes: a
make you bags, which waxe not old, a trea-
sure that can neuer faile in heauen, where
no thiefe cometh, neither moth corrup-
teth.

34 For where your treasure is, there will
your heart be also.

35 Let your loynes be girded about,
and your lightes burning,

36 And ye your selues like vnto men that
waite for their master, when he will returne
from the wedding, that when he cometh
and knocketh, they may open vnto him im-
mediately.

37 Blessed are those seruants, whom the
Lord when he cometh, shall find waking:
verely I say vnto you, he will gird him-
selfe about, and make them to sit downe at
table, and will come forth and serue them.

38 And if he come in the second watch,
or come in the thirde watch, and shall finde
them so, blessed are those seruants.

39 Now understand this, that if the
goodman of the house had knowne at what
houre the thiefe would haue come, he would
hine watched, and would not haue suffered
his house to be digged through.

40 Be ye also prepared therefore: for the
Sonne of man will come at an houre when

ye thinke not.

41 Then Peter sayd vnto him, Master,
tellet thou this parable vnto vs, or vnto
all?

42 And the Lord said, Who is a faithfull
steward, and wise, whom the master shall
make ruler ouer his householde, to giue them
their portion of meate in season?

43 Blessed is that seruant, whom his ma-
ster when he cometh, shall find so doing.

44 O that I say vnto you, that hee
will make him ruler ouer all that he hath.

45 But if that seruant slee in his heart,
his master doth deferre his coming, and
shall begin to sinne the seruants, and may-
dens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come
in a day when hee thinketh not, and at an
houre when he is not ware of, and will cut
him off, and giue him his portion with the
unbeleeuers.

47 And that seruant that knew his ma-
sters will, and prepared not himselfe neither
did according to his will, shall be beaten with
many stripes.

48 But he that knowe it not, and yet did
committe things worthie of stripes, shall bee
beaten with few stripes: for vnto whom more
is giuen, of him shall be much re-
quired, and to whom more shall be com-
mitted, the more of him will they aske.

49 ¶ I am come to put a fire on the earth,
and what is my desire, if it be already kind-
led?

50 Notwithstanding I must bee bapti-
zed with a baptism, and how am I grieved,
till it be ended?

51 ¶ Thinke ye that I am come to giue
peace on earth? I tell you, nay, but rather
debate.

52 For from henceforth there shall be sune
in one house diuided, three against two,
and two against three.

53 The father shall be diuided against
the sonne, and the sonne against the father:
the mother against the daughter, and the
daughter against the mother: the mother
in law, against her daughter in law, and
the daughter in law against her mother in
law.

54 ¶ Then said he to the people, When
you see a cloud rise out of the West, straight-
way ye say, a thowse cometh: and so
it is.

55 And when ye see the South winde
blow, ye say, that it will be hete: and it
cometh to passe.

56 Hypocrites, ye can discerne the face
of the earth, and of the skie: but why discern
ye not this time?

57 Yea, and why iudge you not of your
selues what is right?

58 ¶ While thou goest with thine ad-
uerfary to the ruler, as thou art in the way,
giue diligence in the way, that thou mayest
be delivered from him, lest hee bring thee
to the iudge, and the iudge deliver thee
to the taylor, and the taylor cut thee into pie-
ces.

59 I tell thee, thou shalt not depart thence,
till thou hast payed the vtmost mite.

n The portion
of seruants euer
moneth was
four peckes of
corne, as Dou-
rus writeth in
Phormio.

o Therefore ig-
norance is inex-
cusable.

p To whom God
hath giuen many
graces.

q The Gospel is
as a burning fire
most vehement,

which maketh a
change of feeling
through all the
world.

r If there bee
great troubles
and alterations
vpon the earth,

which things
come not by the
propertie of the
Gospel, but

through the wic-
kednesse of man.

f He compareth
his death to bap-
tisme.

Math. 10. 34.
Math. 16. 28.

Math. 5. 25

t Though it be
to thy losse and
hinderance.

CHAP. XIII.

1 The crucifix of Pilate. 2 We ought not to condemn alse to be wicked men which suffer. 3 Christ exhorteth to repentance. 4 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdom of God is, 23 also that the number of them which shall bee saved, is small. 33 Finally, hee sheweth that no worldly policie or force can les the worke and counsell of God.

a Hee murdered them, as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed. b For the Iewes tooke occasion hereby to condemn them, as most wicked men. c He warneth them, rather to consider their owne estate, then to reprocue other mens. d Which Iower flood by the river Siloe or fith-pool in Ierusalem.

ffor feblers. e By this similitude is declared y great patience that God useth towards sinners, in looking for their amendment, but this delay auailieth them nothing, when they still remaine in their corruption. f We see our state, if we bring not forth fruit. g For both it is vniuersall it selfe and doth hurt to the good where it groweth. h Whom Satan had striken with a disease, as the Spirit of couerousness is that spirit that maketh a man couerous. i As they are, whole sinners are drunk. k Or, as at libertie out of Satans hands.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose yet, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the towre in Siloam fell, and slew them, were sinners then all the men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye all shall likewise perish.

6 Or speake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, I this three yeres haue I come and sought fruit of this figge tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And hee answered, and said vnto him, Lord, let it alone this yere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after that thou shalt cut it downe.

10 And hee taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmitee eighteen yeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And hee laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayde vnto the people, There are six dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doeth not each one of you on the Sabbath day loose his ox or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, for eighteen yeres, be loosed from this bond on the Sabbath day?

17 And when hee said these things, all his

aduersaries were ashamed: but all the people rejoyced at all the excellent things that were done by him.

18 ¶ Then said he, What is the kingdom of God like? of what sort shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden, and it grew, and waied a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe hee sayd, Whereunto shall I liken the kingdom of God?

21 It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leaued.

22 ¶ And hee went through all cities and townes, teaching, and iourneying toward Ierusalem.

23 Then sayd one vnto him, Lord, are there few that shall bee saved? And hee said vnto them,

24 Yea, I stryue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answer and say vnto you, I know you not whence yee are.

26 ¶ Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27 But hee shall answer, I tell you, I know you not whence yee are: depart from me, all yee workers of iniquity.

28 There shall be weeping and gnashing of teeth, when they shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the South, and shall sit at table in the kingdom of God.

30 ¶ And behold, there are last, which shall be first: and there are first, which shall be last.

31 The same day there came certaine Pharisees, and said vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that foxe, Behold, I cast out devils, and will heale sill 9 to day, and to morrow, and the third day: I shall bee perfected.

33 Neuerthelesse I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 ¶ O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your house is left vnto you

all meanes sought his death more then did the enemy which they willed him to be ware. Math 23.37. e Christ forewarneth them of the destruction of the Temple, and of their whole policie disolate:

Math. 13.12. mark 4.11. k By the similitudes hee sheweth the increase whereby God augmenteth his kingdom contrary to all mens opinions. Math. 9.35. mark 6.6. Math 7.11. l We must labour, and cut off all impediments which may le vs. m He warneth the Iewes, that they deprive not themselves by their own negligence of the saluation, which was offered vnto them. Psal. 8. me. 23. and 25.41. n The people which then were strangers. Math. 19.30. and 20.16. marks 10.31. o Christ commeth off the vaine confidence of the Iewes, who glorie in this, that God had chosen them for his people: y they obeyed him not according to his word. p Neither the enuie of the Pharisees, who would haue him put in feare of Herod, nor yet any policie of man could stay him from that office which God had enioyned him. q Meaning a little while. r By Christs death we are made perfect for ever. || Or, make an end. s He noteth their malice, which by the tyrant, which by

Or

a He

From Chap. 13. b Ch b h b i b j b k b l b m b n b o b p b q b r b s b t b u b v b w b x b y b z b

When your
owne conscience
shall reprooue
you, and cause
you to confesse
that which ye now
denie, which shall
be when you
shall see me in my
Maistie.

desolaters verily I tel you, ye shal not see me,
vntill the time come that ye shal say, "Blessed
is he that commeth in the name of the Lord."

CHAP. XIII.

1 Jesus eateth with a Pharise, 4 healeth the dropsie
epoune Sabbath, 8 teacheth sage lowly, and to bid
poore to his table. 15 He telleth of the great sup-
per. 28 He warneth them that will follow him, to lay
their accounts before, what it will cost them. 34 The
fall of the earth.

And it came to passe, that when he was
euered into the house of one of the chiefe
Pharisees on the Sabbath day to hear head,
they watched him.

2 And behold, there was a certaine man
before him, which had the dropsie.

3 Then Jesus answering, spake vnto
the expouners of the Law, and Pharisees,
saying, Is it lawfull to heale on the Sab-
bath day?

4 And they held their peace. Then hee
tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of
you shall haue an asse or an oxe fallen into a
pit, and will not straightway pul him out on
the Sabbath day?

6 And they could not answer him a-
gaine to those things.

7 ¶ He spake also a parable to the guests,
when hee marked how they chose out the chiefe
roomes, and laid vnto them,

8 ¶ When thou shalt be bidden of any
man to a wedding, let not thy selfe downe in
the chiefe place, lest a more honourable man
then thou be bidden of him,

9 And hee that bade both him and thee,
come and say to thee, Sitte this man roomie,
and thou then beginst which shame to take the
lowest roomie.

10 ¶ But when thou art bidden, go, and sit
downe in the lowest room, that when hee that
bade thee, commeth, he may say vnto thee,
Friend, sit vp higher: then shalt thou haue
worship in the presence of them that sit at ta-
ble with thee.

11 ¶ For whosoever exalteth himselfe, shal
be brought low, and he that humbleth him-
selfe shal be exalted.

12 ¶ Then he sayd he also to him that had
bidden him, ¶ When thou makest a dinner or
a supper, call not thy friends, nor thy bre-
thren, neither thy kinsmen, nor the rich
neighbours, lest they also bid thee againe,
and a recompense be made thee.

13 ¶ But when thou makest a feast, call the
poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because
they cannot recompense thee: for thou shalt
be recompensed at the resurrection of the
dead.

15 ¶ Now when one of them that sate at
table heard these things, hee saide vnto him,
Blessed is he that eateth bread in the King-
dome of God.

16 ¶ Then said he to him, ¶ A certaine man
made a great supper, and bade many.

17 And sent his seruant at supper time to
say to them that were bidden, Come: for all
things are now ready.

18 But they all with one minde began to
make excuse: the first said vnto him, I haue
bought a farme, and I must needs goe out
and see it: I pray thee haue me excused.

19 And another sayd, I haue bought five
yoke of oxen, and I go to plow them: I pray
thee haue me excused.

20 And another sayd, I haue married a
wife, and therefore I cannot come.

21 So that seruant returned, and shewed
his master these things. Then was the good
man of the house angry, and sayd to his ser-
uant, ¶ Goe out quickly into the places and
streets of the cite, and bring in hither the
poore, and the maimed, and the hale, and the
blind.

22 And the seruant sayd, Lord, it is done
as thou hast commanded, and yet there is
roomie.

23 Then the Master said to the seruant,
Goe out into the high wayes and hedges,
and compell them to come in, that mine
house may be filled.

24 For I say vnto you, that none of those
men which were bidden, shall taste of my
supper.

25 Nowe there went great multitudes
with him, and hee turned and sayd vnto
them,

26 ¶ If any man come to me, & hate not
his father and mother, and wife & children,
and brethren and sisters, yea, and his owne
life also, he cannot be my discipule.

27 ¶ And whosoever beareth not his
crosse, and commeth after me, cannot be my
discipule.

28 For which of you myndeth to build a
tower, sitteth not downe before, and count-
erth the cost, whether hee haue sufficient to
performe it,

29 Lest that after he hath layd the founda-
tion, and is not able to performe it, al that
behold it, begin to mocke him,

30 Saying, This man began to build,
and was not able to make an ende.

31 ¶ What King going to make warre
against another King, sitteth not downe
first and rakerth counsel, whether hee be able
with thine thousand, to meete him that
commeth against him with twentie thou-
sand?

32 ¶ It is likewise hee is yet a great way off,
he sendeth an ambassage, and desireth condi-
tions of peace.

33 So likewise, whosoever hee be of you
that forsaketh not al that he hath, he cannot
be my discipule.

34 ¶ Salt is good: but if salt haue lost
his salue, wherewith shall it be salted?

35 It is neither meet for the land, nor yet
for the dung hill, but men cast it out. ¶ He that
hath eares to heare, let him heare.

CHAP. XV.

3 The Pharisees murmure because Christ receiue
sinners. 4 The leuening mercy of God is open for forth
in the parable of the hundred sheepe. 7 The woman
for the lost sinner. 12 Of the prodigall sonne.

Doo

Then

d Herod signi-
fied the calling of
the Gentiles.

¶ God will ra-
ther receive all
the rascal people
of the world to
his banquet, then
them which are
vntankefull.

¶ This compul-
sion commeth of
the feeling of the
power of Gods
word, after that
his word hath
bene preached.

Math. 10. 37.
g That is, hee
casteth not off al
affections and
desires which
draw vs from
Christ.

Chap. 9. 13.
math. 8. 34.
marke 8. 34.

h He that will
professe the Gos-
pel, must dili-
gently consider
what his profes-
sion requireth,
and not rashly
take in hand so
great an enter-
prise, neither yet
when he hath ta-
ken it in hand,
in any case for-
saكه it.

i He that is not
perfected to
haue all at every
house, co. beflow
himselfe frankly
in Gods seruice.

Math. 5. 13.
marke 9. 50.

k If they that
should season
others, haue lost
it themselves,
where should
a man reouer
it?

¶ Or, Iustice.

¶ Or saye his
opinion.

a Hee reprooueth
their ambition,
which desire to
sit in the highest
places.

¶ Math. 23. 12.

b Christ repre-
hendeth onely
the blind affec-
tion of man,
which regardeth
nothing but a
worldly recom-
pense.

¶ Rom. 1. 9.
¶ Math. 23. 33.

c He calleth the
leues in the
tush with their
ignominie,

which would
reuer of holie
holie meares of
Gods word,
which was pro-
fessed vnto
them, and wher-
unto they were
bid a long time
before.

Then reclayned vnto him all the Publi-
cans and sinners, to heare him.

2 Therefore saye the Pharisees and Scribes
murmured, saying, He receiueith sinners, and
eateth with them.

3 Then spake he this parable to them,
saying,

Math. 18, 12,

4 What man of you hauing an hun-
dred sheepe, if he lose one of them, doth not
leave ninetie and nine in the wilderness, and
goe after that which is lost, vntill hee finde
it?

5 And when he hath found it, he layeth
it on his shoulders with ioy.

6 And when he cometh home, he calleth
together his friends & neighbours, saying vnto
them, Reioyce with me: for I haue found
my sheepe which was lost.

7 I say vnto you, that likewise ioy shall
be in heauen for one sinner that conuerteth,
more then for ninetie and nine iust men,
which need none amendment of life.

a Which iustifie
themselves, and
know not their
owne faults.

b The word is,
drachmas, which
is somewhat
more in value
then five pence
of old sterling
money, and was
equall with a
Romane peny.

8 Either what woman hauing ten
pieces of silver, if she lose one piece, doth not
light a candle, and sweep the house, and seeke
diligently till she finde it?

9 And when she hath found it, she calleth
her friends and neighbours, saying, Reioyce
with me: for I haue found the piece which
I had lost.

10 Likewise I say vnto you, there is ioy
in the presence of the Angels of God, for one
sinner that conuerteth.

11 ¶ He sayd moreover, A certaine man
had two sonnes.

c This declared
that we ought
not to desire to
haue our portion
separate from
God, except we
will lose all.

d The Greeke
word signifieth
so to waste all,
that a man refer-
reth nothing to
himselfe.

12 And the yonger of them said to his fa-
ther, Father, giue mee that portion of the
goods that is fallen to me. So he diuided vnto
them his substance.

13 So not long after, when the yonger
sonne had gathered all together, hee tooke
his iourney into a farre countrey, and
there he wasted his goods with riotous li-
uing.

14 Now when he had spent all, there arose
a great dearth throughout that land, and he
began to bee in necessitie.

15 Then he went and clawe to a citizen of
that countrey, and he lent him to his farme
to feed swine.

e For noman
had him epyon
him.

16 And he would faine haue filled his be-
lly with the huskes that the swine ate: but
no man gaue them him.

17 Then he came to himselfe, & said, How
many hired seruants at my fathers house
haue bread ynough, and I die for hunger?

f That is, against
God.

g God proueth
vs, and hea-
reth our groa-
nings before we
crie vnto him.
h He was rou-
ched with the
feeling of his sin,
and therefore was
afflicted in the of-
fering of money in
heart.

18 I will rise and go to my father, and say
vnto him, Father, I haue sinned against
heauen, and before thee.

19 And am no more worthy to bee called
thy sonne: make mee as one of thy hired ser-
uants.

20 So he arose, & came to his father, and
when he was yet a great way off, his father
saw him, and had compassion, and ranne and
fell on his necke, and kissed him.

21 And the sonne sayd vnto him, Father,
I haue sinned against heauen, and be-
fore thee, and am no more worthy to bee called
thy sonne.

22 Then the father said to his seruants,

Bring forth the best robe, and put it on him,
and put a ring on his hand, and shoes on his
feete,

23 And bring the fat calfe, and kill him,
and let vs eat and be merry.

24 For this my sonne was dead, and is
alike againe: and he was lost, but hee is
found. And they began to me merry.

25 Now the elder brother was in the
field, and when he came and dyed neere to
the house, he heard melody and dancing,

26 And called one of his seruants, and
asked what those things meant.

27 And he said vnto him, Thy brother is
come, and thy father hath killed the fatted
calfe, because he hath receiued him safe and
sound.

28 Then hee was angry, and would not
goe in: therefore came his father out and in-
treated him.

29 But he answered, and said to his fa-
ther, Lo, these many yeres haue I done
thee seruite, neither haue I at any time thy
commandement, and yet thou neuer gauest
me a kid, that I might make merry with my
friends.

30 But when this thy sonne was come,
which hath deuoured thy goods with har-
lots, thou hast for his sake killed the fatted
calfe.

31 And he said vnto him, Sonne, thou
art euer with me, & all that I haue is thine.
It was meete that we should make merry,
and be glad: for this thy brother was dead,
and is aliue againe: and he was lost, but he
is found.

he accepteth not the person, but feedeth indifferently all that
believe in him, with his body and blood to life everlasting.

CHAP. XVI.

1 Christ exhorteth his disciples to wisdom and liberalitie
by the example of the steward, 2 None can serue two
masters, 14 He reproveth the covetousnes and hypo-
cristie of the Pharisees, 16 Of the end and force of the
law, 18 Of the holy state of marriage, 19 Of the
rich man and Lazarus.

AND he sayd also vnto his Disciples,
A There was a certaine rich man which
had a steward, and hee was accused vnto
him that hee wasted his goods.

2 And he called him, and he said vnto him,
How is that I heare this of thee? Giue an
accountes of thy stewardship: for thou wast
be no longer steward.

3 Then the steward said vnto him himselfe,
What shall I doe: for my master will take a-
way from me the stewardship. I cannot dig,
and to beg I am ashamed.

4 I know what I will doe, that when I
am put out of the stewardship, they may re-
ceiue me into their houses.

5 Then he called be euery one of his masters
debtors, and said vnto the first, How much
owest thou vnto my master?

6 And he said, An hundred measures of
oyle. And he said to him, Take thy writing
and sit downe quickly, and write thirtie.

7 Then said hee to another, How much
owest thou? And hee sayde, A hundred
measures

i God represent
the enuy of such
as grudge when
God receiveth
sinners to mercy.

k Thy part
which are al-
is nothing but
nished by this,
that Christ was
also killed for
the Gentiles for
them.

a Christ had
eth hereby, as
likewise all
which is in au-
thoritie, and
hath richly
get friends
prosperitie, he
was religious
his discontent,
our liberality
ward our nei-
ghbors shall
in such kind
the day of iud-
gement, that we
will accept
done to him.

God who doth
here represent
the maker of the
heavens, doth re-
commend the prodigal
ways of his
goods, and the
liberal giving
of the same to
the poor, then
the strict keep-
ing and hoard-
ing of them.
That is, either
wickedly gotten
or wickedly
spent, and hereby
we are warned to
flee riches,
which for the
most part are an
occasion to their
possessors of
great wickedness.
They which
cannot well be-
hold worldly
goods, will be-
hold spiritual
treasures: and
therefore they
ought not to be
commended unto
them.
As riches
and like
things, which
God hath given
not for your
filth only, but
to bestow upon
others.
Christ calleth
the filthy into
his house.
Math. 23.
g Because they
sought no man
happy, but they
that were rich,
h Which love
outward appa-
rance and vaine
glory.
Math. 23. 12.
i Their seed is

measures of wheat. Then hee sayd to him
Take thy writing, and write fourescore.
8 And the Lord commended the un-
just steward, because hee had done wisely.
Wherefore the children of this world are in
their generation wiser then the children of
light.
9 And I say unto you, Wake you friends
with the riches of iniquitie, that when yee
shall want, they may receive you into ever-
lasting habitations.
10 What is faithfull in the least, hee is
also faithfull in much: and he that is unfaith-
full in the least, is unfaithfull also in much.
11 If then yee have not become faithfull in
the wicked riches, who will trust you in the
true treasure?
12 And if yee have not become faithfull in
another mans goods, who shall give you
that which is yours?
13 No servant can serve two Masters:
for either he shall hate the one, and love the
other: or else he shall leave to the one, and
despise the other. Ye cannot serve God and
riches.
14 All these things heard the Pharisees
also which were courteous, and they mock-
ed him.
15 Then hee sayd unto them, Ye are they
which lust to lustre your selves before men:
but God knoweth your hearts: for that which
is highly esteemed among men, is abomina-
tion in the sight of God.
16 The Law and the Prophets endured
until John: and since that time the king-
dom of God is preached, and every man
presseth into it.
17 How it is more easie for heaven and
earth should passe away, then that one tittle
of the Law should fall.
18 Whosoever putteth away his wife,
and marryeth another, committeth adul-
tery: and whosoever marryeth her that is put
away from her husband, committeth adul-
tery.
19 There was a certaine rich man,
which was clothed in purple, and fine lin-
nen, and fared well and delicately every
day.
20 Also there was a certaine begger na-
med Lazarus, which was layd at his gate
full of sores,
21 And desired to be refreshed with the
crumbs that fell from the rich mans ta-
ble: yea, and the dogs came and licked his
sores.
22 And it was so that the begger dyed,
and was carryed by the Angels into Abrahams
bosome. The rich man also dyed and
was buried.
23 And being in hell-torments, hee lift
up his eyes, and saw Abraham afar off, and
Lazarus in his bosome.
24 Then he cryed and sayd, Father Ab-
raham have mercy on me, and send Lazarus
that hee may dip the tip of his finger in wa-
ter, and coole my tongue: for I am tor-
mented in this flame.
25 But Abraham saith, Sonne, remem-
ber that thou in thy life time receivedst thy
pleasures, and likewise Lazarus hath pained:
now therefore is he comforted, and thou art
tormented.
26 Besides all this, betwene you and us
there is a great gulfe set, so that they which
would goe from hence to you, cannot, neither
can they come from thence to us.
27 Then hee sayd, I pray thee therefore
Father, that thou wouldest send him to my
fathers house.
28 For I have five brethren, that he may
testifie unto them, lest they also come into
this place of torment.
29 Abraham sayd unto him, They have
Moses and the Prophets: let them heare
them.
30 And hee sayd, Nay, father Abraham:
but if some come unto them from the dead,
they will amend their lives.
31 Then hee sayd unto him, If they heare
not Moses and the Prophets, neither will
they be perswaded though one rise from the
dead againe.

how little glorious titles availe. For good things.
For, swallowing fire. q Which declareth that it is too late to be
instructed by the dead, if in their life time they cannot profit by the
lively word of God. r As faith commeth by Gods word, so is it
maintained by the same. So that we neither ought to look for An-
gels from heaven, or the dead to confirme vs therein, but only the
word of God is sufficient to life everlasting.

CHAP. XVII.

1 Christ teacheth his Disciples to avoid occasions of
offence. 2 One to forgive another. 3 We ought to pray
for the increase of faith. 4 He magnifieth the virtue of
faith. 5 and sheweth the vanities of sinne. 6 The rich
man is perished. 7 The speech of the latter dayes, and of
the end of the world.

Then said hee to the disciples, It cannot
be avoided, but that offences will come,
but woe be to him by whom they come.
2 It were better for him that a great
millstone were hanged about his necke, and
that he were cast into the sea, then that hee
should offend one of these little ones.
3 Take heed to your selves, lest ye
offer trespass against one, rebuke him: and
if he repent, forgive him.
4 And though hee sinne against thee five
times in a day, and seven times in a day
turne againe to thee, saying, I repenteth
me, thou shalt forgive him.
5 And the Apostles said unto the Lord,
Increase our faith.
6 And the Lord said, If ye had faith
as much as a graine of mustard seed, and
should say unto this mulberry tree, Let
thee be uprooted, and plant thy selfe
in the sea, it should obey thee.

o Christ descri-
beth spiritual
things by such
manner of speech,
as is most proper
to our under-
standing: for our
soules have nei-
ther fingers nor
eyes, neither as
they thinke, or
speak: but the
Lord as it were
in a table pain-
teth forth the
state of the life
to come as our
capacities are able
to comprehend
it.
p In calling him
sonne, hee tenneth
his vaine boast-
ing, who in his
life wanted him-
selfe to be the
sonne of Abra-
ham: warning
vs also hereby
that we should
not be proud of
our riches, but
of our faith.
q That is, to
win him backe
from the knowle-
ge of God, and
his salvation.
r That is, many
times: for by a
certaine number
he meant many
times.
s That is, if
had number to
be of pure and
free faith.
t Meaning they
should do won-
derfull and in-
credible things.

e Hereby is declared that it is not enough to doe a peece of our duty for a time, but also we must continue to the end.

For God receiveth nothing of vs, whereby he should stand bound vnto vs, *Leuit. 1. 4. 2.*

g To whom it did appertain to iudge of the prophesies, *Leu. 1. 4. 2.* and hereby also the Priests should haue no occasion to grudge or murmur.

h Hee noteth, hereby their ingratitude, & that the greatest part neglected the benefites of God.

i It cannot be discerned by any outward shew, or maiestie, whereby it might the rather beeknowne *IIor. ann. yan.*

k Either by reason of the word of God, which is receiued by faith or that the Messias whom they sought as absent, is now present, euen within their owne doores,

and yet they know him not, *Math. 1. 1. 1.* l He speaketh of his first coming into the world.

Math. 2. 4. 23. m Meaning his second coming, wherein he shall appear in glory. *Gen. 1. 1. 24. 28. 1. 4. 2. 30.*

n When men concerned the iudgement of God where with they were before

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, *Goe, and sit downe at table?*

8 And would not rather say to him, *These wherewith I may sup, and giue thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou?*

9 Doeth hee thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commaunded you, say, *These are vniprofitable seruants: we haue done that which was our duty to doe.*

11 ¶ And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galilee.

12 And as hee entered into a certaine towne, there met him ten men that were lepers, which stood asafare off.

13 And they lift vp their voyces and said *Jesus, Master, haue mercie on vs.*

14 And when hee saw them, hee said vnto them, *Goe, shew your selues vnto the Priestes. And it came to passe, that as they went they were cleansed.*

15 Then one of them, when hee saw that hee was healed, turned backe, and with a lowde voice praised God,

16 And fell downe on his face at his feet and gaue him thanks: and hee was a Samaritan.

17 And Iesus answered, & sayd, are not there ten cleansed: but where are the nine? 18 There are none found that returned to giue God thanks, saue this stranger.

19 And hee said vnto him, Arise, *Goe thy way, thy faith hath made thee whole.*

20 ¶ And when hee was demanded of the Pharisees, when the kingdome of God should come, hee answered them, and sayd, The kingdome of God cometh, not with observation,

21 Neither shall men say, *Loe heere, or loe there: for behold, the kingdome of God is within you.*

22 And hee sayd vnto the Disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and yet shall not see it.

23 Then they shall say to you, *Beholde heere, or beholde there: but go not thither, neither follow them.*

24 For as the lightning that lighteneth out of the one part vnder heauen shinerh vnto the other part vnder heauen, so shall the Son of man be in his day.

25 But first must hee suffer many things, and be reprobous of this generation.

26 ¶ And as it was in the dayes of Noe, so shall it bee in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came and destroyed them all.

28 Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they build,

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Son of man shall be reuealed.

31 At that day, hee that is vpon the house and his sleepe in the house, let him not come downe to take it out, and hee that is in the field likewise let him not turne backe to that hee lef behind.

32 ¶ Remember Lots wife.

33 ¶ Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, I shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall bee receiued and the other shall be left.

35 Two women shall be grinding together: the onee shall be taken and the other shall be left.

36 Two shall be in the field: onee shall be receiued and an other shall be left.

37 And they answered, and said to him, *Where, Lord?* And hee said vnto them, ¶ Whosoever the body is, whether will also the Eagles relap.

should say vs, *Math. 2. 4. 28.* r Nothing can hinder the faithfull to beioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

C H A P. XVIII.

1 By the example of the widow, & the Pulcra, Christ teacheth how to pray. 2 By the example of children, hee exhorteth to humilitie. 3 Of the way to be saved, and what things lead to it. 4 The reward promised to him, 31 and of the crosse. 35 A blind man receiveth sight.

A And hee spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to waite faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Doe me iustice against mine adulterarie.

4 And hee would not for a time: but afterward hee layde with himselfe, I though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me I will not her right, least at the last she come and make me weary.

6 And the Lord sayde, Heare what the vnrighteous iudge saith.

7 Now shall not God avenge his elect which cry day & night vnto him, yet though hee be slower long for them?

8 I tell you hee will avenge them quickly: but when the Sonne of man cometh, shall hee find faith on the earth?

9 ¶ Hee spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vnjust adulterers, or euen as this Publicane,

o We must forget that which we haue left behind vs, to the end that we may the better follow our heavenly vocation.

Gen. 19. 26. p This corrupt death shall hinder life everlasting.

Math. 1. 4. 23. q Hee meaneth that no busier conuersion is so straight that

findeth the faithfull to beioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

should say vs, *Math. 2. 4. 28.* r Nothing can hinder the faithfull to beioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

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should say vs, *Math. 2. 4. 28.* r Nothing can hinder the faithfull to beioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carrion.

12 I fast twise in the weeke: I giue tithes of all that euer I possesse.

13 But the Publique standing asafre off, would not lift vp so much as his eyes to heauen, but smote his breast, saying, O God be mercifull to me a sinner.

14 I tell you this man departed to his house iustified rather then the other: For euerie man that exalteth himselfe shall be brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ They brought vnto him also babes, that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdom of God.

17 Merely I say vnto you, whosoener receiuethe not the kingdom of God as a babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou mee? good? none is good save one, euen God.

20 Thou knowest the commandements, ¶ Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, he sayd vnto him, Yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when hee heard those things, hee was very dray: for hee was marvellous rich.

24 And when Iesus saw him sorrowfull, he sayd, Altho what difficultie hath they that haue riches enter into the kingdom of God?

25 Surely it is easier for a camel to goe through a needles eye, then for a rich man to enter into the kingdom of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 ¶ Then Peter said, Lo, wee haue left all, and haue followed thee.

29 And hee said vnto them, Merely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him the twelue, and sayd vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully increased, and shall be spitred on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they understood none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

35 ¶ And it came to passe, that as hee was come nere vnto Iericho, a certaine blinde man sat by the way side begging.

36 And when hee heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cried much more, O Sonne of Dauid haue mercie on me.

40 And Iesus stood still, and commaunded him to be brought vnto him. And when he was come nere he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saved thee.

43 Then immediately hee receiued his sight, and followed him, praising God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus, 12 The same prices of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chastriseth out the merchants, 47 and his enemies seek to destroy him.

Now when Iesus entered and passed throu Iericho,

1 Behold there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

2 And hee sought to see Iesus, who he should be, and could not for the preele: because he was of a low stature.

3 Therefore he ran before, and climed vp into a wild figge tree, that hee might see him, for he should come that way.

4 And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

5 ¶ Then hee came downe hastily, and receiued him fully.

6 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinner man.

7 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by force or caualition, I restore him foure fold.

8 ¶ Then Iesus said vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of Abraham.

9 ¶ For the Sonne of man is come to seeke, and to save that which was lost.

doe the workes of Abraham, Iohn 8. 39. by the which things wee are most assured of his eternall life, Rom. 8. 39. Math. 23. 35.

These were signs of an humble and lowly heart, for, and not the other.

Chap. 4. 11. Math. 23. 12. Mark. 9. 13. Luc. 10. 13.

The word figgish young sucking babes, which they carried in their armes,

the meaneth themselves, or them that bare the babes

whom the Apostles rebuked, to be comprehended as well them that are infants of age, as them also which are like vnto infants in simplicity to plainnesse.

signifying, that they sought to lay aside all malice and pride,

Math. 19. 16. Luc. 10. 17.

because commonly they abused this word, Iesus showed him that he could

not confesse him to be good, except also he acknowledged that he was of God.

Luc. 10. 13. 14. For, able to goe, or to hear of his, that their riches doe not blinde them.

Math. 19. 37. Luc. 10. 38.

The little that a man hath with the grace of God is an hundred fold better then all the abundance that one can have without him: but the chiefe recompense is in heauen.

Math. 10. 17. Mark. 10. 13.

The people vied to call the Messiah by this name, because they knew he should come of the stocks of Dauid, Psal. 132.

11. after 2. 30. He was mindfull of the benefit received, and also the people were moued thereby to glorifie God.

¶ Or, a man of a wicked life.

¶ Or, full of accusation.

a Zaccheus adoption was a signe that the whole familie was received to mercy. Notwithstanding this promise, God referreth to himselfe free libertie, whether to chuse or forsake, as in Abrahams house.

b To be the son of Abraham is to be chosen freely, Rom. 9. 8. to walke in the steps of the faith of Abraham.

Rom. 4. 12. 13.

which things wee are most assured of his eternall life, Rom. 8. 39. Math. 23. 35.

Math. 25. 14.
 c This was to declare to them, that he must yet take great paines before his kingdom should be established,
 d This piece of money is called Mina, and the whole summe mounteth about the value of seventene pound, seeming every piece about five nobles and seven pence,
 e God will not that his graces remaine idle with vs,
 f Whereby wee learne that the second coming of our Saviour Christ shall be more glorious and excellent then it doth now appeare,
 g They that suppress the gifts of God, shall have them increased, but they shall be taken away from him that is unprofitable, and vseth them not so Gods glory.
Chap. 8. 18. math. 13. 12. and 25. 29
 h He that faithfully bestoweth the graces of God, shall have them increased, but they shall be taken away from him that is unprofitable, and vseth them not so Gods glory.
 i Hereby we perceive the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his faithful disciples, and led the way to death.
Math. 21. 7.
mark 11. 7.

11 And whiles they heard these things, he continued and spake a parable, because hee was nere to Ierusalem, and because also they thought the kingdom of God should shortly appeare,

12 There said therefore, * A certaine noble man went into a farre country, to receive for himselfe a kingdom, and so to come againe.

13 And hee called his tenne servants, and delivered them tenne pieces of money, and said vnto them, * Occupy till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wile will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come againe, and had received his kingdom, that hee commaunded the seruants to be called to him, to whom hee gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And so the same hee sayd, We thou also rule ouer five cities.

20 So the other came, and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a strict man, thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine own mouth wilt I iudge thee, I will seruant. Thou knewest that I am a strict man, taking vp that I lasse not downe, and reaping that I did not sowe.

23 Therefore then gauest not thou my money into the banke, that at my coming I might haue required it with vantage?

24 And hee said vnto them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 And they said vnto him, Lord, hee hath ten pieces.

26 For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Whereouer those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when hee had thus spoken, hee went forth: before, ascending vp to Ierusalem.

29 And it came to passe, when hee was come nere to Bethpage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, See yee to the towne which is before you, wherein alosome as yee are come, yee shall finde a colt tyed, whercon neuer man late: looke vpon, and bring him hither.

31 And if any man aske you, why yee looke him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent went their way, and found it as he had sayd vnto them.

33 And as they were looking for the colt, the owners thereof said vnto them, Why looke yee the colt?

34 And they sayd, The Lord hath neede of him.

35 So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spied their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the Disciples began to reioyce, and to praye God with a loude voyce, for all the great woordes that they had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company said vnto him, Master, rebuke thy Disciples.

40 But he answered and said vnto them, I tell you, that if these should hold their peace, the stones would crye.

41 And when he was come nere, he beheld the citie, and wept for it.

42 Saying, * O if thou haddest euen known at the least in this thy day * those things, which becom vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 And he went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but yee haue made it a denne of thieves.

47 And he taught daily in the Temple. And the chief Priests, and the Scribes, and the chief of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

4 Christ suppresseth his adversaries mouthes by an other question, 9 sheweth their destruction by a parable, 22 The authority of Priests, 27 The resurrection, 45 and his diuine power, 46 He reprooeth the ambition of the Scribes.

And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the chief Priests and the Scribes came vpon him with the Elders,

3 And spake vnto him, saying, Tell vs by what

k Christ suppresseth such difficulties as might haue troubled his disciples.

Math. 21. 7.
John 12. 14.
 l They with the God may be appeased with me, and to by this means hee glorified.

Chap. 21. 9. mat. 24. 1. mark 13. 1.
 m In Christ purity pieth the citie which was so neere her destruction, and partly vproaith that malice which would not imbrace Christ their Saviour, & therefore pronounceth greater punishment to Ierusalem, then to other cities, which had not received like graces.

n Meaning, Christ, without whom there is no saluation, and with whom is all felicity.

o Through thine own malice thou art blinded.

p And receiued the ruler which was sent thee.

Math. 21. 11.
mark 21. 17.

Isa. 56. 7.
Ier. 7. 11.

II Cor. 13. 14.

q That is, most attent

heare.

Math. 21. 31.
mar. 11. 37.

what authoritie thou dost these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, he will say, why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you by what authoritie I doe these things.

9 ¶ Then began hee to speake to the people this parable, ¶ A certaine man planted a vineyard, and let it forth to husbandmen, and went into a strange country, for a great season.

10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away empty.

11 Again he sent yet another seruant, and they did beate him, and soule intreated him, and sent him away empty.

12 Whereafter, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloved Sonne: he may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: but when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and said, What meaneth this thing that is writtē, ¶ The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grind him to powder.

19 Then the chief Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should faile themselves with him, to take him in his talke, and to deliuer him vnto the power and authoritie of the Gouernour.

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither dost thou accept mans person, but teachest the way of God truly.

22 As it is lawfull for vs to giue Cesar tri-

bute, or no?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a pēte. ¶ Those image and superscription hath it? They answered and said, Celars.

25 Then he said vnto them, ¶ Giue then vnto Celar the things which are Celars, and to God those which are Gods.

26 And they could not expōue his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadduces, (which denie that there is any resurrection) and they asked him.

28 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she bee? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, ¶ Since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ¶ Moses shewed it besides the bush, when he sayd, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the dead but of them which liue: for all liue vnto him.

39 ¶ Then certaine of the Pharisees answered, and sayd, Master, thou hast well sayd.

40 And after that durst they not aske him any thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Dauides sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, ¶ The Lord sayd vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid called him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 ¶ Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts.

Rem. 13.7.

k The dutie which we owe to princes, let- teth nothing that which is due vnto God, Math. 22.21. Mark 12.18. Drut. 25.5.

l In this place he calleth all them children of this world, which remaine in the same: or elcetrimania should not seeme to appertaine to the children of God, as that wicked monster Pope Cyricius taught: against the manifest Scriptures.

m Since marriage is ordained to maintaine and increase mankind, when we shall be immortal, it shall not be in any use.

n For although the wicked rise: againe, yet that life is but death and an eternall destruction, Exod. 3.6.

o Of them which are not, but of them which are, p The immorta- litye of the soules cannot be separated from the resurrection of the body, where- of heere Christ properly speaks.

Math. 23.44. Mark 12.35. Psal. 110.1.

q For the sonne is not Lord of his father, and therefore is fol- loweth that Christ is God, Chap. 13.43. Mark 12.33. Math. 23.13.

47 Which denoure widowes houſes, euen
vnder a colour of long praying: theſe ſhall
receiue greater damnation.

CHAP. XXI.

3 Chriſt commendeth the poore widow, 6 He fore-
warneth of the deſtruction of Ieruſalem. 8 Of falſe
teachers. 9 Of the tokens and troubles to come.
27 Of the ende of the world, 37 and of his dayly
exerciſe.

Mark. 13. 41.

AND as he beheld, he ſaw the rich men
which caſt their gifts into the treaſurie,
2 And he ſaw alſo a certaine pooze wi-
dow, which caſt in her two mites,

3 And he ſaid, Of a truth I ſay vnto
you, that this pooze widow hath caſt in more
then they all.

4 For they all haue of their ſuperfluitie
caſt into the offerings of God: but ſhe of
her penurie hath caſt in all the living that
ſhe had.

5 Now as ſome ſpake of the Temple,
how it was garniſhed with goodly ſtones,
and with conſecrate things, he ſaid,

6 For theſe be things that ye looke vpon:
the dayes will come, wherein a ſtone ſhall
not be left vpon a ſtone, that ſhall not be
throwen downe.

7 Then they aſked him, ſaying, Maſter,
but when ſhall theſe things be? and what
ſigne ſhall there be, when theſe things ſhall
come to paſſe?

8 And he ſaid, Take heede that ye
be not deceiued: for many will come in my
name, ſaying, I am Chriſt, and the time
draweth nere: follow mee not them there-
fore.

9 And when ye heare of warres and ſe-
ditions, be not afraid: for theſe things
muſt firſt come, but the end ſolloweth not
by and by.

10 Then he ſaid vnto them, Nation ſhall
riſe againſt nation, and kingdome againſt
kingdome.

11 And great earthquakes ſhall be in di-
uers places, and hunger, and peſtilence, and
ſcarefull things, and great ſignes ſhall there
be from heauen.

12 But before all theſe, they ſhall lay their
hands on you, and perſecute you, deliuering
you vp to the Synagogues, and into priſons,
and beating you before kings and rulers for
my Names ſake.

13 And this ſhall turne to you, for a teſ-
timoniall.

14 Lay by therefore in your hearts,
that ye premeditate not what ye ſhall an-
ſwer.

15 For I will giue you a mouth, and wiſ-
dome, where againſt all your aduerſaries
ſhall not be able to ſpeake, nor reſiſt.

16 For ye ſhall be betrayed alſo of your
parents, and of your bretheren, and kiſmen,
and friends, and ſome of you ſhall they put to
death.

17 And ye ſhall be hated of all men for my
Names ſake.

18 Per there ſhall not one haire of your
heads periſh.

19 By your patience poſſeſſe your ſoules.

20 And when ye ſee Ieruſalem deſe-

gen with ſouldiers, then vnderſtand that the
deſolation thereof is nere.

21 Then let them which are in Iudæa,
flee to the mountaines: and let them which
are in the cities thereof, depart out: and
let not them that are in the country, enter
therein.

22 For theſe be the dayes of vengeance,
to fulfill all things that are written.

23 But woe bee to them that bee with
child, and to them that giue lute in thoſe
dayes: for there ſhall be great diſtreſſe in this
land, and wrath ouer this people.

24 And they ſhall fall on the edge of the
ſword, and ſhall be led captiue into all na-
tions, and Ieruſalem ſhall be troden vnder
foote of the Gentiles, vntill the time of the
Gentiles be fulfilled.

25 Then there ſhall be ſignes in the
ſunne, and in the moone, and in the ſtars,
and vpon the earth trouble among the na-
tions, with perplexitie: the ſea and the wa-
ters ſhall roare.

26 And mens hearts ſhall fail them for
fear, and for looking after thoſe things,
which ſhall come on the world: for the pow-
ers of heauen ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of
man come in a cloud, with power and great
glory.

28 And when theſe things begin to come
to paſſe, then looke vp, liſt vp your heads:
for your redemption draweth nere.

29 And he ſaie to them a parable, Be-
hold the figge tree, and all trees,

30 When they now ſhoot forth, ye ſeeing
them, know of your owne ſelues that Sum-
mer is then nere.

31 So likewiſe yet, when ye ſee theſe
things come to paſſe, know ye that the king-
dome of God is nere.

32 Verily I ſay vnto you, This age ſhall
not paſſe, till all theſe things be done.

33 Heauen and earth ſhall paſſe away, but
my wordes ſhall not paſſe away.

34 Take heede to your ſelues, leſt at any
time your hearts be oppreſſed with ſuffer-
ing and drunkenneſſe, and cares of this liſe,
and leſt that day come on you at vnwares.

35 For as a thare ſhall it come on all
them that dwell on the face of the whole
earth.

36 Watch therefore, and pray continu-
ally, that ye may be counted worthy to eſ-
cape all theſe things that ſhall come to paſſe,
and that ye may ſtand before the Sonne of
man.

37 Now in the day time he taught in
the Temple and at night he went out, and
abode in the mount that is called the mount
of Olives.

38 And all the people came in the morn-
ing to him, to heare him in the Temple.

CHAP. XXII.

4 Conſpiracie againſt Chriſt. 7 They eate the
Paſſouer. 19 The inſtitution of the Lords Supper.
24 They ſtrim who ſhall be greater, and hee repro-
ueth them. 43 He prayeth vpon the mount. 47 Iu-
das treaſon. 54 They take him, and bring him to the
Iuſ.

a God reſpe-
meth not the
gifts or almes
by the quantity
or value, but by
the heart and
affection.

Chap. 19. 43, 44.

Matth. 24. 1.

Mark. 13. 2.

¶ Or, gift.

Ephes. 5. 6.

a. theſ. 2. 3.

b Chriſt then
makeeth anſwer
of that which
was more necel-
ſary for them,
and not to the
queſtion they
demanded.

Matth. 24. 7.

Mark. 13. 8.

c This their ſuf-
ferance ſhall both

be a greater con-
firmation to the
Goſpel, and alſo
by their conſtan-
cie they ranny
you vp to the Synagogues, and into priſons,
and beating you before kings and rulers for
my Names ſake.

Chap. 12. 13.

Matth. 10. 19.

Mark. 13. 11.

d For though
they were ſo im-
pudent to reſiſt,
yet true cheu-
er giueth the vi-
ctory.

Matth. 10. 30.

e That is, liue

joyfully and

bleſſedly euen

vnder the croſſe.

Mat. 24. 13. Mar.

13. 44. Luc. 21. 27.

f Gods wrath
againſt his peo-
ple ſhall appeare
by the calamities
and plagues
where with he
will puniſh
them.

g He meaneth
their iniquities
to receiue like-
wiſe their pu-
niſhment after-
ward.

Iſa. 13. 10. Mat.

33. 7. Mat. 24. 29

Mark. 13. 24

h The effect of
that redemption
which Ieſus
Chriſt hath pur-
chafed, ſhall then
fully appeare.

i For all theſe
things came
within ſixtie
yeeres after.

k To catch and
entangle them
where ſo euen they
be in the world.
¶ Or, that ye may
be made worthy.

Math. 26. 1.

Mark 14. 1.
a The feast was so called, because they could eat no leavened bread for the space of seven days: for so long the feast of the Passouer continued.

b Such as were appointed to keep the Temple, c For they were in doubt when way to take before this occasion was offered.

Math. 26. 17.
Mark 14. 13.

d According to Gods commandment, which was first to offer it, & after to eat it.

Math. 26. 20.
Mark 14. 17, 18.

e Which was in the evening about 7 twilight, which time was appointed to eat the Passouer.

f He meant that this is the last time that he would be conversant with them as he was before, or to eat with them.

Math. 26. 26.
Mark 14. 22.

g The bread is a true signe, and an assured testimony that the body of Jesus Christ is given for the nurture of our souls: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs

surroundingly, h The signe of the new covenant which is established & ratified by Christs blood.

John 13. 18.
Jude 1. 9.

i By the secret counsell of God, as Acts 4. 28.

Now the * Feast of unleavened bread was near, which is called the Passouer.

2 And the high Priests and Scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

4 And he went his way and communed with the high Priests and caprines, how he might betray him to them.

5 So they were * glad, and agreed to give him money.

6 And he consented and sought opportunity to betray him unto them, when the people were away.

7 * Then came the day of unleavened bread when the Passouer must be sacrificed.

8 And he sent Peter and John, saying, Goe and prepare vs the Passouer, that wee may eat it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then he said unto them, Behold, when ye be entered into the city, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entereth in.

11 And say to the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Passouer with my Disciples?

12 Then he shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as he had said unto them, and made ready the Passouer.

14 * And when the * houre was come, he sat downe, and the twelve Apostles with him.

15 Then he said unto them, I have earnestly desired to eat this Passouer with you before I suffer.

16 For I say unto you, * Henceforth I will not eat of it any more, untill it be fulfilled in the kingdom of God.

17 And he tooke the cup, & gave thanks, and sayd, Take this, and divide it among you.

18 For I say unto you, I will not drinke of the fruite of the vine, untill the kingdom of God be come.

19 * And he tooke bread, and when hee had given thanks, he brake it, and gave to them, saying, * This is my body, which is given for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new * Testament in my blood which is shed for you.

21 * Percebehold, the hand of him that betrayed me, is with me at the table.

22 And truly the Soune of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselves, which of them it should be, that should doe that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said unto them, The kings of the Gentiles reigne over them, and they that beare rule over them, are called * Gracious lords.

26 But ye shall not be so: but let the greatest among you be as the * least: and the chiefest as he that serveth.

27 For who is greater, he that sitteth at table, or he that serveth? is not hee that sitteth at table? And I am among you as hee that serveth.

28 And ye are they which have continued with me in my tentations.

29 Therefore I * appoint unto you a kingdom, as my Father hath appointed to mee,

30 * That ye may * eat and drinke at my table in my kingdom, and sit on seats, and iudge the twelve tribes of Israel.

31 ¶ And hee said also, Simon, Simon, behold, * Satan hath desired you, to * winnow you as wheate.

32 But I have prayed for thee, that thy faith * faile not: therefore when thou art converted, strengthen thy brethren.

33 * And hee said unto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee said, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knowest me.

35 ¶ And hee said unto them, * When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they sayd, Nothing.

36 Then hee said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coat, and * buy a sword.

37 For I say unto you, that yet the same which is written must be performed in mee, * Cursed be the wicked man hee numbered: for doubleth hee those things which are written of me, haue an end.

38 And they said, Lord, behold, here are * two swords. And hee said unto them, It is enough.

39 * And hee came out, and went (as hee was wont) to the mount of Olives: and his disciples also followed him.

40 * And when hee came to the place, hee said to them, Pray, lest ye enter into temptation.

41 And hee gate himselfe from them about a stone cast, and knelted downe and prayed,

42 Saying, Father, if thou wilt, take away this * cup from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel unto him from heauen, comforting him.

44 But being in an * agonie, hee prayed more earnestly: and his sweat was like dropes of blood, trickling downe to the ground.

Math. 26. 25.

Mark 10. 42.

k Meaning, that they have vaine and flattering titles given them, forasmuch as they are nothing lesse then their names do signifye

¶ Or, yongest.

¶ Or, I am among you.

Math. 19. 28.

l By these similitudes hee declareth that they shall be partakers of his glory, for in heauen is neither eating nor drinking.

1 Pet. 5. 3.

m Satan seeketh by all means to disquiet the church of Christ to disperse it, and to shake it from the true faith.

n It was foretold, but yet not overcomen.

Math. 26. 34, 35.

Mark 14. 29, 30.

John 13. 38.

Mark 10. 9, 10.

o By this he sheweth them that they must suffer

great troubles and afflictions.

1 Sa. 5. 12.

p They were yet so rude that they thought to haue resisted with material weapons,

whereas Christ warneth them of a spirituall fight,

wherein as well their life as faith should be in danger.

Math. 26. 36.

Mark 14. 53.

John 18. 1.

Math. 26. 41.

Mark 14. 38.

q Meaning his death & passion.

r The word signifieth * horror

that Christ had conceived not only for feare of death, but of his Fathers judgement and wrath against sinne.

Math. 26. 47.
marks 14. 43.
john 18. 3.

45 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And he said unto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere unto Iesus to kisse him.

48 And Iesus sayd unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said unto him, Lord, shall we fight with sword?

50 And one of them smote a servant of the high Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 ¶ Then Iesus sayd unto the high Priests, and captains of the Temple, and the Elders which were come to him, We ye come out as unto a chiefe with swords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkness.

54 ¶ Then tooke they him, and led him, and brought him unto the high Priests house. And Peter followed afarre off.

55 ¶ And when they had kindled a fire in the midst of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine maid beheld him as he sat by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, even this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And asloone as it was day, the Elders of the people, and the high Priests and the Scribes came together and led him into their Councell.

67 Saying, Art thou the Christ? tell vs. And he said unto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 ¶ Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What neede we any further witness? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herod, 18 Of Barabbas, 26 Of Simon the Cyrenian, 27 The women make lamentation, 33 Christ crucified, 34 He prayeth for his enemies, 40 He commeth to the thurst and many others at his death, 53 and is buried.

¶ Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accule him, saying, We haue found this man peruerter the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king.

3 ¶ And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, We moueth the people, teaching throughout all Iudaea, beginning at Galilee, euen to this place.

6 Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, he sent him to Herod, which was also at Jerusalem in those dayes.

8 And when Herod saw Iesus, hee was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue scene some thing done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in: white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the high Priests, and the rulers, and the people,

14 ¶ And said unto them, Ye haue brought this man unto me, as one that peruerter the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him.

15 And, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done I will.

16 I thinke therefore chastise him, and let him loose.

17 ¶ (For of necessity hee must haue let one loose unto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs

x At his second coming.
y As in the second place of honour and dignitie.

Math. 23. 35.
marks 12. 17.
A Who was the chiefe gouernour, and had the examination of matters of life and death.
Math. 27. 11.
marks 15. 1.
john 18. 33.

b Torid his hands, and to gratifie Herod,
c Or at that time,
d Of a certaine curiositie,
e Or, miracle,
f For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
g Or, hand or traine.

e Commonly this was a robe of honour or excellency: but it was giuento Christ in mockage.

h Or, in bright colour.
Math. 27. 33.
marks 15. 14.
John 18. 38.
and 19. 4.

i For the Romanes had giuen such franchises and liberties to the Iewes, which was but a tradition, and not according to the word of God.

For now God gae libertie to Sazan, whole ministers they were, to execute his rage against him: which thing wee see is governed by the providence of God.
Math. 26. 69.
marks 14. 66.
john 18. 25.

Mat. 26. 34.
John 18. 28.
¶ They scoffed at him, because the people thought he was a Prophet.
Mat. 27. 1.
marks 15. 1.
John 18. 28.
¶ They asked not to the end that the truth might be known (for the thing was too manifest) but for malice they bare towards Christ.

vs Barabbas:

19 Which for a certaine insurrection made in the cite, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said unto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore cha-
llenge him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the big Pilates preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And he let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the daies will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, & the paps which neuer gaue sucke.

30 Then shall they begin to say to the mountaynes, Fall on vs: and to the hills, Couer vs.

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie?

32 ¶ And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called Caluerie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood and beholde: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee be the Christ, the Chosen of God.

36 The soldiers also mocked him, and came and offered him vinegar,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription also was written ouer him in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 I seee are in deed righteously here: for we receiue things worthy of that we haue

done: but this man hath done nothing amisse.

42 And hee said unto Iesus, Lord remember mee when thou comest into thy kingdome.

43 Then Iesus sayd unto him, Verily I say unto thee, To day shalt thou be with me in Paradis.

44 ¶ And it was about the 6th houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vail of the Temple rent through the middes.

46 And Iesus cryed with a lowde voyce, and sayd, Father, into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a surer this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, inot their hearts and returned.

49 And all his acquaintance stood afare off, and the women that followed him from Galile, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and a iust.

51 He did not consent to the counsell and deed of them, which was of Arimathe, a city of the Iewes: who also himselfe waited for the kingdome of God.

52 Hee went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laide it in a tombe between out of a rocke, wherein was neuer man yet layde.

54 And that day was the Preparation, and the Sabbath drew on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and oymments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women came to the grave. 13 Christ appeared vnto the two disciples that gat toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 Hee ascendeth vp to heauen. 53 His disciples worship him, 53 and of their dayly exercise.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, & certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed

n Which was mid-day.

Psal. 31. 5.

¶ Or, captain. o The Romane captain, who had charge ouer a hundred men,

Math 27. 57. Marke 15. 43. iohn 19. 38.

¶ Or, had embraced p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast.

r That is, began the same evening.

Math. 28. 9. Marke 16. 1. iohn 20. 1.

a Which was the first day after the first Sabbath of the feast.

b Two Angels in forme of men.

¶ The iudge giueth sentence, & with Christ before he condemneth him, whereby plainly appeareth Iesus innocencie.

Math. 27. 32. Marke 15. 31.

¶ Or, women of Ierusalem. l. a. 3. 19. b. 1. 10. l. 1. 1. 6. 16. l. 1. 1. 17.

l If the innocent be thus handled, what shall the wicked man be? Mat. 27. 38. mar. 15. 17. iohn 19. 18.

¶ Or, the place of skulls.

i Whom God hath before all others appointed to be the Messiah: otherwise the Scripture calleth them the elect of God, whom he hath chosen before all beginning to life everlasting. k Mixt with myrrhe and gall to hasten his death.

l That the thing might be known to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth it thee not to feare God?

Chap. 9. 22.
mat. 17. 33.
marke 9. 31.

downe their faces to the earth, they sayd to them, Why seeke ye him that lieth among the dead?

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee.

7 Saying, that the Sonne of man must bee deliuered into the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,
9 And returned from the sepulchre, and told all these things vnto the churche, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleued they them.

12 Then arose Peter, and came vnto the sepulchre, and looked in, and sawe the linnen clothes layd by themselves, and departed mounching in himselfe, at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Ierusalem aboute threescore furlonges, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe was nere, and went with them.

16 But their eyes were holden, that they could not know him:

17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowen the things which are come to passe therein, in these dayes?

19 And hee sayd vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mightie in deed and in word before God, and all the people.

20 And how the high Priest and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs astonished, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that hee was alieue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the woman had said, but him they saw not.

25 Then he said vnto them, O fooles, and slow of heart to beleue all that the Prophets haue spoken,

26 Vnto that Christ should haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew nere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is toward night, and the day is farre spent. So he went in to eate with them.

30 And it came to passe as hee sat at table with them, he took the bread, and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they said betwene themselves, did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled, and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I myselfe: handle mee, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleued not for toy, and wonder, he said vnto them, I haue ye here any meat?

42 And they gaue him a piece of a baked fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must bee fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,
46 And said vnto them, Thus it is written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the promise of my Father vpon you: but tarry ye in the citie of Ierusalem, vntill ye be endued with power from on high.

50 Afterward he led them out into Bethanias,

i Christ only is the interpret of the Scriptures for both the beginning and end thereof direct vs to him, because he is the Saviour that is promised. k Because Christ did both shut their eyes and open them, he would keepe them in suspence, till his time came to manifest himselfe vnto them. l According to the custome: the which manner of praying before meats they vs to this day,

m So loone as he began to breake bread, Marke 16. 14. ioh. 10. 19.

Mark 16. 12.

c Which is about seven miles and an halfe.

d Herely appeareth that they had faith, although it was weak.

e This declareth that we can neither see nor vnderstand, til God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reprooued.

isa. and lift by his hands and blessed them.

51 And it came to passe, that as he blessed them, * he departed from them, and was carried by into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy.

53 And were continually in the Temple praiping and lauding God. Amen.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humauitie, and office of Iesus Christ. 15 The testimony of Iohn. 39 The calling of Andrew, Peter, &c.



1 In the beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkness, and the darkness comprehended it not.

6 ¶ There was a man sent from God whose name was Iohn.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.

8 He was not that light, but was sent to beare witnesse of the light.

9 That was true light, which lighteth every man that cometh into the world.

10 He was in the world, & the world was made by him: & the world knew him not.

11 He came unto his owne, and his owne receiued him not.

12 But as many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleeue in his name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word was made flesh, and dwelt among vs, (and we) saw the glory thereof, as the glory of the only begotten Sonne of the Father) full of grace and truth.

15 ¶ Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that cometh after mee, is preferred before mee: for he was before me.

16 And of his fulnesse haue all we receiued, and grace for grace.

17 For the Law was giuen by Moyses, but grace and truth came by Iesus Christ.

18 ¶ So man hath seen God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him.

19 ¶ Then this is the record of Iohn, when the Iewes sent Belshes and Leuites from Ierusalem, to aske him, What art thou?

20 And he confessed and denied not, and

said plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? and he said, I am not, Art thou the Prophet? and he answered, No.

22 Then sayd they vnto him, What art thou, that we may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He said, I am the voyce of him that cryeth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou euen, if thou beest not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 ¶ It is that cometh after me, which is preferred before me, whose shoole latchet I am not worthy to vnioloe.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming vnto him, and sayeth, Behold the Lambe of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saw the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, hee sayd vnto me, Upon whom thou shalt see the Spirit come downe, and tarry still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Sonne of God.

35 ¶ The next day, Iohn stood againe, and two of his disciples:

36 And he beheard Iesus walking by, and sayd, Behold the Lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and sayd vnto them, What seek ye?

And they sayd vnto him, Rabbi, (which is to say by interpretation, Master,) where dwellest thou?

39 Hee sayd vnto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 ¶ Andrew, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

Act. 13. 35.

o Whom they looked for to be such one as Moses was, Deut. 18. 15.

1/a. 40. 3.

marth. 3. 3.

luke 3. 4.

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10. before she be-
gins.

1 Christ is God
before all time.

2 The Sonne is
of the same sub-
stance with the
Father.

3 No creature
was made with-
out Christ.

4 Whereby all
things are quick-
ned & preserved.

5 The life of man
is more excellent
than any other
creature, because
it is ioyned with
light and vnder-
standing.

6 Mans minde is
full of darkness,
because of cor-
ruption thereof.

7 Mark. 3. 1. marks
1. 4. luke 3. 2.

8 Iohn. 1. 1. 3.

9 Because they
did not worshipping
him as their

God. Rom. 1. 23.

10 Iohn. 1. 1. 6.

11 Iohn. 1. 1. 6.

12 Iohn. 1. 1. 6.

13 Iohn. 1. 1. 6.

14 Iohn. 1. 1. 6.

15 Iohn. 1. 1. 6.

16 Iohn. 1. 1. 6.

17 Iohn. 1. 1. 6.

18 Iohn. 1. 1. 6.

19 Iohn. 1. 1. 6.

20 Iohn. 1. 1. 6.

21 Iohn. 1. 1. 6.

22 Iohn. 1. 1. 6.

23 Iohn. 1. 1. 6.

24 Iohn. 1. 1. 6.

25 Iohn. 1. 1. 6.

26 Iohn. 1. 1. 6.

27 Iohn. 1. 1. 6.

28 Iohn. 1. 1. 6.

29 Iohn. 1. 1. 6.

30 Iohn. 1. 1. 6.

31 Iohn. 1. 1. 6.

Or, the witness.

Or, Petrus.

Gen. 22. 18.

Mat. 18. 18.

Isa. 4. 2. and 40.

Isa. 6. 9. and 23. 5.

and 33. 14. 22.

34. 23. 25. and

37. 24. 25.

Isa. 9. 24. 25.

7 Those things

which are con-

tempible to the

world, are este-

emed and prefer-

red of God: and

those things

which the world

preferreth, God

abhorreth.

Or, thou beleevest.

2 Christ openeth

the heavens, that

we may have ac-

cess to God, and

make us fel-

low to the

Angels.

Gen. 28. 12.

*a Who vied
continually wash-
ings to purifie
themselves.
Which supersti-
tious Hebon the
heretike would
have brought
into the Church,
and now the Pa-
pists have recei-
ved it.*

Or, manfested.

*b Whereof eu-
ery one contained
a gallon.*

Or, inward.

41 The same found his brother Simon
Beth, and says unto him, We have found
the Messiah, which is by interpretation,
|| the Christ.

42 And hee brought him to Iesus. And
Iesus beheld him, and says, Thou art Si-
mon the sonne of Iona: thou shalt be called
Cephas, which is by interpretation, || a
stone.

43 The day following, Iesus would
goe into Galilee, and found Philip, and says
unto him, Follow me.

44 Now Philip was of Bethsaida, the
city of Andrew and Peter.

45 Philip found Nathanael, and says
unto him, We have found him, of whom
Moses did write in the Law, and the
Prophets, Iesus of Nazareth the sonne of
Ioseph.

46 Then Nathanael saith unto him, Can
there any good thing come out of Nazareth?
Philip saith unto him, Come and see.

47 Iesus saw Nathanael coming to
him, & saith of him, Behold indeed an Isra-
elite, in whom is no guile.

48 Nathanael says unto him, Whence
knowest thou me? Iesus answered, and said
unto him, Before that Philip called thee,
when thou wast under the figge tree, I saw
thee.

49 Nathanael answered, and says unto
him, Rabbi, thou art the Sonne of God:
thou art the King of Israel.

50 Iesus answered, and says unto him,
Because I say unto thee, I saw thee under
the figge tree, || beleevest thou? thou shalt see
greater things then these.

51 And he sayd unto him, Verily, verily
I say unto you, Whosoever shall see heauen
open, and the Angels of God ascending
and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 He
drineth the buyers and sellers out of the Temple. 19
He forewarneth his death and resurrection. 23 He
conuertheth many, and discomfitteth many.

And the third day was there a marriage
in Cana a towne of Galilee, and the mo-
ther of Iesus was there.

2 And Iesus was called also, and his
Disciples to the marriage.

3 Now when the wine failed, the mo-
ther of Iesus sayd unto him, They haue no
wine.

4 Iesus said unto her, Woman, what
haue I to doe with thee? mine houre is not
yet come.

5 His Mother sayd unto the seruants,
Whatsoever he sayth vnto you, doe it.

6 And there were there six water-
pots of stone after the manner of the puri-
fying of the Iewes, containing two or three
|| firkins apiece.

7 And Iesus sayd vnto them, Fill the
water-pots with water. Then they filled
them vp to the brim.

8 Then hee sayd vnto them, Draw out
now, and beare vnto the gouernour of the
feast. So they bare it.

9 Now when the gouernour of the feast

had called the water that was made wine,
(for he knew not whence it was, but the ser-
uants which drew the water, knew) the
gouernour of the feast called the butlegrome,

10 And said vnto him, All men at the be-
ginning set forth good wine, and when my
bawls well drunk, then that which is worst:
but thou hast kept backe the good wine vntil
now.

11 This beginning of || miracles did Je-
sus in Cana a towne of Galilee, and shewed
forth his glory: and his disciples beleeued
on him.

12 After that hee went downe into Ca-
pernaum, hee and his mother, and his || bre-
thren, and his disciples: but they continued
not many dayes there.

13 For the Iewes Passouer was at hand.
Therefore Iesus went vp to Ierusalem.

14 And he found in the Temple chanes
that sold oxen & sheepe, and doves, and chan-
gers of money, sitting there.

15 Then hee made a scourge of small cords,
and drave them all out of the Temple with
the sheepe & oxen, and pointed out the chan-
gers money, and ouerthrew the Tables,

16 And sayd vnto them that sold doves,
Take these things hence: make not my fa-
thers house a house of merchandise.

17 And his disciples remembered, that it
was written, The zeale of thine house hath
eaten me vp.

18 Then answered the Iewes, and sayd
vnto him, Rabbi, thou art the synagoge thou
sayst, that thou dost these things?

19 Iesus answered, and sayd vnto them,
Destroy this Temple, and in three dayes I
will raise it vp againe.

20 Then said the Iewes, Forty and six
yeres was this Temple a building, and wilt
thou reare it vp in three dayes?

21 But hee spake of the Temple of his
body.

22 Afoore therefore as hee was risen from
the dead, his disciples remembered that hee
thus sayd vnto them: and they beleeued the
Scripture, and the word which Iesus had
sayd.

23 Now when hee was at Ierusalem at
the Passouer in the feast, many beleeued in
his name, when they saw his miracles
which hee did.

24 But Iesus || did not commit himselfe
vnto them, because hee knew them all,

25 And had no neede that any should te-
stifie of man: for hee knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regenerati-

on. 15 Of faith. 16 Of the law of God towards

the world. 23 The doctrine and baptisme of Iohn,

28 And the witness that he beareth of Christ.

There was now a man of the Pharisees,
named Nicodemus, a ruler of the Iewes.

2 Hee came to Iesus by night, and sayd
vnto him, Rabbi, wee know that thou art a
teacher come from God: for no man could
doe these miracles that thou dost, except
God were with him.

a. To make
known.

b. Which thing
was to be assem-
bled and incorpo-
rate into the church
of God.

c. Which is the
spiritual water
where the holy
Ghost doth wash
us into newness
of life.

d. As the power
of God is mani-
fested by the mo-
ving of the aire,
so is it in chan-
ging & renewing
us, although the
matter be hid
from vs.

e. Although he
was excellently
learned, yet knew
he not those
things which the
babes in
Christ's schoole
ought to know.

f. We may not
trust our owne
inventions.

g. Here proueth
him for that men
do such things
which they vn-
derstand not, &
yet others be-
lieue them: but
Christ teacheth
things most cer-
taine & knowen
and men will not
receiue his do-
ctrine.

h. Which was
after a common
& grosse manner.

i. By reason of
the vision of his
Godhead with
his manhood.

j. Namely, 11 g.

k. His power
will be manifest
which is not yet
known.

l. John 4. 9.

m. Chap. 9. 19.

n. And 13. 47.

o. The contempt
of Christ & the
fruit of wicked
condemne them:
but Christ as a
iudge giueth sen-
tence against the
reprobate.

p. Not onely
does he, but who-
soeuer should be-
lieue in him.

q. Chap. 1. 9. n

r. The
cause and matter
of condemnation.

s. In walking
roundly and
sincerely.

t. For in God.

u. As they do
which see God
onely before
their eyes, and
follow the rule
of his word.

3 Jesus answered, and said vnto him, Verily, verily, I say vnto thee, except a man be borne againe, hee cannot see the kingdom of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verily, verily I say vnto thee, except a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Wherefore thou sayest that I sayd to thee, Thou must be borne againe.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Jesus answered, and said vnto him, Art thou a teacher of Israel and knowest not these things?

11 Verily, verily I say vnto thee, wee speake that we know, and testifie that wee haue seene: but ye receive not our witness.

12 I witness I tell you earthly things, ye beleeue not, how should ye beleeue if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp.

15 That whosoever beleeueth in him, should not perish, but haue eternall life.

16 For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euermlasting life.

17 For God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saued.

18 He that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were euill.

20 For every man that euill doeth, hateth the light, neither cometh to light, least his deeds should be reprobated.

21 But he that doeth truth, cometh to the light, that his deeds might be made manifest, that they are wrought by God.

22 Not onely does he, but who-
soeuer should be-
lieue in him.

23 After these things came Jesus & his disciples into the land of Iudea, and there tarried with them, and baptizyd.

24 And John also baptizyd in Enon, be-
sides Salim, because there was much water
there: and they came, and were baptizyd.

25 For John was not yett call into pris-
son.

26 Then there arose a question betwene
Johns disciples and the Jewes, about puri-
fying.

27 And they came vnto John, and said
vnto him, Rabbi, here that was with thee
beyond Iordan, to whom thou bearest wit-
nes, he holdeth, he baptizyd, and all men come
to him.

28 John answered, and sayd, A man can
receiue nothing, except it be giuen him from
heauen.

29 Ye say, I am not the Christ, but that I am
sent before him.

30 Hee that hath the bride, is the bride-
groome: but the friend of the bridegroome,
which standeth and heareth him, reioyceth
greatly, because of the bridegroomes voyce.
This my joy therefore is fulfilled.

31 Hee must increase, but I must de-
crease.

32 Hee that is come from on high, is above
all: he that is of the earth, is of the earth,
and speaketh of the earth: hee that is come
from heauen, is above all.

33 And what hee hath seene and heard,
that he testifieth: but no man receiveth his
testimony.

34 He that hath receiued his testimony, hath
sealed that God is true.

35 For he whom God hath sent, speaketh
the words of God: for God giueth him not
the Spirit by measure.

36 The Father loneth the Sonne, and
hath giuen all things into his hand.

37 He that beleeueth in the Sonne, hath
euermlasting life, and hee that obeyeth not the
Sonne, shall not see life, but the wrath of
God abideth on him.

CHAP. II.

7 The communication of Christ with the woman
of Samaria. 34 His sale toward his Father, and his
baptism. 39 The conversion of the Samaritanes, 45-
and Galileans. 47 How he healeth the rulers sonne.

Now when the Lord knew how the Phar-
isees had heard, that Jesus made and
baptizyd more disciples then John,

2 (Though Jesus himselfe baptizyd not,
but his disciples.)

3 Hee left Iudea, and departed againe
into Galilee.

4 And hee must needs goe thowen Sa-
maria.

5 Then came hee to a city of Samaria,
called Sychar, neere vnto the possession
that Jacob gaue vnto his sonne Joseph.

6 And there was Iacobs well. Jesus then
waxed thristy, for he had walked thus in the
well, it was about the fourth day.

7 There came a woman of Samaria to
draw water. Jesus sayd vnto her, Giue me
to drinke.

Or, sycharia.
Chap. 4. 1, 2.

q. That is, how
they might be
made cleane be-
fore God, which
the washings &
the Law did
represent.

r. They were led
with ambition,
fearing lest their
master should
haue lost his
fame.

s. Chap. 1. 34.

t. Chap. 1. 20.

u. No man ought
to usurpe any
thing further
then God giueth
him.

v. And beexalted,
and esteemed as
his seruant.

w. The minister
compared to
Christ, is but
earth.

x. Rom 3. 4.

y. For vnto Christ
was giue the full
abundance of all
grace, that we
might receiue
of him as of the
onely fountaine.

z. Math. 1. 1, 2.

a. Habak. 3. 4.

b. 1. John 3. 10.

c. To giue place
to their rage.

d. Or, Sychar.

e. Gen. 33. 19 & 48.

f. 22. 16 & 24. 31.

g. Euen weary
as he was.

h. Which was
midday.

8 For his disciples were gone away into the cite to buy meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Jew askest drinke of mee, which am a woman of Samaria? for the Jewes meddle not with the Samaritanes.

10 Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Give me drinke, thou wouldest haue asked of him, and hee would haue giuen thee life.

11 The woman said vnto him, Sir, thou hast nothing to draw with, and the well is deeper from whence then hast thou that water of life?

12 Art thou greater then our Father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water shall thirst againe.

14 But whosoever drinketh of the water that I shall giue him, shall neuer be thirstie: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said to her, Thou hast well said, I haue no husband.

18 For thou hast had five husband, and he whom thou now hast, is not thine husband: that saidst thou truly.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yet sayest thou, Jerusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre cometh, when ye shall neither in this mountain, nor at Jerusalem worship the Father.

22 Ye worship that which ye know not: we worship that which we know: for salvation is of the Jewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father requireth such to worship him.

24 God is a Spirit: and they that worship him, must worship him in spirit and truth.

25 The woman said vnto him, I know well that Hellas shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee that speake vnto thee.

27 And vpon that came his disciples, and marvelled that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the city, and said to the men.

29 Come, see a man which hath told me all things that euer I did: Is not hee the Christ?

30 Then they went out of the cite, and came vnto him.

31 ¶ In the meane while the disciples prayed him, saying, Master, stay.

32 But he said vnto them, I haue meate to eat, that ye know not of.

33 Then say the disciples between themselves, Hath any man brought him meat?

34 Iesus said vnto them, My meat is, that I may do the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then cometh harvest: Behold, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 And he that reapeth, receiveth wages and gathereth fruit vnto life eternall, that both hee that soweth, and hee that reapeth, might be reioyce together.

37 For hereby is the saying true, that one soweth, and another reapeth.

38 I sent you to reap, that ye say, whereunto ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 Now many of the Samaritanes of that city beleeued in him, for the saying of the woman which testified, he had told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him that hee would tarry with them: and hee abode there two dayes.

41 And many more beleeued because of his true word.

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Saviour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galilee.

44 For Iesus himselfe had testified that a Prophet hath none honour in his owne country.

45 Then when hee was come into Galilee, the Galileans received him, which had scene all the things that hee did at Jerusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galilee, where he had made of water wine. And there was a certaine ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudaea into Galilee, he went vnto him, and besought him that he would go downe, and heale his sonne: for his sonne was now ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, See thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants

There is nothing that I hunger for meet or wherin I take greater pleasure. Mark 9.17. Luke 10.1.

Without giuing the one the others labor.

Or, prearrange. Meaning the Prophet.

The Samaritanes themselves willing to receive his doctrine, who being but strangers, & scarcely knowing Christ, are a commendation to the

Jewes and all others which neglected Gods word, when it is offered.

That is, that the right and true faith.

Math. 13.17. Luke 6.4.

Here, by his owne country, he meant the Galileans, and the country about.

Chap. 4.44.

One of the king court: and inasmuch that he was one of Herods court, who was in great estimation with Herod, whom the people called king.

Chap. 4.44.

¶ The word signifies royall: one of the king court: and inasmuch that he was one of Herods court, who was in great estimation with Herod, whom the people called king.

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d For the Jewes esteemed the Samaritanes as wicked and prophane.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the Ioue of God in his Sonne powred into our hearts by the holy Ghost, vnto everlasting life, Rom. 8.5.

g Iohn 3.5.

h Or, the lively water.

i Of the spirituall grace.

k He shall neuer be dried vp, or desoluate.

i Till she was liuely touched with her scales, she mocked and would not heare Christ. Dow. 2.36.

3. King. 17.39.

3. Cor. 3.17.

k God being of a spirituall nature requireth a spirituall seruice, and agreeable to his nature.

Or, ymagine.

Servants met him, saying, Thy Sonne lieth. 52 Then inquired hee of them the house wher he began to amend. And they said unto him, Yesterday the fourth houre the tunc left him.

53 Then the father knew that it was the same houre in the which Iesus had said unto him, Thy Sonne lieth. And hee beleeveth, and all his household.

54 This his second miracle did Iesus againe, after he was come out of Iudaea into Galilee.

CHAP. V.

8 Hee healeth the man that was sick eight and thirty yeeres. 10 The Jewes accuse him. 19 Christ answereth for himselfe, and reprooveth them. 32 Shewing by the testimony of his Father. 33 Of Iohn. 36 Of his works. 39 And of the Scriptures, who be he.

After that there was a feast of the Jewes, Iesus went by to Ierusalem. 2 And there is at Ierusalem by the place of the sheepe, a poole called in Hebrew Bethesda, having five porches:

3 In the which lay a great multitude of sick people, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went down at a certaine season into the pool, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had bene diseased eight and thirty yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee said unto him, Willst thou be made whole?

7 The sick man answered him, Sir, I have no man, when the water is troubled, to put mee into the pool: but while I am comming, another steppeth downe before mee.

8 Iesus saide unto him, Rise: take up thy bed, and walke.

9 And immediately the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 The Jewes therefore said to him that was made whole, It is the Sabbath day: it is not lawfull for thee to carrie thy bed.

11 He answered them, He that made mee whole, hee said unto mee, Take up thy bed, and walke.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walke?

13 And hee that was healed, knowing not who it was: for Iesus had conveyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said unto him, Beholde, thou art made whole: a sinne no more, lest a worse thing come unto thee.

15 The man departed, and tolde the Jewes that it was Iesus which had made him whole.

16 And therefore the Jewes did persecute Iesus, and sought to slay him; because

hee had done these things in the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Jewes sought to kille him: not onely because hee had broken the Sabbath, but also said that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and saide unto them, Verily, verily I say unto you, The Sonne can doe nothing of himselfe, save that hee seeth the Father doe: for whatsoever things hee doeth, the same things doeth the Sonne also.

20 For the Father loveth the Sonne, and whosoever hee will, whatsoever hee himselfe doeth, and he will shew him greater works then these, that yet should marvell.

21 For likewise as the Father raiseth up the dead, and quickeneth them, so the Sonne quickeneth whom hee will.

22 For the Father judgeth no man, but hath committed all iudgement unto the Sonne,

23 Because that all men should honour the Sonne as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verily, verily I say unto you, He that heareth my word, and beleaveth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.

25 Verily, verily I say unto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall live.

26 For as the Father hath life in himselfe, so likewise hath hee given to the Sonne to have life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 Marvill not at this: for the houre shall come, in the which all that are in the graves, shall heare his voyce.

29 And they shall come forth, that have done good unto the resurrection of life, but they that have done euill, unto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.

31 If I should beare witness of my selfe, my witness were not true. 32 There is another that beareth witness of mee, and I know that the witness which he beareth of me, is true.

33 He sent unto Iohn, and hee bare witness unto the truth.

34 But I receiue not the record of man: neuertheless, these things I say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for a season haue releeved in his light.

a Thar is, proper and peculiar to him alone. f It was lawfull for all Israel to call God their Fathers, Ios. 4. 21. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his father, did, they gathered that Christ did not only make himselfe the Sonne of God but also equal with him. g That is, hee doeth communicate with him hauing the same power, and the same will. h In giuing him power and rule ouer all.

i They that receive it by faith. k To communicate it with vs.

l That is to gouerne and rule all things.

Math. 23. 46.

Chap. 8. 14. Math. 9. 17. m Christ had respect to their weakness that heard him, and therefore sayd, that his owne witness should not be sufficient, Chap. 1. 27. n Or, lamp. o But ye see him quickly and did not perceive.

Leuit. 23. 3. Mat. 16. 1. 10r, the sheepe work. 1 Where the sheepe were made, that should be sacrificed. 2 Which signifieth the house of praying out, because the water ranne out by caddises. e This was to them that the miracle might be so euident, that no man could speake against it. Luc. 17. 22.

John 4. 34. 35.
16. 20.

o He compareth
Moses with the
Father, & Manna
with Christ, who
feedeth vs into e-
ternall life,
1. Cor. 10. 3.

John 3. 4. 24.
chap. 4. 14.

p He shall neuer
want spirittuall
nourishment,
q God doeth re-
generate his e-
and, and causeth
them to obey
the Gospel.

Math. 13. 55.

r That is, be-
lieueth in me,
f By lightning
his heart with
his holy Spirit.
1. Jo. 3. 13. 14.
31. 32.
Math. 11. 27.

Exod. 16. 15.

t Then there is
no food that cau-
nourish our
soules but Iesus
Christ.
u Which gaue
life to the world.

v Where Christ
is not, there
is no reigneth,

desert, as it is written, He gaue them bread
from heauen to eate.

32 When Iesus saide vnto them, Clerely,
verely I say vnto you, Wholes gaue you not
bread from heauen, but my Father giueth
you the true bread from heauen.

33 For the bread of God is he which com-
meth downe from heauen, and giueth life vnto
the world.

34 When they sayd vnto him, Lord, encrea-
se vs this bread.

35 And Iesus sayde vnto them, I am the
bread of life: he that commeth to mee, shall
not hunger, and he that beleueth in mee,
shall neuer thirst.

36 But I sayd vnto you, that ye also haue
sene me, and beleue not.

37 All that the Father giueth me, shall
come to me: and him that commeth to mee,
I will not away.

38 For I came downe from heauen, not
to doe mine owne will, but his will which
hath sent me.

39 And this is the Fathers will which
hath sent me, that of all which he hath giuen
me, I should lose nothing, but should raise it
vp againe at the last day.

40 And this is the will of him that sent
me, that every man which seeth the Sonne,
and beleueth in him, should haue eternall
life: and I will raise him vp at the last
day.

41 The Iewes then murmured at him,
because hee sayde, I am the bread, which is
come downe from heauen.

42 And they sayd, Is not this Iesus the
sonne of Joseph, whose Father and Mother
we know? how then said he, I came downe
from heauen?

43 Iesus then answered, and sayd vnto
them, Murmure not among your selues.

44 No man can come to mee, except the
Father which hath sent me, he will raise him
vp at the last day.

45 It is written in the Prophets, And
they shall be all taught of God. Every man
therefore that hath heard, and hath learned
of the Father, commeth vnto me.

46 Not that any man hath sene the
Father saue he which is of God, hee hath
sene the Father.

47 Clerely, verely I say vnto you, he that
beleueth in me, hath eternall life.

48 I am the bread of life.

49 Your Fathers did eat Manna in the
wildernes, and are dead.

50 This is the bread, which commeth
downe from heauen, that he which eateth of
it should not die.

51 I am the living bread which came
downe from heauen: if any man eate of this
bread, hee shall liue for euer: and the bread
that I will giue, is my flesh, which I will
giue for the life of the world.

52 When the Iewes troue among them-
selues, saying, How can this man giue vs his
flesh to eate?

53 When Iesus said vnto them, Clerely,
verely I say vnto you, Except ye eate the flesh
of the Sonne of man, and drinke his blood, ye
haue no life in you.

54 Whoso euer eateth my flesh, and drinketh
my blood, hath eternall life, and I will
raise him vp at the last day.

55 For my flesh is meat indeed, and my
blood is drinke indeed.

56 He that eateth my flesh, and drinketh
my blood, dwelleth in me, and I in him.

57 As the living Father, hath sent me, so
liue I by the Father, and hee that eateth me,
euen he shall liue by me.

58 This is the bread which came downe
from heauen: not as your fathers haue eaten
Manna, and are dead. He that eateth of this
bread, shall liue for euer.

59 These things spake hee in the Syna-
gogue, as he taught in Capernaum.

60 Many therefore of his Disciples (when
they heard this) said, This is an hard saying:
who can heare it?

61 But Iesus knowing in himselfe, that
his Disciples murmured at this, sayde vnto
them, Doth this offend you?

62 What then if ye should see the Sonne
of man ascend vp? were hee before?

63 It is the Spirit that quickeneth: the
flesh profiteth nothing: the wordes that I
spake vnto you, are Spirit and life.

64 But there are some of you that beleue
not: for Iesus knowe from the beginning
which they were that beleue not, and who
should betray him.

65 And he said, Therefore said I vnto
you, that no man can come vnto me, except
he be giuen vnto him of my Father.

66 From that time, many of his disci-
ples went backe, and walked no more with
him.

67 Then said Iesus to the twelue, Will
ye also goe away?

68 Then Simon Peter answered him,
Master, to whom shall we goe? thou hast
the wordes of eternall life.

69 And we beleue, and knowe that thou
art the Christ the sonne of the liuing God.

70 Iesus answered them, haue not I
chosen you twelue, and one of you is a di-
uill?

71 Now he spake it of Iudas Iscariot
the sonne of Simon: for he it was that
should betray him, though he was one of the
twelue.

CHAP. VII.

6 Iesus representeth the ambition of his couis-
13 There are diuers opinions of him among the peo-
ple. 17 He sheweth how to know the truth. 20 The
iudges they doe vnto him. 47 The Pharisees rebuke
the officers because they haue not taken him, 53 and
chide with Nicodemus for taking his part.

After these things Iesus walked in Ca-
saire, and would not walke in Iuda: for
the Iewes sought to kill him.

2 Now the Iewes that of the Taber-
nacles was at hand.

3 His brethren therefore said vnto him,
Depart hence, and goe into Iuda, that
thy disciples may see the wonders that thou
doest.

4 For there is no man that doeth any
thing secretly, and hee himselfe seeketh to
be knowne.

1 Cor. 11. 27.

y As our bodies
are sustained
with meat and
drinke, are our
soules nourished
with the body
and blood of
Iesus Christ,
z To eat the flesh
of Christ and
drink his blood,
is to dwell in
Christ, and to
haue Christ
dwelling in vs
a That is, vn-
derstand it?
b He meaneth
not that his hu-
manity defiled
from heauen, but
he speaketh
touching the vision
of both natures
subsisting in
one, that which
appertaineth to
the other.

chap. 13. 3.
c To wit, if it be
separated from
the Spirit, where-
of it hath force
for it cometh
of the power of
the Spirit, that
flesh of Christ
giueth vs life.
d Then without
Christ there is
but death, for his
word onely lea-
deth vs to life.
Math. 16. 16.
Mark. 16. 14.
e Although your
number be small,
yet shall you be
diminished.

Leuit. 23. 34.
f At this feast
they dwelled
seven dayes in the
tents, which put
them in remem-
brance that they
had no city here
permanent, but
they must seek
one to come.

¶ *Or, manifest.*

be // famous. If thou dost these things, shew thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus said vnto them, My time is not yet come : but your time is alway readye.

b Why the world hateth Christ.

c Christ doeth not venterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

7 He would cannot hate you : but me it hateth, because I testify of it, that he works thereof are euill.

8 Soe ye vp vnto this feast, I will : not goe vp yet vnto this feast : for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galilee.

10 But althoone as his brethren were gone vp, they went he also vp vnto the feast, not openly, but as it were privately.

11 Then the Jewes sought him at the feast, and said, Where is hee?

12 And much murmuring was there of him among the people. Some saide, He is a good man: other said, Nay, but he deceiveth the people.

d These were the heads of the people, who did enuie Christ.
¶ *Or, Iesus,*

13 Howbeit no man spake openly of him for feare of the Jewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Jewes murmured, saying, how knoweth this man the // Scriptures, seeing, that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether hee I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory : but he that seeketh his glory that sent him, the same is true, and is no vnglorious.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Law? Why go ye about to kill me?

20 The people answered, and sayde, Thou hast a deuil: who goeth about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke and yete all maruail.

22 ¶ Moses therefore gaue vnto you circumcision (not because it is of Moses, but of the // Fathers) and yete on the Sabbath day circuncise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with them, because I haue made a man euery whit whole one the Sabbath day?

24 ¶ Iudge not according to the appearance, but iudge righteous in secret.

25 ¶ Then said some of them of Ierusalem, Is not this hee, whom they goe about to kill?

26 And beholde, hee speaketh openly, and they say nothing to him: doe the Rulers know in secret, that this is the very Christ?

27 Howbeit wee know this man whence he is: but when the Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple

as hee taught, saying, Pee both know me, & hee speaketh and know whence I am: yete am I not come this, as it were of my selfe, but he that sent me, is true, whom I scornfully, ye knowe not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.

31 Many of the people beleueed in him, and sayd, ¶ When the Christ cometh, will he doe more miracles then this man hath done?

32 The Pharisees heard that the people murmured these things of him, and the Pharisees and high Priests sent officers to take him.

33 Then saide Iesus vnto them, Yete am I a little while with you, and then goe I vnto him that sent me.

34 ¶ He shall seek me, and shall not finde me, and where I // am, can ye not come.

35 Then sayde the Jewes among themselves, Whither will hee goe, that we shall not finde him? Will hee goe vnto them that are dispersed among the // Grecians, and teach the Grecians?

36 ¶ What saying is this that he saide, Yete shall seek me, and shall not finde mee? and where I am, can ye not come?

37 Now in the last and // great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 ¶ Wee that beleueeth in me, // as sayeth the Scripture, out of his belly shall flowe riuers of water // of life.

39 ¶ This spake he of the Spirit which they that beleueed in him, should receiue: for the Holy Ghost was not yete giuen, because that Iesus was not yete glorified.

40 So many of the people, when they heard this saying, sayde, What meaneth this is hee the Prophet.

41 Other said, This is the Christ: some said, But shall Christ come out of Galilee?

42 ¶ Sayeth not the Scripture, that the Christ shall come of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharisees, and they sayde vnto them, Why haue we not brought him?

46 The officers answered, Fewer man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Dooth any of the rulers, or of the Pharisees beleue in him?

49 But this people which knowe not the Law, are curst.

50 ¶ Nicodemus sayde vnto them, ¶ Hee that came to Iesus by night, and was one of them?

51 Dooth our Law iudge a man before it heare him, and know what hee hath done?

¶ They were well minded to heare him: which preparation is here called (although improperly) faith.

¶ He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordained.

¶ Chap. 13. 33. ¶ *Or, shall be.* ¶ *Greke, disputation.*

¶ Among the Jewes which were scattered here and there among the Gentiles.

¶ *Leuit. 13. 16.* ¶ *O The true way to come to Christ is by faith.*

¶ *Deut. 11. 16.* ¶ *p Which shall neuer drie vp.* ¶ *Isa. 1. 17.*

¶ *Isa. 1. 17.* ¶ *q These were the v sible graces which were giuen to the Apostles, after his ascension.*

¶ *They looked for some no ill Prophet beside the Messias.* ¶ *Chap. 1. 11.*

¶ *Nicodemus, a. 2.* ¶ *math. 2. 5.* ¶ *Wherein appeareth the mightie power of Christis word against his enemies.*

¶ *They alleged the authoritie of man against Gods authority.*

¶ *Chap. 1. 11.* ¶ *Deut. 1. 16.* ¶ *and 1. 2. 1.*

¶ *Chap. 1. 11.* ¶ *Deut. 1. 16.* ¶ *and 1. 2. 1.*

¶ *Chap. 1. 11.* ¶ *Deut. 1. 16.* ¶ *and 1. 2. 1.*

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¶ *Chap. 1. 11.* ¶ *Deut. 1. 16.* ¶ *and 1. 2. 1.*

¶ *Chap. 1. 11.* ¶ *Deut. 1. 16.* ¶ *and 1. 2. 1.*

e In that, that he is man only.

f By this marke wee may know whether the doctrine be of God or of man.

g Nothing counterie for vntue.

Exod. 24. 3. Chap. 5. 18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leuit. 12. 3. Gen. 17. 10.

¶ *Deut. 1. 16.* ¶ *17.*

¶ *Or, freely.*

52 They answered and said vnto him, Art thou also of Galilee? search and looke for out of Galilee arised no Prophet.

53 And every man went vnto his owne houle.

C H A P. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free and who are bound. 34 Of freemen and slaves, and their reward. 46 Hee desirith his enemies. 59 And being persecuted withdraweth himselfe.

And Iesus went vnto the mount of Oliues.

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he satte downe, and taught them.

3 Then the Scribes and the Pharisees brought vnto him a woman, taken in adultery, and set her in the midst.

4 And said vnto him, Master, this woman was taken in adultery, in the very act.

5 Now Moyses in the Law commanded vs, that such should be stoned: What sayest thou therfore?

6 And this they said to tempt him, that they might haue wherof to accuse him. But Iesus stooped downe, and with his finger wroote on the ground.

7 And whyle they continued asking him, he lift himselfe .p. and said vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe he stooped down, and wroote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the midst.

10 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither doe I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth mee, shall not walke in darkness, but shall haue the light of life.

13 The Pharisees therfore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered and said vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Hee indidger the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent mee, beareth witness of me.

19 Then said they vnto him, What is thy Father? Iesus answered, Hee neither know mee, nor my Father. If ye had known me, ye should haue known my Father also.

20 These words spake Iesus in the streete, as hee taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he said vnto them, I see are from beneath: I am from above: ye are of this world, I am not of this world.

24 I sayd therfore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am hee, ye shall die in your sinnes.

25 Then said they vnto him, What art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.

26 I haue many things to say, & to iudge of you: but hee that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 They understood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For hee that sent mee is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my word, ye are verely my disciples.

32 And shall know the trueth, and the trueth shall make you free.

33 They answered him, Allee bee Abrahams seede, and were neuer bound to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the houle for euer: but the Sonne abideth for euer.

36 If the Sonne therfore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seen with my Father: and ye doe that which ye haue seene with your father.

39 They answered any said vnto him, Abrahams our father. Iesus sayd vnto them,

f Which place prometh Christ to be very God and man.

g That is, the place where the vessel and other things belonging to the temple, were kept. h Because of their rebellion wherein they did persecute.

i He sheweth the difference betweene the Gospel and the subtile wit of man.

|| Or from the beginning, even that I said vnto you.

k That is, who he was, whence he came, and why he came into this world.

l Their endowments and practices, whereby they thinke to destroy him, shall strive to exalt and magnifie his glory. m Not to beleue in him, but to be conuicted. n To wit, the Messias.

o For they were sinners to sinne. p These were not the beleuing Iewes, but the mockers that answered thus. Rom. 6. 20. 2. pet. 2. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deeds prooue them liars.

Lait. 30. 10, a Either for breaking the Law if he did deliuer her, or of lightnes and insufficience, if he did condemne her. b Iesus would not meddle, but with that which did appertaine to his office, so wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery. Chap. 1. 5. & 9. 5. || Or, truly light. || Or, my. c That which Christ denied, Chap. 5. 31, here he granteth, to declare vnto them their stubbornnesse, and such that being God, he beareth witness to his humanity likewise doth God the Father witness the same, which are two distinct persons, though but one God. Cha. 5. 37. d In that he came from his Father, he sheweth that he is not onely man, but God also. e He would not iudge rashly, as they did. Dent. 17. 6. and 19. 15, mat. 18. 16. 2. cor. 13. 1. Job. 10. 28.

r Which were his obedience, charity and such good works which proceeded of faith.

them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill me, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus said vnto them, If God were your father, then would ye loue mee: for I proceeded forth, and came from God, neither came I of my selfe, but hee sent me.

43 Why doe ye not understand my talke? because ye cannot heare my word.

44 Ye are of your father the diuell, and the lusts of your father ye will doe: hee hath bene a murderer: from the beginning, and abode not in the truth, because there is no truth in him. When hee speaketh a lie, then speaketh he of his owne: for hee is a lyer, and the father thereof.

45 And because I tell you the truth, ye beleeue me not.

46 Which of you can rebuke me of sinne, and if I say the truth, why doe ye not beleeue me?

47 Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and yudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then sayd the Iewes to him, How know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my fathers that honoureth me, whom ye say, that he is your God.

55 Yet pee haue not known him: but I know him, and if I should say I know him not, I should be a lyer like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere old, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, Before Abraham was, I am.

59 Then tooke they by stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde men Christ giveth sight.

AND as Iesus passed by, he saw a man which was borne blind.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blind?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh, when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blind, said, Is not this he that sat and begged?

9 Some said, This is hee, and others said, He is like him: but hee himselfe said, I am hee.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered and said, The man that is called Iesus, made clay, and annointed mine eyes, and said vnto me, Goe to the pool of Siloam, and wash. So I went and washed, and received sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him, how he had received sight. And he said vnto them, He said clay vpon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he said, Hee is a Prophet.

18 Then the Iewes did not beleeue him (that he had bin blinde, & received his sight,) untill they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your sonne, whom pee say was borne blinde? How doe hee now see then?

20 His parents answered them, and sayd, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes hee now seeth, wee knowe not: or how hath he opened his eyes? can wee not tell: hee is olde enough: aske him, hee shall answer for himselfe.

22 These wordes spake his parents, because

a God doth not alwayes punish men for their finnes.

b When opportunity and the season serue, Chap. 1. 9. and 11. 35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay, to make one see: but it onely pleased him to shew the signes and

d Hereby was prefigured the Messias, who should be sent vnto them,

e They durst not speake the truth for fear they should be excommunicated.

f For you are carnall and can not understand spirituall things.

g Since the first creation of man, it followeth then that hee was once in the truth: for he was not created euill.

h According to his wontand custome.

i John 4. 6.

y Who will reuenge the injury that ye doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the coming of Christ in the flesh, which thing Abraham saw far off, with the eyes of faith.

b Not only God, but the Mediator between God and man appointed before all eternitie.

c Chap 10. 31.

d And he passed through the midst of them, and so went his way.

e They durst not speake the truth for fear they should be excommunicated.

could they hear the Jewes: for the Jewes had ordered secretly, that if any man should confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, he is old enough to aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, *¶* Glorie glory vnto God: we know that this man is a sinner.

25 Then he answered and said, Whether bee hee a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I see.

26 Then sayd they to him againe, What did hee to thee, how opened he thine eyes?

27 Hee answered them, I haue tolde you already, and yet haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then checked they him, and said, Wee thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtes this is a marvellous thing that ye know not whence hee is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man bee a worshipping of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out; and when hee had found him, hee said vnto him, Dost thou beleue in the Sonne of God?

36 Hee answered, and said, What is hee, Lord, that I may beleue in him?

37 And Iesus sayd vnto him, Dost thou haue sene him, and hee it is that talketh with thee.

38 Then sayd he, Lord, I beleue, and worshipped him.

39 And Iesus saide, I am come vnto iudgement into this world, that they which see not, might see: and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinned: but now ye say, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true Shepheard, and the doore, 19

Distr. opinions of Christ, 24 He is asked if he be Christ

33 His workers declare that he is God, 34 The Priests called Gods,

sheepfold, but climber by another way, hee is a thief, and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 So him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath first forth his owne sheepe, hee goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This parable spake Iesus vnto them: but they understood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All, that euer came before mee, are thieves and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, hee shall bee saued, and shall goe in and goe out, and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe coming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and know mine, and am known of mine.

15 As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this fold: them also must I bind, and they shall heare my voyce: and there shall be one shepfold, and one shepheard.

17 Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commaundement haue I receiued of my Father.

19 Then there was a dissention againe among the Jewes for these sayings.

20 And many of them sayd, Hee hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porch,

24 Then came the Jewes round about him, and said vnto him, How long dost thou make vs doubt? If thou bee the

a That is, there is mutual agreement & consent

b He meaneth all the false prophets, who led not men to Christ, but from him,

c Hee shall be sure of his life,

d Christ knoweth his because he loveth them, careth and provideth for them,

e As the Father cannot forget him, no more can hee forget vs,

f In that hee loveth and approoveth mee,

g To wit, among the Gentiles, which then were strangers from the Church of God,

h Christ enim in that that he is man, hath descended his Fathers

i Which was in figure, that the people might give thanks to God for their deliverance, and receiving of their religion & Temple,

k Which was built againe after the pattern of J which Salomon builded,

l Or, he hath our mind in possession.

f That is, confident that nothing is hid from God therefore tell vs the truth, that God may be glorified thereby
John 7. 29.
1. Sam. 6. 5.
g He spake this in mockery.
h They thought either to drive him from the church, or to make him warre by their oftentimes examining him: which practise leaues members out due obseruance in examining the Christians.
i Herodideith the willfull malice & ignorance
k They doubted not of his country or parents, but of his office and authority.
l Or, wicked men, contemptors of God, and such as delight in sinne.
m Or, excommunicate him.

m As all astonished befall downe and worshipped him.
n Meaning with rule and authority, to make the people blind to see, & the proud fiers blind.
Chap. 1. 17, 18.
and 12. 46, 47.
o You should not be so much in fault.

Verily, verily I say vnto you, Hee that entereth not in by the doore into the

I The cause
whereof the
reprobate can
not beleue.

m Whereby wee
learne how safe-
ly we are prefer-
red against all
dangers.
Chap. 8. 59.

Psal. 82. 6.
a Meaning of
princes & rulers
who for their of-
fice take are cal-
led gods, and are
made here in the
earth as his lieu-
tenants: where-
fore if this noble
title be given to
man much more
is pertained to
him that is the
Sonne of God
equal with his
Father.
o Whereby they
gathered that
Christ was more
excellent then
Iohn.

Christ, tell vs plainly.

25 Iesus answered them, I told you, and yet beleue not: the works that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I knowe them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perishe: neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ¶ Then the Iewes againe tooke by stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father for which of these workes doe ye stone me?

33 ¶ The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I sayd, Ye are gods?

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I doe not the workes of my Father beleue me not.

38 But if I doe, then though ye beleue not mee, yet beleue the workes, that ye may knowe and beleue that the Father is in mee, and I in him.

39 Againe they went about to take him, but he escaped out of their hands.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XL

43 Christ raiseth Lazarus from death. 47 The high Priests and Pharisees gather a counsel against him
50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

As a certain man was sicke, named Lazarus, and hee sister Martha.

2 (And it was that Mary which appointed the Lord with oynement, and wiped his feete with her haire, whose brother Lazarus was sicke.

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 ¶ When Iesus heard it, hee sayd, This sickness is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.

6 And after that hee heard that he was sicke, yet abode he thre dayes, still in the same place where he was.

7 ¶ Then after that, said he to his disciples, Let vs goe into Iudea againe.

8 ¶ The disciples said vnto him, Master, the Iewes lately sought to stone thee, and docst thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day: if a man walke in the day, he stumblith not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumblith because there is no light in him.

11 These things spake hee, and after hee sayd vnto them, Our friend Lazarus sleepe: but I goe to wake him vp.

12 ¶ Then said his disciples, Lord, if hee sleepe, he shall be safe.

13 ¶ Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 ¶ Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 ¶ Then said ¶ Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that hee had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Ierusalem, aboute sixtene furlongs off)

19 And many of the Iewes were come to Martha and Mary to comforte them for their brother.

20 ¶ Then Martha, when she heard that Iesus was coming, went to meet him: but Mary saue still in the house.

21 ¶ Then said Martha vnto Iesus, Lord, if thou hadst been here, my brother had not been dead.

22 But now I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 ¶ Iesus said vnto her, Thy brother shall rise againe.

24 ¶ Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.

25 ¶ Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth and beleueth in me, shall neuer die. Beleuest thou this?

27 ¶ She said vnto him, Yea, Lord, I beleue that thou art hee Christ the Sonne of God, which should come into the world.

28 ¶ And when she had said so, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 ¶ The Iewes then which were with her in the house, and comforted her, when they

Chap. 7. 30. 6. 8.
59. and 10. 41.
b He that wal-
keth in his voca-
tion, & hath the
light of God in
his guide, need-
eth to feare no
dangers. The day
also, both sum-
mer and winter
was with the
Iewes diuident
into xij. houres.
c They laboured
to slay Christ
from going into
Iudea, as though
there had bene
no need,
|| Or standing
sleepe.

d Which figu-
rifieth in our
tongue, as in
in burth.

e Which went
almost two
miles,

f She sheweth
some faith, which
notwithstanding
was almost over-
come by her af-
fections,

g Christ re-
deth vs from
death, to giue vs
euertlasting life

Chap. 13. 7.
martha, 26. 7.

a For although
he died, yet be-
ing restored so
soone to life, it
was almost no
death to com-
parison.

Wherein she
declared her af-
fection and re-
verence that she
hath Christ.

Into Marie, that she rose up hastily, and went out, followed her, saying, Wher goest thou into the grave, to weep there.

32 Then when Marie was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 When Jesus therefore saw her weep, and the Jewes also weep, which came with her, hee groined in the spirit, and was troubled in himselfe.

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 And Jesus wept.

36 Then sayd the Jewes, Behold, how he loued him.

37 And some of them said, Could not he, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Jesus therefore againe groined in himselfe, and came to the graue. And it was a cause, and a stone was layd vpon it.

39 Jesus sayd, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene dead four dayes.

40 Jesus sayde vnto her, Sayd I not vnto thee, that if thou diddest beleue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place wher the dead was layd. And Jesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bandes, and his face was bound with a napkin. Jesus sayd vnto them, Loose him, and let him goe.

45 Then many of the Jewes which came to Marie, and had seene the things, which Jesus did, beleued in him.

46 But some of them went their way to the Pharisees, and told them what things Jesus had done.

47 Then gathered the hie Priestes, and the Pharisees a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Calaphas, which was the hie Priest: that same yere, said vnto them, We perceive nothing at all.

50 Now yet doe you consider that he is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe; but being hie Priest that same yere, hee prophellied that Jesus should die for the nation:

52 And not for the nation onely, but that

he should gather together in one the children of God, which were scattered.

53 Then from that day forth they conspired together to put him to death.

54 Jesus therefore walked no more openly among the Jewes, but went thence into a country neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pasche was at hand, and many went out of the country vnto Ierusalem before the Pasche, to purrifle themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the hie Priestes and the Pharisees had giuen a commandment, that if any man knew wher hee were, he should shew it, that they might take him.

CHAP. XII.

7 Christ exhorteth Maries sister. 13 The affliction of some towards him, and the rage of others against him and Lazarus. 15 The commendation of the cross. 17 His prayer. 18 The answers of the Father. 19 His death, and the fruit thereof. 20 Her exhortation to faith. 40 The blindness of some, and the infirmities of others.

Then Jesus fixe dayes before the Pasche, came to Bethania, where Lazarus was, which was dead, whom hee had rayised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of oymnt of spikenard very costly, and anoynted Jesus' feet, and wiped his feet with her haire, and the house was filled with the savour of the oymnt.

4 Then said one of his disciples, even Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this oymnt sold for three hundred pence, and giuen to the poore?

6 Now hee sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 Then said Jesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shall not haue alwayes.

9 Then much people of the Jewes knew that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whom hee had rayised from the dead.

10 The hie Priestes therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Jewes went away, and believed in Jesus.

12 And on the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Ierusalem,

p Because they thought hereby to make themselves more holy against they should eate the Pasche: but they were not commanded by God to vie this ceremonie.

Matth. 26. 7. marks 14. 3.

a Fuen from the head to the soles,

b Reads Marke 14. 5.

Chap. 13. 39.

Matth. 22. 8. marks 11. 8. Luke 19. 35.

13 Took

i For compassion: for he felt our miseries as though he suffered the like. k We made not that his afflictions were so excessive that he kept no measure, as we doe in our sorrows, joyes, and other afflictions.

f That is, a miracle whereby Gods Name were glorified.

m They resist God, thinking to hinder his worke by their owne policies. n Or, for that present time. o God made him to speake, neither could his impie tie let Gods purpose: who caused this wicked man when as hee did salame, to be an instrument of the holy Ghost.

c That is, saue I
beseech thee.

d This doeth
well declare that
his kingdome
stood not in out-
ward things.
Zech. 9. 9.

12 Take branches of palm trees, and
went forth to meet him, and cryed, • Hosanna,
Blessed is the King of Israel that cometh
in the Name of the Lord.

14 And Iesus found a • young asse, and
sat thereon, as it is written,

15 • Fear not, daughter of Zion: behold,
thy King cometh sitting on an asse colt.

16 But his disciples understood not these
things at the first: but when Iesus was glo-
rified, then remembred they, that these things
were written of him, and that they had done
these things unto him.

17 The people therefore that was with
him, bare witness that hee called Lazarus
out of the graue, and rayed him from the
dead.

18 Therefore mette him the people also,
because they heard that he had done this mi-
racle.

19 And the Pharisees sayd among them-
selves, Perceiue ye how ye pecaunle nothing:
Behold, // the world goeth after him.

20 ¶ Now there were certaine • Greeks
among them that came vnto worship at the
feast.

21 And they came to Philip, which was
of Bethsaida in Galilee, and desired him, say-
ing, Sir, we would see Iesus.

22 Philip came and tolde Andriew: and
again Andriew and Philip told Iesus.

23 And Iesus answered them, saying,
The house is come, that the Sonne of man
must be glorified.

24 Verily, verily I say vnto you, except
the wheate corne fall into the ground and
die, it beareth alone: but if it die, it bringeth
forth much fruit.

25 • Ye that • loneth his life, shall lose it,
and hee that • hateth his life in this world,
shall keepe it vnto life eternall.

26 • If any man serue me, let him follow
me: for where I am, there shall also my ser-
uant be: and if any man serue me, him will
my Father honour.

27 Now is my soule troubled: and
what shall I say? Father, saue mee from
this houre: but therefore came I vnto this
houre.

28 Father, glorifie thy Name. Then
came there a voyce from heauen, saying, I
haue both glorified it, and will glorifie it a-
gain.

29 Then sayd the people that stood by
and heard, that it was a thunder: others
said, An Angel spake to him.

30 Iesus answered, and sayd, This
voyce came not because of mee, but for your
sakes.

31 Now is the iudgement of this world:
now shall the prince of this world bee cast
out.

32 • And • I, if I were left by from the
earth, will draw • all men vnto me.

33 Now this sayd hee, signifying what
death he should die.

34 The people answered him, We haue
heard out of the • Law, that the Christ bi-
reth for euer: and how sayest thou, that the
Sonne of man must be left by? who is that
Sonne of man?

35 Then Iesus sayd vnto them, Per a
little while is • the light with you: walke
while ye haue light, lest the darkenesse come
vpon you: for he that walketh in the darkes,
knoweth not whither he goeth.

36 While ye haue light, • beleeue in the
light, that ye may bee the children of the
light. These things spake Iesus, and depart-
ed, and hid himselfe from them.

37 ¶ And though hee had done so many
miracles before them, yet beleeued they not
on him:

38 That the saying of Elias the Pro-
phet might be fulfilled, that he saith, • Lord,
who beleeued our report? and to whom is
the • anme of the Lord crucified?

39 Therefore could they not beleeue, be-
cause that Elias said againe,

40 • We hath blinded their eyes, and har-
dened their heart, that they should not see
with their eyes, nor vnderstand with their
heart, and should be conuerred, and I should
• heale them.

41 These things sayd Elias when hee
saw his glory, and spake of him.

42 Neuer beleeued euen among the chiefe
rulers many beleeued in him: but because
of the Pharisees, they did not confesse him,
lest they should be • cast out of the synagoge.

43 • For they loued the • prayse of men,
more then the prayse of God.

44 And Iesus cryed, and sayd, Verily that
beleeueth in mee, beleeueth not in mee, but in
him that sent me.

45 And he that seeth me, seeth him that
sent me.

46 • I am come a light into the world,
that whosoever beleeueth in mee, should not
abide in darkenesse.

47 • And if any man heare my wordes,
and beleeueth not, I // iudge him not: for I
came not to // iudge the world, but to saue
the world.

48 We that refuse him, and receiue him not
my wordes, hath one that // iudgeth him: the
word that I haue spoken, it shall iudge him
in the last day.

49 For I haue not spoken of my selfe:
but the Father, which sent me, hee gaue mee
a commandement what I should say, and
what I should speake.

50 And I know that his commande-
ment is life euerlasting: the things therefore
that I speake, I speake them so as the Fa-
ther sayd vnto me.

CHAP. XIII.

5 Christ was both the disciples setter, 14 Exhor-
teth them to humilitie and charitie, 21 Telleth them
of Iudas the traitour, 34 And commandeth them
earnestly to loue one another, 38 Hee forewarneth
of Peters deniall,

Now • before the feast of the Passouer,
when Iesus knew that his houre was
come, that hee should depart out of this
world vnto the Father, so much as hee lo-
ued his owne which were in the world, vnto
the end he • loued them.

was toward them, therefore he tooke the greater care for them.

2 And

¶ Or, the preas.

e They were of
the race of the
Iewes, and came
out of Asia and
Grecia: for she
the Iewes would
not haue permit-
ted that they
should worship
with them in the
Temple.

f Which is, that
the knowledge
of him should be
manifest thorow
all the world.

Mat. 10. 39, and
16 25, mar. 8. 35,
luk. 9. 24, and
17. 33.

g If he loue
thereof let him
from coming to
Christ
h And to lofeth
it for Christs
sake.

Chap. 17. 24.

i The reformati-
on and restoring
of those things,
which were out
of order.

Chap. 3. 14.

k The cross is
the meane to ga-
ther the Church
of God together,
and to draw men
to heauen,
I Not onely the
Iewes, but also
the Gentiles.

Psal. 89. 36, and
110. 4. & 117. 2
eck. 37. 5.

Chap. 1. 9.

1 Jo. 3. 1, 10, 16.

m That is, the
Gospel, which
is the power of
God to saluation

to euery one that
doeth beleeue.

1 Jo. 6. 9, mat. 11,
14, mar. 4. 12,
luk. 8. 10, act. 1,

26, rom. 1. 11.

n By deliueing
them from their
miserie, and gi-
uing them vna-
felicitie.

¶ Or, excommuni-
cate.

Chap. 5. 44.
o To be elu-
med of men.

Chap. 3. 19.
and 9. 39.

Chap. 3. 17.
¶ Or, condemn.
¶ Or, condemn.

¶ Or, condemn.

Marke 16. 16.
p For that day
shall be the ap-
probation of the
Gospel.

Mat. 26. 2, mark
14. 1, luk. 22. 1.

a Because he
saw the danger
great which

8 Which was
the eating of the
Passover.

2 And when supper was done, (and that
the devil had now put in the heart of Judas
Ischariot, Simons sonne, to betray him.)

3 Jesus knowing that the Father had gi-
uen all things into his hands, & that he was
come from God, and went to God,

4 He riseth from supper, and layeth aside
his upper garments, and tooke a towell, and
girded himselfe.

5 After that, he powred water into a ba-
sen, and began to wash the disciples feet, and
to wipe them with the towell wherewith he
was girded.

6 Then came he to Simon Peter, who
said to him, Lord dost thou wash my feet?

7 Jesus answered and said vnto him,
What I doe, thou knowest not now: but
thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer
wash my feet. Jesus answered him, If I
wash thee not, thou shalt haue no part with
me.

9 Simon Peter said vnto him, Lord, not
my feet onely, but also the hands and the
head.

10 Jesus said to him, Hee that is wa-
shed, needeth not, save to wash his feet, but
is cleane eury whit: and ye are cleane, but
not all.

11 For he knew who should betray him:
therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete,
and had raken hye garments, and was set
downe againe, he said vnto them, Know ye
what I haue done to you?

13 Ye call me Master, and Lord, and yet
say well: for so am I.

14 If I then pour Lord and Master haue
washed your feete, ye also ought to wash one
an others feete.

15 For I haue giuen you an example, that
ye should doe, as I haue done to you.

16 Merely, verily I say vnto you, The
servant is not greater then his master, nei-
ther the ambassage greater then hee that
sent him.

17 If ye know these things, blessed are
ye if ye doe them.

18 ¶ I speake not of you all: I knowe
whom I haue chosen: but it is that the
scripture might be fulfilled, He that rateth
head with me, shall lift up his heele against
me.

19 From henceforth till I you before it
come, that when it is come to passe, ye might
believe that I am he.

20 ¶ Merely, verily I say vnto you, If I
send any, hee that receiveth him, receiveth
me, and he that receiveth me, receiveth him
that sent me.

21 When Jesus had said these things, he
was troubled in the spirit, & testified,
and said, Merely, verily I say vnto you, that
one of you shall betray me.

22 ¶ Then the disciples looked one on
another, doubting of whom he spake.

23 Now there was one of his disciples,
whom Iesus loved, whom Iesus laid
his head on.

24 To him beckened therefore Simon
Peter, that he should aske who it was of

whom he spake.

25 Her eyes as he leaned on Iesus breast
said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I
shall give a kisse, when I haue kissed it: and
he will be Iesus, and come to Judas Ischariot,
Simons sonne.

27 And after the kisse, Satan entred in-
to him. Then said Iesus vnto him, That
thou doest, doe quickly.

28 But none of them that were at table,
knew for what cause he spake it vnto him.

29 For some of them thought because Ju-
das had the bagge, that Iesus had said vnto
him, Buy those things which we haue need
of against the feast: or that hee should give
some thing to the poore.

30 Alasone then as hee had received the
kisse, hee went immediately out, and it was
night.

31 ¶ When he was gone out, Iesus said,
Now is the Sonne of man glorified, and
God is glorified in him.

32 If God be glorified in him, God shall
also glorifie him in himselfe, & shall straight-
way glorifie him.

33 Little children, yet a little while am I
with you: ye shall seeke me, but as I said vnto
the Jews, Whether I goe, can ye not
come: also to you I now,

34 ¶ A new commandment giue I vnto
you, that ye loue one another: as I haue
loued you, that ye also loue one another.

35 By this shall all men know that ye are
my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whether
gost thou? Jesus answered him, Whether
I goe, thou canst not follow me: yet new-
ly giue: but thou shalt follow me afterwards.

37 Peter said vnto him, Lord, wher can
I not follow thee now? I will lay downe
my life for thy sake.

38 Jesus answered him, Wilt thou lay
downe thy life for my sake? Merely, verily I
say vnto thee, The cocke shall not crow, till
thou haue denied me thrise.

CHAP. XIII.

1 Hee armeth his disciples with consolation against
trouble. 2 Hee ascendeth into heauen to prepare vs a
place. 6 The Way, the Truth and the Life. 10 The
Father and Christ one. 13 How we should pray.
23 The promise vnto them that keepe his word.

And he said to his disciples, Let not your
heart be troubled: ye beleue in God,
beleue also in me.

2 In my Fathers house are many dwell-
ing places: if it were not so, I would haue
told you: I goe to prepare a place for you.

3 And though I goe to prepare a place
for you, I will come againe, and receive you
vnto my selfe, that where I am, there may ye
be also.

4 And whether I goe, ye know, and the
way ye know.

5 Thomas sayd vnto him, Lord, wee
know not whether thou gost: how can we
then know the way?

6 Jesus said vnto him, I am the Way,

I Satan took
full possession of
him.

m Meaning, that
his crosselbal in-
gender a marue-
lous glory, and
that it shall
shine the infinite
bounty of God.

Chap. 7. 34.

Leuit. 19. 18.

mat. 23. 39. chap.

15. 13. 1. John

4. 21.

n Whereof we

ought to haue

continuall re-

membrance, as

though it were

euery newely gi-

uen.

o When thou

shalt be more

strong.

Matth. 26. 33.

mark. 14. 28.

e And make thee
close from thy
sinnes.

d That is to bee
continually pur-
ged of the cor-
rupt affections,
and worldly
cares which re-
maine daily in
vs.
Chap. 1. 5. 3.

e To serue one
another.
Chap. 1. 5. 30. mat.
10. 24. Luke. 6. 40.
¶ Id. 41. 9.

f Vnder pretence
of fellowship
teacheth his destru-
ction.

g To wit, the
Christ and re-
demer of the
world.

Matth. 10. 40.
John. 10. 16.

h For very hor-
ror and indigna-
tion of such an
abominable act,
as Iudas should
commit.

i He did open-
ly affirme.
Matth. 26. 31.
mark. 14. 28.

k Their fashion
was not to sit at
table, but haue
their shoes off,
& cushions vnder
their elbows,
leane on their
sides, as it were
halfe lying.

e Therefore we must begin in him, continue in him, & end in him.

and the Truth, and the Life. No man cometh unto the Father but by me.

7 If ye haue known mee, ye should haue known my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, & hast thou not known me, Philip? he that hath seene me, hath seene my Father: how then sayest thou, Shew vs the Father?

10 Belieuest thou not, that I am in the Father, & the Father is in me: & the woordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, he doth the woordes.

11 Beleue mee, that I am in the Father, and the Father in mee: at the least, beleue me for the very woordes sake.

12 Merely, merely I say vnto you, hee that beleueth in me, the woordes that I doe, he shall doe also, and greater then these shall he doe: for I goe vnto my Father.

13 And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commandements.

16 And I will pray the Father, and hee shall giue you another Comforter, that hee may abide with you for euer.

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. 18 I will not leaue you comfortlesse: but I will come to you.

19 For a little while, and the world shall see me no more, but ye shall see me: because I line, ye shall line also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 Hee that hath my commandements, and keepeth them, is he that loueth mee: and he that loueth mee, shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas said vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue mee, hee will keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my woordes, and the word which ye heare, is not mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring al things to your remembrance, which I haue told you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giveth,

gith I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and will come vnto you. If ye loued mee, ye would verily reioyce, because I said I goe vnto the Father: for my Father is greater then I.

29 And now I haue spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath nought in mee.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded mee, so I doe. Arise, let vs goe hence.

looketh for: for I am that innocent Lamb without spot,

CHAP. XV.

6 The sweet consolation, and mutual love between Christ and his members, under the parable of the vine, 18 Of their common afflictions and persecutions, 26 The office of the holy Ghost and the Apostles.

I am the true Vine, and my Father is an husbandman.

2 Every branch that beareth not fruit in mee, hee taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in mee, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in mee, and my woordes abide in you, aske what ye will, and it shall be done for you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples. 9 As the Father hath loued mee, so haue I loued you: continue in my love.

10 If ye shall keepe my commandments, ye shall abide in my love, as I haue kept my Fathers commandments, and abide in his love.

11 These things haue I spoken vnto you, that my love might remaine in you, and that your joy might be full.

12 This is my commandment, that ye loue one another, as I haue loued you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Per are my friends, if ye doe whatsoever I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his masters doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made known to you.

16 Per haue not chosen mee, but I haue chosen

f In that, that Christ is become man, so be made out between God and vs. c Satan exareth his rage and tyranny by the permission of God. u Satan shall faile me withal his force, but he shall not find him in me which he

Math. 13, 12.

Chap. 13, 18.

a Wee may haue fourth no line, except we be grafted in Christ.

b Wee must be rooted in Iesus Christ by faith, which cometh of the word of God.

c So that ye follow Gods word which ye comprehend by faith d Wherewith I loue you,

e Perfect and entire.

Chap. 13, 34. 1 thes. 4, 9. 1. Iohn 3, 11. 4, 21.

f So that there is nothing omitted that is necessary for vs, and concerning our

f For the very fullness of the diuinity remaineth in Christ. g In that, that he is man, h Who declarath his maiesty and vertue by his doctrine and miracles.

i This is referred to the whole body of Church, in whom this vertue of Christ doeth shine, and remains for euer.

Chap. 1, 6, 3; mat. 7, 7. mat. 1, 1, 2, 4. 1. Iohn 1, 5.

k I haue comforted you whyles I was with you, but henceforth the holy Ghost shall comfort you, and preserve you.

l So called because he worketh in vs the truth.

m Which thing he doeth by the vertue of his Spirit.

n He shall sensibly feele that the grace of God abideth in him.

o But the brother of Iames.

p Whereby he aduertieth them not to haue respect to the world lest they should be drawn backe by euill example.

q That is, not his alone: for he had nothing separate from his father.

r All comfort, & prosperitie.

Math. 23. 12.

chosen you, and expected you, that her goe and bring forth fruit, and that your fruit remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may give it you.

17 These things command I you, that ye love one another.

18 If the world hate you, ye know that it hateth me also.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his master. If they have persecuted me, they will persecute you also: if they have kept my word, they will also keep yours.

21 But all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22 If I had not come and spoken unto them, they should not have had sinne: but now have they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sinne: but now have they both seen, and have hated both mee and my Father.

25 But it is that the world might be fulfilled, that is written in their Law, They hated me without a cause.

26 But when the Comforter shall come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testify of me.

27 And ye shall witness also, because ye have bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the cross, and of their owne infirmities to come, 7 and therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 27 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world of filiation.

These things have I said unto you, that ye should not be offended.

2 They shall yet communicate you, yea, the time shall come, that whosoever killeth you, will thinke that he doeth God service.

3 And these things will they doe unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the houre shall come, ye might remember that I tolde you them. And these things I sayde I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whether goest thou?

6 But because I have sayd these things unto you, your hearts are full of sorrow.

7 Yet I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto

you: but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleeve not in mee:

10 Of righteousness, because I go to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I have yet many things to say unto you, but ye cannot beare them now.

13 Howbeit, when hee is come, which is the Spirit of truth, he will lead you into all truth: for hee shall not speake of himselfe, but whatsoeuer hee shall heare, shall hee speake, and he will shew you the things that come.

14 He shall glorifie me: for he shall receive of mine, and shew it unto you.

15 All things that the Father hath are mine: therefore sayd I, that he shall take of mine, and shew it unto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to my Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see mee, and againe, A little while, and ye shall see mee, and, For I goe to my Father?

18 They sayde therefore, What is this that he saith, A little while? we know not what he saith.

19 Nowe Iesus knew that they would aske him, and said unto them, Do ye enquire among your selves of that I sayde, A little while, and ye shall not see me: and againe, A little while, and ye shall see me?

20 Verily, verily I say unto you, if at ye shall weep and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when she travaileth, hath sorrow, because her houre is come: but as soon as shee is delivered of the child, her remembrance is no more of the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorrow: but I will see you againe, and your heart shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. Verily, verily I say unto you, whatsoeuer ye shall aske the Father in my Name, he will give it you.

24 Whithersoever ye have asked nothing in my Name: aske and ye shall receive, that your ioy may be full.

The apostles knew not that, till after the resurrection, I mine absence shall not be long, for I will send you the holy Ghost, who shall remaine with you for ever. 1 From death I passe to glory, and so will I endue you with mine heavenly vertue. 2 By the power and vertue of the holy Ghost. 3 For I shall be rewarded upon my resurrection and the grace of the holy Ghost. 4 For ye shall have perfect knowledge, and shall no more doubt, as ye were wont. Chap. 13. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

d Or, convince.

This is to be understood of the coming of the holy Ghost

when his vertue and strength shall shine in the Church.

e His enemies which contemned him, and put him to death,

shall be convicted by their owne conscience, for that they did not beleeve in him.

Acts 2. 37. and shall know that without lesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that hee was iust, and beloved of his father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whom they called the carpenters son, and

willed to con-
downe from the
crosse) am the
very Sonne of
God, which hang
overcome all the
power of hell,
and isigne over
all, Ephes. 1. 9.

h These things are contained in the doctrine of the Apostles which onely is sufficient.

i As touching the spiritual Kingdom of God: for the Apostles knew not that,

till after the resurrection, I mine absence shall not be long,

for I will send you the holy Ghost, who shall remaine with you for ever.

1 From death I passe to glory, and so will I endue you with mine heavenly vertue.

2 By the power and vertue of the holy Ghost.

3 For I shall be rewarded upon my resurrection and the grace of the holy Ghost.

4 For ye shall have perfect knowledge, and shall no more doubt, as ye were wont.

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25 These things haue I spoken vnto you in parables; but the time will come when I shall no more speake to you in parables; but I shall shew you plainly of the Father.

26 At that day shall ye see me in my Father, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loneth you, because yet haue I not me, and haue beleueed that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should tel thee. By this we beleue that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 * Behold, the houre cometh, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone; for the Father is with me.

33 These things haue I spoken vnto you, that in mee ye might haue peace: in the world ye shall haue affliction, but he of good comfort: I haue overcome the world.

CHAP. XVII.

1 The prayer of Iesus vnto his Father, both for himselfe and his Apostles, and also for all such as receive the truth.

Math. 28. 18.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation and cause of our saluation, and is declared to vs in Christ, through whom we are justified by faith, and sanctified, Rom. 8. 30, 31. Ephes. 1. 4, 5.

f That is, the reprobate.

These things saue Iesus, and life by his owne to beauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him * power ouer all flesh, that hee should giue eternall life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the onely very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 Am now glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleueed that thou hast sent me.

9 I pray for them: I pray not for the world: but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, & I come to thee. Holy Father keepe them in thy Name, whom thou hast giuen me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name, chose that thou gauest me, haue I kept, and none of them is lost, but the * child of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my word fulfilled in themselves.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 * Sanctifie them with thy truth: thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.

20 I pray not for thee alone, but for them also which shall beleue in me through thy word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as wee are one.

23 I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 Father, I will that they which thou hast giuen me, be with mee euery where I am, that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowne thee, but I haue knowne thee, and these haue knownen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 15 Where Peter denieth him. 36 He telleth Pilate what his Kingdome is.

When Iesus had spoken these things, hee went forth with his disciples ouer the * brooke Cedron, where was a garden, into the which hee entered, and his Disciples.

2 And Judas which betrayed him, knew also the place: for Iesus oft times rested thither with his Disciples.

3 * Judas

g That they may be ioyned in the unity of faith and spirit.

h He was so called not onely for that he perished, but because God had appointed and ordeined him to this end.

i Acts 1. 6, 7, and 4. 27, 28, Psal. 109. 7.

j But are separated by the spirit of regeneration.

k Or, conseruatiuon to thyselfe.

l Renewed with thine holiness.

m Renewed with thine holiness, that they only may see thee with.

n Which thing declareth that Christe himselfe is one.

o That which delis may be experienced by confession of my glory.

p I haue finished them the example and pattern of perfect holiness.

q Chap. 1. 2, 3, 4. That they may profit and grow up in such manner that in the end they may enjoy the eternal glory with me.

r For without him we cannot comprehend his loue wherewith God loueth.

s 1. King. 15. 14. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

t That they may be made perfect in one, that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

u That they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

v That they may enjoy the eternal glory with me.

w For without him we cannot comprehend his loue wherewith God loueth.

x 1. King. 15. 14. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

y That they may be made perfect in one, that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

z That they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

aa That they may enjoy the eternal glory with me.

ab For without him we cannot comprehend his loue wherewith God loueth.

ac 1. King. 15. 14. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 26, 47.
Mark 14, 43.

John 18, 1-3.
The which he
had obtained of
the temple.

Mat. 17, 13.
He both spe-
aketh their bodies
and also their
soules.

John 1, 1.
Who first
bindeth Cal-
phas the high
priest bound.
Although this
was for
some of life by
Gods ordinance
yet the ambition
and ambition of
the lawes caused
the lawes to be
changed
and to be
changed
for cri-
me or lawous.
John 11, 50.
Mark 16, 58.
John 14, 54.
John 18, 54.

John 18, 54.
Mark 16, 58.
John 14, 54.
John 18, 54.

John 18, 54.
Mark 16, 58.
John 14, 54.
John 18, 54.

John 18, 54.
Mark 16, 58.
John 14, 54.
John 18, 54.

John 18, 54.
Mark 16, 58.
John 14, 54.
John 18, 54.

3 * Judas then after he had received a band of men & Officers of the big Priest, and of the Pharisees, came thither with lanterns and torches, and weapons.

4 Then Jesus knowing all things that should come unto him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 Whome then as he had said unto them I am he, they went backwards, and fell to the ground.

7 Then he asked them againe, Whom seek ye? And they said Jesus of Nazareth.

8 Jesus answered, I said unto you, that I am he, therefore if ye seek me, let these goe their way.

9 This was that the word might be fulfilled which he spake, * Of them which thou ganest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the big Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 When the band and the captain, and the Officers of the Jewesooke Jesus, and bound him.

13 And led him away to * Annas first (for he was father in Law to Caiaphas, which was the big Priest the same yere.)

14 * And Caiaphas was he that gave counsel to the Jewes, that it was expedient that one man should die for the people.

15 * Now Simon Peter followed Jesus, and another disciple, and that disciple was knowne of the big Priest: therefore he went in with Jesus into the hall of the big Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowne unto the big Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, unto Peter, Art not thou also one of this mans disciples? he said, I am not.

18 And the servants and Officers stood there, which had made a fire of coales: for it was cold, and they warmed themselves, and Peter also stood among them and warmed himselfe.

19 * The big Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I never taught in the Synagogues in the Temple, whither the Jewes resort continually, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I said unto them: behold they know what I said.

22 When he had spoken these things, one of the Officers which stood by, smote Jesus with his rod, saying, Answerest thou the big Priest so?

23 Jesus answered him, If I have said

spoken, heare witness of the truth: but if I have not spoken, why dost thou smite me?

24 * Now Annas had sent him bound unto Caiaphas the big Priest.

25 * And Simon Peter stood and warmed himselfe, and they said unto him, Art not thou also of his disciples? he denied it, and said, I am not.

26 One of the servants of the big Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crowed.

28 * Then led they Jesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eat the Passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not an evil doer, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take ye him, and judge him after your owne Law. Then the Jewes said unto him, It is not lawful for us to put any man to death.

32 It was that the word of Jesus might be fulfilled which he spake, signifying what death he should die.

33 * So Pilate entered into the common hall againe, and called Jesus, and said unto him, Art thou the king of the Jewes?

34 Jesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered him, Am I a Jew? Thine owne nation and the big Priests have delivered thee unto mee. What hast thou done?

36 Jesus answered, My kingdome is not of this world, if my kingdome were of this world, my servants would surely fight, that I should not be delivered to the Jewes: but now is my kingdome not from hence.

37 Pilate then said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king: for this cause am I borne, and for this cause came I into the world, that I should beare witness unto the truth: every one that is of the truth, heareth my voice.

38 Pilate said unto him, What is truth? and when he had said that, he went out againe unto the Jewes, and said unto them, I find in him no fault at all.

39 * But you have a custome, that I should deliver you one looke at the Passover: will ye then that I loose unto you the King of the Jewes?

40 * Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

Mark 14, 53.
John 23, 14.

Mark 14, 53.
John 23, 14.

Mark 14, 53.
John 23, 14.

Mark 14, 53.
John 23, 14.

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John 23, 14.

CHAP. XIX.

When Pilate could not finde any fault in Jesus, hee delivered him up unto the Jewes againe, for Christ hee delivered him up unto the Jewes.

his superscriptions to be hanged between two thornes, 23 They cast lots for his garments. 26 Hee commended him to his mother vnto Iohn. 28 Callest for drinke, 33 dyeth, and his side was pierced, and taken downe from the Crosse. 38 He was buried.

Mat. 27. 27.
marks 15. 16. 17.
a He thought he
haue pacified the
fury of the Iewes
by some indiscre-
tent correction.

Then Pilate tooke Iesus and scourged him.

2 And the souldiers platted a Crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile king of the Iewes. And they smote him with their rods.

4 Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus forth, wearing a Crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the high Priests and officers saw him they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 When Pilate then heard that word, he was the more afraid.

9 And went againe into the Common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore hee that deliuered mee vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celars friend: for whosoever maketh himselfe a king, speaketh against Celar.

13 When Pilate heard that worde, hee brought Iesus forth, and late downe in the iudgement seate in a place called the Pavement, and in Hebrew, Gabbatha.

14 And it was the preparation of the Pasche, and about the fift houre: and hee said vnto the Iewes, Behold your King.

15 But they cryed away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your king? The high Priests answered, We haue no king but Celar.

16 Then deliuered hee him vnto them to be crucified. And theyooke Iesus and led him away.

17 And hee bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two o-
ther with him, on either side one, and Iesus in the midst.

19 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was nere to the city: and it was written in Hebrew, Greeke, and Latine.

21 Then said the high Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that hee said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 Then the souldiers, when they had crucified Iesus,ooke his garments, and made foure parts, to euery souldier a part, and his coate, and the coate was without seam, woven from the toppe thereof out.

24 Therefore they said one to another, Let vs not diuide it, but cast lots for it whose it shall be. This was that the Scripture might be fulfilled which saith, They parted my garments among them, and on my coate did cast lots. So the souldiers did these things indeede.

25 Then stood by the crosse of Iesus his mother, and his mothers sister Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus saw his mother and the Disciple standing by, whom hee loued, hee said vnto his mother, Woman, behold thy sonne.

27 Then said he to the Disciple, Behold thy mother: and from that houre the Disciple tooke her home vnto him.

28 After, when Iesus knew that all things were performed, that the Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vinegar: and they filled a sponge with vineger, and put it vpon an hyssope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vineger hee said, It is finished, and bowed his head and gaue up the ghost.

31 The Iewes then, because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day, besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that hee was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And hee that saw it, bare record, and his record is true: an he knoweth that hee saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, That a bone of him shall be broken.

37 And againe another Scripture saith, They shall see him whom they haue thrust

b Because all
nations might
vnderstand it.

Math. 27. 35.
marks 15. 34
Ioh. 19. 34

i That which
was prefigured
in Dauid, was
accomplished in
Iesus Christ.

Psal. 22. 16
Ioh. 19. 34

Psal. 69. 21
Ioh. 19. 34

It may appeare
that the crosse
was not high
enough to reach
Christ mouth with
hyssope stalk,

which as ap-
peareth, i. King. 4

33 was the
best among hee
as the caluaries
highest among
trees,

Man's sinne
on is perfidious,
by the oedipus
critique of And
and all the com-
monst 101 the
Law are not,

over fell on the
Sabbath day.

Which de-
scribeth that he
dead in the
he rose againe
from death
life.

Exod. 12. 46
numb. 9. 12
Zech. 12. 10,

b He spake in
mockery be-
cause Christ cal-
led himselfe
King.

c Christ was in
deed the Sonne
of God, & there-
fore might iustly
call himselfe so
without breach
of the Law,
wherefore their
coloured accusa-
tion was falsly
applied.

d Hereby he
sheweth him,
that he sought
not to abule his
office and au-
thoritie.

e A place some-
what high and
raised vp.
f Which was
mid-day.

Math. 27. 32.
marks 15. 22.
Ioh. 19. 26.

g Which was
the place of exe-
cution.

Math. 27. 57.
Mar. 15. 42, 43.
Luk. 23. 50, 51.
That is to say,
before Christ
died, but now
to declare him
still manifestly.
Chap. 3. 1.

1 Thir/moun-
table buriall was
as a preparation
military unto
the resurrection.

Should comfort.

38 And after these things Joseph of Arimathea, (who was a disciple of Jesus, but secretly for the fear of the Jewes) brought Pilate that he might take downe the body of Jesus. And Pilate gave him licence. They came then and took Iesus body.

39 And there came also Nicodemus, (which first came to Jesus by night) and brought of myrrour and aloes mingled together about an hundred pounde.

40 Then took they the body of Iesus, and wrapped it in linnen clothes with the spices, as the manner of the Jewes is to burye.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet layd.

42 There then layd they Iesus, because of the Jewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Mary Magdalene cometh to the sepulchre. 3 She doth Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene. 19 And to all his disciples. 25 The incredulity of Thomas. 28 His confusion.

NOW the first day of the weeke came yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then he ranne, and came to Simon Peter, and to the other disciple, whom Iesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and wee know not where they have layd him.

3 Peter therefore went forth, and the other Disciple, and they came unto the sepulchre.

4 So they ranne both together, but the other Disciple did outpace Peter, and came first to the sepulchre.

5 And he stooped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

7 And the other Disciple that was upon his head, not lying with the linnen clothes, but wrapped together in a place by himselfe.

8 Then went in also the other Disciple, which came first to the sepulchre, and he saw it, and believed.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the Disciple went away againe unto their owne home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre.

12 And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not

where they have layd him.

14 When she had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing that he was the gardener, sayd unto him, Sir, if thou hast bene here hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith unto her, Mary. She turned her selfe, and said unto him, Rabboni, which is to say, Master.

17 Iesus saith unto her, Touch mee not, for I am not yet ascended to my Father, but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and your God.

18 Mary Magdalene came and told the Disciples, that she had seene the Lord, and that he had spoken these things unto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Jewes, came Iesus and stood in the midst, and said to them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands, and his side. Then were the Disciples glad, when they had seene the Lord.

21 Then sayde Iesus to them againe, Peace be unto you: as my Father sent mee, so send I you.

22 And when hee had said that, he breathed on them, and said unto them, Receive the holy Ghost.

23 Whosoever sines ye remit, they are remitted unto them: and whosoever sines ye retaine, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other Disciples therefore sayd unto him, We have seene the Lord: but he said unto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not believe it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas was with them. Then came Iesus when the doores were shut, and stood in the midst, and sayd, Peace be unto you.

27 After, sayd he to Thomas, But thy finger here, and seeme my hands, and put thine hand, and put it into my side, and see: not faithlesse, but faithfull.

28 Then Thomas answered, and sayde unto him, Thou art my Lord, and my God.

29 Iesus said unto him, Thomas, because thou hast seene mee, thou believest: blessed are they that have not seene, and have believed.

30 ¶ And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that ye might believe that Iesus is the Christ the Sonne of God, and that in believing ye might have life through his name.

d Because she was too much addicted to the corporall presence, Christ reacheth her to lift up her minde by faith into heaven, where onely after his ascension he remaineth, and where we sit with him at the right hand of the Father.
e That is, the disciples: for he was the first borne among many brethren, Psal. 88. 2, 3, 35. rom. 8. 29. coloss. 1. 18. f He is our Father and our God, because Iesus Christ is our brother.
Mar. 16. 14.
Luk. 24. 36.
1 Cor. 15. 5.
g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act. 5. 19. and 12. 10.
h Or, all prosperitie: which manner of greeting the Jewes vse.
i To give them greater power and vertue to execute that weighty charge that he would commit vnto them.
Matt. 18. 18.
¶ Or, place.
k Which depend vpon the simplicitie of Gods word, & ground not themselves vpon mans senses and reason.
Chap. 2. 2, 3.

Mark 16. 1.
Luk. 24. 1.
1 She departed from home before day, and came to Simon Peter, and to the other Disciple, whom Iesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and wee know not where they have layd him.

2 Then he ranne, and came to Simon Peter, and to the other disciple, whom Iesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and wee know not where they have layd him.

3 Peter therefore went forth, and the other Disciple, and they came unto the sepulchre.

4 So they ranne both together, but the other Disciple did outpace Peter, and came first to the sepulchre.

5 And he stooped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie.

CHAP. XXI.

1 Christ appeareth to his Disciples againe, & sheweth them how they may catch men. 25 Of Christs manifested miracles.

|| Or, lake of Gennesareth.

After these things, Iesus shewed himselfe againe to his disciples at the place of Caper-naum: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter said vnto him, I goe a fishing. They said vnto him, Alas also will goe with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the Disciples knew not that it was Iesus.

|| Or, children.

5 Iesus then said vnto him, || Sirs, haue ye any meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde it. So they cast out, and they were not able at all to draw it for the multitude of fishes.

a Albeit they knew him not, yet they followed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which being trusted vnto him, couered his nether parts, and also letted not his swimming.

7 Therefore said the disciple whome Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee giued his boat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As loone then as they were come to land, they saw there coales, and fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundred thirty and three: and albeit they were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the Disciples durst aske him, What art thou, lest they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Ie-

sus shewed himselfe vnto his Disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, I loue thee more than these? Hee sayd vnto him, Pea Lord, thou knowest that I loue thee. Hee sayd vnto him, Feede my lambs.

16 He said to him againe the second time, Simon the sonne of Iona, I loue thee more? Hee sayd vnto him, Pea Lord, thou knowest that I loue thee. Hee sayd vnto him, Feede my sheepe.

17 He said vnto him the third time, Simon the sonne of Iona I loue thee more? Peter was sayd because he said to him the third time, I loue thee more: and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayd vnto him, Feede my sheepe.

18 Verily, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee and lead thee whither thou wouldest not.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow me.

20 ¶ Then Peter turned about, and saw the Disciple whom Iesus loued, following, which had also leane on his breast at supper, and had said, Lord, which is he that be- trayeth thee?

21 ¶ When Peter therefore saw him, hee says to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that hee tarry till I come, what is it to thee? I follow thou me.

23 ¶ Then went this word abroad among the brethren, that this Disciple should not die. But Iesus said not to him, He shall not die: but, If I will that hee tarry till I come, what is it to thee?

24 ¶ This is that Disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written curiously, I suppose the world could not containe the bookes that should be written. Amen.

c The Minister cannot without his Congregation, except the loue Christ effectually, which loue is not in them that feed not the flocke. d Because Peter should be established in his office of an Apostle, Christ ca- steth him by this three times con- fessing, to wipe away the shame of his three times denying. e In stead of a girdle, thou shalt be tied with bands & cords: and whereas now thou art at liberty, thou shalt be drawen to prisonment, when thy fifth shall be broken. Chap. 18.

Chap. 20. 30. 1 But God will not charge with so greua- heape: being therefore that we haue so much as is necessary, we ought to content our selves and praise his mercy.

¶ The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGUMENT.

Christ after his Ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that he was not onely mindfull of his Church, but would bee the head and maintainer thereof for ever. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the praise and malice which Satan continually vseth to suppress and overthrow the Gospel: the rascall conspiracies, tumults, commo- tions, persecutions, slanders, and all kind of cruelties. Again, we shall here behold the providence of God, who overthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to follow their Captaine Christ, leaving

leaving as it were by this historie a perpetuall memorie to the Church, that the Cross is to be loved with the Gospel, that they are fellowes inseparable, and that the end of our affliction, is but the beginning of another: For notwithstanding God turneth the crookes, persecutions, imprisonings, and tentations of his to a good issue, giving them as it were in sorrow, joy: in bonds, freedom: in prison, deliverance: in trouble, quietness: in death, life. Finally, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitye. An exhortation to the mynisters of Christs flocke. Of repentance, and feare of God, with other principall points of our faith, so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and Religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9. His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.



have made the former treatise, O Theophilus, of all that Iesus began to doe and teach.

2 Until the day that hee was taken up, after that hee through the holy Ghost, had given commandements unto the Apostles, whom he had chosen:

3 To whom also hee presented himselfe alive after that hee had suffered, by many irrefutable tokens, being scene of them by the space of forty dayes, and speaking of those things which appertaine to the kingdom of God.

4 And when hee had gathered them together, he commaunded them that they should not depart from Jerusalem, but to waite for the promise of the Father, which he said he, yett haue heard of me.

5 For John indeede baptized with water, but ye shall bee baptized with the holy Ghost with in fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

7 And he said unto them, it is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receive power of the holy Ghost, when hee shall come upon you: and ye shall bee witnesses unto mee both in Jerusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things while they beheld, he was taken: up for a cloud took him up out of their sight.

10 And while they looked steadfastly toward heauen, as hee went, behold, two men stood by them in white apparel.

11 Which also sayd, Men of Galilee, why stand ye gazing into heauen? This

a Whereby is meant Christs doctrine & his minde declared for the confirmation of the same, & To preach the Gospel.
b Who as they were called by God, so had they their consciences stirred by his holy Spirit.
c Whereby God nigheth in vs, & because they receive all the fruits of his election.
d Luke 24. 49. ioh 14. 26. mat 25. 36. and 16. 7. Mat 23. 11. mat 23. 12. ioh 14. 26. ioh 1. 26. and 19. 4.
e That is, with those spirital graces which Iesuouely giveth by his Spirit.
f This declaration of his grace, which Iesuouely giveth by his Spirit.
g This declaration of his grace, which Iesuouely giveth by his Spirit.
h For this passeth our capacite, and God reserveth it to himselfe.
i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie. k Hereby they might learne that the Messias was not onely for the Jewes, but also for the Gentiles, Luke 24. 41. l Whereby they knew certainly whether hee went, m Which were Angels in mens forme.
n And seeking him with carnall eyes.

Iesus which is taken up from you into heauen, shall so come, as ye have seen him goe into heauen.

12 Then returned they unto Jerusalem from the mount that is called the mount of Olives, which is neere to Jerusalem, containing a Sabbath dayes journey.

13 And when they were come in, they went up into an upper chamber, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartolomeus, and Matthew, James the sonne of Alphaeus, and Simon Zelotes, and Judas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood up in the middes of the Disciples, and sayde, (now the number of names that were in one place, were about an hundred and twentie.)

16 Men and brethren, this Scripture must needs have bene fulfilled, which the holy Ghost by the mouth of David spake before of Judas, which was guide to them that tooke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when hee had chosen downe himselfe headlong, hee brast asunder in the midst, and all his bowels gushed out.

19 And it is known unto all the inhabitants of Jerusalem, inasmuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyde, and let no man dwell therein: also let another take his charge.

21 Wherefore, of these men which have companied with vs, all the tyme that the Lord Iesus was conversant among vs,

22 Beginning from the Baptisme of Iohn, unto the day that hee was taken up from vs, must one of them bee made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Justus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen,

that he that should take in hand that excellent office of an Apostle, might be chosen by the authority of God.

o As the mercies of God to gather unto him.

p Which was two mile, according to the lawes tradition, albeit it was not so appointed by the Scriptures.

q A lively pattern to learne how to dispose ourselues to receive the gifts of the holy Ghost.

r Partly to obtaine the holy Ghost, and partly to be delivered from the present dangers.

s Or, minus.

t Or, men.

u The offense which might have come by Judas fall, is hereby taken away, because the Scripture had so forewarned.

Psalm 41. 9.

Iohn 3. 27.

and 18. 23.

Or, portion.

e Perpetuall infamie is the reward of all such as by unlawfully gotten goods buy any thing.

Mat 23. 5.

Psalm 69. 25.

Psalm 109. 8.

Or, minister.

g Greek word is and went out.

u In that he mentioneth the principall article of our faith, he comprehendeth also the rest.

x. To the intent

24 That hee man take the count of this ministration and supplicie, from which Andas hath gone astray, to go to his owne place.

26 Then they came forth their lodgings, the foot fell on Barthelem, and hee was by a common consent counted with the eleven Apostles.

C H A P. II.

3 The Apostles having received the holy Ghost, made their hearts ashy, 14 When Peter had stopped the mouths of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come.

41 He baptizeth a great number that were converted, 42 The gods can possess charity, and divers vertues of the faithful.

a The holy Ghost was sent when much people was assembled in Jerusalem at the feast, Exo. 23. 16. Levit. 23. 16. Deut. 16. 9. because the thing might not onely be knowne there but also through the world.

b That is, the Apostles.

c Chap. 1. 5. and 11. 5. and 19. 6.

d Math. 3. 11. Luke. 1. 8.

e Whereby is signified the holy Ghost.

f This signification which is signified there y.

g To declare the virtue and force that should be in them.

h Or, to speak.

i How the Apostles spake divers languages.

j For they could speak all languages, so that they were able to speak to every man in his owne language.

k Or, to speak that dwells at Rome.

l Whose ancestors were not of the Jewish nation, but were converted to the Jewish religion, which their children did profess.

m That is, such as were converted to the Jewish religion, which were before Paines and idolaters.

n There is no worke of God so excellent, which the wicked scolders doe not deride.

o Or, to speak.

p Or, to speak.

q Or, to speak.

r Or, to speak.

s Or, to speak.

t Or, to speak.

u Or, to speak.

v Or, to speak.

w Or, to speak.

x Or, to speak.

y Or, to speak.

z Or, to speak.

AD when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sat.

3 And there appeared unto them cloven tongues, like fire, and it sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

5 And there were dwelling at Jerusalem Jewes, men that feared God, of every nation under heaven.

6 Now when this was noised, the multitude came together, and were astonished because that every man heard them speak his owne language.

7 And they wondered all, and marvelled saying among themselves, Beholde, are not all these which speak of Galilee?

8 How then heare we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia.

10 And of Bithynia, and of Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and of strangers of Rome, and of Jewes, and of Proselytes.

11 Cretes, and Arabians: were heard them speak in our owne tongues the wonderful workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this bee?

13 And others mocked, and said, They are full of new wine.

14 But Peter standing with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that inhabit Jerusalem, bee this knowen unto you, and hearken unto my words.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet Joel,

17 And it shall bee in the last dayes, that I will pour out of my spirit upon all flesh, and your sonnes, and your daughters shall prophesie, and your young men shall see visions, and your old men shall dreame dreames.

18 And on mine servants, and on mine handmaidnes I will pour out of my spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of smoke.

20 The Sunne shall be turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall bee, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, heare these wordes of Jesus of Nazareth, a man appoynted of God among you with great wonders, and wonders, and signes, which God did by him in the middes of you, as ye see your selves also knowe.

23 Whom I say, have ye taken by the hands of the wicked, being delivered by the decree of men, and sold for knowledge of God, and have crucified and slain him.

24 Whom God hath raised up, and hooded the sorowes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord, & was before mee: for hee is at my right hand, that I should not be shaken.

26 Therefore do mine heart rejoyce, and my tongue was glad, and moreover also my flesh shall rest in hope.

27 Because thou wilt not leave me in mine iniquities, neither wilt thou suffer thine holy one to see corruption.

28 Thou hast set forth mee the wayes of life, and shalt make me full of thy word with thy countenance.

29 Men and brethren, I may boldly speak unto you of the Patriarche David, that hee was both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore seeing he was a Prophet, and knew that God had sware with an oath to him, that of the fruit of his loynes he would raise up Christ concerning the death to sit upon his throne.

31 Yet knowing this he foretold, that of the resurrection of Christ, that he should not be left in grave, neither his flesh should see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

Psal. 16. 9. 4 To signifie that nothing can comfort us in afflictions, except we know that God is present with vs. x Our hope standeth in Gods defence. Or, life, or, person. Or, life. In restoring mee from death to life. 1 Kings. 2. 10. chap. 1. 14. x And so knew by revelation and special promise that which hee could not have known. Psal. 132. 11. Psal. 16. 10. chap. 1. 15. Or, person. A word signifieth a place where one can be nothing. Or, life.

I have seen death, which I have seen without having himselfe to his words.

Isa. 2. 3.

Jer. 4. 4. 3.

m Or, man: meaning young and old, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainly, both to old and young.

o Even in great abundance.

Isa. 2. 3. 1.

p God will shew such signification, worth all the world, that men shall not be able to resist, then if the world order of men were changed.

Isa. 2. 3. 1.

q Hezekiah in avoyd the wrath, and threatening of God, did obtaine his own.

r God called their wickedness to remember his glory contrary to their mind.

s As Iudas the son and the Jewes crucified towards Christ.

t were most desirable, so were they not only known in the eternal will of God, but also directed by his immutable counsel to a most blessed end.

Or, promise.

Both as touching the pain, and also the honour of God.

wrath and cruelty.

1 By the vertue
of his power
he is raised
from the
dead, and
ascendeth
into hea-
ven, and
sitteth at
the right
hand of
his Father,
and he
shall come
again to
judge the
living and
the dead.

2 And therefore
Christ doth
renew
us, that
we may
bring forth
much fruit
unto the
Father, and
that we
may be
glorified
in him.

3 And therefore
Christ doth
renew
us, that
we may
bring forth
much fruit
unto the
Father, and
that we
may be
glorified
in him.

4 And therefore
Christ doth
renew
us, that
we may
bring forth
much fruit
unto the
Father, and
that we
may be
glorified
in him.

5 And therefore
Christ doth
renew
us, that
we may
bring forth
much fruit
unto the
Father, and
that we
may be
glorified
in him.

6 And therefore
Christ doth
renew
us, that
we may
bring forth
much fruit
unto the
Father, and
that we
may be
glorified
in him.

32 Since then that he by the right hand
of God hath been exalted, and hath recei-
ved of his Father the promise of the holy
ghost, he hath shed forth this which ye now
see and hear.

34 For David is not ascended into hea-
ven, but he saith, "The Lord said to my
Lord, Sit at my right hand,"

35 Until I make thine enemies thy
footstool.

36 Therefore let all the house of Israel
know for a surety, that God hath made him
both Lord & Christ, this Jesus, I say, whom
ye have crucified.

37 Now when they heard it, they were
pricked in their hearts, and said unto Peter
and the other Apostles, Men and brethren,
what shall we do?

38 Then Peter said unto them, Repent
your sins, and be baptized every one of you
in the name of Jesus Christ for the remissi-
on of sinnes: and ye shall receive the gift of
the holy Ghost.

39 For the promise is made unto you, and
to your children, and to all that are afarre
off, even as many as the Lord our God shall
call.

40 And with many other words he be-
hought, & exhorted them saying, Save your
selves from this froward generation.

41 Then they that gladly received his
word, were baptized: and the same day there
were added to the Church about three thou-
sand soules.

42 And they continued in the Apostles
doctrine, and fellowship, and breaking of
bread, and prayers.

43 And there came upon every soule
and many wonders and signes were done by
the Apostles.

44 And all that believed, were in one
place, and had things in common.

45 And they sold their possessions and
goods, and parted them to all men, as eue-
ry one had need.

46 And they continued daily with one
accord in the Temple, and breaking bread
at home, did eat their meat together with
gladness and singleness of heart,

47 Praising God, and had favour with
all the people: and the Lord added to the
Church from day to day, such as should be
saved.

CHAP. III.

1 The Lord is referred to his feet. 2 Peter pre-
acheth Christ unto the people.

Now Peter and John went by together
into the Temple, at the ninth hour of
prayer.

Which was their evening sacrifice, at which the Apostles were pre-
sent to teach that the shadowes of the Law were abolished by that
Lamb that took away the sinnes of the world.

2 And a certaine man which was a cre-
ple from his mothers wombe was carryed,
whom they led daily at the gate of the tem-
ple called Beautiful, to alke almes of them
that entered into the Temple.

3 And he seeing Peter and John, that they
would enter into the Temple, desired to re-
ceive an almes.

4 And Peter earnestly beholding him
with John, said, Look on us.

5 And he gave heed unto them, trusting
to receive some thing of them.

6 Then said Peter, Silver and gold have
I none, but such as I have, that I shew thee
in the name of Jesus Christ of Nazareth,
rise up and walke.

7 And he took him by the right hand,
and lift him up, and immediately his feet and
ankle bones received strength.

8 And he leaped up, stood, and walked,
and entered with them into the Temple, wal-
king, and leaping, and praising God.

9 And all the people saw him walke, and
praising God.

10 And they knew him, that it was he
which sat for the almes at the Beautiful
gate of the Temple, and they were amazed,
and were astonished at that which was come
unto him.

11 And as the creeple which was hea-
led, held Peter and John, all the people ran
amazed unto them in the porch which is cal-
led Salomons.

12 So when Peter saw it, he answered
unto the people, Ye men of Israel, why
marvelle ye at this? or why looke ye so
steadfastly on us, as though by our owne
power or godliness we had made this man
goe?

13 The God of Abraham, and Isaac,
and Jacob, the God of our fathers hath
glorified his Sonne Jesus, whom ye be-
trayed, and denied in the presence of Pi-
late, when he had judged him to be delin-
quent.

14 But ye denied the Holy one and the
Just, and desired a murderer to be given
you.

15 And killed the Lord of life, whom God
hath raised from the dead, whereof we are
witnesses.

16 And his name hath made this
man sound, whom ye see, and knowe,
through faith in his name: and the faith
which is by him, hath given to him this dis-
position of his whole body in the presence
of you all.

17 And now brethren, I know that
through ignorance ye did it, as did also
your governors.

18 But those things which God before
had shewed by the mouth of all his Pro-
phets, that Christ should suffer, he hath thus
fulfilled.

19 And now your times therefore, and turne,
that your sinnes may be pur away, when the
time of refreshing shall come from the pre-
sence of the Lord.

20 And he shall send Jesus Christ, which
before was preached unto you.

21 Whom the heaven must containe un-
to

Because his
disease was in-
curable, he gave
himself to them
of almes.

Hee had the
gift of healing
tokens.
In the virtue of
Jesus for Christ
was the author
of his miracle,
and Peter was
the minister.

He corrected
the abuse of men,
who attribute
that to mans ho-
liness, which
onely apper-
taineth to God.

Chap. 5. 10.
Mark 3. 7. 20.
Mark 15. 11.
Luke 23. 15.
John 18. 40.

f Town, Barab-
bas.

g To wit, Gods
name, whereby
ye appeare that
they did sinne
against God.

h Or, in Christ.
He doth not
excuse their ma-
lice, but because
that ignorance
and a blind reas-
on led many be-
lievers into the
trap of saluati-
on.

i Hee mislead
some and not all,
k When Jesus
shall come to
judge the world,
ye shall know
that he will be
your redeemer,
and not your
Judge.

l We shew him
before constant
that he is the
same Jesus

l We shew him
before constant
that he is the
same Jesus

l We shew him
before constant
that he is the
same Jesus

m Which is begun and continueth, but the full accomplishment is deferred to the last day.
Dms. 18, 15, chap. 7, 37.

n Of the flocke of Abraham,

o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people.
Gm. 12, 3.

galat. 3, 8.

p Both Iew and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. III.

3 Peter and Iohn delivered out of prison preach the Gospell boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospell. 32 The vertues, vnties, and charites of the Church.

a It is to bee thought that this was the captain of the Romanes garrison.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose vertue or commandment?

e For he could not haue spoken of himselfe.

f Iudges ought not to condemn, but approve and commend that which is well done.
Ibid. 18, 22. 15. 28. 16, 22. 21.

g. Meaning, Priests, Elders, and governours.

h For to uphold the weight and force of the building.

till the time that all things bee restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Iohnes said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren like vnto me: ye shall heare him in all things whatsoever he shall say vnto you.

23 For it shall be, that every person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the children of the Prophets, and of the covenant which God hath made vnto our fathers, saying to Abraham, "Euen in thy seed shall all the kindreds of the earth be blessed."

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bless you, in turning every one of you from your iniquities.

ther: for among men there is giuen none other name vnder heauen, whereby wee must be saved.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, they marvelled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem, and we cannot denie it.

17 But that it keepe no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it bee right in the sight of God, to obey you rather then God, Iudge ye.

20 For wee cannot but speake the things which wee haue seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was about fouerty yeere old, in whom this miracle of healing was shewed.

23 Then as soone as they were let goe, they came to their fellowes, and shewed all that the high Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which by the mouth of thy seruant David hast said, "Which did the Gentiles rage, and the people imagine vaine things?"

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For Iudas Iscariot, one of the twelve, who was called a betrayer, hath betrayed the Lord, whom thou hast anointed, Iherod, Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together.

28 O doe whatsoever thinge hand and thy counsel hath determined before to bee done.

29 And now O Lord, behold their threatenings, and grant vnto thy seruants with all boldnesse to speake thy word.

30 So that thou stretch forth thine hand, that healing, and signes and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled.

i That is, some other cause or means.

k The wicked still rage against Christ, though their owne conscience doe condemn them.

l They gave commandment to preach Christ no more.

m They prefer their authority to the ordinance of God.

n To the intent that we should beare witness and preach them.

o God hath prepared a ring through the wickednesse, so that he may slayeth them from their malicious purposes.

p To encourage one another, and to glorify God.

q They grieved their prayings on Gods promise, who had assured them.

r This is describing of the prophesie.

s And appointed to be King, Power and iustice.

t Power and iustice.

u All things are done by the power of Gods purpose according to the decree of his will.

x As I will have their rage and malice which they enterprize against thee.

y They seek to know to line, ease, but whereby they may multiply glorious God.

^a This was a sign of Gods promise and the performance of his promise.

^b This boldnesse and constancy declared that their prayer was effect.

^c Of one minde, will, consent, and affection.

^d Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be deliue.

^e Chap. 1. 44. As the Apostles suffered none to lack, so Paul commanded that no idle loyterers be maintained, 2. Thess. 3. 10

^f The goods were not alike diuided among all, but as euery man had want, so was his necessitie moderately relieved.

gumbled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that believed, were of one heart, and of one soul: neither any of them sayd, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

36 Also Ioses, (which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Whereas hee had land, sold it, and brought the money, and laid it downe at the Apostles feet.

CHAP. V.

3 The hypocrisy of Ananias and Sapphira is punished. 13 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

BETWEE a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feet.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lpe vnto the holy Ghost, and keepe away part of the price of the possession?

4 Whiles it remained, appertained it not vnto thee? and after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that heard these things.

6 And the young men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell mee, soldst thou the land for so much? And shee sayd, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit

of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 When she fell downe straight way at his feet, & yielded vp the ghost, and the young men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles, were many signes and wonders shewed among the people: and they were all with one accord in Salomons porch.

13 And of the other durst no man loyne himselfe to them: notwithstanding the people magnified them.

14 Also the number of them that believed in the Lord, both of men and women, grew more and more.

15 Insomuch that they brought the sick into the streetes, and laid them on beds, and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Ierusalem, bringing sick folkes, and them which were vexed with uncleane spirits, who were all healed.

17 Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 See your way and stand in the Temple, and speake to the people all the wordes of this life.

21 So when they heard it, they entered into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and told it.

23 Saying, Certainly we found the prison shut as sure as was possible, & the keepers standing without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the chiefe Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one, and shewed them, saying, Behold, the men that yett put in prison are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue been stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

^g Because of their owne euill consciences, which made them to tremble for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.

ⁱ Which then were the chiefe among them, k They were full of blinde zeale, emulation and enuie, in defence of their superstition.

^l That is, of the lively doctrine whereby the way to life is declared

^m So that there was no fraud nor deceit, nor negligence: but it liuely testifieth forth the power of God, and his prouidence for his.

^a Which signified their sacrilege, distrust, and hypocrisy.

^b Who moued his heart to sell thy possession? wheres thou turnest part to another vie, as if God did not see thy dissimulation.

^c His sin therefore, was somewhat greater, in that he committed it willingly.

^d Then no man was compelled to sell his possessions, nor to put his money to the common vie.

^e Because God did dispoise it, as if hee mocked him, as hee should not haue known your craftie fetch, which declareth, that when men do any thing of an euill conscience, they doe not onely pronounce the sentence of damnation vpon themselves, but also prouoketh the wrath of God, because they doe proue, as it were purposely, whether God be righteous and Almighty.

^f And hee sayd, Yea, for so much.

^g And hee sayd, Yea, for so much.

^h And hee sayd, Yea, for so much.

To obey God rather than men.

The Actes.

Falſe witneſſes againſt Steuen

n We accuſeth them of rebellion and ſedition.

o And fo make vs guilty of Chriſts death.

p When they command or forbid vs any thing contrary to the word of God.

q Meaning, that he is the Mediator and onely meane betweene God and man.

r That is, Chriſt.

f This Throdas was about thirty yeres before him, of whom Iosephus mentioneth.

lib. 20. de Antiq. cap. 4. that was after the death of Herod the great, when Archelaus his ſonne was at Rome, at what time Iudea was full of inſurrections: ſo that it is not ſure to giue credit to Euſebius in this point.

t O him maketh mention Iosephus, lib. 18. where he ſpeaketh of the taxing.

Luke 3. 1. u rie groundeth vpon good principles, but hee doubteth of the qualitie of the cauſe, neither dare affirme whether it be good or bad: when it appeareth he was but a working.

28 Saying, Did not wee ſtrikely command you, that ye ſhould not teach in this name? and behold, ye haue filled Ieruſalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apoſtles answered, and ſayd, Wee ought rather to obey God than men.

30 The God of our fathers hath raiſed vp Ieſus, whom ye ſlew, and hanged on a tree.

31 Him hath God liſt vp with his right hand, to be a prince and a Saviour, to giue repentance to Iſrael, and forgiveness of finnes.

32 And wee are his witneſſes concerning theſe things which we ſay: yea, and the holy Ghoſt, whom God hath giuen to them that obey him.

33 Now when they heard it, they haſt for anger, and conſulted to ſlay them.

34 Then ſtood there vp in the Council a certaine Pharise named Gamaliel, a doctour of the Law, honourd of all the people, and commanded to put the Apoſtles forth a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take heed to your ſelues, what ye intend to doe touching theſe men.

36 For before theſe times, roſe vp Theudas boaſting himſelfe, to whom reſorted a number of men about a foure hundred, who was ſlaue: and they all which obeyed him, were ſcattered and brought to nought.

37 After this man, roſe vp Judas of Galilee, in the dayes of the tribute, and drew away much people after him: hee alſo perished, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, Refraine your ſelues from theſe men, let them alone: for if this counſell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leſt ye be found even fighten againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the name of Ieſus, & let them go.

41 So they departed from the Council: reioycing that they were counted worthy to ſuffer rebuke for his name.

42 And daily in the Temple, and from houſe to houſe they ceaſed not to teach and preach Ieſus Chriſt.

CHAP. VI.

3 Seven Diacons are ordained in the Church, 8 The graces and qualites of Steuen, whom they accuſed falſly.

And in thoſe dayes, as the number of the Diſciples grew, there aroſe a murmuring of the Grecians toward the Hebreues, becauſe their widowes were neglected in the daily miniſtring.

2 Then the twelve called the multitude

of the Diſciples together, and ſaid, It is not meet that wee ſhould leaue the word of God to ſerue the tables.

3 Therefore choſe they ſteuen, a man full of the holy Ghoſt, and of wiſedome, which were may appoint to this buſineſſe.

4 And wee will giue our ſelues continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith and of the holy Ghoſt, and 7 Diſciples and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Diſciple of Antiochia.

6 Which they ſet before the Apoſtles, and they prayed, and laid their hands on them.

7 And the word of God increaſed, & the number of the Diſciples was multiplied in Ieruſalem greatly, and a great company of the Iewes were obedient to the faith.

8 As then Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the Synagogues, which are called Libertines, and Cyrenians, and of Alexandria, and of Chren of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſedome, and the Spirit by the which hee ſpake.

11 Then they ſuborned men which ſaid, Allee haue heard him ſpeake blaſphemous words againſt Moſes, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council.

13 And ſet forth falſe witneſſes, which ſaid, This man ceateh not to ſpeake blaſphemous words againſt this holy place, and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs.

15 And as all that ſate in the Council, looked ſtedfaſtly on him, they ſaw his face as it had bene the face of an Angel.

16 Then ſtood up one of them, a Cyprian, named Prochorus, and ſaid, We haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs.

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c That hee make provision for the maintenance of the poore, in ſuch manner as they were able to ſaſtifie both the offence of Hee ioyntly ſaith with the other gifts of the holy Ghoſt.

Chapter 3. 2. e Meaning, one that was turned to the Iewiſh religion.

f This company the Iewes obeyed in ſolemn ſacrifices, Luke 3. 2. and alſo in prayer and pious aſſeſſing.

Gen. 48. 14. Likewiſe in the primitive Church it was vsed, either when they made Miniſters, or gave the gifts of the holy Ghoſt:

which gifts being now taken away, the ceremony muſt ceaſe.

g That is, in the Goſpel, which is receiued by faith.

h Or, collected diuers nations had collected in Ieruſalem, who in their youth, as wee ſee in Yerusſalies.

i That is, who had and ſet forth falſe witneſſes:

and thus muſt they ſpeake this in contempt: I Not onely a certaine confidence, but alſo great iuſtice appearing in him.

3 And hee ſaith, He men, brethren, and ſachares, brethren. The God of glory appeared vnto our father Abraham, while hee was in Chaldecia, before hee dwelt in Charran.

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19 And hee ſaith, He men, brethren, and ſachares, brethren. The God of glory appeared vnto our father Abraham, while hee was in Chaldecia, before hee dwelt in Charran.

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Gen. 12. 1.

3 And said unto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran; and after that his father was dead, God brought him from thence into this land wherein ye now dwell.

5 And hee gave him none inheritance in it, no, nor the breadth of a foot: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 But God spake thus, that his seed should be a sojourner in a strange land, and that they should keepe it in bondage, and entraine it euill-foure hundred yeres.

7 But the nation to whom they shall be in bondage will I iudge, saith God: and after that, they shall come forth, and serue me in this place.

8 Hee gaue him also the couenant of circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue Patriarkes.

9 And the Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaoh King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no iustitiance.

12 But when Jacob heard that there was come in Egypt, hee sent our fathers first.

13 And at the second time Joseph was known of his brethren, and Josephs kindred was made known vnto Pharaoh.

14 Then sent Joseph and called his father to be brought, and all his kindred, euen three-score and thirtene soules.

15 So Jacob went downe into Egypt, and hee died and our fathers,

16 And were remooued vnto Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonnes of Sychem.

17 But when the time of the promise was nere, which God had sware to Abraham, the people grew and multiplied in Egypt.

18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and euill increased our fathers, and made them to sell out their young children, that they should not remaine after.

20 The same time was Moses borne, and was acceptable vnto God, which was nourished in his fathers house thre moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the

wisdomes of the Egyptians, and was mighty in wordes and in deedes.

23 Now when he was full forty yere old, it came into his heart to visit his brethren the children of Israel.

24 And when he saw one of them suffer wrong, he defended him, and aunged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue understood that God by his hand should giue them deliuerance: but they understood it not.

26 And the next day hee shewed himselfe vnto them as they strowe, and would haue let them at one againe, saying, Where are your brethren, why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill mee, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, hee wondered at the sight: and as hee drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, But off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wilderness foure yeres.

37 This is that Moses which said vnto the children of Israel, A Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto mee, him shall ye heare.

38 This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, & with our fathers, who recured the thursy iacules to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, Make gods for vs, that may goe before vs: for we know not what to doe, because of this Moses, and

Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 1.

k This figure represented the furnace of affliction, wherein the people of God were.

l Seeing this Angel called himselfe God, he declared that he was Christ the Mediator, who is the eternal God.

m In signe of remembrance, reads Exod. 3. 1.

n 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o Moses was the Angels or Christs minister, and a guide to the fathers.

p By oracles meaneth the sayings that God spake to Moses.

q Figures or similitudes of the presence of God.

r Yet they knew he was absent from their commoditie, and in would

s And because

t And because

u And because

v And because

w And because

x And because

y And because

z And because

aa And because

ab And because

ac And because

ad And because

ae And because

af And because

ag And because

brought vs out of the land of Egypt.

41 And they made a calfe in thole dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and gaue them vp to seruie the holl of heauen, as it is written in the booke of the Prophetes, * O house of Israel, haue ye offered to me flaine beastes and sacrifices by the space of forty yeeres in the wildecnesse.

43 And ye *ooke by the Tabernacle of * Holoch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 Our fathers had the Tabernacle of * wildecnesse in the wildecnesse, as hee had appointed, speaking vnto * Moses, that hee should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid.

46 * Who found fauour before God, and desired that he might * finde a Tabernacle for the God of Jacob.

47 * But Salomon builde him an house. 48 Whom the most high * dwelleth not in temples made with hands, as saith the * Prophet,

49 Heauen is my throne, and earth is my footstool: what * house wilt thou build for me, saith the Lord: or what places shall I dwell in?

50 Hath not, mine hand made all these things?

51 * Yet stiffnecked and of vncircumcised * hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophetes haue not your fathers persecuted: & they haue slaine them, which testified before of the coming of that * Iust, of whom ye are now the betrayers and murderers,

53 Which haue receiued the Law by the * ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts were full of anger, & they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the * right hand of God.

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voyce, and stopped their eares, and * ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layd downe their clothes at a young mans feete, named Saul.

59 And they stoned Steuen, who called

on God, and sayd, Lord Iesus receiue my spirit.

60 And hee kneeled downe, and cryed with a loude voyce, * Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

CHAP. VIII.

1 Steuen is lamented and buried. 2 The rage of the Iewes and of Saul against them. 3 The first fully scattered preach here and there. 4 Samaria is seduced by Simon the forerger, but was converted by Philip, and confirmed by the Apostles. 5 The contentiousse and hypocrites of Simon. 6 And conversion of the Eunuch.

And Saul consorted to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, * carried Steuen among them to bee buried, and made great * lamentation for him.

3 But Saul made haucke of the Church, and entered into curie house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palfies, and that baled, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which used witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they * gaue heede from the least to the greatest, saying, This man is the great * power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleued Philip, which preached the things that concerned the kingdomes of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe * beleued also and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 Now when the Apostles which were at Ierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the * holy Ghost.

16 (For as yet hee was come downe on none of them, but they were baptized * only in the Name of the Lord Iesus)

Math. 5. 44. Luke 23. 34. 2 Cor. 4. 13.

a From the place where he was stoned. b When the Church is dispersed of any way, thy members are in such case, as for as there is no mention of any reliques or papers for the dead, or worshipping. c The conversion of Samaria was as it were the first fruit of the calling of the Gentiles. d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God. e This is the craft of Satan, to cover all his illusions under the Name of God. f The multitude of Gods word forced him up to confess the truth: but yet was he not regenerate therefore. g Meaning the particular gifts of the holy Spirit. h They had only receiued the common grace of adoption and regeneration, which are ordinarie to all the faithful in baptism, & yet, had not receiued the gifts in diuine languages and in doe miracles.

Rom. 1. 24. 1 As the Iunne, moone, & other figures, Deu. 17. 1 Amos 5. 5. 2 Your fathers began in wilderness to contemne mine ordinances, and you now passe them in impietie. 3 And carried it vpon your shoulders. Lewis. 20. 1. 4 They ought to haue bin content with this covenant onely, and not to haue gone after their lewd fantasies, Exod. 35. 40. hebr. 3. 5. 10. 10. 14. 1 Sam. 13. 14. 2 Sam. 8. 2. 2 Sam. 7. 2. 10. 13. 5. 1. Chron. 17. 13. 1. Reg. 6. 1. Chap. 17. 24. y He reprocheth the grosse dullnesse of the people, which abused the power of God in that they would haue contained it within the Temple. 10. 66. 1. 2 God cannot be contained in any space of place. 10. 9. 26. 10. 44. 9. 3 Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebell. 4 Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice cometh of him. 10. 19. 16. gal. 3. 19. c By their ministry or office. d And resigning in his flesh, wherein he had suffered. e This was done of sinners violence, and by the forme of iustice. Chap. 22. 30.

Thou art not worthy to be of the number of the faithful.

That is, turn away from thy wickedness.

I hereby thee would make him to lose his stone, and not that hee doubted of Gods mercie, if hee could repent.

Or thine heart is full of despite, full malice, & death poison of impiety, so now Satan hath thee tied as captive in his hands.

Now, 19. 18. n After that Alexander had destroyed it, it was not much reproved as it was a love, and therefore in respect was as wast.

o Eunuch signifieth him that is gilded: but because in the East parts great affairs were committed to such, it came in vife that noble men were called Eunuchs, although they were not gilded: also all minor officers & servants were put in credit, or ministeriall affairs were called by this name, as

Mat. 23. 7. p Albeit Christ was in grave, and in deaths bands, feeling also his sinners anger against him, yet hee brake the bands of death, and was raised, act. 2. 24.

q The punishment which he suffered, was the beginning of his glory. r That is, how long his age shall endure: for being risen from death, death shall no more reign, neither shall his kingdome ever haue end: or els we may take generation for his Church which neuer shall haue end: for now they sit in the heavenly places with Christ their head, in Ephes. 1. 3.

s An I now he reigneth in heauen. t Hee declared at length this matter of so great importance.

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money.

19 Saying, Give me also this power, that on whomsoever I lay the hands, hee may receive the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this business: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, that if it bee possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, & said, Pray ye to the Lord for me, that none of these things which ye have spoken come vpon me.

25 So they, when they had testified and preached the word of the Lord, returned to Jerusalem and preached the Gospel to many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth down from Jerusalem vnto Gaza, which is a waste.

27 And he arose, & went on: and beholde, a certain eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernor, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And as he returned sitting in his chaire he read Ezechas the Prophet.

29 Then the Spirit said vnto Philip, Go nere, and opene thy selfe to pondeer chaire.

30 And Philip ranne thither, and brake him read the Prophet Ezechas, and said, What understandest thou what thou readest?

31 And he said, How can I, except I had a guide? & he desired Philip that hee would come up and sit with him.

32 Now the place of the Scripture which hee read, was this, Hee was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer so opened hee not his mouth.

33 In his humilitie, his iudgement hath herne exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speakest the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, & the Eunuch said, See, here is water: what doest thou to be baptized?

37 And Philip said vnto him, If thou believest with all thine heart, thou mayest. Then hee answered, and said, I beleue that Iesus Christ is the Sonne of God.

38 Then hee commanded the chaire to stand still: and they went downe both into the water, both Philip and the Eunuch, and hee baptized him.

39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioicing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Caesarea.

CHAP. IX.

3 The conversion of Saul. 15 His vocation to the Apostleship. 30 His zeale to execute the same. 35 How hee catcheth the leues confessions. 36 His access to the Apostles. 37 The prosperity of the Church. 38 Peter healeth Aemans. 40 Reseth Tabitha. 42 His conversion many to Christ. 43 and lodgeth in a Tanners house.

And Saul yet breathing out threatenings and slaughter against the Disciples of the Lord, went vnto the high Priest.

2 And desired of him letters to Damascus, that hee might find the Synagogues, that if hee found any that were of that way (either men or women) he might bring them bound vnto Jerusalem.

3 Now as hee journeyed, it came to passe, that as hee was come nere to Damascus, suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me?

5 And hee said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 Hee then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing of his voyce, but seeing no man.

8 And Saul rose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, And he said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and goe into the street which is called Straight, and stand in the house of Tunnas: after one called Saul of Tarsus: for hee

n With a pure heart

x This was so the intent that hee might know so much the better that Philip was sent to him by God.

y Some thinke this city was also called Ashdod, Iosh. 15. 47.

|| Or, presumed himselfe to be.

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bolde, her prayer.

12 And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem.

14 Moreover, here he hath authority of the high Priests, to binde all that fall on thy Name.

15 Then the Lord said unto him, Go thy way: for he is a chosen vessel unto mee to beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me, (even Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bin scales, and suddenly he received sight, and arose, and was baptized.

19 And received meate, and was strengthened. So was Saul certain dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that hee should bring them bound unto the high Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying await was knownen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraid of him, and believed not that hee was a Disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that hee had spoken unto him, and how hee had spoken boldly at Damascus in the Name of Jesus.

28 And he was conversant with them at Jerusalem.

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Cesarea, and sent him forth to Tarus.

31 Then had the Churches rest throughout all Iudea and Galilee, & Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsey.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make up thy bed. And hee arose immediately.

35 And all that dwelt at Lydda, and Sharon saw him, and turned to the Lord.

36 There was also at Joppa a certaine woman discipled named Tabitha (which by interpretation is called Doctas) shee was full of good works, and almes doings.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they layd her in an upper chamber.

38 Now so much as Lydda was nere to Joppa, and the Disciples had heard that Peter was there, they sent unto him two men, desiring that hee would not delay to come unto them.

39 Then Peter arose & came with them: and when hee was come, they brought him into the upper chamber, where all the widowes stood by him weeping, & shewing the robes and garments which Doctas made, while shee was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And hee opened her eyes, and when shee saw Peter, shee sayd.

41 Then hee gaue her the hand, and lift her up, and called the Saints & widowes, and restored her alive.

42 And it was knownen throughout all Joppa, and many believed in the Lord.

43 And it came to passe that hee carried many dayes in Joppa with one Simon a Tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 he sendeth to Joppa 11 The vision that Peter saw, 17 How he was first to Cornelius. 44 The Gentiles also receive the Spirit, and are baptized.

Furthermore there was a certaine man in Cesarea called Cornelius, a captain of the band, called the Italian band.

2 A devout man, and one that feared God with all his household, which gave much almes to the people, and prayed God continually.

3 Hee saw in a vision evidently (about the ninth houre of the day) an Angel of God coming in to him, and saying unto him, Cornelius.

4 But when hee looked on him, hee was afraid,

q Because hee saw his owne countrey, and thought he might have some authority

|| Or, straightly caught together, r Meaning, shee greatest part.

1 A place so called, and next city.

2 That is, a dun or rose bush, y Or, rich.

u To the intent they might see her afterwards for this was their custom.

x For shee was restored to life, rather than she might have occasion to believe and glorifie God, then for her owne sake, || Or, curing.

h A worthy servant of God, and endued with excellent graces above others. i To beare mee witness, and set forth my glory.

k Prooving by the conference of the scriptures. l That was after three yeeres that hee had remained at Damascus, and in the country about, Gal. 1. 18.

2 Lev. 11. 35. m The governor at their request appointed a watch, as hee declared to the Corinthians, 2 Cor. 11. 35.

† Greek went in and out.

n When Peter & James, Gal. 2. 18.

o Making open profession of the Gospel.

p Which were Jewes, but to called, because they were dispersed through Grecia and other countreyes.

a Who had forsaken all superstitions, & gaue himselfe to the true service of God.

And he said unto him, I by prayers and thine almes are come to be knowne before God.

5 And therefore send men to Ioppe, and call for Simon, whose surname is Peter.

6 He lodged with one Simon a tanner, whose house is by the sea side: I he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppe.

9 On the morrow as they went on their journey, and hys were vnto the cite, Peter went vp vpon the house to pray, about the 4th houre.

10 Then waied he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were 4 all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted or vncleane.

15 And the voyce spake vnto him againe the second time. The things that God hath purified, pollute thou not.

16 This was to shew this: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seen meant, beholde, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ When Peter went downe to the men which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thee word.

23 ¶ Then called he the three in, and lodged them, and the next day Peter went forth with them, and certaine therewith from Ioppe accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euery man I am a man.

27 And as hee talked with him, hee came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Jew, to companye or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I like therefore, for what intent haue ye sent for me?

30 ¶ Then Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde a man stood before me in bright clothing,

31 And sayd, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppe, and call for Simon, whose surname is Peter: he is lodged in the house of Simon a tanner by the Sea side: who when hee cometh, shall speake vnto thee.

33 ¶ Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive, that God is no acceptor of persons.

35 But in every nation he that feareth him and worketh righteoulesse, is accepted with him.

36 ¶ Ye know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudaea, beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anoynted Iesus of Nazareth, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which hee did both in the land of the Iewes, and in Ierusalem, whom they slew, hanging him on a tree.

40 ¶ Him God raised vp the third day, and caused that hee was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, vnto us which did eate and drinke with him, after hee rose from the dead.

42 And hee commanded us to preach vnto the people, and to testify, that it is he that is ordained of God a Iudge of quicke and dead.

43 ¶ To him also giue all the honour, that through his name, all things

h shewed too much reuerence and farre passing decent order, as though Peter had bene God.

¶ Or, common.

Deut. 10. 17.
3. chron. 19. 7.
Job 34. 19. wylf. 6.
Job 35. 16.
Rom. 2. 12. Gal. 3.
6. eph. 6. 9. col. 3.
25. 1. pet. 1. 17.
1. y. it is speach the Hebrewes
meane the whole religion of God, which without faith professe vs nothing.
k That is, he that is vpright and doeth hurt to no man, but doeth good to all.
l Meaning the reconciliation betwene God & man through Christ Iesus, Luke 2. 14.
Luk. 4. 14.
m That is, endued him with graces and gifts aboue all others, Iera. 31. 14.
mich. 7. 11. 18.
chap. 3. 9.
belesse

Which was

As cometh, hee sheweth, and such like, which men counteth for in the.

In making a way the difference betweene benefis and deuotion, he sheweth there is no difference between the lawes and Cornelius.

¶ That true obedience consisteth of such, ought to be without doubt or questioning.

¶ Peter,

There was an
other so named
which was the
house of Al-
phar.
It came then
of the male nor
of the female,
but only to flatter
the people.
The number
being extreme
was limited by
fines to keep
them in order.

Cap. 19.

Mark 16.

For they
thought that
him would
behold, as he had
promised.

For they did
know by Gods
word, that An-
gels were ap-
pointed to de-
fend the faithful,
and also in those
times they were
accustomed to
such fights.
Which was
well kept, by
reason of the
tumult.

2 And he killed James the brother of John with the sword.

3 And when he saw that it pleased the Jews, he proceeded further to take Peter also (then were the days of unleavened bread.)

4 And when he had caught him, he put him in prison, and delivered him to four quarters of soldiers to be kept, intending after the Passover to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door, kept the prison.

7 And behold, the Angel of the Lord came upon them, and a light shined in the house, and he smote Peter on the side, and called him up, saying, Arise quickly. And his chains fell off from his hands.

8 And the Angel said unto him, Gird thy self, and bind on thy sandals. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true which was done by the Angel, but thought he had seen a vision.

10 Now when they were past the first and the second watch, they came unto the yron gate that leadeth unto the cite, which opened to them by its owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 And when Peter was come to himself, he sayd, Now I know for a truth that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jews.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together and prayed.

13 And when Peter knocked at the entry doore, a maide came forth to hearken, named Rhode.

14 But when he knew Peters voice, he opened not the entry doore for gladness, but ran in and tolde how Peter stood beside the entrie.

15 But they sayde unto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then sayd they, It is his Angels.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckoned unto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, See how these things came unto James and to the brethren and he departed and went into another place.

18 Now all these as it was day, there was no small trouble among the soldiers,

what was become of Peter.

19 And when Herod had sought for him and found him not, he examined the keepers and commanded them to be led to be punished. And he was done from Iudaea to Cesarea, and there abode.

20 Then Herod intended to make war against them of Tyne and Sidon, but they came all with one accord unto him, and persuaded Blastus the kings chamberlain, and they desired peace, because their country was nourished by the kings land.

21 And upon a day appointed, Herod arrayed himself in royall apparell, and late on the iudgment seate, and made an oration unto them.

22 And the people gave a shout, saying, The voice of God, and not of man.

23 But immediately the Angel of the Lord smote him, because hee gave not glory unto God, so that hee was eaten of worms, and gaur by the Ghost.

24 And the word of God grew, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them John whose surname was Marke.

m The more that tyrants goe about to suppress Gods word, the more doth it increase. Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the sorcerer. 13 The departure of Marke. 14 Pauls preaching at Antiochia. 42 The faith of the Gentiles. 46 The Jews resisted. 48 They that are ordained to life, blessing. 52 The fruits of faith.

There were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Symon called Niger, and Lucius of Cyrene, and Manaen, (which had bene brought up with Herod the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were sent forth of the holy Ghost, came downe unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle unto Paphos, they found a certaine sorcerer, a false prophet, being a Jew, named Barjesus.

7 Which was with the Deputy Sergius Paulus a prudent man. He called unto him Barnabas and Saul, and desired to heare the word of God.

8 But Thomas the sorcerer (so he was named)

i Both by flatter-
ing words and
also by bribes.
k Which hee
should have
done if he had
perished, the flatter-
ers, of whose
vanitie he com-
plained, when he
was a dying, as
Iosephus writeth
l The violence
of the punish-
ment declareth
how God detest-
eth pride and
tyranny: his
grandfather also
was eaten of
lice.

a This declareth
that God calleth
of all sorts both
high and low.
b The word sig-
nifieth to exe-
cute a publique
charge, as the
Apostleship was
so that here is
shewed that they
preached, and
propheesied.
Chap. 4. 14.

name by interpretation) withstood them, and sought to turn away the Deputy from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him.

10 And said, O full of all subtilty and all mischief, the child of the devill, and enemy of all righteousness, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediately there fell on him a miste and a darkness, and he went about, seeking some to lead him by the hand.

12 Then the Deputy when he saw what was done, befelied, and was astonished at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphos, they came to Perga, a citie of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sat downe.

15 And after the lecture of the Law and of the Prophets, the rulers of the Synagogue sent unto them, saying, Pee men and brethren, if yee have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the lande of Egypt, and with an high arme brought them out thereof.

18 And about the time of fourty yeres, suffered hee their manners in the wilderness.

19 And he destroyed seven nations in the land of Canaan, and divided their lande to them by lot.

20 Then afterward hee gave unto them Judges: about foure hundred and fiftie yeres, unto the time of Samuel the Prophet.

21 So after that they desired a King, and God gave unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourety yeres.

22 And after he had taken him away, hee raised up David to be their king, of whom hee witnessed, saying, I have found David the sonne of Jesse, a man after mine owne heart, which will do all things that I will.

23 Of these manns seest thou how God according to his promise raised up to Israel the Saviour Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And when John had fulfilled his course, he sayd, whom ye thinke that I am, I am not hee: but beholde, there com-

meth one after mee, whose shoe of his fete I am not worthy to looke.

26 Pee men and brethren, children of the generation of Abraham, and whosoever among you heareth God, to you is the word of this saluation sent.

27 For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him up from the dead.

31 And hee was seene many dayes of them, which came up with him from Galilee to Jerusalem, which are his witnesses unto the people.

32 And wee declare unto you, that touching the promises made unto the fathers,

33 God hath fulfilled it unto vs, their children, in that hee raised up Jesus, even as it is written in the second Psalm, Thou art my Sonne: this day have I begotten thee.

34 Now as concerning that hee raised him up from the dead, no man is able to returne to the grave, hee hath sayd thus, I will give you the holy things of David which are sayd thus.

35 Wherefore hee sayeth also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Wherefore, David after hee had served his time by the counsell of God, hee slept, and was layd with his fathers, and saw corruption.

37 But hee whom God raised up, saw no corruption.

38 Bee it knowne unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sinnes.

39 And from all things from which ye could not bee iustified by the Law of Moses, by him every one that beleeueth is justified.

40 Beware therefore, lest that come upon you, which is spoken of in the Prophets,

41 Behold, yee despisers, and wonder, and unwise away: for I worke a worke in your dayes, a worke which ye shall not beleue, if a man would declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles followed, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolved, many of the Iewes, and Doctors that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is given to reach and exhort vs, and that they refused none that had gifts to see forth Gods glory, and to edifie his people.

Exod. 1.9.

Exod. 3.14.

Exod. 16.1.

f Here is declared the great patience and long suffering of God before he punieth.

Isa. 54.1.

Judg. 3.9.

g For these 450. yeres were not fully accomplished, but there lacked 3 yeres counting from the birth of Isaac, to the distribution of the land of Canaan.

1 Sam. 8.5.

1 Sam. 9.15, 16.

and 10.1.

1 Sam. 16.13.

Psal. 89.20, 21.

Isa. 44.1.

Math. 3.1. mar.

1. Luke 3.3.

h When his office drew to an end, he sent his disciples to Christ.

Mark. 1.7.

Luke 1.20.

i That is, this

messinge and

indings of salu-

tion.

k He rebuketh

them for their

ignorance.

l Although they

read the Law, yet

their hearts are

covered that

they cannot un-

derstand, 1. Co.

3.14.

Mark. 13.15.

Luke 21.21.

John. 19.6.

m In Christ all

the promise are

Yea, and Abam.

2. Cor. 1.20.

Mark. 12.4.

Mark. 16.6.

Mark. 16.6.

John. 10.11.

n In that sense

borne and in-

heritance.

Psal. 2.7. Jer.

1.5. and 5.5.

Isa. 55.3.

o Meaning, that

he would fully

accomplish

the promise,

which he made

of his free mercy

with the fathers:

and so

showeth that

the grace which

God hath given

to his Sonne is

permanently

ever, so liketh

the life of the

Sonne is eternal

Psal. 16.10.

chap. 2.31.

1. King. 2.10.

chap. 2.39.

Habak. 1.5.

p He reproved

them sharply,

because forsooth

would not per-

uall.

q Which is re-

pentance, which

able, for the

temple of God

word.

they obtained
the Gentiles
should be made
equal with them
Acts 10. 4.

Which is to
know one only
God, and whom
we must serve, Je-
sus Christ,
Ioh 4. 19.

He can be
known but they
whom God doth
appoint before
all beginnings to
be saved,

He meaneth
spiritual women,
and such as
were with a
virginitie, albe-
it that common
people esteemed
it godly, and
chose like
freedom as the
world esteemed
them.

Acts 10. 4.
Ioh 4. 11.
Ioh 5. 5.
ap. 1. 6.

Which would
not obey the
doctrine neither
infer themselves
to be persuaded
to believe the
truth, and to im-
itate Christ.

In which
that all the
people were
mourned at the
buriall. So
both Paul and
Barnabas re-
mained at Ly-
stra.

44 And the next Sabbath day came al-
most the whole cite together, to heare the
word of God.

45 But when the Jewes saw the people,
they were full of enuie, and spake against
those things, which were spoken of Paul,
contrarying them, and railing on them.

46 Then Paul and Barnabas spake
boldly, and said, "It was necessary that the
word of God should first haue beene spoken
unto you: but seeing yee put it from you,
and iudge your selues unworthy of 'cus-
toming life, for we turne to the Gentiles.

47 For so hath the Lord commaunded
us, saying, 'I haue made thee a light of the
Gentiles, that thou shouldst be the saluation
unto the end of the world.

48 And when the Gentiles heard it, they
were glad, and glorified the word of the
Lord, and as many as were appointed unto
eternall life, believed.

49 Thus the word of the Lord was pub-
lished throughout the whole country.

50 But the Jewes stirred certaine De-
mou and honourable women, and the chiefe
men of the cite, and raised persecution a-
gainst Paul and Barnabas, and expelled
them out of their coastes.

51 But they shooke off the dust of their
feete against them, and came unto Ico-
nium.

52 And the disciples were filled with ioy
and with the holy Ghost.

CHAP. XIII.

3 God giueth successe to his word. 6 Paul and
Barnabas preach at Iconium and are persecuted. 13
At Lystra they would doe sacrifice to Barnabas
and Paul, which refuse it, and exhort the people to wor-
ship the true God. 19 Paul is stoned. 23 They con-
firm the disciples in faith and patience. 26 Ap-
point ministers. 26 And passing through many pla-
ces, make report of their diligence at Antiochia.

And it came to passe in Iconium, that
they went both together in the Syna-
gogue of the Jewes, and so spake, that a
great multitude both of the Jewes and of
the Grecians believed.

2 But the unbelieuing Jewes stirred
up, and corrupted the mindes of the Gen-
tiles against the brethren.

3 So therefore they abode there a long
time, and spake boldly in the Lorde, which
gaue testimonie vnto the word of his grace,
and caused signes and wonders to be done
by their hands.

4 But the people of the cite were di-
uided: and some were with the Jewes, and
some with the Apostles.

5 And when there was an assault made
both of the Gentiles, and of the Jewes
with their rulers, to doe them violence, and
to slay them,

6 They were ware of it, and fled vnto
Lystra, and Derbe, cities of Lycaonia, and
vnto the region round about.

7 And there were preaching the Gospel.

8 Now there was a certaine man at Ly-
stra, impotent in his feete, which was a
criple from his mothers wombe, who had
neuer walked:

9 He heard Paul speake: who beholding
him, and perceiving that he had faith to be
healed,

10 Sayde with a loud voyce, I stand
vpon my feete. And he leaped vp, and
walked.

11 Then when the people saw what Paul
had done, they lifted vp their voyces, saying
in the speech of Lycaonia, Gods are come
downe to vs in the likeness of men.

12 And they called Barnabas, Iupiter,
and Paul, Mercurius, because he was the
chiefe speaker.

13 Then Iupiters Priest, which was be-
fore their cite, brought bulles with gar-
lands vnto the gates, and would haue sa-
crificed with the people.

14 But when the Apostles, Barnabas
and Paul heard it, they sent their clothes,
and ranne in among the people, crying,

15 And saying, Men, why doe yee these
things? Wee are euen men, subject to the
like passions that yee be, and preach vnto
you, that yee should turne from these vaine
idoles vnto the liuing God, which made
heauen and earth, and the sea, and all things
that in them are.

16 Who in times past suffered all the
Gentiles to walke in their owne wayes.

17 Nevertheless, hee left not himselfe
without witness, in that he did good and
gaue vs raine from heauen, and fruitfull
seasons, filling our hearts with food and
gladnesse.

18 And speaking these things, scarce re-
frained they the people, that they had not sa-
crificed vnto them.

19 Then there came certaine Jewes from
Antiochia and Iconium, which when they
had perswaded the people, I stoned Paul,
and drew him out of the cite, supposing he
had beene dead.

20 Howbeit, as the disciples stood round
about him, he arose vp, and came into the ci-
tie, and the next day he departed with Bar-
nabas to Derbe.

21 And after they had preached to that
cite, and had taught many, they returned
to Lystra, and to Iconium, and to Antio-
chia.

22 Confirming the disciples hearts, and
exhorting them to continue in the faith, af-
firming, that we must thorow many afflictions
enter into the kingdome of God.

23 And when they had ordeined them El-
ders by election in euery Church, & prayed,
and fasted, they commended them to the
Lord in whom they believed.

24 Thus they went throughout Bithynia,
and came to Pamphylia.

25 And when they had preached the word
in Perga, they came downe to Atalia.

26 And thence sailed to Antiochia, from
whence they had bene commended vnto the
grace of God, to the worke which they had
fulfilled.

27 And when they were come, and had
gathered the Church together, they re-
called all the things that God had done by
them, and how he had opened the doore of
faith vnto the Gentiles.

I say to thee
in the name of
the Lord Jesus
Christ.

b That is, trim-
med with flowers
and garlands,
c He meaneth,
before the gates
of the house
where the Apo-
stles lodged for
the temple was
without y cowne
and therefore the
Priest brought his
sacrifice (as he
thought) to the
gods themselves
d In signe of de-
stesting and ab-
horring it.

e That is, not
without our in-
firmities & sins,
and also subject
to death.

Gen. 1. 1. / salu-
1. 46. 6. / rom. 1. 4. 7
Psal. 81. 13. 13.
rom. 1. 24.

f To liue after
their owne fan-
tasies, not prefer-
ring vnto them
any religion.

g To take from
men all excuse.

h That being sa-
tisfied they
might reioyce.

i But that they
should goe euery
man home.

And whiles
they tarried and
taught there came
a great storme.

And dispu-
ting boldly,
perswaded the
people to forsake
them: for
saith they, they
say nothing
true, but lie in
all things.

2 Cor. 1. 1. 5. 1.
I. The word is
given to elect
by putting vp
the hands which
declareth that
ministers were
not made with-
out the consente
of the people.

Chap. 1. 1. 1. 1.
k By their mi-
nistry.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision, 22 The Apostles judge their determination on the Churches, 35 Paul and Barnabas preach at Antiochia, 39 And separate company because of John Marks,

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much prevail to persuade abroad.
Gal. 5, 1, 2.

Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 And when there was great dissention and bickering by Paul and Barnabas, against them, they ordained that Paul and Barnabas, and certaine others of them should goe up to Jerusalem unto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they brought great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

b Which were factious, and given to dissention.

5 But sayd they, certaine of the sect of the Pharisees, which did beleue, rose up, saying, that it was needful to circumcise them, and to command them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

chap. 10. 20.
and 11. 3.

7 And when there had bene great dissention, Peter rose up, and sayd unto them, Ye men and brethren, ye knowe that a good while agoe, among vs God chose out mee, that the Gentiles, by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witness, in giving unto them the holy Ghost, men as he did unto vs.

c As touching adoption and eternall life. d By faith God purifieth the heart, 1. Cor. 1. 2. chap. 10. 43.

9 And hee put no difference betwene vs, and them, after that by faith hee had purified their hearts.

10 Nowe therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor wee were able to beare?

e They purpose to tempt God, which lay greater charges on mens consciences, then they are able to beare, Matt. 23. 4. f And not by the Law: for it is a clog to the conscience, and we cannot be delivered thereby, 2. Pet. 1. 1. admo. 9, 11.

11 But wee beleue, through the grace of the Lord Iesus Christ to bee saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they had their peace, James answered, saying, Men and brethren hearken unto mee.

14 Simon hath declared how God first did visite the Gentiles, to take of them a people unto his Name.

15 And to this agree the words of the Prophets, as it is written,

g That is, the Church, whereof the Temple was a figure,

16 After this, I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it up.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, sayd the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his workers.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God.

20 But that we write unto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of old time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to chuse men of their owne companie to Antiochia with Paul and Barnabas, to wit, Judas whose surname was Barababas, and Silas, which were chief men among the brethren.

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we have heard, that certaine which departed from vs, have troubled you with words, and cumbr'd your mindes, saying, Ye must be circumcised, and keepe the Law: to whom we gave no such commandment.

25 It seemed therefore good to vs, when we were come together with an accord, to chuse men unto you, with our beloved Barnabas and Paul.

26 Men that have given by their lives for the Name of our Lord Iesus Christ.

27 These have therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen upon you, then these necessary things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: for from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, after that they had assembled the multitude, they delivered the Epistle.

31 And when they had read it, they rejoyced for the consolation.

32 And Judas and Silas being Prophets, corroborated the brethren with many words and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren unto the Apostles.

34 Forwithstanding, Silas thought good to abide there still.

Should doe unto you, doe not to others. || Or, confirmed. || In using desired leave of the Church, the brethren praised God to prosper their journey. e Who for iust causes, changed his mind. || And only Judas went.

h Which were gathered into one familie with the Jewes, to wit: that they should acknowledge all one God and one Saviour Christ Iesus. i For some thought it was offence by his presence in the idoles temples, and therefore hee saith: which I Paul forbide to drinke the cup of the deities, 1. Cor. 10. 14. k The brethren thought this no vice, but rather a common custom. As touching a strangled thing and blood, they were not vitious of themselves, and therefore were observed but in a time. l And which saith: they should be to themselves, that they should not sit to others. m Therefore in ceremonies commanded by God, could not be able to be abolished, till the battle of the Gospel were better knowne. n Whome the holy Ghost hath moved and directed to ordaine, and write these things, as the authors of the doctrine of Gods ordinance, Rom. 1. 11. ind. 7. 26. hag. 1. 11. o And which saith: they should not think that men

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many others the word of the Lord.

36 ¶ But after certaine dayes Paul said vnto Barnabas, Let vs returne, and visite our brethren in every cite, where we haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them Iohn called Marke.

38 But Paul thought it not meet to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothy, he took him with him. 7 The Spirit calleth them from the country to another. 14 Lydia is converted. 28 Paul and Silas imprisoned, conuerts the Iaylor. 37 and are deliuered as Romanes.

Then came they to Derbe and to Lystra: and behold, a certaine discipule was there, named Timotheus, a womans sonne, which was a Jewesse and beleuech, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorow the cities, they deliuered them the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone thorow Phrygia, and the region of Galatia, they were † forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithinia: but the Spirit † suffered them not.

8 Therefore they passed thorow Mysia, and came downe to Troas.

9 And there a vision appeared to Paul in the night. There stood a man of Macedonia, and played him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediately wee prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and whose inhabitants came from

Rome to dwell there, and were were in that cite abiding certaine dayes.

13 And on the Sabbath day, wee went out of the cite, besides a rure where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia: a seller of purple, of the cite of the Tyratians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

15 And when shee was baptized and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house and abide there: and we constrained her.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing a spirit of divination, met vs, which gate her masters much vantage with dining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and sayd to the spirit, I commaund thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and brayned them into the market place vnto the Magistrates.

20 And brought them to the Gouernours, saying, These men which are Jewes, trouble our cite.

21 And preach ordinances, which are not lawfull for vs to receive, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernours rent their clothes, and commaunded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison commaunding the Iaylor to keepe them surely.

24 And hauing received such commaundement, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung a Psalm vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison wakened out of his sleepe, and when hee saw the prison doores open, hee drew out his sword, and would haue killed himselfe, supposing the prisoners had bene dead.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and said, Sirs, what must I doe to be saved?

31 And they said, Belieue in the Lord Je-

h Where the Christians accustomed to assemble their Church when the infidels persecuted them.

Lewis. 10. 30. June 18. 10. 11. Jan.

28. 7. i Which could

gess, and fore-
decree of things
past, present, and
to come: which
knowledge in
many things
God permiteth
to the deuils.

k Satan, al-
though hee spake
the truth, yet
was his malicious
purpose to cause
the Apostles to
be troubled as
seditious persons
and teachers of
strange religion.

l For Satans sub-
tiltie increased,
and also it might
seeme that Satan
and the Spirit of
God taught both
one doctrine.

Readers Mar.

m 34. To wit, the
clothes of Paul
and Silas.

n Cor. 11. 35.

o 1. Thess. 3. 2.

p Or, in the bot-
tome of the pri-
son, or, in a dun-
geon.

his Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the word of the Lord, and to all that were in his house.

¶ Or, wounded, or hurt.

33 Afterward hee tooke them the same houre of the night, and washed their // stripes, and was baptized with all that belonged unto him, straightway.

† Greeke, he set the table.

34 And wen hee had brought them into his house, hee // set meate before them, and reioyced that he with all his household beleueed in God.

† The Gouernours assembled together in the market, & remembering the earthquake that was, they feared and sent, &c.

35 And when it was day, // the Gouernours sent the sergants, saying, Let those men goe.

n No man had authority to beate, or to put to death a citizen Romane, but the Romans themselves by the content of the people, o For the punishment was great against them that did iniurie to a citizen Romane,

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beate vs openly vncondemned, which are Romans, they haue cast vs into prison, and now would they put vs out pylyly? nay verily: but let them come and bring vs out.

38 And the sergants tolde these wordes vnto the Gouernours, who feared when they heard that they were Romans.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seene the byttern, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to the Iulianica, 4 where some receive him, and others persecute him. 11 To search the Scriptures. 17 Hee disputeth at Athens, and the fruites of his doctrine.

Nowe as they passed throzow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed with them by the Scriptures.

3 Openings alleudging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleueed, and topped in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleueed not, moued with enuy, tooke vnto them certaine vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, & made assault against the house of Jason, and sought to bring them out to the people.

6 But when they found them not, they drew Jason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerbed the state of the world, and heere they are.

7 Whom Jason hath receiued, and these

all doe against the decrees of Ceesar, saying, that there is an other King, one Iesus.

8 Then they troubled the people and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued // sufficient assurance of Jason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which received the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, and of honest women, which were Grecians, and men nota few.

13 ¶ But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the Sea: but Silas and Timotheus abode there till.

15 And they that // did conduct Paul, brought him vnto Athens: and when they had receiued a commendement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite // subject to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market, dayly, with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What wilt this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into // Bars street, saying, May we not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things mean.

21 For all the Athenians and strangers which dwelt there, // gaue themselves to nothing els, but either to tell of, or to heare some newes.

22 Then Paul stood in the middes of // Bars street, and sayd, Men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar whereunto

¶ Or, ysaie, or trisler. b Where iudgement was giuen of weighty matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the report of the people, whose eares were tickled to heare newes. ¶ Or, had I sawe, i Which was also called Areopagus.

Like quarrell
picking they vs
against Christ;
the hebr. weapons
where with the world
continually fighteth
against the me an
of Christ, reason
and sedition.
¶ Or, sufficient as
swers, b Not more
excellent of birth,
but more prompt
& courageous in
receiving I word
of God: for he
compareth them
offerea with the
of Thessalonica,
who persecuted the
Apostles at Be
ca. John 5. 39. c This was not
only to try if
these things
which they had
heard, were true,
but also to coe
firm themselves
in the same, and
to increase their
faith. ¶ Or, had
the charge to conduct
him safely. d That cite
which was
fountainne of all
knowledge, was
now the haue
of most harmful
idolatrie, e Such was his
seruente zeale
towards God: for
that he labored
to amplify
the same both
season, and out
of season as he
taught at Thessalonica
to Timothy. f Who held the
pleasure of
whole fiction. g Who taught
that vertue was
only mans fic
tion, which was
withstanding
they neuer attained vnto
it.

He hereby Paul
told an occa-
sion to bring
him to God.
17. 48.
18. 10. 14.
19. 10. 14.
20. 10. 14.
21. 10. 14.
22. 10. 14.
23. 10. 14.
24. 10. 14.
25. 10. 14.
26. 10. 14.
27. 10. 14.
28. 10. 14.
29. 10. 14.
30. 10. 14.
31. 10. 14.
32. 10. 14.
33. 10. 14.
34. 10. 14.
35. 10. 14.
36. 10. 14.
37. 10. 14.
38. 10. 14.
39. 10. 14.
40. 10. 14.
41. 10. 14.
42. 10. 14.
43. 10. 14.
44. 10. 14.
45. 10. 14.
46. 10. 14.
47. 10. 14.
48. 10. 14.
49. 10. 14.
50. 10. 14.

was written, **V N O T H E V N K N O W N**
God. Calvary per se igno-
rantly worship
him from I unto you.

24 God that made the world, and all
things that are therein, seeing that hee is
Lord of heaven and earth, dwelleth not in
temples made with hands.

25 Neither is worshipped with mens
hands, as though he needed any thing, see-
ing hee giveth to all, life and breath, and all
things.

26 And hath made of one blood all man-
kinde, to dwell on all the face of the earth,
and hath assigned the times which were
ordained before, and the bounds of their
habitation.

27 That they should seek the Lord, if so
bee they might have groped after him, and
found him, though doubtlesse he be not
farre from every one of vs.

28 For in him we live, and moove, and
haue our being, as also certaine of your own
Poets haue said, For we are also his ge-
neration.

29 So much then as we are the gene-
ration of God, we ought not to thinke that
the Godhead is like unto golde, or silver, or
stone grauen by arte, and the invention of
man.

30 And the time of this ignorance God
regarded not: but now hee admonisheth
all men every where to repent.

31 Because hee hath appointed a day in
the which he will iudge the world in righte-
ousnesse, by that man whom hee hath appoint-
ed, whereof hee hath giuen an assurance to
all men, in that hee hath raised him from the
dead.

32 Now when they heard of the resurrec-
tion from the dead, some mocked, and other
said, Wee will heare thee againe of this
thing.

33 And so Paul departed from among
them.

34 Howbeit certaine men came vnto
Paul and beleued: among whom was al-
so Denis || Atrypagita, and a woman na-
med Damaris, and other with them.

C H A P. XVIII.

3 Paul laboureth with his hands, and preacheth as
Corinth. 6 He is detested of the Iewes, 8 yet recei-
ued of many, 9 and comforted of the Lord, 14 Galio
refuseth to meddle with religion. 18 Pauls vow. 21
His faith in the providence of God, 22 and care for
the brethren. 24 The praise of Apollos.

A fter these things Paul departed from
Athen, and came to Corinthus.
2 And found a certaine Iew named A-
quila, borne in Pontus, lately come from I-
taly, and his wife Priscilla (because that
Claudius had commanded all Iewes to
depart from Rome) and he came vnto them.
3 And because hee was of the same craft,
he abode with them and wrought (for their
craft was to make shennes.)

4 And hee disputed in the Synagogue
every Sabbath day, and exhorted the Iewes
and the Grecians.

5 Now when Silas and Timotheus
were come from Macedonia, Paul went
with them, and preached in the Synagogue.

were come from Macedonia, Paul burned
in spirit, testifying to the Iewes that Iesus
was the Christ.

6 And when they resisted and blas-
phemed, hee shooke his raiment, and said vnto
them, Your blood be vpon your own head:
I am cleane: from henceforth will I goe
vnto the Gentiles.

7 So he departed thence, and entered in-
to a certaine mans house, named Titus, a
worshipper of God, whose house he lodged
hard to the Synagogue.

8 And Crispus the chiefe Ruler of the
Synagogue, beleued in the Lord with all
his household: and many of the Corinthians
hearing it, beleued and were baptized.

9 Then sayd the Lord to Paul in the
night by a vision, Feare not, but speake, and
hold not thy peace.

10 For I am with thee, and no man
shall lay hands on thee to hurt thee: for I haue
much people in this cite.

11 So he continued there a yere and sixe
monethes, and taught the word of God a-
mong them.

12 Now when Gallio was deputie of
Achaia, the Iewes arose with one accord
against Paul, and brought them to the
Iudgement seat.

13 Saying, This fellow perswadeth men
to worship God contrary to the Law.

14 And as Paul was about to open his
mouth, Gallio layd vnto the Iewes, If it
were a matter of wrong, or an ill deed, I
see Iewes, I would according to reason
maintaine you.

15 But if it be a question of words, and
names, and of your Lawe, looke yee to it
your selues: for I will be no Iudge of those
things.

16 And hee drave them from the Iudge-
ment seat.

17 Then tooke all the Grecians Sop-
henes, the chiefe Ruler of the Synagogue,
and beat him before the Iudgement seat: but
Gallio cared nothing for those things.

18 But when Paul had taried there yet
a good while, he took leaue of the brethren, and
sailed into Syria (and with him Priscilla
and Aquila) after that hee had shorne his
head in Cenchrea, for hee had a vow.

19 Then he came to Ephesus, and left
them there: but hee entered into the Syna-
gogue and disputed with the Iewes.

20 Who desired him to tary a longer time
with them: but hee would not consent.

21 But bade them farewell, saying, I
must needs keepe this Feast that cometh
in Ierusalem: but I will returne againe
vnto you, if God will. So he sailed from
Ephesus.

22 And when he came downe to Ce-
sarea, he went vnto Ierusalem: and when he
had saluted the Church, he went downe vnto
Antiochia.

23 Now when hee had taried there a while,
he departed, and went throughout the countrie
of Galatia and Phrygia by order, strengthe-
ning all the Churches.

24 And a certaine Iew named Apol-
los, borne at Alexandria, came to Ephesus.

And boyled
with a certaine
zeale.

chap. 13. 4.
mat. 10. 14.
e Because they
haue none ex-
cuse, he denoun-
ceth the venge-
ance of God
against them
through their
owne fault.

1 Cor. 1. 14.

f God promiseth
him a speciall
protection,
whereby he
would defend
him from the
violent rage of
his enemies.
|| Or, Grecia.

g They accused
him because he
transgressed the
seruice of God
appointed by
the Law.

h Of whom is
spoken, 1 Cor.
1. 1.

i Paul did thus
beare with the
Iewes inimi-
ties which as yet
were not suffi-
ciently subdued.
Numb. 6. 18.
chap. 11. 14.

1 Cor. 4. 19.

iam. 4. 15.
|| Called Cesa-
rea Stratonis.

1 Cor. 1. 14.

the groundeth his religion upon the multitude and authority of the word, as doe the papists.

2m. 24. 13.
1. m. 1. 4.
Col. 4. 10.

18 And when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephelians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not why they were come together.

33 And some of the company, whose fourth Alexander, the Jewes thrusting him forwarde, Alexander then bekened with the hand, and would have excused the matter to the people.

34 But when they knew that hee was a Jew, there arose a shout almost for the space of two houres of all men, crying, Great is Diana of the Ephelians.

35 Then the towne Clerke, when he had stayed the people, said, Ye men of Ephesus, what man is it, that knoweth not, how that the cite of the Ephelians is a worshipper of the great goddess Diana, and of the image which came downe from Jupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye have brought hither these men, which have neither committed sacrilege, neither doe blaspheme your goddess.

38 Wherefore, if Demetrius & the craftsmen which are with him, have a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye enquire anything concerning other matters, it may be determined in a lawfull assembly.

40 For we are even in jeopardy to bee accused of this dayes sedition, forasmuch as there is no cause, whereby wee may give a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 2 Hee celebrateth the Lords Supper, and preacheth. 3 At Troas he raiseth up Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods house unto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

Now after the tumult was ceased, Paul called the disciples unto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with many wordes, hee came into Grecia.

3 And having taried there three moneths, because the Jewes bid make for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothyus; and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried at Troas.

6 And we sailed forth from * Ephippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

7 And * the first day of the weeke, the disciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 And there were many lightes in an upper chamber, where they were gathered together.

9 And there sat in a window a certain yong man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee overcome with sleepe, fell downe from the third loft, and was taken by dead.

10 But Paul went down, and laid him selfe upon him, and embraced him, saying, Trouble not your selfe: for his life is in him.

11 So when Paul was come by againe, and had broken bread, and eaten; hee continued along while till the dawning of the day, and lo he departed.

12 And they thought the boy alive, and they were not a little comforted.

13 Then we went forth to ship, and sailed unto the cite of * Assos, that we might rectifie Paul there: for so had he appointed, and would himselfe goe afoot.

14 Now when hee was come unto Assos, and we had rectified him, we came to Mitylene.

15 And wee sailed thence, and came the next day over against Chios, and the next day wee arrived at Samos, and earied at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee hasted to bee, if he could possibill, at Ierusalem, at the day of * Ascension.

17 Wherefore from Miletum hee sent to Ephesus, and called the Elders of the Church.

18 Also when they were come to him, hee said unto them, Ye knowe from the first day that I came into Asia, after what manner I have bene with you at all seasons,

19 * Serving the Lord with all modestie, and with many teares, and tribulations, which came unto me by the layings awaile of the Jewes.

20 And how I kept * backe nothing that was profitable, but have shewed you, and taught you openly, and throughout every house,

a He remained there these dayes, because he had better opportunity to teach: also the abolishing of the Law was not yet known.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16. 2.

c We gather that the Christians used to have their solemn assemblies this day, laying aside the ceremonies of the Jewish Sabbath.

d To celebrate the Lords Supper, Chap. 2. 48.

e Or, we.

f Or, day.

g Which was a cite of Mysia called otherwise Apollonia, Plin. lib. 5. cap. 50.

h Or, Whitsunday.

i In my vocation and ministerie.

j This virtue is contrary to boasting and high minded: which vices are detestable in the servants of Iesus Christ.

k I neither hold my tongue for feare, nor distribute for gain.

h Which is the turning to God by newness of life.

i Which is the receiving of the grace which Christ doeth offer vs.

k That is by the impulsion and commandment of the holy Ghost, who draweth me as with a band.

l By the Prophets.

m In Jerusalem I am not the occasion of any of your destructions.

n Which concerneth your salvation.

o That which appertaineth to the humanity of Christ, is here attributed to his divinitie, because of the communion of the properties and union of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickedness.

q To increase you with further graces, and to finish his worke in you.

r He promitteth to the faithfull continuall increase of grace, till they enter into the possession of that inheritance which is prepared for them.

1 Cor. 4. 13.

1 Thess. 2. 9.

2 Thess. 3. 8.

s Although this be not orderly so written in any one place, yet it is gathered of divers places of the Scripture in effect.

gale to him

bled to him

to him

to him

21 Witnesseth both to the Jewes, & to the Grecians the repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go down in the Spirit unto Jerusalem, and know not what things shall come unto me there.

23 Save that the holy Ghost witnesseth in every citie, saying, that bands and afflictions abide me.

24 But I will not at all, neither to my life deare unto my selfe, so that I may fulfill my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now, behold, I know that henceforth yet all, through whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have kept nothing backe, but have shewed you all the counsell of God.

28 Take heed therefore unto your selves, and to all the flock, whereof he holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his owne blood.

29 For I know this that after my departing shall grievous wolves enter in among you, not sparing the flocke.

30 Moreover, of your owne selves shall men arise, speaking perverſe things, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne every one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified.

33 I have coveted no mans silver, nor gold, nor apparel.

34 Yea, ye know that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weakes, and to remember the words of the Lord Jesus, how that he said, It is a blessed thing to give rather then to receive.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him.

38 Bring chiefly sojourn for the words which hee spake, That they should see his face no more. And they accompanied him unto the ship.

written in any one place, yet it is gathered of divers places of the Scripture in effect.

CHAP. XXI.

The common prayers of the faithfull. 9 Philippi showed daughters prophesies. 13 Pauls confession to beo the cross, as Agabus and others foretold, although hee was strong in confidence by the brethren. 28 The great danger that he was in, and how hee escaped.

As we launched forth, and were departed from them, we came with a straight course unto Ceſarea, and the day following went the K. 1000, and from thence unto Pataca.

2 And we found a ship that went over unto Phenice, and went aboard, & set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyre: for there the ship was laden the burden.

4 And when we had found disciples, we taried there seven daies. And they told Paul through the Spirit, that hee should not goe up to Jerusalem.

5 But when the daies were ended, we departed and went our way, and they all accompanied us with their wives and children, even out of the citie: and we kneeling down on the shoare, prayed.

6 Then when we had embraced one another, we took our ships and they returned home.

7 And when we had ended the course from Tyre we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him departed, and came unto Ceſarea: and we entered into the house of Philip the Evangelist, which was one of the seven Deacons, and abode with him.

9 Now he had four daughters, virgins, which did prophesie.

10 And as we taried there many daies, there came a certaine Prophet from Iudaea, named Agabus.

11 And when he was come unto us, hee took Pauls girdle, and bound his owne hands and feet, and sayd, Thus saith the holy Ghost, So shall the Jewes at Jerusalem binde the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we had heard these things, both we & other of the same place, besought him, that he would not goe up to Jerusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart: For I am ready not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus.

14 So when he would not be perswaded we ceased, saying, The will of the Lord be done.

15 And after those daies were trussed by our fardels, and went up to Jerusalem.

16 There went with us also certaine of the disciples of Ceſarea, and brought with them one Mnason of Cyprus an olde disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James, and all the Elders were there assembled.

19 And when he had embraced them, hee told by order all things, that God had wrought among the Gentiles by his ministry.

20 So when they heard it, they glorified

a By the revelation of Gods Spirit.

b The holy spirit revealed unto them the persecutions that Paul should have made against him, and he same Spirit also strengthened Paul to fulfill them.

Chap. 6. 5.

c This office of Deacons was but for a time according with Congregation had need of it, whether will.

d God would have his servants bonds known, to the intent that no man should chide him because hee was into will danger.

e This was not to make Paul afraid, but encourage him against the tribulation.

f Who was the chiefe or superintendant of the Church of Jerusalem.

And the Lord, and said unto him, Thou testifiest, how many thousands of Jews there are which believe, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moyses, and said, that they ought not to circumcise their children, neither to live after the customs.

22 What is then to be done? the multitude must needs come together: for they shall hear that thou art come.

23 Doe therefore this that we say to thee. Take four men, which have made a vow.

24 Then take, and purify thy self with them, and contribute with them, that they may * have their heads: and all shall know, that those things, whereof they have been informed concerning thee, are nothing, but that thou thy self also walkest and keepest the Law.

25 For as touching the Gentiles, which believe, we have written, and determined * that they observe no such thing, but that they keep themselves from things offered to idols, and from blood, and from that that is strangled, and from fornication.

26 Then Paul took the men, and the next day was purified with them, and entered into the Temple, * declaring the accomplishment of the days of the purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia (when they saw him in the Temple) moved all the people, and * layd hands on him,

28 Crying, Men of Israel, he!pe: this is the man that teacheth all men every where against the people, and the law, and this place: moreover, he hath brought Grecians into the Temple, and hath * polluted this holy place.

29 For they had seen before Trophimus an Ephesian with him in the cite, whom they supposed that Paul had brought into the Temple.

30 Then all the cite was moved, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came unto the chiefe Captaine of the band, that all Jerusalem was on an uprore.

32 Who immediately tooke soldiers, and Centurions, and ranne * downe vnto them: and when they saw the chiefe Captaine and the soldiers, they left drawing of Paul.

33 Then the chiefe captaine came nere and tooke him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led vnto the castle.

35 And when he came vnto the officers, it was to that he was borne of thraldome, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bin led into the castle, hee laid vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

38 Yet not, thou the * Egyptian who despoile these dayes called a sedition, and led out into the wilderness four thousand men that were murderers?

39 Then Paul said, Doubtlesse I am a man which am a Jew, and citizen of * Tarlus a famous cite in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had given him licence, Paul stood on the grasse, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul reuolunt on account of his life, and doctrine. 25 Hee saith the why he was a citizen of Rome.

Y E men, brethren, and fathers, heare my * defence now toward you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 I am verely a man which am a Jew, borne in * Tarlus in Cilicia, but brought up in this cite at the * secte of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this * way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priests doth beare me witness, and all the state of the Elders: of whom also I received letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Jerusalem, that they might be punished.

6 And so it was, as Iourneyed and was come nere vnto Damascus about noon, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Whereupon, they that were with me, saw indeed a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I do, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with mee, and came into Damascus.

Chap. 21. 36. o 101e. lib. An, 20. cap. 11. & de bello iud. lib. 2. cap. 12. Chap. 22. 3.

Or, per se, ex parte.

Chap. 21. 39. a Whereby he declarou his modestie, diligence, and docilitie.

Chap. 8. 3.

Or, thou profission of the Christians, Chap. 9. 1, 2. b To the Jewes to whom the letters were directed.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

Chap. 21. 39.

12 And one Tamas, a godly man, as
pertaining to the Law, having good report
of all the Jewes which dwelt there.

13 **C**ame vnto me, and stood, and said vnto me, Brother Saul, receive thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know his will, and shouldst see that ⁴Thine one, and shouldst hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of the things which thou hast seene and heard.

16 Now therefore why tardest thou? Arise, and be baptized, and wash away thy sinnes in calling on the name of the Lord.

17 And he came to passe, that when I was come againe to Ierusalem, and playcd in the Temple, I was in a trance.

18 And law him saying vnto mee, Take
haste, and get thee quickly out of Ierusalem:
for they will not receiue thy witness con-
cerning mee.

19 Then I sayd, Lord, they know that I
* perioned, and beat in euery Synagogue
them that belceued in thee.

20 And when the blood of thy Martyr
Steech was shed, I also * stood by, and con-
sented unto his death, and kept the clothes
of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 And they heard him unto this word: but then they lift up their voices, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23. And as they cryed and cast off their
clothes, and threw dust in the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that hee should bee scourged and examined, that hee might know wherfoze they riled so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Roman, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Roman.

27 Then the chiefe Captaine came, and
said to him, Tell mee, Art thou a Romane?
And he said, Yes.

28 And the chiefe Captaine answered,
With a great summe obtained This burg-
gelskip. Then Paul said, But I was so
borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe Captaine also was afraid, after he knew that hee was a Roman; and that hee had bound him.

30 On the next day, because hee would have knownen the certaintie wherfoze hee was accused of the Iewes, hee tooke him from his bonds, and commanded the hie Priests and all their Councill to come together: and he brought Paül, and set him before them.

CHAP. XXIII

3 The answers of Paul being smitten, and the overthrow of his enemies. 14 The Lord encountereth him.

23 And because the Jewes laid waite for him, he is
sent to Cesarea.

And Paul beſet earnestly the Council,
and ſaid, Men and brethren, I haue in
all good conſcience ſerued God vntill this
day.

2 Then the High Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, Gods will
smite thee thou whited wall: for thou steest
to iudge me according to the Law, and com-
mandest thou me to be smitten contrary to
the Law?

4 And they that stood by, said, Reuelen thou Gods hid Will?

5 Then said Paul, I knew not, brethren, that he was the high Priest: for it is written,* Thou shalt not speak evil of the Ruler of thy people.

6 But when Paul perceived that the one part were of the Sadducees, and the other of the Pharisees, he cried in the Council, Men and brethren, * I am a Pharise, the sonne of a Pharisee : I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissention between the Pharisees and the Sadducees, so that the multitude was divided.

8 * For the Sadducees say that there is no resurrection, neither Angel, nor Spirit: but the Pharisees confess both.

9 Then there was a great cry: and the Scribes of the Pharisees part rose up, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

IO And when there was a great diffi-
culty, the chief Captaine fearing lest Paul
should haue bene pulled in peeces of them,
commanded the soldiers to goe downe, and
to take him from among them, and to bring
him into the castle.

II ¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Ierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine
of the Jewes made an assembly, and bound
themselves with an oath, saying, that they
would neither eat nor drinke, till they had
killed Paul.

13 And they were more then fottie, which had made this conspircate.

14. And they came to the chiefe Pistles
and Elders, and sayd, Wee haue bound our
selues with a solemne oath, that we will eate
nothing untill we haueaine Paul.

15 Now therefore, ye and the Councell, signifie to the chiefe Captaine, that he bring him forth vnto you to morow, as though ye would know some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters & sonne heard
of

a Paul doth not
curse the high
Priest, but ac-
cuse him, say-
ing the punishment
of God which
should light up-
on him, who con-
sider pretence of
maintaining the
Law, doth man-
ifest it.
o He made this
excuse as it was
an mockery, as
he would say, I
know nothing
in this man wor-
thy the office of
the high Priest,
Exod. 2. 23, 24.
3. 5. chap. 24. 22.
c He denieth not
but there were
other points

c This may be referred to the eternal counsel of God, or else to the execution and declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2, 1.

e Hee sheweth that finnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.

chap. 8.

chap. 7, 38.

f. Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof Reade Chap. 16. 12.

Or, freedom. g. This privilege was oft times given in recompence of service to them that were farre off Rome, and to their children, though they were not borne in the citie.

of their laying about, hee went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions unto him, and said, Biding this young man unto the chiefe Captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe Captaine, and said, Paul the prisoner called me unto him, and prayed mee to bring this young man unto thee, which hath some thing to say unto thee.

19 Then the chiefe Captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And hee said, The Jewes have conspired to kille thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would enquire somewhat of him more perfectly.

21 But let them not persuade thee: for there lie in wait for him of them more then fourtie men, which have bound themselves with an oath, that they will neither eat nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the young man depart, and charged him to speake it to no man, that he had shewed him these things.

23 And hee called unto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Caesarea, and housemen thereof and tenne, and two hundred with darts, at the right houre of the night.

24 And let them make ready an horse, that Paul being let out, may be brought safe unto Felix the Governour.

25 And he wrote an Epistle in this manner:

26 Claudius Lysias unto the most noble Governour Felix sendeth greeting.

27 As this man was taken of the Jewes, and should have bene killed of them, I came upon them with the garrison, & rescued him, perceiving that he was a Roman.

28 And when I would have knownen the cause wherefore they accused him, I brought him forth into the Councill.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Jewes said wait for the man, I sent him straightway to thee, and commanded him to speake before thee the things that they had against him. As it will.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the housemen to goe with him, and returned unto the castle.

33 Now when they came to Caesarea, they delivered the Epistle to the Governour, and presented Paul also unto him.

34 So when the Governour had read it, hee asked of what Province hee was: and when hee understood that he was of Cilicia,

35 I will heare thee, said hee, when thou

accusest also: and hee commanded him to be kept in Herods judgement hall.

CHAP. XXIIII.

10 Paul being accused, answers for his life and doeth against his accusers. 35 Felix greiveth him, thinking to have a bribe, 28 and affect leaveth him in prison.

Now after such dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certaine Orator, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee have obtained great quietnesse through thee, and that many worthy things are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, most noble Felix with all chiefties.

4 But that I be not tedious unto thee, I pray thee that thou wouldest heare us of thy clemencie a few wordes.

5 Certainly we have found this man a very seditious fellow, and a mover of sedition among all the Jewes throughout the world, and a chiefe maintainer of the sect of the Nazarenes.

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law:

7 But the chiefe captaine Lysias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the governour had beckned unto him that he should speake, answered, I doe the more gladly answer for my selfe, inasmuch as I know that thou hast bene of many yeres a Judge unto this nation.

11 Seeing that thou mayest know, that there are but twelue dayes since I came by to worship in Jerusalem.

12 And they neither found me in the temple disputing with any man, neither making brybe among the people, neither in the Synagogues, nor in the city.

13 Whether can they prove the things whereof they now accuse me?

14 But this I confesse unto thee, that after the way (which they call heresie) I worship the God of my fathers, believing all things which are written in the Law and the Prophets.

15 And have hope towards God, that hee will restore me to life, because I have done nothing against him.

16 And herein I endeavour my selfe to have

a For Felix by his diligence had taken Eleazar the captain of the murderers, & put the Egyptian to flight, which raised y tumults in Iudea: for these the orator praiseth him: otherwise he was both cruel and covetous, read Iosaphus lib. 30. Antiq. cap. 11. & 12. & lib. 20 de bello Iudaico cap. 12. b Or, heresie: for so the wicked termed the true Christian religion. c Which taught the people to maintaine their libertie against the Roman stand though the accusers approved both this sect, & their doctrine, yetto get Paul punished, they seeme to condemn it. d Or, captaine of a thousand. e Or, governour: for before this he ruled Trachonitis, Batanea, & Galilanea. f So that thou art not ignorant of their fashions.

f Not that his purpose was to worship here, but the Jewes so found him by the counsel of others: for hee thought to have wonne the simple brethren, and so stoppe the enemies mouths. g As the Scribes and Pharisees termed the Christians a sect.

This letter was written partly in the favour of Paul, that his severall might not oppress him. b The captaine dissuadeth to commend his committall: for he did not know that Paul was a Roman, being he had rescued him, and sent him to be punished according.

By this name the Romans call every country which they had subdued.

h Meaning, that it was a long time since he had been at Jerusalem, which was when he brought almes.

Chap. 1. 1. 29.
Rom. 15. 29.
2. Cor. 9. 3.
Chap. 11. 27.
i For his accusers spake but upon a false report, which these bel-
lowes of Satan had blown a-
broad, and durst not themselves
appeare.
Chap. 13. 7.
|| Or, scd.

k By whose counsell Felix called for Paul,

l The word of God maketh the very wicked a-
stonished, and therefore to them it is the fauour of death vnto death.

|| Or, to doe a pla-
sure.

a The enuious sute of the Priests against Paul.

b Which may most commodi-
ously.

alway a cleare conscience toward God, and toward men.

17 Now after many yeres I came and brought almes to my nation, and offerings.

18 At what time certaine Iewes of Asia found me purified in the Temple,

19 Neither with uncleande, nor with tur-
mult.

20 Who ought to haue bene present be-
fore thee, and accuse mee, if they had ought a-
gainst me.

21 O let these themselves say, if they
haue found any uniuert thing in me, while I
stood in the Councill.

22 Except it be for this one boye that I
cried standing amongst them. What the reuer-
rection of the dead am I accused of you this
day.

23 Now when Felix heard these things,
he deferred them, and said, When I shall
more perfectly know the things which con-
cerne this way, by the coming of Lysias
the chiefe captaine, I will decide your mat-
ter.

24 Then he commanded a Centurion to
keepe Paul, and that he should haue ease,
and that he should forbid none of his ac-
quaintance to minister vnto him, or to come
vnto him.

25 And after certaine dayes came Felix
with his wife Drusilla, which was a Jew-
esse, and he called forth Paul, and heard him
of the faith in Christ.

26 And as he disputed of Righteousnes,
and Temperance, and of the Iudgement to
come, Felix trembled, and answered, See
thy way for this time, and when I haue con-
venient time, I will call for thee.

27 He hoped also that money should haue
bene ginen him of Paul, that he might loose
him: wherefore hee sent for him the oftner,
and communed with him.

28 When two yeres were expired, Por-
cius Festus came into Felix roume: and Fel-
ix willing to get fauour of the Iewes, left
Paul bound.

CHAP. XXV.

a The Iewes accuse Paul before Festus, 8 Hee
argueth for himselfe, 11 and appealeth vnto the
Emperour. 14 His matter is rehearsed before Ag-
rippa, 23 and he is brought forth.

VVhen Festus was then come into the
prouince, after thre dayes hee went
by from Cesarea vnto Jerusalem.

2 Then the high Priest, and the chiefe
of the Iewes appeared before him against
Paul: and they besought him,

3 And desired fauour against him, that
he would send for him to Jerusalem: and
they laid wait to kill him by the way.

4 But Festus answered, that Paul should
be kept at Cesarea, and that hee himselfe
would shortly depart thither.

5 Let them therefore, said hee, whet a-
mong you are able, come downe with vs:
and if there be any wickednesse in the man,
let them accuse him.

6 And now when hee had taried among
them no more then thre dayes, hee went
downe to Cesarea, and the next day sat in

the iudgement seat, and commanded Paul
to be brought.

7 And when hee was come, the Iewes
which were come from Jerusalem, stood a-
bout him, and laid many and grievous com-
plaints against Paul, which they could not
prooue.

8 Forasmuch as hee answered: that hee
had neither offered any thing against the
Law of the Iewes, neither against the
Temple, nor against Cesar.

9 Per Festus willing to get fauour of
the Iewes, answered Paul, and said, Wilt
thou goe up to Jerusalem, and there be iud-
ged of these things before mee?

10 Then said Paul, I stand at Cesar's
iudgement seat, where I ought to bee iud-
ged: to the Iewes I haue done no wrong,
as thou very well knowest.

11 For if I haue done wrong, or commit-
ted any thing worthy of death, I refuse not
to die: but if there bee none of these things
whereof they accuse me, no man can driue
me to death: I appeale vnto Cesar.

12 Then when Festus had spoken with
the Councill, he answered, Wilt thou appe-
le vnto Cesar: vnto Cesar shalt thou goe.

13 And after certaine dayes, King Ag-
rippa and Bernice came downe to Cesa-
rea to salute Festus.

14 And when they had remained there
many dayes, Festus proposed Pauls cause
vnto the King, saying, There is a certaine
man left in prison by Felix.

15 Of whom when I came to Jerusalem,
the high Priests and Elders of the Iewes
informed me, and desired to haue iudgement
against him.

16 To whom I answered, that it is not
the maner of the Romanes for fauour to de-
liuer any man to death, before that he which
is accused, haue the accusers before him, and
haue place to defend himselfe concerning the
crime.

17 Therefore when they were come hi-
ther, without delay the day following, I sat
on the iudgement seat, and commanded the
man to be brought forth:

18 Against whom when the accusers stood
up, they propounded no crime of such things as
I supposed:

19 But had certaine questions against
him of their owne superstition, and of one
Jesus which was dead, whom Paul affir-
med to be aloue.

20 And because I doubted of such maner
of question, I asked him, whether hee would
goe to Jerusalem, and there bee iudged of
these things.

21 But because hee appealed to be referred
to the examination of Augustus, I com-
manded him to bee kept, till I might send
him to Cesar.

22 Then Agrippa sayd vnto Festus, I
would also heare the man my selfe. To mor-
row, said hee, thou shalt heare him.

23 And on the morrow when Agrip-
pa was come and Bernice with great
pompe, and were entered into the com-
mon hall with the chiefe Captaines and
chiefe men of the Citie, at Festus com-
mande-

c Paul desen-
deth himselfe in
iudgement.

|| Or, to doe pla-
sure.

d Seeing him-
selfe betrayed by
the ambition of
the iudge, hee de-
sireth what in
consideration of
his freedome hee
may be sent to
Rome.

e It is lawfull
require the de-
fence of the Ma-
gistrate to main-
taine our right.

f Withou whose
consent he could
doe nothing.

g This was his
own sister whom
hee entertained.

h This word
doth also signify
religion: but hee
speakeh in con-
tempt of the
doctrine.

|| Or, and say.

mandement Paul was brought forth.
24 And Festus said, King Agrippa, and all men which are present with vs, see this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to stur any longer.

25 For haue I found nothing worthy of death, that he hath committed: neither will I, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue some what to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by releasing his conversation, 25 his modest answers against the iniurie of Festus.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretcht forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Myselfe, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore, I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes.

5 Which knew mee heretofore (if they would testifie) that after the most straitest of our religion, I liued a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazareth.

10 Which thing I also did in Ierusalem: for many of the saintes, I shut vp in prison, hauing receiued authoritie of the high priests, and when they were put to death, I gave my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightness

of the sunne, shine round about me, and them which went with me.

14 So, when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, "Paul, why persecutest thou me? It is hard for thee to kick against prickes."

15 Then I sayd, What art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But arise and stand by on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister, and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee.

17 Delivering thee from the people, and from the Gentiles, vnto whom now I send thee.

18 To open their eyes, that they may turne from darkness to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision.

20 But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudaea, and then to the Gentiles, that they should repent, and turne to God, and doe works worthy amendment of life.

21 For this cause the Jewes caught mee in the Temple, and went about to kill me.

22 Wherefore I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Apostles did say should come.

23 To wit, that Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto the people and to the Gentiles.

24 And as hee thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But hee sayd, I am not mad, O noble Festus, but I speake the wordes of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou believest.

28 Then Agrippa sayd vnto Paul, Almost thou persuadest mee to be a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that late with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death.

Chap. 9. 4. and 23. 7.

d Of the Jewes

e Although this properly apper- taineth vnto God, yet hee applyeth this vnto his ministers vnto whom hee giueth his holy Spirit. Chap. 9. 23. 26. and 13. 14. 16.

Chap. 31. 30.

f He knewe that the Law, and the prophets were of God, but he did not vnderstand the true applying of the same.

not of bonds.

22 Then layde Agrippa vnto Festus, This man might haue ben loosed, if he had not appealed vnto Cæsar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his company toward Rome, 44 How, and where they arrive.

Now when it was concluded, that wee should saile into Italle, they deliuered both Paul, and certain other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And wee entered into a ship of Adramyttium, purposing to saile by the coastes of Asia, and landedd footed, and had Aristarchus of Thessalonica, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius comendently increased Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched & sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Samophrasia, and came to Myra, a citie in Lyca.

6 And there the Centurion found a ship of Alexandria, sailing into Italle, and put vs therein.

7 And when wee had sailed slowly many dayes, and scarce were come against Sidon, because the winde suffered vs not, we sailed hard by Candie, nere to Sidon.

8 And with much adoe sailed beyond it, and came vnto a certaine place called the faire hauens, nere vnto the which was the cite Lasea.

9 So when much time was spent, and sayling was now tedious, because also the fall was now passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Wherefore the Centurion beleued rather the gouernour and the master of the ship, then those things which were spoken of Paul,

12 And because the haue was not commodious to winter in, many tooke counsell to depart thence, if by any means they might attaine to Phenice, there to winter, which is an haue of Candie, and keth toward the South-west and by Celtis, and South-west and by Celtis.

13 And when the southerne wind blew softly, they supposing to obtaine their purpose, looked neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie wind called Euroclydon.

15 And when the ship was caught, and could not resist the wind, weele her got, and were carryed away.

16 And wee ranne vnder a little Ile named Claudia, and had much adoe to get the boate,

17 which they tooke vp and vnder all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syres, and they let downe the vessel, and so were carryed.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne hands the racking of the ship.

20 And when neither sunne nor sterres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Syrs, ye should haue hearkened to mee, and not haue looked from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, save of the shippe onely.

23 For there stood by mee this night the Angel of the Lord, whose I am, and whom I serue.

24 Saying, Feare not, Paul: for thou shalt be brought before Cæsar: and loe, God hath giuen vnto thee all that saile with thee.

25 Wherefore, syrs, be of good courage: for I beleue God, that it shall bee so as it hath bene tolde me.

26 Howbeit, ye must be cast into a certaine Iland.

27 And when the fourteenth night was come, as wee were carryed to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rocks, they cast foure anchors out of the sterne, and wished that the day were come.

30 Some as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast anchors out of the fore-shippe,

31 Paul said vnto the Centurion, and the souldiers, Except they abide in the shippe, I cannot be safe,

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue tarried, and continued = fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your sake: for ye shall not = an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it and began to eat.

f That is, ye should haue feared the losse by any thing the danger.

g They could not then rejoyce him of his sake, seeing that this was the ordinance of God.

h The grace & blessings which God sendeth to his children, to free many from the enemies,

i which are worthy to receive the fruit thereof.

i Faith is grounded vpon the word of God.

k This is in Strabons time taken for all the parte, which was about the mountains called Ceraunij, and so wide as Italy but

l Dalmatia, and goeth vnto Venice.

m Paul would vse such means as God had ordained, lest he should seeme to haue tempted him.

n He meant an extraordinary obedience, which came of the fear of death, and he tooke away their appetite.

o By this Hebrew phrase he meant that they should be in all points safe and sound.

p 1 Sam. 14. 45. 1 King. 1. 53. Mat. 10. 1

2 Cor. 1. 1. 25.

a From Sidon to Myra they should haue sailed North and by West: but the windes caused them to saile to Cyprus plains: then thence to Cilicia North and by East, and so to Paraphylia and Myra plains West.

b Or, Creta.

c Which was an high hill of Candie, bowing to the seaward.

d This Fall the Jewes obserued about the month of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

e That is, the Northeast wind or euryblast wind that is furious and stormy.

f This yle was west and by South is Candie straight toward the gulfes Syres, which were certaine boying lands that swallowed up all that they caught.

36 When were they all of good courage, and they also made meat.

37 Show we were in the shippe in all two hundred to the scope and streene soules.

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the country, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the anchors, they committed the shippe unto the sea, and loosed the rudder bonds, and boyled up the maine saile to the winde, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the ship, and the forepart stuck fast, and could not be moued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was to kill the prisoners: least any of them when he had swumme out, should flee away.

43 But the Centurion willing to save Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 And the other some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XVIII.

1 Paul with his company are gently entreated of the barbarous people. 2 The viper hurteth him not.

3 He beareth Paulus father and others, and being furnished by them of things meet for, he saied toward Rome. 4 Where being recoured of the brethren, he declared his business, 5 And there preached he two yeeres.

And when they were come safe, then they knew that the yle was called Delos.

2 And the Barbarians forsooke vs no little kindness: for they kindled a fire, and received vs every one, because of the present shewe, and because of the cold.

3 And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians saw the voyne hang on his hand, they said among themselves, This man surely is a murderer, whom, though he had escaped the sea, yet vengeance hath not suffered to live.

5 But hee shook off the voyne into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions: the same recieued vs, and lodged by three dayes courteously.

8 And so it was that the father of Publius by sick of the fever, and of a bloody flux, to whom Paul entered in, and when hee prayed, hee layd his hands on him, and healed him.

9 When this then was done, other also in the yle, which had distempers, came to him and were healed.

10 Which also did vs great honour: and when wee departed they laden vs with things necessary.

11 From after these monthes we departed in a ship of Alexandria, which had wintered in the yle, whose badger was Castor and Pollux.

12 And when wee arrived at Syracuse we tarried there three dayes.

13 And from thence we fet a compass, and came to Rhegium: and after one day the South wind blew, and we came the second day to Puteoli.

14 Whither we found brethren, and were desired to tarry with them seven daies, and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meet vs at the Market of Appius, and at the thirde Taverna, whom when Paul saw, hee thanked God, and was glad both.

16 So when we came to Rome, the Centurion delivered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, hee sayd unto them, Men, and brethren, though I have committed nothing against the people or Lawes of the fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romanes.

18 Altho when they had examined mee, would have let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you and to speake with you: for the hope of Israel sake, I stand bound with this chaine.

21 Then they said unto him, We neither received letters out of Iudaea concerning thee, neither came any of the brethren that shewen us any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee knowe that every where it is spoken against.

23 And when they had appointed him a day, there came many unto him into his lodging, to whom hee expounded and testified the kingdom of God, and preached unto them concerning Iesus both out of the Law of Moses, and out of the Prophetes from morning to night.

24 And some were perswaded with the things which were spoken, and some believed not.

25 The first when they agreed not among them.

e These the Poenims fained to be Jupiters children and gods of the sea.

f These places were distant from Rome a dayes iourney, or thereabout.

g No doubt the captaine understood both by Festus letters, and also by the report of the vndercaptaine, that Paul had committed no fault.

h That is, for Iesus Christs cause whom they had long looked for, as he that should be the Redeemer of the world.

i That this kingdom, which was spoken of by the Prophetes, was offered vnto them by the coming of Christ.

a This declareth the great & barbarous ingratitude of the wicked, which cannot be won by my testifies.

a Now called Malta,

h People.

b Such is the peruerse judgement of men that they condemne such as they see in my affliction, c Whom they quide as goodlye and called her Delos, or Delia. d He holdeth the ex-ample of these heathens, and how much they are bound to superstition: for after viage and error they fall in to another.

The obstinacie of the Jewes.

Isa. 6. 9, matth. 13
14, marks 4. 12.
Luke 8. 10, Joh. 12
40 rom. 11. 8.
K Hereby the
hearts of the in-
fidels ought to
be mollified, and
the weaklings
confirmed that
they be not of-
fended by the
Stubbornesse of
the wicked.

themselves, they departed after that Paul
had spoken our words, so we will speak the
holy Gospel by Clares the Preacher unto our
fathers.

26 Saying, * I Doe unto this people, and
say, By hearing ye shall heare, and shall not
vnderstand, and seeing ye shall see, and not
perceive.

27. For the heart of this people is waxed fat, and their eares are full of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and understand with their hearts, and should returne that I might

chap. i. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

10 Alwayes in my prayer, beseeching
 star by Ionic means one time or other I
 might have a prosperous journey by the will
 of God to come unto you.
 11 * For I long to see you, that I might
 bestow among you some spirittuall gift, to
 strengthen you.
 12 * That is, that I might bee comforted
 together with you, through our mutual faith
 both yours and mine.
 13 Now my brethren, I would that yee
 should not bee ignorant, how that I have
 oftentimes purposed to come unto you (but
 have bene * see hitherto) that I might have
 some * fruit also among you, as I have among
 the other Gentiles.
 14 I am debarr'd both to the Grecians,
 and to the Barbarians, both to the wise
 men, and to the unwise.
 15 Therefore as much as in me is, I am
 ready to preach the Gospel to you also that
 are at Rome.
 16 For I am not ashamed * of the Gospel
 of Christ: for it is the * power of God
 unto salvation to every one that believeth,
 to the Jew first, and also to the Grekian.
 17 For by it the righteousness of * God
 is revealed from faith to faith: as it is written,
 * The just shall live by faith.
 18 For the wrath of God is revealed from
 heaven against all * ungodliness, and un-
 righteousness of men, which withhold the
 truth * in unrighteousness.
 19 For as much as that, which may be
 known of God, is manifest in them: for
 God hath shewed it unto them.
 20 For the invisible things of him, that
 is, his eternal power and Godhead, are
 seen by the creation of the world, being con-
 sidered in his * works, so the things that they
 should be without excuse.
 21 * Because that when they knew God,
 they * glorified him not as God, neither
 were thankfull, but became vain in their
 imaginations, and their foolish heart was
 full of darkness.
 22 * When they professed themselves to be
 wise, they became fools.
 23 For they turned the glory of the in-
 corruptible God to the similitude of the
 image of a corruptible man, and of birds
 and four footed beasts, and of creeping
 things.
 24 Therefore also God * gave them up
 to their heathen lusts, unto uncleanness,
 to desire their owne bodies betweene them-
 selves:
 25 Which turned the truth of God unto
 a lie, and worshipped and served the crea-
 ture, * forsaking the Creator, which is blest-
 ed for ever, Amen.
 26 For this cause God gave them up
 to vile affections: for even their women did
 use as he prescribed, but after their good intentions. x Or deli-
 vered them as a full Judge. y Seeing men would not according
 to the knowledge that God gave them, worship him aright, hee
 leaving their hearts with blindness that they should not know them-
 selves, but did in vice one to another, and commit such horrible
 villas. For, as the Creator.

change the natural order that which is a-
 gainst nature.
 27 And likewise also the men left the na-
 tural order of the woman, and burned in their
 * lust one toward another, and man with
 man wrought filthiness, and received in
 themselves the recompence of their scrow,
 as was meet.
 28 For as they regarded not to know
 God, even so God delivered them up into a
 * reprobate minde, to do those things which
 are not convenient.
 29 Being full of all unrighteousness, for-
 nication, wickedness, covetousness, malice,
 unchastity, full of envie, of murder, of debate,
 of deceit, taking all things in the evil part,
 whippers, &c.
 30 Backbiters, haters of God, doers of
 wrong, proud, boasters, inventors of evil
 things, disobedient to parents, without un-
 derstanding, covenant breakers, without
 natural affection, such as can neither be ap-
 prehended, nor mercies.
 31 Which men, though they knew the
 * Law of God, how that they which com-
 mit such things, are worthy of death, yet not
 only doe the same, but also * favour them
 that doe them.
 CHAP. II.
 1 He sheweth the hypocrites with Gods judgment,
 2 And comforteth the faithful, 3 To beate
 down all vaine pretences of ignorance, holiness, and
 of assistance with God, hee prooveth all men to be sin-
 ners, 4 The Gentiles by their consciences, 5 The
 Jewes by the Law written.
 Therefore thou art excusable, O man,
 who knowest thou art that * I judge: for
 in that that thou judgest another, thou con-
 demnest * thy selfe: for thou that judgest,
 dost the same things.
 2 But we know that the judgement of
 God is according to * truth, against them
 which commit such things.
 3 And thinkest thou this, O thou man,
 that judgest them which doe such things,
 and dost the same, that thou shalt escape the
 judgement of God?
 4 O despisest thou the riches of his
 bountifullness, and * patience, and long suf-
 ferance, not knowing that the bountifullness
 of God leadeth thee to repentance?
 5 But thou after thine hardness, and
 heart that cannot repent, * heapest unto thy
 selfe wrath against the day of * wrath, and
 of the declaration of the iust judgement of
 God.
 6 * Who will reward every man accord-
 ing to his * works:
 7 Therefore to them which by continuance
 in well doing seek glory, and honour, and
 immortality, eternal life:
 8 But unto them that are contentious,
 and disobey the truth, and obey unrighte-
 ousnes, shall be indignation and wrath.
 be justified by their works: seeing Abraham the father of believers
 hath nothing to glory of in for God, and therefore all men who
 shall condemn him, and they only shall be saved, which appeared
 Iesus Christ by faith to be their only saviour and justification.

Or, appetin.
 x That is, such a
 one as was a delin-
 quent of all judge-
 ment,
 a Which law
 God writ in their
 consciences, and
 the Philosophers
 called the law
 of nature, the
 Lawyers the la-
 w of nations, whe-
 of Moses law is a
 plain exposition,
 Or, right, or just.
 b Or, consent to
 them: which is
 the full measure
 of all iniquity.
 Or, Master.
 a Neither they
 which doe ap-
 preive evil doers,
 nor they which
 reprove them,
 are excusable be-
 fore God.
 Math. 7. 1, 2
 3, cor. 4. 5.
 b For either thou
 art guilty of the
 same fault, or the
 like.
 c For he judgeth
 the heart, and re-
 gardeth not the
 outward person.
 2. Tim. 1. 5.
 Math. 5. 3.
 d The wicked
 shall be condem-
 ned, & the faith-
 full delivered.
 2. Pet. 2. 12.
 Math. 16. 27.
 Rom. 2. 13.
 e The common
 sort of men are
 most liable to

CHAP. III.

f By the Grecian he understandeth the Gentile, and every one that is not a Jew.

Deut. 10. 17.

2. Chron. 19. 7.

Job. 34. 19.

Acts 10. 34.

g As touching any outward quality, but as the potter before he make his vessels, he doth appoint some to glory, and others to ignominy.

h That is, without knowledge of the Law written, which was given by Moses.

Adams. 7. 21.

James. 1. 23.

i For mans conscience sheweth him when he doth good or evil.

k It awaketh the Jews, which were asleep through a certain securitie and confidence in the Law.

Chap. 9. 4.

|| Or, triest the things that differ from it.

l The way to reach others in the knowledge of the truth.

Isa. 53. 5.

Acts. 16. 20.

m The end of circumcision was the keeping of the Law & the Sacrament separated from his end, is of none effect.

|| Or, condemns.

n When the Law is called the Letter, or that it prooveeth death in us, or that it killeth, or is the ministry of death, or that it is the strength of sin, it is meant as we consider the Law of it self without Christ.

Colos. 3. 9.

o In the inward man and heart.

9 Tribulation and anguish shall be upon the soul of every man that doeth null: of the Jew first, and also of the Grecian.

10 But to every man that doth good, shall be glory, and honour, and peace, to the Jewe first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as have sinned without the Law, shall perished without the Law: and as many as have sinned in the Law, shall be judged by the Law.

13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shall be justified.)

14 For when the Gentiles which have not the Law, do by nature the things contained in the Law, they having not the Law, are a Law unto themselves,

15 Which shew the effect of the Lawe written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

16 At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 (* Behold, thou art called a Jewe, and rekest in the Law, and * gloriest in God,

18 And knowest his will, and * allowest the things that are excellent, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkness,

20 An instructor of them which lacke direction, a teacher of the unlearned, which hast the * forme of knowledge, and of the truth in the Law.

21 Thou therefore which teachest another, teachest thou not thy selfe: thou that preachest, a man should not strale, dost thou steale?

22 Thou that sayest, A man should not commit adultery, dost thou commit adultery: thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressor of the Law, thy * circumcision is made unprofitable.

26 Therefore if the uncircumcision keepe the ordinances of the Law, shall not his uncircumcision bee counted for circumcision.

27 And shall not uncircumcision which is by nature (if it keepe the Law) * iudge thee, which by the * letter and circumcision are a transgression of the Law?

28 For hee is not a Jew which is one outward: neither is that circumcision which is outward in the flesh:

29 But he is a Jewe which is one within and the * circumcision is of the heart: in the * spirit, not in the letter, whose praise is not of men, but of God.

3 Having granted some prerogatives to the Lawe, because of Gods free and stable promise, 10 he prevaileth by the Scriptures, both Jewes and Gentiles to bee saved, 21. 24. and to be justified by grace through faith, and not by works, 31. and faith. Law is broken, established.

What is then the preferment of the Jewe? or what is the profit of circumcision?

2 Such every manner of way: for chiefly, because unto them were committed the || oracles of God.

3 For what though some did not beleene: shall their * unbelieve make the || faith of God without effect?

4 God forbid: yea, let God be * true, and * every man a liar, as it is written, * That thou mightest bee * justified in thy wordes, and overcome when thou art iudged.

5 Now if * our unrighteousnesse commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speake * as a man)

6 God forbid: else how shall God iudge the world?

7 For if the verities of God hath more * abounded through my lie, unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some ascribe that we say) why doe wee not cull, that good may come thereof? whose damnation is just.

9 What then? * are wee more excellent? No, in no wise: for we have already prooued that all, both Jewes and Gentiles are * under sinne.

10 As it is written, * There is none righteous, no not one.

11 There is none, that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have bene made altogether unprofitable: there is none that doeth good, no not one.

13 * Their throat is an open sepulchre: they have used their tongues to deceit: * the poison of aspes is under their lips.

14 * All their mouth is full of cursing and bitterness.

15 * Their feet are swift to shed blood.

16 Destruction and calamitie are in their wayes.

17 And the * way of peace they have not knownen.

18 * The feare of God is not before their eyes.

19 Now wee know that whatsoever the * Law saith, it is faith to them which are under the Law, that every mouth may be stopped, and all the world bee * culpable before God.

20 * Therefore by the workes of the * Law shall no flesh be justified in his sight: for by the Law cometh the knowledge of sinne.

21 The Law doeth not make vs guiltie, but doth declare that we are guiltie before God, and deserveth condemnation. Gal. 3. 16. h He meaneth the Law, either written, or voucheth which commandeth or forbiddeth any thing, whose works cannot iustifie, because we cannot performe them.

|| Or, words.

Isa. 48. 13. 49.

9. 6. 2. Tim. 3. 16.

|| Or, promise.

John. 3. 33.

Psal. 116. 11.

Psal. 51. 4.

a That thou

mayest be de-

red iust, and thy

goodness and

truth in per-

forming thy pro-

phes may appe-

ar when man cri-

et of curiofitee

arrogant will

iudge thy work,

b He sheweth

how the which

doe relations

against God,

c Whole coun-

tildome will

obey the will of

God,

d Let the lawe

be profitable

in that imper-

ferred than to

the Gentiles,

the which char-

acter their pre-

ference standeth

only in the mercy

of God, (as

as both Jewes

and Gentiles

sinne are sinne)

to Gods will,

that they might

both be made

equall in Christ.

Galat. 3. 22.

Psal. 14. 12.

and 33. 13.

Psal. 5. 9.

Psal. 140. 3.

Psal. 10. 7.

Isa. 59. 7.

prou. 1. 6.

e As peaceable

& innocencie

Psal. 36. 1.

f That is, the

Testament.

g The Law doeth not make vs guiltie, but doth declare that we are guiltie before God, and deserveth condemnation.

Gal. 3. 16. h He meaneth the Law, either written, or voucheth which commandeth or forbiddeth any thing, whose works cannot iustifie, because we cannot performe them.

Chap. 17.

The word signifies them which are left behind in the net and are not able to runne to the mark, that is, to see talking life, which here is called the glory of God.

Or he that is in performing his promise.

The Law of faith is the Gospel, which of itself salvation without condition (if thou believest) which condition also Christ freely gave to vs, in the condition of the Law is (if thou dost all due things) the which only Christ hath fulfilled for vs.

Meaning, that they were all justified by one name, and if they will have any difference, it only standeth in words: for in effect there is none.

The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to salvation by reason of our owne corruption, is now made effectually to vs by Christ Iesus.

21 But now is the righteousness of God made manifest without the Law, having witness of the Law and of the Prophets.

22 To wit, the righteousness of God by the faith of Iesus Christ, unto all, and upon all that beleieve.

23 For there is no difference: for all have sinned, and are deprived of the glory of God.

24 And are justified freely by his grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed, through the patience of God.

26 To shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Iesus.

27 Where is then the glorying? It is excluded. By what Law? of works? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is justified by faith without the works of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, even of the Gentiles also.

30 For it is one God who shall justify circumcision of faith, and uncircumcision through faith.

31 Doe we then make the Law of none effect through faith? God forbid: yea, we establish the Law.

17 He declareth that justification is a free gift, given by them themselves of whom the Lawes must be kept, as of Abraham and of David, 15 And also by the office of the Law and faith.

CHAP. IIII.

17 He declareth that justification is a free gift, given by them themselves of whom the Lawes must be kept, as of Abraham and of David, 15 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were justified by works, hee hath wherein to glory, but not with God.

3 For what saith the Scripture? "Abraham beleaved God, and it was counted to him for righteousness."

4 Now to him that worketh, the wages is not counted by favour, but by debt.

5 Went to him that worketh not, but beleeueth in him that is justified the vngodly, his faith is counted for righteousness.

6 Even as David declareth the blessednesse of the man unto whom God imputeth righteousness without works, saying,

7 "Blessed are they, whose iniquities are forgiven, and whose sinnes are covered."

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then upon the circumcision only, as upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or uncircumcised? not when he was circumcised, but when he was uncircumcised.

11 After he received the signe of circumcision, as the steale of the righteousness of the faith which he had, when he was uncircumcised, that he should be the father of all them that beleeve, not being circumcised, righteousness might be imputed to them also.

12 And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

13 For the promise that he should be the father of the world, was not given to Abraham, as to his seed through the Law, but through the righteousness of faith.

14 For if they which are of the Law be blessed, faith is made void, and the promise is made of none effect.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of us all.

17 (As it is written, "I have made thee a father of many nations") even before God whom hee beleeveth, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Which Abraham about hope beleaved under hope, that he should be the father of many nations, according to that which was spoken to him, "So shall thy seed be."

19 And he was not weak in the faith, considering not his owne body, which was now dead, being almost an hundred yeeres old, neither the deadnesse of Saras wombe.

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God.

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed unto him for righteousness.

24 But also for vs, to whom it shall be imputed for righteousness, which beleieve in him that called by Iesus our Lord from the dead.

25 Altho was delivered to death, for our sinnes, and is risen againe for our justification.

and constant. r In that he was past child-bearing. t For his mercy and truth. u For our instruction, for we shall be justified by the same means. u To accomplish and make perfect or justification.

CHAP. V.

1 He declareth the fruit of faith, 7 And by comparison sheweth fourth the love of God and readiness of Christ, which is the foundation and ground of the same.

Gen. 17. 1.

This may not be understood of the fruits of faith (for these of the Apostle doeth hereafter expressly increas) but of the faith it selfe, in fulfilling workes thereof.

i And thinke to performe the same by workes.

k If it be requisite to fulfill the law for him that shall be of Abrahams inheritance, then it is in vaine to beleue the promise: for it serveth to no use.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleue Gen. 17. 4.

o By a spirituall kindred, which God chiefly accepteth.

p Abraham begate the circumcised, even by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

Gen. 1. 5.

q But most strong

r For his mercy and truth.

t For our instruction, for we shall be justified by the same means.

in Which is the declaration of sinne.

Induced with the spirit of Christ.

John 8. 34.

2. Pet. 1. 19.

o shewing that none can be guilt, which doth not obey God.

p. To conforme your selues vnto it.

q. It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

r. Learning to speake of heauily things, according to your capacite, i. vs. these similitudes of seruitude and freedom, that ye might the better vnderstand.

l. Or the reward and recompence.

s. Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

14. For sinne shall not haue dominion ouer you, for ye are not vnder the Law, but vnder a grace.

15. What then? shall wee sinne, because we are not vnder the Law, but vnder grace? God forbid.

16. Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17. But God be thanked, that ye haue bin the seruants of sin: but ye haue obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered.

18. Being then made free from sinne, ye are made the seruants of righteousness.

19. I speake after the manner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to uncleannes and to iniquity, to commit iniquity, so now giue your members seruants vnto righteousness in holinesse.

20. For when ye were the seruants of sin, ye were freed from righteousness.

21. What fruite had ye then in those things, wherof ye are now ashamed? For the end of those things is death.

22. But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end euermolting life.

23. For the wages of sin is death: but the gift of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1. 9. 13. The use of the Law. 6. 24. and how Christ hath deliuered vs from it. 16 The infirmity of the fleshful. 23 The dangerous fight betwene the flesh and the spirit.

Know ye not brethren (for I speake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2. For the woman which is in subjection to a man, is bound by the Law to the man while hee liueth: but if the man be dead, shee is deliuered from the law of the man.

3. So then, if while the man liueth, shee take another man, shee shall be called an adulteresse: but if the man be dead, shee is free from the Law, so that shee is not an adulteresse, though she take another man.

4. So ye, my brethren, are dead also to the Law, by the body of Christ, that ye should be vnto another, euen vnto him that is raised vp from the dead, that we should bring forth fruit vnto God.

5. For when we were in the flesh, the motions of sinnes, which were by the law, had fruit in our members, to bring forth death vnto death.

6. But now we are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that wee should be free in righteousness of spirit, and not in the olde lawe of the letter.

7. What shall wee say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not knowne I lust, except the Law had said, Thou shalt not lust.

8. But sinne tooke an occasion by the commandement, and wrought in mee all manner of concupiscence: for without the law sinne is dead.

9. But I once was alive without the law: but when the commandement came, sinne reuiued.

10. But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.

11. For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.

12. Wherefore the Law is holy, and the Commandement is holy, and iust, and good.

13. Was then that which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14. For we know that the law is spiritual, but I am carnall, sold vnder sinne.

15. For I allow not that which I do: for what I would, that doe I not: but what I hate, that doe I.

16. If I do then that which I would not, I consent to the Law, that it is good.

17. Now then it is no more I, that doe it: but the sinne that dwelleth in me.

18. For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no means to performe that which is good.

19. For I do not the good thing which I would, but the euill, which I would not, that doe I.

20. Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21. I finde then by the Law, that when I would doe good, euill is present with me.

22. For I delight in the Law of God, concerning the better man.

23. But I see another Law in my members, rebelling against the Law of my minde, and leading mee captive vnto the Law of sinne, which is in my members.

24. O wretched man that I am, who shall deliuer mee from the body of this death?

25. I thanke God through Iesus Christ our Lord. When I say this in my minde, I see the Law of God: but in my flesh the law of sinne.

a Meaning, to sinne our nix husband.

f There is nothing more enemie to sinne, then the Law: if it be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the Law which discloseth the sleights of sinne her enemy.

g Which is an inward vice not openly knowne.

h Thus saith the Law.

i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodness of the law to our destruction.

k So that it can iudge the actions of the heart.

l He is not able to do, that which he desireth to doe, and therefore is liuere from the true perfection.

m He doth not excuse himselfe, but sheweth that he is not able to accomplish that good desire which is in him.

n The flesh is the most perfect enemy to the law, as the spirit is the most perfect friend.

o That is in my spirit.

p Euen the corruption which yet remaineth.

q This fleshly limpe of sinne and death.

r In the flesh dwelleth the regement of sinne.

s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and the fruits of the holy Ghost in them. 3 The weakness of the law, and who accomplished it. 4 And wherefore 5 Of what sort the faithfull ought to be. 6 The fruit of the Spirit in them. 17 Of hope. 18 Of patience under the crosse. 28 Of the mutual love betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He amerceth the condition, lest we should abuse the liberty, c The power and authority of the Spirit, that is, the grace of regeneration.

d Whole sanctification is made ours,

|| Or, of no strength.

e Christ did take flesh, which of nature was sub-

ject to sin, which notwithstanding he sanctified in the very in-

stant of his conception, & so did appropriate it vnto him, that he might de-

stroy him in it, 2 Cor. 5. 21.

|| Or, by sinne.

f That which the law requi-

g The word comprehendeth all that which is most excellent in man, as will, vnder-

standing, reason, wit, &c.

|| Or, if so be.

|| Or, by.

h The spirit of regeneration, which abolish-

eth sinne in our flesh, not all at once, but by de-

grees: wherefore we must in the same time call to God through patience.

i But to live after the Spirit, k So he nameth the holy Ghost of the

eff. & which hee causeth in vs, when hee propoeth vs saluation by the law, with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father, Gal. 4. 5, 6. 1 So that we haue two winges, Gods Spirit, and ours, who is certified by the Spirit of God.

NOW then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit,

2 For the Law of the Spirit of life, which is in Christ Iesus, hath freed mee from the law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was weak, because of the flesh) God sendeth his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned linne in the flesh,

4 That he might righteouslie of the Law, might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, labour the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh, is enmity against God: for it is not subject to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not received the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby wee cry Abba, Father.

16 The same Spirit beareth witness with our Spirit, that we are the children of God.

17 If we be children, we are also heires, in freely made even the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time, are not || worthy of the glory which shall be shewed vnto vs.

16 For the fervent desire of the creature waited when the sounes of God shall be revealed.

20 Because the creature is subject to banitic, not of it owne will, but by reason of him which hath subdued it vnder hope.

21 Because the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God.

22 For wee know that every creature groweth with vs also, and travaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the first fruites of the Spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our body.

24 For wee are saued by hope: but hope that is true, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it self maketh request for vs with sighes, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saints according to the will of God.

28 And we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knoweth before, hee also predestinated to be made like to the image of his Son, that he might be the first borne among many brethren.

30 Moreover, whom hee predestinated, them also hee called, & whom hee called, them also hee iustificed, and whom hee iustificed, them hee also glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustificeth.

34 Who shall condemne? It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peril, or sword?

36 As it is written, For thy sake are we killed

n The creature shall not be stored before that Gods children be brought to their perfection: in the same season they wait.

o That is, to destruction of mans sinne.

p He meaneth not the Angels, neither deaile, nor men.

q And yet are farre from the perfection.

r Which shall be in the resurrection, when we shall be made conformable to our head Christ.

s By hope is meant that which we hope for.

t In that he stretcheth their hearts to pray, and sheweth both whom to aske, and how.

u He sheweth by the order of election, that afflictions are meane to make vs like the Sonne of God.

v So he.

x Who pronounced his iust in his Sonne Christ.

y Where with he loved vs, or God in Christ, which loue is grounded vpon his determinate purpose, and Christs pledge thereof.

z Psal. 44. 22.

Which is to
signifie the con-
dition of the
Church.

a Paul stretch
forth by these
words the won-
derfull nature of
the spirit, as wel
the good. Ephel.
1. 3. Col. 1. 16.
the euill spi-
rit. Ephel. 6. 15.
Col. 3. 15.

b That is, wherewith God loneth vs in his Sonne Christ Iesus.

a As becommeth
him that reue-
neth Christ,
or whose tongue
Christ ruleth, and
so taketh Christ
for his wit-
nesse.

b He would re-
dem the relictio
of the Jewes with
his owne danna-
tion, which de-
clareth his zeale
towards Gods
glory, reade
Exod. 32. 33.

c The Arke of
the covenant,
because it was a
signe of Gods
presence, was cal-
led Gods glory,
1 Sam. 4. 11.
Psal. 16. 8.

d That two tables
of the Covenent,
Deut. 10. 9.
Chap. 31. 17.
Exod. 31. 18.

e Christ is very
God
(Lup. 2. 38.
1 Gr. full. 27.
1 That is, of Ia-
cob, whose name
was also Israel.
Gen. 35. 18.
Isa. 11. 18.

f The Israelites
must not belee-
ued by their kin-
red, but by the fa-
cure election of
God, which is a
house the ex-er-
nal vocacion.

hilled all day long: wee are counted as
sheepe for the slaughter.

37 Nevertheless, in all these things wee
are more then conquerors through him that
loneth vs.

38 For I am perswaded that neither
death, nor life, nor Angels, nor principa-
lities, nor powers, nor things present, nor
things to come,

39 Nor height, nor depth, nor any other
creature shall be able to separate vs from
the love of God, which is in Christ Iesus
our Lord.

h Having testified his great love toward his nation,
and the signes thereof, 11 He interpreteth of the (la-
shen, and reprobation. 24 Of the vocacion of the Gen-
tiles, 30 And reliction of the Jewes,

1 I say the truth: in Christ, I lie not, my
conscience bearing me witness in the holy
Ghost,

2 That I have great thankes, and
continuall joye in mine heart.

3 For I would with my selfe to be se-
parated from Christ, for my brethren that
are my kinsmen according to the flesh,

4 Which are the Israelites, to whom
pertaineth the adoption, and the glory, & the
covenants, and the giving of the Law,
and the service of God, and the promises.

5 Whom are the fathers, and of whom
concerning the flesh, Christ came, who is
God over all, blessed for ever. Amen.

6 For withstanding, it cannot be that
the word of God should take none effect: for
all they are not Israel, which are of Israel:

7 Neither are they all children, because
they are the seed of Abraham: but, in a I-
saac shall thy seed be called:

8 That is, they which are the children of
the flesh, are not the children of God: but
the children of the promise are counted for
the seede.

9 For this is a word of promise, In this
same time will I come, and Sara shall have
a sonne.

10 Neither he onely saith this, but also Re-
becca, when she had conceived by one, even by
our father Isaac.

11 For, yee the children were borne, and
when they had neither done good nor euill,
(that the purpose of God might remaine ac-
cording to election, not by works, but by him
that calleth.)

12 It was said unto her, The elder shall
serue the younger,

13 As it is written, I loved Jacob,
and have hated Esau.

14 What shall we say then? Is there un-
righteousnes with God? God forbid.

15 For he saith to Moses, I will have
mercie on him to whom I will shew mercie:
and will have compassion on him, on whom

h As Isaac, Gal. 4. 28. Gen. 18. 10. Gen. 35. 21
Gen. 35. 23. Mal. 1. 2. 3. Exod. 33. 19. i As the onely will and
purpose of God is the chief cause of his election, and reprobation:
to his free mercie in Christ is an inferior cause of saluation, and the
hardening of their heart an inferior cause of damnation.

I will have compassion.

16 So then it is not in him that willeth,
nor in him that runneth, but in God that
sheweth mercie.

17 For the Scripture saith unto Isha-
rao, For this same purpose have I stirred
thee up, that I might shew my power in
thee, and that my name might be declared
throughout all the earth.

18 Therefore he hath mercie on whom he
will, and whom he will he hardeneth.

19 Thou wilt say then unto mee, Why
doth he yet complain: for who hath resisted
his will?

20 But, O man, who art thou which
opplest against God? shall the thing fo-
rmed say to him that formed it, Why hast
thou made me thus?

21 Wilt thou not the potter power of the clay,
to make of the same lump one vessel to ho-
nour, and another to dishonour?

22 What and if God willeth, to shew his
wrath, and to make his power knowne, suf-
fer with long patience the vessels of wrath
prepared to destruction?

23 And that hee might declare the riches
of his glory upon the vessels of mercie, which
he hath prepared unto glory?

24 Even vs, whom he hath called, not of
the Jewes onely, but also of the Gentiles,

25 As he saith also in Hose, I will call
them my people, which were not my people;
and her. Beloued, which was not beloued.

26 And it shall be in the place whereto
was said unto them, Ye are not my people,
that there they shall be called, The children
of the living God.

27 Alas Clalas crier concerning Israel,
I thought the number of the children of Is-
rael were as the sand of the sea, yet shall but
a remnant be saved.

28 For hee will make his account, and
gather it into a short summe with righteou-
nesse: for the Lord will make a short count
in the earth.

29 And as Clalas said before, Except
the Lord of hostes had left vs a seed, wee had
been made as Sodom, and had been like
to Gomorrah.

30 What shall we say then? That the
Gentiles which followed not righteousness,
haue attained unto righteousness, even the
righteousness which is of faith.

31 But Israel which followed the Law
of righteousness, could not attaine unto the
Law of righteousness.

32 Wherefore? Because they sought it not
by faith, but as it were by the works of the
Law: for they have stumbled at the stub-
bling stone,

33 As it is written, Behold, I lay in Si-
on a stumbling stone, and a rock to make
men fall: and every one that believeth in him,
shall not be ashamed.

CHAP. X.
1 After that hee had declared his zeale towards
them, 3 He sheweth the cause of the ruine of the Jewes.
4 The end of the Law, 5 The difference betweene
the iustice of the Law, and of faith. 17 Wherof faith
commeth, and to whom it belongeth. 19 The ruine
of the Jewes, and calling of the Gentiles.

k That is, God
in the Scripture.
Exod. 9. 18.

h Or, speak a-
gainst.
1 Sa. 45. 9. ier. 18.
6. wile. 15. 7.
1 Or, unto whom
it is.

Hose. 1. 2. 3. 1. pet.
2. 10.

Hose. 1. 10.

1 Sa. 10. 31, 32.

l God will make
such waste of them
people, that the
few which shall
remain, shall be
a worke of his
iustice, and shall
set forth his glo-
ry in his Church.
1 Sa. 1. 9.
m That is, ve-
tually lost.

1 Sa. 1. 4. and 28.
16. 1. pet. 2. 8.
Psal. 118. 22.
n Iesus Christ is
to the Iudaes
defection, and
to the faithfull
life and resur-
rection.

B Rechen, mine hearts desire and prayer to God for Israel is, that they might be saved.

a That is, a certain affection, but not a true knowledge, Gal. 3. 24

b The end of the Law is to iustifie them which observe it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. Rom. 10. 5. Gal. 3. 12.

c Because wee cannot performe the Law, it maketh vs to doubt who shall go to heauen, and to say, Who shall ge downe to the deepe to deliuer vs thence; but faith teacheth vs, that Christ is ascended vp to take vs with him, & hath descended into the depth of death to destroy death, and deliuer vs, Dem. 33. 13. Deut. 30. 14.

d That is, the promise and the Gospel which agreeeth with the Law.

e That is, the way to be saved, is to beleeue with heart, that we are saved onely by Christ, and to confesse the same before the world. 1 Jo. 3. 16. 1 Jo. 3. 23. 1 Jo. 5. 2. 1 Jo. 5. 15.

f Or, the commendation.

1 Jo. 1. 12. 18. f Meaning the Gospel, and the good tidings of saluation, which they preached, g That is, by Gods commandment, of whom they are sent that preach the Gospel. It may be also taken for the very preaching it selfe, h Both the Iewes and Gentiles. Psal. 19. 4. i The Hebrew word signifieth the line or proportion of the heauens, whose most excellen frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth forth the worthinesse of the Creator.

2 For I heare them record, that they haue the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousnesse of God, and going about to iustifie their owne righteousness, haue not submitted themselves to the righteousnesse of God.

4 For Christ is the ende of the Law for righteousness vnto every one that beleeueth.

5 For Moses thus describeth the righteousness which is of the Law, * That the man which doth these things, shall liue thereby.

6 But the righteousness which is of faith, sheweth on this wise, * Say not in thine heart, What shall ascend into heauen: (that is to bring Christ from above.)

7 Or, What shall descend into the deepe: (that is to bring Christ againe from the dead)

8 But what sayeth it? * The worde is neere thee, even in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saved.

10 For with the heart man beleeueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoever beleeueth in him, shall not be ashamed.

12 For there is no difference betwene the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoever shall call vpon the name of the Lord, shall be saved.

14 But how shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Elias saith, * Lord, who hath beleeued our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demand, haue they not heard? * No doubt they found went out through all the earth, and their wordes into

the ends of the world.

19 But I demand, Did not Israel know God? First Moses saith, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Elias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto all disobedient and gaine saying people.

CHAP. XI.

4 God hath his Church, although he be not seene to many eyes. 5 The grace sheweth to the elect. 7 The judgement of the reprobate. 8 God hath blinded the Iewes for a time, and renewed himselfe to the Gentiles. 18 Whom he warneth to humble themselves. 29 The gifts of God without repentance. 33 The depth of Gods judgement.

I demand then, hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which hee knew before. Know ye not what the Scripture saith of Elias, how he earnestly request vnto God against Israel, saying,

3 Lord they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answer of God to him? * I haue reserved vnto my selfe seven thousand men, which haue not bowed the knee to Baal.

5 Turne to then at this present time is there a remnant through the election of grace.

6 And if it be of grace, it is no more of works: or else grace were no more grace: but if it be of works, it is no more grace: or else were works no more works.

7 What then? Israel hath not obtained that hee sought: but the election hath obtained it, and the rest haue bene hardened.

8 According as it is written, * God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And David saith, * Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not: let bow downe their backe alwayes.

11 I demand then, haue they stumbled, that they should fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to y prouoke them to fellow ship.

12 Wherefore if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles: how much more shall their abundance be?

13 For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

to heretofore, g The Iewes to follow the Gentiles, h In that the Gentiles haue the knowledge of the Gospel.

k Then saying all the world know God by his creatures, the Iewes could not be ignorant, and so sinned of malice, Rom. 2. 21. 1 Jo. 6. 5. 1 Jo. 6. 5.

|| Or, vnto many.

a And elected before all beginning.

b Harshly with God, not that he should punish Israel, but yet lamented their falsehood and his works made against them.

1 King. 19. 10. 1 King. 19. 11. c Meaning an

infinite number

|| Or, free election.

1 Jo. 6. 9. Rom. 1. 23. 1 Jo. 12. 40.

|| Or, prickly.

|| Or, prickly.

d Christ by the mouth of the Prophet

wherein that which came vpon the Iewes,

that is, that as birds are taken whereas they think to find food, so the Iewes

of a blinde zeale preferred to the Gospel, thinking to haue saluation

by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope.

Prov. 3. 7.
Isa. 5. 21.

k That is, in
your owne con-
science.

Prov. 20. 22.
math. 5. 39.

1. pet. 3. 9.
1. cor. 6. 7.

1 Line so honest-
ly & godly, that
no man can find
fault with you.

Heb. 12. 1. 4.
Eccles. 28. 1.

math. 5. 39.
Dent. 32. 35.

hebr. 10. 30.

Prov. 3. 21, 22. m For thou shalt either winne him with thy be-
nefit, or else his conscience shall beare him witness that Gods bur-
ning wrath hangeth over him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they have
the sword. 8 Charity ought to motivate all our do-
ings. 11 An exhortation to innocency and purity of
life.

Wisd. 6. 3. it. 3. 1
1. pet. 3. 13, 14.

a Not onely the
punishment of
the iudges but
also the venge-
ance of God.

† Genke, a re-
senger with
wrath.

b For no private
man can con-
demne that go-
uernment which
God hath ap-
pointed, without
the breach of his
conscience: and
here he speake-
th of civil magi-
strates: so that
Antichrist & his
cannot wrest this
place to establish
their tyrannie
ouer the con-
science.

c That is, to de-
fend the good,
and to punish
the euill.

math. 23. 21.
d Hee meaneth
onely the secon-
d table.

Exod. 30. 14.
dent. 5. 18.

Leuit. 19. 13.
math. 23. 23.

Gal. 5. 14. Rom. 2. 8.
1. Tim. 1. 5.

16 Be of like affection one towards ano-
ther: bee not high minded: but make your
selues equal to them of the lower sort: bee
not wise in your selues.

17 Recompence to no man euill for eu-
ill: procure things hence in the sight of
all men.

18 * If it be possible, as much as in you is,
haue peace with all men.

19 Drarhly beloved, * auenge not your
selues, but giue place vnto wrath: for it is
written, * Vengeance is mine: I will repay,
saith the Lord.

20 * Therefore if thine enemy hunger,
feed him: if he thirst, giue him drinke: for in
so doing, thou shalt heape coales of fire on
his head.

21 Bee not ouer come of euill, but ouer-
come euill with goodnesse.

m For thou shalt either winne him with thy be-
nefit, or else his conscience shall beare him witness that Gods bur-
ning wrath hangeth over him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they have
the sword. 8 Charity ought to motivate all our do-
ings. 11 An exhortation to innocency and purity of
life.

Let every soule be subiect vnto the higher
powers: for there is no power but of
God: and the powers that be, are ordeined
of God.

2 Whosoever therefore resisteth the pow-
er, resisteth the ordinance of God: and they
that resist, shall receiue to themselves iudge-
ment.

3 For princes are not to bee feared for
good works, but for euill. Albeit thou thou
be without feare of the power: doe well: so
shalt thou haue praye of the same.

4 For hee is the minister of God for thy
wealth: but if thou dost euill, feare: for hee
beareth not the sword for nought: for hee is
the minister of God to take vengeance on
him that doth euill.

5 Wherefore ye must bee subiect, not be-
cause of wrath onely, but also for conscience
sake.

6 For, for this cause ye pay also tribute:
for they are Gods ministers, applying them-
selues for the same thing.

7 * Giue to all men therefore their duty:
tribute, to whom ye owe tribute: custom, to
whom custom: feare, to whom feare: hono-
r, to whom ye owe honour.

8 Due nothing to any man: but to loue
one another: for he that loueth another, hath
fulfilled the Law.

9 For this, * Thou shalt not commit
adultery, * Thou shalt not kill, * Thou shalt
not steale, * Thou shalt not beare false wit-
nesse, * Thou shalt not couet: and if there bee
any other commandment, it is briefly
comprehended in this saying, * In this, *
* Thou shalt loue thy neighbour as thy
self.

10 Loue doeth not euill to his neigh-
bour: therefore is loue the fulfilling of the
Law.

11 And that considering the season, that
is now time that wee should arise from

sleep: for now is our saluation: neuer the
when we sleepe.

12 The night is past, and the day is at
hand: let vs therefore cast away the works
of darkness, and let vs put on the armour of
light.

13 So that wee walke honestly, as in the
day: not in * gluttonie and drunkenness,
neither in chambering and wantonnesse, nor
in strife and enuy.

14 * But put yee on the Lord IESVS
of might, and take no thought for the flesh, to
satisfie the lusts of it.

CHAP. XIII.

1 The weak ought not to be despised. 10 No
man should offend another's conscience. 15 But as to
support another in charity and faith.

Hi that is weak in the faith, receiue
vnto you, but not for controuersies of
disputations.

2 One beleueth that hee may eate of all
things: and another, which is weak, eateth
herbes.

3 Let not him that eateth, despise him
that eateth not: and let not him which eateth
not iudge him that eateth: for God hath re-
ceined him.

4 * Altho are thou that condemnest ano-
ther mans seruant: bee standeth of sal-
tery to his owne maker: yea, hee shall bee
established: for God is able to make him
stand.

5 This man esteemeth one day above an-
other day, and another man counteth every
day alike: let euery man be fully perswaded
in his minde.

6 * Whoeueth obserueth the day, obserueth
it to the Lord: and hee that obserueth not
the day, obserueth it not to the Lord. *
* Whoeueth eateth, eateth to the Lord: for hee gi-
ueth God thanks: and he that eateth not,
* eateth not to the Lord, and giueth God
thanks.

7 For none of vs sheweth to himselfe, nei-
ther doth any die to himselfe.

8 For whether wee liue, wee liue vnto the
Lord: or whether wee die, wee die vnto the
Lord: whether wee liue therefore, or die, wee
are the Lords.

9 For Christ therefore died, and rose a-
gain, and crucified, that he might bee Lord
both of the dead and the quicke.

10 But why doest thou iudge thy bro-
ther? or why dost thou despise thy brother?
* For wee shall all appeare before the iudge-
ment seate of Christ.

11 For it is written, * I will, saith the
Lord, and euery knee shall bow to mee, and
all tongues shall confesse vnto God.

12 Soe albe it in the Law they were not: next, that hee reprooueth
the condemning of the act, but of the persons: thirdly, that he
meaneth not the stubborn and malicious, whom hee calleth dogs
and concubines, but the weak and infirme, to whom God as yet had
not revealed the perfect liberty. i Both our life & death ought to
profit our brother. 2 Cor. 5. 10. 1. Ia. 45. 23. phil. 2. 10. k This
particularly appertaineth to God, who is the true life of himselfe,
and giueth it to all others. 1 And acknowledge me for their God.

a Before we be-
lieued, it had bin
in vain to call us
these things. but
now seeing our
saluation is nigh,
let vs take heed
that we neglect
not this occasion.
f That is, honest
manners & godly,
Luke 21. 34.
|| Or, me,
Gal. 5. 16,
1. pet. 2. 11.

a That is, the
doctrine of the
Gospel.
b Left he should
depart either
more ignorant
then he came, or
else with a gre-
ter scruple of
conscience,
1. am. 4. 13.
c It is the Lords
matter, and not
thine.
d We must be
assured in our
conscience by
Gods word in
all things that
we do: that if we
be strong we may
know what is
our libertie, and
if we be weak,
we may learne
to profit daily.

e That count
one day more
holly then ano-
ther.
f Who iudgeth
whether hee doth
well or no,
g Because he
thinkeeth the
meats vnclean
by the Law,
h Here we must
note threatening
first, that hee
sheweth of things
which of them-
selues are indif-
ferent.

i Both our life & death ought to
profit our brother. 2 Cor. 5. 10. 1. Ia. 45. 23. phil. 2. 10. k This
particularly appertaineth to God, who is the true life of himselfe,
and giueth it to all others. 1 And acknowledge me for their God.

in the present
the doctrine.
which the Chri-
stians might vie
1 Cor. 8. 11.

Which is the
basis of Chri-
tian liberty, by
showing whereof
we make the
weaklings to
blaspheme the
Gospel, which
might seeme to
them contray
to Gods will, and
the doctrine of
the law.

a God will not
reigne over his
by such obsecra-
tions.

b In peace and
rightcounle.
Rom. 1. 15.

c Faith here is
taken for a full
possession of the
Christian liberty
in things indis-
cren, as the Apo-
stle interpreteth
it in the 14. vers.

d Which hath
nometail re-
mains of con-
science in his
being.

f Meaning of a
right conscience.

12 So then every one of us shall give ac-
counts of himselfe to God.

13 Let vs not therefore iudge one ano-
ther any more: but vske your iudgement
rather in this, that no man put an occasion to
fall, or a stumbling blocke before his bro-
ther.

14 I know, and am perswaded through
the Lord Iesus, that there is nothing un-
cleane of it selfe: but vnto him that iudgeth
any thing to bee vncleane, to him it is un-
cleane.

15 But if thy brother bee grieved for the
meate, now walkest thou not charitably:
destroy not him with thy meate, for whom
Christ dyed.

16 Cause not your commoditie to be re-
uill spoken of.

17 For the kingdom of God is not meat
nor drinke, but rightcounles, and peace, and
loy in the holy Ghost.

18 For whosoever in these things ser-
ueth Christ, is acceptable to God, and is ap-
proved of men.

19 Let vs then follow those things which
concerne peace, and wherewith one may ed-
ifie another.

20 Destroy not the worke of God for
meates sake: all things indere are pure:
but it is euill for the man which eateth with
offence.

21 It is good neither to eate flesh, nor to
drinke wine, nor any thing wherewith thy
brother stumbleth or is offended, or made
weake.

22 Wast thou faith? haue it with thy
selfe before God: blessed is he that condemn-
eth not himselfe in that which he alloweth.

23 For he that doubteth, is condemned if
hee eate, because hee eateth not of faith: and
whatsoever is not of faith is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one
another by the example of Christ. 9 and by the only
mercia of God, which is the cause of saluation both of
the one and the other. 14 Hee sheweth his scale to-
ward them and the Church. 30 And requesteth the
same of them.

Which are strong ought to beare
the infirmities of the weak, and not
to please our selves.

2 Therefore let every man please his neigh-
bour in that that is good to edification.

3 For Christ also would not please him-
selfe, but as it is written, * The rebukes of
them which rebuke thee, sell * on me.

14 For whatsaue things are written a-
gainst him, are written for our learning, that
we through patience, and comfort of the
Scriptures, might haue hope.

5 Now the God of patience and con-

solation give you that yet be like minded
one toward another, according to Christ
Iesus.

6 That ye wish one mind, and with one
mouth may praise God, our Father of
our Lord Iesus Christ.

7 Therefore, receive pee one another,
as Christ also received vs to the glory of
God.

8 Now I say, that Iesus Christ was a
minister of the circumcision, for the true-
ty of God: to confirme the promises made vnto
the Fathers.

9 And let the Gentiles praise God for his
mercy, as it is written, * For this cause I
will confesse thee among the Gentiles, and
sing vnto thy Name.

10 And againe he sayeth, * Reioyce, ye
Gentiles, with his people.

11 And againe, * Praise the Lord all ye
Gentiles, and laud ye him all people toge-
ther.

12 And againe Elias saith, * There shall
be a root of Iesse, and a herbar shall rise to
reigne ouer the Gentiles, in him shall the
Gentiles trust.

13 Now the God of hope fill you with all
loy, and peace in believing, that ye may ab-
ound in hope, through the power of the holy
Ghost.

14 And I my selfe also am perswaded of
you, my brethren, that ye also are full of good-
ness, and filled with all knowledge, and are
able to admonish one another.

15 Rememberlesse brethren, I haue some-
what boldly after a lost written vnto you,
as one that putteth you in remembrance,
through the grace that is given mee of
God.

16 That I should be the minister of Ie-
sus Christ toward the Gentiles, ministering
the Gospel of God, that the offering up of
the Gentiles might bee acceptable, bring-
ing sanctified by the holy Ghost.

17 I haue therefore wherof I may re-
ioyce in Christ Iesus in those things which
pertaine to God.

18 For I dare not speake of any thing
which Christ hath not wrought by mee, to
make the Gentiles obedient in word and
deed,

19 With the power of signes and won-
ders, by the power of the Spirit of God: so
that from Ierusalem, and round about vnto
Illyricum, I haue caused to abound the Gos-
pel of Christ.

20 Yea, so I enforced my selfe to preach
the Gospel, not where Christ was named,
lest I should haue built on another mans
foundation,

21 But as it is written, * To whom hee
was not spoken of, they shall see him, and they
that heard not, shall understand him.

22 Therefore also I haue bene * of set
to come vnto you.

23 But now seeing I haue no more place
in these quarters, and also haue bene de-
sirous many yeares agone to come vnto
you,

24 When I shall take my Iourney into
Spain, I will come to you: for I trust

1. Cor. 1. 10.
Phil. 3. 16.
and 4. 3.

d To make vs
partakers of
Gods glory.

e First to gather
the Iewes, and
then the Gen-
tiles, that both
might be made
one flocke.

f That God
might bee
known true.

Psal. 118. 49.
2. Iam. 3. 50.
Deut. 32. 43.

g Which is
Christ, who did
spring as a yong
bud out of the
dry and dead
root.

h Then seeing
he tooketh both
the Iewes and
Gentiles to his
Fathers glory, they
ought by his
example to
loue together.

i The minister
of Christ vnto
the people to God
by the Gospel.

k God gaue him
such ample oc-
casions to let
forth his excel-
lent works, that
he had done by
him, that the Ap-
ostles need not
to seek any o-
ther thing to
build vpon.

1. I. 53. 5.

Chap. 1. 13.
1. I. 17. 18.

Chap. 1. 10.

a To edifie, sig-
nified to doe all
mann duties to
our neighbour,
either to bring
him to Christ, or
if he be wonne,
that he may
grow from faith
to faith: for the
faithfull are cal-
led the Temple of
God wherein hee
is resident by his
holy Spirit: and
these the faithfull
are the stones of
the new Ierusalem:
that is, the
vniuersall Church,
I. I. 54. Reuel. 21.
of the which build-
ing Christ is the
chief corner stone,
Ephes. 2. 20. Psal.
69. 9. b I did so be-
cause as if they had
done to me, and not
to my father, c Which
is the author of
patience.

Prov. 3, 7.
isa. 5, 21.
k That is, in
your owne con-
scit.

Prov. 30, 32.
math. 5, 39.
1 pet. 3, 9.
l Line so honest-
ly & godly, that
no man can find
fault with you.

Heb. 12, 14.
Eccles. 38, 1.
math. 5, 39.
Dent. 32, 35.
hebr. 10, 30.

Prov. 23, 21, 33. m For thou shalt either winne him with thy be-
nefit, or else his conscience shall beare him witness that Gods burn-
ing wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue
the sword. 8 Charity ought to measure all our do-
ings. 11 An exhortation to innocencie and puritie of
life.

Wisd. 6, 3, 11, 3, 1
1 pet. 3, 13, 14.

a Not onely the
punishment of
the iudges but
also the venge-
ance of God.
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fend the good,
and to punish
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math. 23, 23.
d Hee meaneth
onely the second
table.

Exod. 30, 14.
dent. 5, 18.
Leuit. 19, 18.
math. 22, 39.
gal. 3, 12, 12, 28.
1, Tim. 1, 5.

16 Be of like affection one towards ano-
ther: be not high minded: but make your
selues equall to them of the lower sort: be
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ill: procure things hence in the sight of
all men.

18 If it be possible, as much as in you is,
haue peace with all men.

19 Dearely beloued, avenge not your
selues, but giue place vnto wrath: for it is
written, Vengeance is mine: I will repay,
saith the Lord.

20 Therefore if thine enemy hunger,
feed him: if he thirst, giue him drinke: for in
so doing, thou shalt heape coales of fire on
his head.

21 Be not ouercome of euill, but ouer-
come euill with goodnesse.

(serp: for now is our saluation: merer the
when we be crucified it.

12 The night is past, and the day is at
hand: let vs therefore cast away the workes
of darkness, and let vs put on the armour of
light.

13 So that wee walke honestly, as in the
day: not in || gluttonie and drunkennesse,
neither in chambering and wantonnesse, nor
in strife and enuying:

14 But put yee on the Lord IESVS
of which, and take no thought for the flesh, to
quell the lusts of it.

CHAP. XIII.

1 The weak ought not to be despised. 10 No
man should offend anothers conscience. 15 But one so
support another in charity and faith.

H In that is weak in the faith, receiue
vnto you, but not for controuersies of
disputations.

2 One belieueth that hee may eate of all
things: and another, which is weak, eateth
herbes.

3 Let not him that eateth, despise him
that eateth not: and let not him which eateth
not iudge him that eateth: for God hath re-
ceiued him.

4 Who art thou that condemnest ano-
ther mans seruant? hee standeth or faile-
th to his owne master: yea, hee shall bee
established: for God is able to make him
stand.

5 This man esteemeth one day about ano-
ther day: and another man counteth euery
day alike: let euery man be fully persuaded
in his mind.

6 Whoeueth obserueth the day, obserueth
it to the Lord: and hee that obserueth not
the day, obserueth it not to the Lord. Whoe-
ueth eateth, eateth to the Lord: for hee gi-
ueth God thanks: and he that eateth not,
eateth not to the Lord, and giueth God
thanks.

7 For none of vs liveth to himselfe, nei-
ther doth any die to himselfe.

8 For whether wee liue, wee liue vnto the
Lord: or whether wee die, wee die vnto the
Lord: whether wee liue therefore, or die, wee
are to the Lords.

9 For Christ therefore died, and rose a-
gain, and reuiued, that he might bee Lord
both of the dead and the liuing.

10 But why doest thou iudge thy bro-
ther? or why dost thou despise thy brother?
For we shall all appeare before the iudge-
ment seat of Christ.

11 For it is written, I will line, saith the
Lord, and euery knee shall bow to mee, and
all tongues shall confesse vnto God.

rent, albeit in the Law they were not: next, that he reprooueth
the condemning of the act, but of the persons: thirdly, that he mo-
neth not the flibborne and malicious, whom hee calleth dogs and
conscience, but the weak and infirme, to whom God as yet had not
revealed the perfect liberty. i Both our life and death ought to pro-
fit our brother. 2 Cor. 5, 10. 1sa. 45, 23. phil. 2, 10. k This con-
particularly appertaineth to God, who is the true life of himselfe,
and giueth it to all others. l And acknowledge me for their God.

a Before we be
loosed, it had bin
in vaine to tell us
these things: but
now seeing our
saluation is nigh,
let vs take heed
that we neglect
not this occasion
f That is, honest
maners & godly.
Luke 21, 34.
|| 1 Cor. 7, 31.
Gal. 5, 16.
1, pet. 2, 11.

a That is, the
doctrine of the
Gospel.

b Left he should
depart either
more ignorant
then he came, or
else with a greater
scruple of
conscience.

c It is the Lords
mercies, and not
thine.

d We must be
assured in our
conscience by
Gods word, in all
things that we
doe: that if we
be strong we may
know what is
our liberty, and
if we be weak,
we may learne
to profit dayly.

e That counteth
one day more
holily then ano-
ther.

f Who iudgeth
whether hee doth
well or no.

g Because he
thinketh the
meats vnclean
by the Law.

h Here we must
note three things
first, that he spe-
keth of things
which of them-
selues are indi-
ferent.

i Both our life and death ought to pro-
fit our brother.

k This con-
particularly appertaineth to God, who is the true life of himselfe,
and giueth it to all others.

l And acknowledge me for their God.

in his power to teach
the obedience
which the Chris-
tians might vie.
2. Cor. 8. 11.

1. Which is the
benefit of Chris-
tian libertie, by
showing whereof
ye come the
weaklings to
blaspheme the
Gospel, which
might seeme to
them contray
to Gods wil, and
the doctrine of
the law.

2. God will not
reioyce over his
by such oblerua-
tions.

3. In peace and
righteousnesse.
Rom. 1. 15.
4. Faith here is
taken for a full
possession of the
Christian liberty
in things indis-
pensable, as the Ap-
ostle interpreteth
it in the 14. vers.

5. Which hath
somewhat of re-
morse of con-
science in his
being.

6. Meaning of a
right conscience.

12 So then every one of vs shall giue ac-
counts of himselfe to God.

13 Let vs not therefore iudge one ano-
ther any more: but vse your iudgement ra-
ther in this: that no man put an occasion to
fall, or a stumbling blocke before his bro-
ther.

14 I know, and am perswaded through
the Lord Iesus, that there is nothing un-
clean of it selfe: but unto him that iudgeth
any thing to bee uncleane, to him it is un-
cleane.

15 But if thy brother bee grieved for the
meate, now walke thou not charitably:
* bestrow not him with thy meate, for whom
Christ dyed.

16 Canst thou not be a commoditie to be e-
uill spoken of.

17 For the kingdom of God is not meate
nor drinke, but righteousness, and peace, and
joy in the holy Ghost.

18 For whosoever is in these things ser-
ueth Christ, is acceptable to God, and is ap-
proved of men.

19 Let vs then follow those things which
concerne peace, and wherewith one may ed-
ifie another.

20 Destroy not the worke of God for
meates sake: * all things indeede are pure:
but it is euill for the man which eateth with
an offence.

21 It is good neither to eate flesh, nor to
drinke wine, nor any thing wherby thy
brother stumbleth or is offended, or made
weake.

22 Hast thou a faith? haue it with thy
selfe before God: blessed is he that condemn-
eth not himselfe in that thing which he al-
loweth.

23 For he that doubteth, is condemned if
he eate, because hee eateth not of faith: and
wharsoeuer is not of faith is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one ano-
ther by the example of Christ. 9 and by the onely
mercy of God, which is the cause of saluation both of
the one and the other. 14 Hee sheweth his zeale to-
ward them and the Church. 30 And requesteth the
same of them.

W^hich are strong ought to beare
the infirmities of the weake, and not
to please our selves.

2 Therefore let every man please his neigh-
bour in that that is good to edification.

3 For Christ also would not please him-
selfe, but as it is written, * The rebukes of
them which rebuke thee, fell ^{on} me.

14 For wharsoeuer things are written a-
gainst time, are written for our learning, that
wee through patience, and comfort of the
Scriptures, might haue hope.

5 Now the God of patience and con-

1 To edifie, fig-
nifieth to doe all
inner duties to
our neighbour,
either by bring-
ing him to Christ,
or if he be worne,
that thereby
grow from faith
to faith: for the
faithfull are cal-
led the Temple of
God wherein hee
is resident by his
holy Spirit: and
these the faithfull
are the stones of
the new Ierusalem:
that is, the
universal Church,
1sa. 54. Reuel. 21.
of the which building
Christ is the chiefe
corner stone, Ephel
2. 20 Psal 69. 9
b I did so beere
down as if they had
bin done to me, and
not to my father, c
Which is the authour
of patience.

salation giue you that yet be * like minded
one toward another, according to Christ
Iesus,

6 That ye wish one another, and with one
mouth may praise God, turn the Father of
our Lord Iesus Christ.

7 Wherefore, receive ye one another,
as Christ also received vs to the glory of
God.

8 Now I say, that Iesus Christ was a
minister of the circumcision, for the truth
of God: to confirme the promises made unto
the Fathers.

9 And let the Gentiles praise God for his
mercy, as it is written, * of this cause I
will confesse thee among the Gentiles, and
sing unto thy Name.

10 And againe he saith, * Reioyce, ye
Gentiles, with his people.

11 And againe, * Praise the Lord all ye
Gentiles, and laud ye him all people toge-
ther.

12 And againe Petrus saith, * There shall
be a root of Jesse, and hee shall rise to
reigne over the Gentiles, in him shall the
Gentiles trust.

13 Now the God of hope fill you with all
loy, and peace in believing, that ye may ab-
ound in hope, through the power of the holy
Ghost.

14 And if my selfe also am perswaded of
you, my brethren, that ye also are full of good-
nesse, and filled with all knowledge, and are
able to admonish one another.

15 Remember these brethren, I haue come
what boldly aske a laye written unto you,
as one that putteth you in remembrance,
through the grace that is giuen mee of
God.

16 That I should be the minister of Ie-
sus Christ toward the Gentiles, ministering
the Gospel of God: that the offering up of
the Gentiles might bee acceptable: being
sanctified by the holy Ghost.

17 I haue therefore wherof I may re-
ioyce in Christ Iesus in those things which
pertaine to God.

18 For I dare not ¹ speake of any thing
which Christ hath not wrought by mee, to
make the Gentiles obedient in word and
deed.

19 With the power of signes and won-
ders, by the power of the Spirit of God: so
that from Ierusalem, and round about unto
Ilyricum, I haue caused to abound the Gos-
pel of Christ.

20 Pea, so I enforced my selfe to preach
the Gospel, not where Christ was named,
lest I should haue built on another mans
foundation.

21 But as it is written, * To whom hee
was not spoken of, they shall see him, and they
that heard not, shall understand him.

22 Wherefore also I haue bene * offeet
to come unto you.

23 But now seeing I haue no more place
in these quarters, and also haue * becme de-
sirous many yeeres agone to come unto
you,

24 When I shall take my Iourney into
Spain, I will come to you: for I trust
to

1. Cor. 1. 10.
phil. 3. 16
and 4. 3.

d To make vs
partakers of
Gods glory,
e Fit to gather
the lawes, and
then the Gen-
tiles, that both
might be made
one flocke.
f That God
might bee
known true.
Psal. 117. 1.
1. sam. 2. 50.
Deut. 32. 43.

g Which is
Christ, who did
spring as a yong
bud out of the
dry and dead
root.

h Then seeing
hee tooketh both
the lawes and
Gentiles to his
Fathers glory,
they ought by
his example to
loue together.

i The minister
offereth vp the
people to God
by the Gospel.

k God gaue him
such ample oc-
casions to let
forth his excel-
lent works that
he had done by
him, that the Ap-
ostle need not
to feake any o-
ther thing to
beaill upon.

l sa. 53. 15.

1. Cor. 1. 13.
1. thes. 2. 17. 18.

Chap. 1. 10.

10

1 Which was to carry the almes.

2. Cor. 9. 1.

m I shall faithfully leave it with them, and as it were sealed most surely.

n Almes is the fruit of faith and charity.

Chap. 1. 11.

o His comming shall be profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them.

1. Cor. 1. 11.

p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable.

1. Cor. 1. 11.

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to see you in my journey, and to see brought on my way thatderward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Ierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achata, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their delecters are they: for if the Gentiles be made partakers of their spirituall things, their dueitie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, a haue sealed them this fruit. I will passe by you into Spalat.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christ sake, and for the loue of the spirit, that ye would strine with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and map with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 After many recommendations, 17 he admonisheth them to beware of false brethren, and to be circumspect, 20 He prayeth for them, and giueth thanks to God.

I commend vnto you Phoebe our sister, which is a seruant of the Church of Cenchrea.

2 That yee receiue her in the Lord, as ye becometh Saints, and that ye assist her in whatsoeuer businesse she needeth of your aid: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life laid downe their owne necke, vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greece the Church, that is in their house. Salute my beloued Epeneus, which is the first frutes of Achata in Christ.

6 Greete Marie, which bestowed much labour on vs.

7 Salute Andronicus, and Junia, my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachis my beloued.

10 Salute Apelles appoyued in Christ, Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman, greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Priscis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Pheas, and his sister, and Olympus, and all the Saints which are with them.

16 Salute one another with an holy kiss. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and auoyd them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with false speech flatteringe deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning evil.

20 The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ be with you.

21 Timotheus my companion, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Salute mine hoste, and of the whole Church salute thee. Erastus the Chamberlaine of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ, be with you all. Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mystrie, which was kept secret since the world began:

26 (But now is opened, and published among all Nations by the Scriptures of the Prophets, at the Commandment of the everlasting God for the obedience of faith.)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phoebe, seruante of the Church which is at Cenchrea.

1. Cor. 16. 10.

2. Cor. 13. 11.

1. Pet. 5. 14.

c Which was

signe of amity

among the leues,

which hee willet

be holy, the

is, that it come

from a mind full

of godly charity.

2. Cor. 10. 2.

d These be

maikes to know

the false apo-

stles by.

e The word

signifieth him

that promitteth much,

and performeth

nothing, who

seemeth also to

speake for thy

profit, but doth

nothing lesse.

Adm. 16. 1.

Phil. 2. 19.

1. Cor. 1. 14.

|| Or, receiue,

1. Cor. 1. 14.

Ephe. 3. 10.

Ephe. 3. 10.

2. Cor. 1. 14.

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The first Epistle of Paul to the Corinthians.

THE ARGUMENT.

After that Saint Paul had preached at Corinth a yeere and a halfe, hee was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affected eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these evils the Apostle proceeded, preparing the Corinthians hearts, and eares with gentle salutations: but soon after he reprooeth their contentions and debates, their arrogance and pride, and exhorteth them to concord and humilitie, setting before their eyes the spiritual vertue, and heavenly wisdome of the Gospel, which cannot be persuaded by worldly wit and eloquent reasons, but is revealed by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue received charge to edifie his Church: wherein Saint Paul behaued himselfe skillfully, building according to the foundation (which is in Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they bee not polluted with vaine doctrine, seeing they are the temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he hath declared by manifest signes that he neuer sought his owne glory, neither yet now he might liue, but onely the glory of Christ: which thing at his coming he would declare more amply, to the shame of those vaine-glorious braggers, who sought themselves onely, and therefore suffered most horrible vices vnreproved and unpunished, as incest, contentions, pleadings before Infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duty of marriage, of discord and dissention among the married, of virginie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weaker brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, he would neuer vie that libertie, which God had given him. But forasmuch as pride, and selfe will was the cause of those great evils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment on the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and assistance of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men, and women in their assemblies: of the Lords Supper, the abuse of the Spiritual gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and welldoing, tending his commendations, and wishing them peace.

CHAP. I.

3 He praiseth the great graces of God bestowed to ward them, 10 Exhorting them to concord and humilitie, 19 Hee beateh down all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath befores to confound the wisdom of the world.

PAUL called to be and Apostle of IESUS CHRIST, through the will of God, and our brother Salutations,

2 Unto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus. * Saints by calling, * with all that call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thank my God alwaye on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 * That in all things ye are made rich in him, in all kinde of speech, and in all knowledge:

6 As the testimony of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the end, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 * God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that ye speake one thing, and that there bee no dissensions among you: but bee ye

d For all the benedictions which ye haue received by the Gospel. Coloss. 3. 10.

e As members of the same body which communicate with their head. f He commends their gifts in them whose abuse after had doth reprooue, as eloquence, and philosophies, and all their knowledge of Gods word. Phil. 3. 2. 18.

13 1. Thes. 3. 11. & 5. 23. g For there is no condemnation to them that are giued in Christ Iesus. Psa. 38. 8. 1. Thes. 5. 24. Rom. 8. 1. h Disagreeing in wordes in direct dissension of minde, wherof proceedeth repugnancy of iudgement, which is the mother of schismes and heresies.

11 1. Thes. 4. 7. a Whom God hath separated from the rest of the world, purified, and given to his Sonne, that he might be in them, and they in him. Rom. 8. 7. ephes. 1. 1. 1. coloss. 1. 21. 2. Tim. 1. 9. 1. Tim. 2. 3. b Made holy by the true mercy and calling of God. 1. Tim. 2. 3. c Which is to acknowledge him to be very God, to worship him, and to be vnto him for help.

into together in one mind, and in one judgement.

11 For it hath bene declared unto mee, my brethren, of you, by them that are of the house of ¹ Cloe, that there are contentions among you.

12 Nowe this I say, that euerie one of you sayeth, I am Pauls, and I am ² Apollos, and I am Cephas, and I am Christis.

13 Is Christ diuided? was Paul crucified for you? either were ye baptizd into the name of Paul?

14 I thank God, that I baptizd none of you, but ³ Crispus, and ⁴ Gaius.

15 Let any shoud say, that I had baptizd into mine owne name.

16 I baptizd also the household of Stephanas: but ye knowe I not whether I baptizd any other.

17 For Christ leete mee not to baptize, but to preach the Gospel, not with ⁵ a wisdom of words, ⁶ lest the crosse of Christ should be made of one effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but unto vs which are saued, it is the ⁷ power of God.

19 For it is written, ⁸ I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the ⁹ scribe? where is the ¹⁰ disputer of this world? hath not God made the wisdom of this world foolishnesse?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a signe, and the Grecians seeke after wisdom.

23 But we preach Christ crucified: unto the Iewes, euen a stumbling block, and unto the Grecians foolishnesse:

24 But unto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the ¹¹ foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men ¹² after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things.

28 And the things of the world, & things which are despised, hath God chosen, and things which are not, to bring to nought things ¹³ that are.

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Jesus, whose body of flesh is made unto vs ¹⁴ wisdom, and righteousness, and sanctification, and redemption.

31 That according as it is written, ¹⁵ We that reioyce in the Lord, to God with thanksgiving.

CHAP. II.

1 He putteth for example his manner of preaching, which was according to the measure of the Gospel, 8 which Gospel was contemptible and hid to the carnall, 10 And against humourable and manifest to the spiritual.

And I, brethren, when I came to you, I came not with ¹⁶ excellencie of words, or of wisdom, shewing unto you the ¹⁷ testimony of God.

2 For I esteemed not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was among you in ¹⁸ weakness, and in ¹⁹ feare, and in much trembling.

4 Neither stood my word, and my preaching in the ²⁰ enticing speech of mans wisdom, but in plaine euident of ²¹ the Spirit and of power.

5 That your faith should not be in the wisdom of men, but in the power of God.

6 And we speake wisdom among them that are ²² perfit: not the wisdom of this world, neither of the ²³ princes of this world, which come to nought.

7 But we speake the wisdom of God in a mystery, euen the ²⁴ hidden wisdom, which God hath determined before the world, unto our glory.

8 Which ²⁵ none of the Princes of this world hath known: for had they known it, they would not have crucified the ²⁶ Lord of glory.

9 But as it is written, ²⁷ The things which eye hath not seene, neither eare heard, neither came into mans heart, are, which ²⁸ God hath prepared for them that loue him.

10 But God hath crucified them unto vs by his Spirit: for the Spirit ²⁹ searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, save the Spirit of a man, which is in him? euen so the things of God knoweth no man, save the Spirit of God.

12 Now we haue ³⁰ receiued not the Spirit of the world, but the Spirit, which is of God, that we might know the ³¹ things that are giuen to vs of God.

13 That is, very few, f He calleth Iesus the mighty God, full of glory and majesty, whom David also calleth the King of glory, Psal 24.7, and Steven nameth him the God of glory, Act. 7. 1. hereby appeareth the diuinity of Christ, and coniunction of our natures in one person. Isa 64.4. g Man is not able to thinke Gods providence toward him. h For hee is one God with the Father and the Sonne. i Mans mind which vnderstandeth and teacheth. k Wee are not moued with that Spirit, which teacheth things wherewith the world is delighted, and which men value stand by nature. l All the benefits of God in Iesus Christ.

13 Which

i Which was a virtuous woman and zealous of Gods glory, and sought the quietnesse of the Church.

Acts 18. 24. k Read the Annotation, Acts 3. 16.

Acts 18. 8. l This Gaius was Pauls host, in whose house also the Church was at Corinthus.

Rō. 16. 23. there was yet another so called, which was of Derbe, and followed Paul, Acts 20. 4. m That is, chiefly and peculiarly.

Chap. 2. 13. galat. 5. 4. n As rhetorike or oratorie.

o When men should attribute that unto eloquence, which only belonged to the power of God.

Rom. 1. 16. I. 2. 9. 14. p That is, the interpreter of the Law.

q He that is so subtil in discussing questions?

r And herein Paul reprocheth men that be learned, although not one of them could perceive by his own wisdom of this mystery of Christ revealed in the Gospel.

Mat. 13. 35. s He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weaknesse.

t Which are in mans judgement almost nothing, but taken for abjects and cast aways. u Esteemed and in reputation. x Thus he calleth man in contempt, and to beate downe his arrogancy.

Chap. 1. 17. y Or, myristice.

z That is, the Gospel, whereby God doth manifest himselfe to the world.

aa Whereof God is the author and witness.

bb Or, I thought I shoud wearily be known.

cc Acts 18. 3. d Herein appeareth his great modesty, who was not glorious but abied in humble patience.

ee Of various things and amangance, but with feare and trembling let him the mighty power of God.

ff Chap. 1. 17. g 2. pet. 1. 16. h Or, humbly, diuine.

i They which vnderstanding are illuminary faith, acknowledge this wisdom which the world calleth folly.

jj d The world here taken for them, whom in their first wisdom, riches, personall reason most esteem.

Chap. ij.

v. 16.

is that which
which is spi-
ritual, so our kind
of teaching is
of spiritual, that
the words may
agree with the
matter.

a Whole know-
ledge and judge-
ment is not clea-
red by Gods
Spirit.

Prov. 3. 19.

For the truth of God is not subject to the judgement of man.
1. Cor. 13. 12. 9. 13. 14. p. That is, Christs Spirit, 1. John
16. 3. 20. 8. 9.

C H A P. III.

3 Paul rebuketh the sects and authors thereof.
7 No man ought to attribute his salvation to the mi-
nisters, but to God. 10 That they beware erroneous
doctrines. 11 Corin is the foundation of his Church.
16 The dignity and office both of the ministers, and
also of all the faithful.

a Being ingrat-
in Christ by
faith we begin to
know by his Spi-
rit, and as a Spi-
rit in faith, we
grow vnto a ripe
age, And here let
us take heed
that we do not
be like he
gives milk to
him that is
not able to
eat meat: for
meat is for
the strong, and
milk is for
the weak, and
every one
should differ
in manner and
time.

AND I could not speake vnto you, bre-
thren, as vnto spiritual men, but as
vnto carnall, even as vnto babes in Christ.
2 I gave you milke to drinke, and not
meate: for ye were not yet able to beare it,
neither yet now are ye able.

3 For ye are yet carnall: for whereas
there is among you enuying, and strife, and
dissensions, are ye not carnall, and walke as
men?

4 For when one saith, I am Pauls, and
another, I am Apollos, are ye not carnall?

5 I was I Paul then, and who is Apo-
los, but the ministers by whom ye believed,
and as the Lord gave to every man?

6 I have planted, Apollos watered, but
God gave the increase.

7 So then, neither is hee that planteth
any thing, neither hee that watereth, but
God that giueth the increase.

8 And he that planteth, and he that wa-
tereth, are one, and every man shall re-
ceiue his wages, according to his labour.

9 For we together are Gods labour-
ers: ye are Gods husbandry, and Gods
buildings.

10 According to the grace of God giuen
to mee, as a skillfull master builder, I have
laide the foundation, and another buildeth
thereon: but let every man take heed how
he buildeth vpon it.

11 For other foundation can no man
lay, then that which is laid, which is Iesus
Christ.

12 And if any man build on this founda-
tion, gold, silver, precious stones, timber, hay,
or stubble,

13 Every mans worke shall be made ma-
nifest: for the day shall declare it, because
it shall be revealed by fire: and the

fire shall reue every mans worke of what sort
it is.

14 If any mans worke, that he hath builde
vpon abideth, he shall receiue a wage.

15 If any mans worke burne, hee shall
lose it, but hee shall bee safe himselfe: neuer-
theless hee shall be as though hee had burnt.

16 Know ye not that ye are the Temple
of God, and that the Spirit of God dwelleth
in you?

17 If any man destroy the Temple of
God, him shall God destroy: for the Tem-
ple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any
man among you seeme to be wise in this
world, let him bee a foole, that hee may be
wise.

19 For the wisdom of this world is foo-
lishnesse with God: for it is written, Hee
catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth
that the thoughts of the wise be vaine.

21 Therefore let no man glory in men:
for all things are yours.

22 Whether it be Paul, or Apollos, or
Cephas, or the world, or life, or death: whe-
ther they bee things present, or things to
come, even all are yours,

23 And yet Christ, and Christ Gods,

which they laud for others, Psal 94. 11. 1. But in God who
worketh by his ministers for his owne glory and the comfort of his
Church.

C H A P. IIII.

1 After that he had described the office of a true
Apostle, 3 Seeing they did not acknowledge him-
selves one, 4 Hee appealeth to Gods iudgement, 7
Rebuke down their glory which hindered the message
that was to be preached in him. 19 Hee saith, neither
was hee that requirer on their part, and what they ought
to looke for of him at his returne.

Let a man so thinke of vs, as of the mi-
nisters of Christ, and disposers of the se-
crets of God.

2 And as for the rest, it is required of
the disposers, that every man be found faith-
full.

3 As touching me, I passe very little to
be iudged of you, or of I mains iudgement:
no, I Iudge: not mine owne selfe.

4 For I know nothing by my selfe,
yet am I not thereby iustificed: but hee that
iudgeth me, is the Lord.

5 Therefore Iudge nothing before the
time, until the Lord come, who will lighten
things that are hid in darkness, and make
the counsels of the hearts manifest: and then
shall every man haue praise of God.

6 Now therefore, brethren, I haue
figuratively applyed vnto mine owne selfe
and Apollos for your sakes, that ye might
learne: by vs, that no man presume about
that which is written, that one shall not
gainst another for any mans cause.

7 For who separated vs? and what
hath thou, that thou hast not receiued? if
thou hast receiued it, why receivest thou,
though thou haddest not receiued it?

Math. 7. 1. 2. 3. 4. By our example. f. Towit, from other
men, and prelateth thee.

a Both his labor
and reward.
b He reproo-
ueth them not as false
apostles, but as
curious teachers
of humane Sci-
ences, as they
which loathing
at the simplicity
of Gods word,
preach philoso-
phical specula-
tions.
i As touching
his life, it he hold
fast the founda-
tion.
Chap. 6. 19. 2. Cor.
6. 16;
1. Cor. 5. 13.
k When they
themselves are
enueiled in
the same snares

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Chap. 6. 19. 2. Cor.
6. 16;
1. Cor. 5. 13.

8 Now yet are full: now ye are made rich: yet cringe as kings without vs, and would to God, yet did cringe, that we also might cringe with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gaying stocke to the world, and to the Angels, and to men.

10 We are fools for Christs sake, and ye are wile in Christ: we are weak, and ye strong: yet are honourable, and we are despised.

11 Unto this houre we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place.

12 And labour, working with our owne hands: we are reviled, and yet we bless: we are persecuted, and suffer it.

13 We are as rail (spoken of), and we pray: we are made as the filth of the world, the out-casting of all things unto this tunc.

14 I write not these things to shame you, but as my beloved children, I admonish you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.

16 And therefore, I pray you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithful in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.

18 Some are puffed up as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the Kingdome of God is not in word, but in power.

21 What will ye? shall I come unto you with a rodde, or in love, and in the spirit of meeknesse?

CHAP. V.

1 Hee reproveth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.

It is heard certainly, that there is, fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

3 For I briefly as absent in body, but present in spirit, have determined already, as though I were present, that hee that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the name of our Lord Jesus Christ, that first one, I say, by the power of our Lord Jesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not a good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for Christ our Passover is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leaven, neither in the leaven of malicioussnesse and wickednesse: but with the unleavened bread of sincerity and truerh.

9 I wrote unto you in an Epistle, that ye should not company together with fornicators.

10 And not altogether with the fornicators of this world, or with the contentious, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a hypocrite, be a fornicator, or contentious, or an idolater, or a raider, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to judge them also, which are without? doe ye not judge them that are within?

13 But God judgeth them that are without. But away therefore from among your selves that wicked man.

wee were constant in the Church, whom they ought by discipline to have corrected: for as touching strangers they ought by all means godly to win them to Christ. k Who to please both parties would be present at idle service, and yet profess the Gospel. l Whom whom the ecclesiasticall discipline doeth not stretch, m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to Law together before the heathen, 7 Christians ought rather to suffer, 12 He reproveth the abusing of Christian liberty, 15 And sheweth that we ought to serve God purely both in body and soules.

Are any of you, having businesse against another, be judged under the Law?

2 Doe ye not know, that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that wee shall judge the Angels? how much more things that pertaine to this life?

4 If then ye have judgement of things pertaining to this life, set up them which are least esteemed in the Church.

5 I spake it to your shame. Is it so that there is not a wile man among you? no not one, that can judge betweene his brethren?

6 But a brother goeth to Law with his brother, and that under the sinnele.

7 Now therefore there is utterly a fault

esteemed your judge: for it is most easie to judge betweene us, then, ¶ Or, impotency of minds,

1, Tim. 1, 20. e Which is to be as a heathen man and a heathen case.

f For being wounded with shame and sorrow, his flesh of old men shall die: and the spirit or a new man shall remaine alive and enjoy the victory.

g That day when the Lord shall iudge the quick and dead, 2, Cor. 4, 12, 1, pet. 4, 5.

h Seeing you suffer such many strokes vices among you Gal. 5, 9.

i As every man particularly is pure, so is whole church in general may begin.

k 2, thes. 1, 17, 2, thes. 3, 14.

l But he meaneth of those that

are constant in the Church, whom they ought by discipline to have corrected: for as touching strangers they ought by all means godly to win them to Christ.

m Who to please both parties would be present at idle service, and yet profess the Gospel.

n Whom whom the ecclesiasticall discipline doeth not stretch, m Which are subiect to Gods word, and to the discipline of the Church.

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among

g To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abiding himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.

i Acts 20, 34, 1, thes. 2, 9.

j 2, thes. 3, 8.

k Math. 5, 44, Luke 23, 34.

l Acts 7, 60.

m Or, of gentle words.

n Or, pedagogues, and schoolmasters.

o Forasmuch as they had so soon forgotten.

p Acts 18, 21, and 19, 21.

q 1, Cor. 4, 5.

r That is, whatsoever gifts we have received of God, to this end that he may reigne among vs.

s 1 Of the holy Ghost.

t Who would think that you would suffer that mischief which the most barbarous nations abhorre to speake of?

u Lame. 18, 8.

v Col. 2, 5.

w Having now received the Gospel.

x My will and consent.

y With invocation of Gods Name, as becometh them which procure the Lords businesse, and not their owne.

z Among

p Although God hath called thee to serve in this life, yet thinke not thy condition unworthy for a yvowrthy for a yvowrthy: but rejoyce that thou art delivered by Christ, from the miserable slavery of sinne & death. q Being servane by condition is made partaker of Christ. Chap. 6. 10.

r. pr. 1. 19. // Or, dearly. r Sincerely as in the presence of God.

s Or, the state of virginity. f He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

// Or, beloved. t To be single. u In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doth not preferre singleness as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could live without wives.

// Or, it remaineth that.

a Which be in adversitie.

b Which bee in prosperitie. c In this world there is nothing but more vantage d Which only appertaine to this present life. // And he divided, meaning into divers cares. e Shee may attaine unto it sooner then the other, because she is without cares. f Seeing Saint Paul could bind no mans conscience to single life, what presumption is it, that any other should do so? g That is, that she should marrie to any fornication. h Meaning, here that is fully persuaded that he hath no need.

i For the father will depend on his children in this point: in so much as he is bound to have respect to their infirmities, neither can he fully require of them singleness, if they have not that gift of God for to live.

k And more commodious for his children in preferring them from cares. l Of matrimony. Rom. 7. 2. 1. Thes. 4. 3.

CHAP. VIII.

1 He rebuketh them that use their libertie to the shames of other, in going to the idolatrous sacrifice, 9 And sheweth how men ought to behave them toward such as be weak.

A

As touching things sacrificed unto idols, we know that we all have knowledge: knowledge puffeth up, but love edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 Concerning therefore meate sacrificed unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth, (as there be many gods, and many lords)

6 Yet unto us there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Jesus Christ, by whom are all things, and wee by him.

7 But every man hath not knowledge: for some have a conscience of the idols, until this hour, eate as a thing sacrificed unto the idols, and so their conscience being awake, is distressed.

8 But meate made by us not acceptable to God: for neither if wee eate, have wee the shame: neither if wee eate not, have wee the lesse.

9 But take heed lest by any means this power of yours be an occasion of falling to them that are weak.

10 For if any man see thee which hath knowledge, sit at table in the idols temple, shall not the conscience of him which is weak, be troubled to eate those things which are sacrificed to idols?

11 And though thy knowledge shall be to his weak brother perill, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

g Which eateth against his conscience, or in doubt. Rom. 14. 15.

cation wherein he was called.

21 Art thou called being a servant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the Lord being a servant, is the Lords freeman: likewise also he that is called being free, is Christs servant.

23 Ye are bought with a price: bee not the servants of men.

24 Brethren, let every man wherein hee was called, therein abide with God.

25 Now concerning ye virgins, I have no commandement of the Lord: but I give mine advice, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present: necessitie: I mean, that it is good for a man so to be.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marry, she sinneth not: neither herselfe, such shall have trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wives, bee as though they had none:

30 And they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this world as though they used it not: for the fashion of this world goeth away.

32 And I would have you without care. Be unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the world, how he may please his wife.

34 There is difference also betwene a virgin and a wife: the unmarried woman careth for the things of the Lord, that shee may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how shee may please her husband.

35 And this I speak for your owne commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36 But if any man thinketh that it is his commodity for his virginie, if hee passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married.

37 Nevertheless, he that standeth firme in his heart, that he hath no need, but hath

power over his owne will, and hath so decreed in his heart, that hee will keepe his virginie, he doth well.

38 So then bee that giuest her to marriage, doth well, but he that giuest her not to marriage, doth better.

39 The wife is bound by the Lord, as long as her husband is living: but if her husband be dead, she is at liberty to marry whom she will, only in the Lord.

40 But shee is more blessed, if shee so abide, in my judgement: and I thinke that I have also the Spirit of God.

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CHAP.

1 For the father will depend on his children in this point: in so much as he is bound to have respect to their infirmities, neither can he fully require of them singleness, if they have not that gift of God for to live.

k And more commodious for his children in preferring them from cares. l Of matrimony. Rom. 7. 2. 1. Thes. 4. 3.

CHAP.

1 He rebuketh them that use their libertie to the shames of other, in going to the idolatrous sacrifice, 9 And sheweth how men ought to behave them toward such as be weak.

As touching things sacrificed unto idols, we know that we all have knowledge: knowledge puffeth up, but love edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 Concerning therefore meate sacrificed unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth, (as there be many gods, and many lords)

6 Yet unto us there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Jesus Christ, by whom are all things, and wee by him.

7 But every man hath not knowledge: for some have a conscience of the idols, until this hour, eate as a thing sacrificed unto the idols, and so their conscience being awake, is distressed.

8 But meate made by us not acceptable to God: for neither if wee eate, have wee the shame: neither if wee eate not, have wee the lesse.

9 But take heed lest by any means this power of yours be an occasion of falling to them that are weak.

10 For if any man see thee which hath knowledge, sit at table in the idols temple, shall not the conscience of him which is weak, be troubled to eate those things which are sacrificed to idols?

11 And though thy knowledge shall be to his weak brother perill, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

g Which eateth against his conscience, or in doubt. Rom. 14. 15.

CHAP.

CHAP. IX.

1 He exhorteth them by his example to use their liberty to the edification of others, 2 To runne on forth in the course that they have begunne.

1 **A**ND I not an Apostle? am I not free? have I not sene Jesus Christ our Lord as ye not my worke in the Lord?

2 **I**f I be not an Apostle unto other, yet doubtlesse I am unto you: for ye are the scale of mine Apostleship in the Lord.

3 **O**p defence to them that examine me, is this,

4 **W**ane were not power to eat, and to drinke?

5 **O** have we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 **O** I only and Barnabas, have not we power? not to worke?

7 **W**ho goeth a warfare any time at his owne cost: who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 **W**ho I these things according to man? saith not the Law the same also?

9 **F**or it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ore that treadeth out the corne: doeth God take care for oxen?

10 **E**ither saith hee it not altogether for our sakes: for our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 **I**f we have sowne unto you spiritual things, is it a great thing if we reape your carnall things?

12 **I**f others which you bee partakers of this power, are not we rather? needethess, we have not used this power: but I suffer all things that we should not hinder the Gospel of Christ.

13 **D**o ye not know, that they which minister about the holy things, eat of the things of the Temple? and they which waite at the altar, are partakers with the altar?

14 **S**o also hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

15 **B**ut I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my reproching vain.

16 **F**or though I preach the Gospel, I have nothing to receive of it: yet needethess is layd upon mee, and worke is unto mee, if I preach not the Gospel.

17 **F**or if I doe it willingly, I have a reward: but if I doe it against my will, notwithstanding the dispensation is committed unto me.

18 **E**t that is my reward: that I may be free from all men when I preach the Gospel. I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.

19 **F**or though I be free from all men yet have I made my selfe servant unto all

men, that I might winne the more.

20 **A**nd unto the Jewes I become as a Jew, that I may winne the Jewes: to them that are under the Lawe, as though I were under the Lawe, that I may winne them that are under the Law:

21 **T**o them that are without Lawe, as though I were without Lawe (when I am not without Lawe as pertaining to God, but am under the Lawe through Christ) that I may winne them that are without Lawe.

22 **T**o the weakke I become as weakke, that I may win the weakke: I am made all things to all men, that I might by all means save some.

23 **A**nd this I doe for the Gospel sake, that I might be partaker thereof with you.

24 **K**now ye not, that ye which runne in a race runne all, yet one receiveth the prize? so runne that ye may obtaine.

25 **A**nd every man that competeth mastereth himselfe from all things: and they doe it to obtaine a corruptible crowne: but we for an incorruptible.

26 **I** therefore so runne, not as uncertainly: so fighte I, not as one that beatech the ayre.

27 **B**ut I beate downe my body, and bring it into subjection, lest by any means after that I have preached to other, I myselfe should be reprobous.

CHAP. X.

He sheweth them with the examples of the Jewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 and offences of their neighbours.

MOREOVER, brethren, I would not that ye should be ignorant that all our fathers were under the cloud, and all passed thowgh the sea.

2 **A**nd were all baptised unto Moses, in the cloud, and in the sea.

3 **A**nd did all eat the same? spiritual meat.

4 **A**nd did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke was Christ.)

5 **B**ut with many of them God was not pleased: for they were overthrown in the wilderness.

6 **N**ow these are examples to us, to the intent that we should not lust after unli things as they also lusted.

7 **E**ither be ye idolaters, as were some of them, as it is written, The people sate downe to eat and drinke, and to use up to play.

8 **E**ither let us commit fornication, as some of them committed fornication, and fell in one day three and thertie thousand.

Exod. 17. 6. Num. 10. 10. 11. 1. That is, Against Christ and his covenants doe. Num. 17. 4. and 25. 64. Psal. 106. 14. **E**xod. 32. 6. 2. Because hereby occasion was taken to forget God, and commit idolatrie, therefore these diverse things are counted idolatrie. Num. 19. 9. 3. Moses readeh laws and testaments, and which declareth an infinite number.

Alti. 1. 2.

Alti. 1. 2. 3.

Alti. 1. 2. 3. 4.

Alti. 1. 2. 3. 4. 5.

Alti. 1. 2. 3. 4. 5. 6.

Alti. 1. 2. 3. 4. 5. 6. 7.

Alti. 1. 2. 3. 4. 5. 6. 7. 8.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38.

Alti. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39.

8 Who was
this leader, and
was called the
Angel of God.
Num. 22, 6.
p. 106, 114.

9 Meaning, ei-
ther the good or
evil angel, whose
ministers God
veth to execute
his judgement
to the vicer
desolation of the
wicked.

i How God will
plague vs, if we
be subject to the
like vices.

k Or, latter dayes,
of Christs com-
ming.

l Hee that led
you into this
temptation, which
cometh vnto
you either in pro-
fperitie or aduer-
sitye, or for your
signes sake, will
turne it to your
commoditie, and
deliuer you.

m Or, thanksgiving.
n Or prepare
to this holy vic
with praise and
thanksgiving.

o The effectual
badge of our
consolation and
iacobation with
Christs.

p If we that are
many in number
be but one body
in the blessed
without head
Christ, as many
cornes make but
one loafe, let vs
reynote in pla-
ry which doeth
separate our
vnity.

q Which is go-
uerned accord-
ing to the cer-
monies of the
Law.

r For in those
dayes they were
accustomed to
sell certaine of
the flesh of beasts
sacrificed in the
shambles, and
eurned the money
to the Priestes profit.

s Or, doubt not.

t For if any man
say vnto you, This
is sacrificed vnto
foles, eat it not,
because of him
that sheweth it,
and for the con-
science, (for the
earth is the Lords,
and all that there-
in is.)

u And the con-
science I say, not
thyne.

v But let him
that hath this con-
science be care-
full, that hee
eat not of those
things which are
sacrificed vnto
foles, that hee
may not be
scandalized by
his conscience.

w For if thou
eat of those things
which are sacrific-
ed vnto foles, thou
art partaker of
that which is
offered vnto
foles, and thy
conscience is
scandalized by
it, because thy
conscience is
weak.

x But if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

y For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

z For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

aa For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

ab For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

ac For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

ad For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

ae For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

af For if thou
eat of those things
which are sacrific-
ed vnto foles,
thou art not
scandalized by
thy conscience,
because thy con-
science is strong.

9 Neither let vs tempt a Child, as some
of them also tempted him, & were destroyed
of serpents.

10 Neither murmur ye as some of them
also murmured, and were destroyed of the
destroyer.

11 Show all these things vnto them
for examples, and for writers to admo-
nish vs, upon whom the ends of the world
are come.

12 Wherefore let him that thinketh hee
standeth, take heed lest hee fall.

13 There hath no temptation taken you,
but such as appertaineth to man, and God
is faithful, which will not suffer you to be
tempted above that you be able, but will
euen giue the issue with the temptation, that ye
may be able to beare it.

14 Wherefore my beloved, flee from lo-
latrie.

15 I speake as vnto them which haue un-
derstanding: I iudge ye what I say.

16 The cuppe of blessing which we
bless, is it not the communion of the blood
of Christ? The bread which we breake
is it not the communion of the body of
Christ?

17 For we that are many are one bread
and one body, because we are all partakers
of one bread.

18 Behold Israel which is after the flesh
are not they which eate of the sacrifices par-
takers of the altar?

19 What say I then? that the idole is a
thing, is any thing?

20 Nay, but that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I would not
that ye should have fellowship with the deu-
ils.

21 Ye cannot drinke the cup of the Lord
and the cup of the deuils. Ye cannot be par-
takers of the Lords table, and of the table of
deuils.

22 Doe wee provoke the Lord to anger?
are we stronger then he?

23 All things are lawful for mee, but
all things are not expedient: all things are
lawfull for mee, but all things edifie not.

24 Let no man seeke his owne, but euen
man anothers wealth.

25 Whatsoever is sold in the shambles
eate ye, and aske no question for conscience
sake.

26 For the earth is the Lords, and all
that therein is.

27 If any of them which beleue not call
you to a feast, and it ye will go, whatsoever
is set before you, eate, asking no question for
conscience sake.

28 But if any man say vnto you, This is
sacrificed vnto foles, eat it not, because of
him that sheweth it, and for the conscience,
(for the earth is the Lords, and all that there-
in is.)

29 And the conscience I say, not thyne,

but let him that hath this conscience be care-
full, that hee eat not of those things which
are sacrificed vnto foles, that hee may not be
scandalized by his conscience.

30 For if thou eat of those things which
are sacrificed vnto foles, thou art not scandal-
ized by thy conscience, because thy conscience
is strong.

31 For if thou eat of those things which
are sacrificed vnto foles, thou art not scandal-
ized by thy conscience, because thy conscience
is strong.

32 For if thou eat of those things which
are sacrificed vnto foles, thou art not scandal-
ized by thy conscience, because thy conscience
is strong.

33 For if thou eat of those things which
are sacrificed vnto foles, thou art not scandal-
ized by thy conscience, because thy conscience
is strong.

34 For if thou eat of those things which
are sacrificed vnto foles, thou art not scandal-
ized by thy conscience, because thy conscience
is strong.

but of that other: for why should my li-
bertie bee condemned of another mans con-
science?

30 For if I through Gods benefite bee
partaker, why am I cull spoken of, for that
I drinke? I giue thanks?

31 Whether therefore ye eate or drinke,
or whatsoever ye doe, doe all to the glorifying
of God:

32 Giue none offence, neither to Jewes,
nor to the Grecians, nor to the Church of
God:

33 Euen as I please: all men in all
things, not seeking mine owne profit,
but the profite of many, that they might be
saved.

CHAP. XI.

Hee thinketh the abuses which were crept into their
Church. 4 As touching prayer, prophesying, 18 And
ministry of the Lords Supper, 23 Drugging them
against to the first infirmities thereof.

Be ye the followers of me, euen as I am
of Christ.

2 Now, brethren, I commend you, that
ye remember all my things, and keepe the
ordinances, as I delivered them to you.

3 But I will that ye know that Christ is
the head of every man: and the man is the
womans head: and God is Christs head.

4 Euen as I praye, as I prophesy, haue
nothing on his head, dishonouring
his head.

5 But euen as woman that prayeth or
propheseth bare her head, dishonouring
her head: for it is euen one very thing, as though
she were hairen.

6 Therefore if the woman bee not cou-
ered, let her also be shorne: and if she haue
a woman to bee shorne or shauen, let her
be couered.

7 For a man ought not to cover his head
forasmuch as hee is the image and glory
of God: but the woman is the glory of the
man.

8 For the man is not of the woman, but
the woman of the man.

9 For the man was not created for the
womans sake: but the woman for the mans
sake.

10 Therefore ought the woman to haue
power on her head, because of the Angels.

11 For as the Church is the body of Christ,
out the woman, which the woman without
the man in the Lord.

12 For as the woman is of the man, so is
the man also by the woman: but all things
are of God.

13 Iudge in your selves, Is it comely that
a woman pray vnto God incouered?

14 Doeth not nature it selfe teach you,
that if a man haue long haire, it is a shame
vnto him.

15 But if a woman haue long haire, it is
a glory to her, as the Angels glory in
Christ.

16 For as the Church is the body of Christ,
out the woman, which the woman without
the man in the Lord.

17 For as the woman is of the man, so is
the man also by the woman: but all things
are of God.

18 Iudge in your selves, Is it comely that
a woman pray vnto God incouered?

19 Doeth not nature it selfe teach you,
that if a man haue long haire, it is a shame
vnto him.

20 But if a woman haue long haire, it is
a glory to her, as the Angels glory in
Christ.

21 For as the Church is the body of Christ,
out the woman, which the woman without
the man in the Lord.

We must take
heed that thou-
row our abuse,
our libertie bee
not condemned,
u If by the bene-
fic of God I may
eate any kind of
meat, why should
I by my default
cause this benefi-
t to be cull spoken
of?

Col. 3, 17.

x That is, the
infirm.

y Which are
indifferent.

2. This 1, 9.

|| Or, in all things
remember me.

Ephe. 5, 23.

a This is referred
to comon prayer
and preaching:

for although one
speake, yet the
action is com-
mon, for that the
whole Church
may be sayd to
pray or preach.

|| Or, preaching.

b This tradition
was obserued
according to the
time and place,
that all things
might be done in
comeliness and
to edification.

c Reside Chap.
14, 34.

|| Or, prind.

Gen. 1, 26, & 31,
and 9, 6, cal. 3, 10.

d The image of
Gods glory in
whom his imi-
tation and power
shine concerning
his authority.

e Or, receiue
her glory, in
commendation
of man, and there-
fore it is subie-
ct.

Gen. 2, 18, 21.

f Some thing to
couer her head
signe of subie-
ction.

g To whom they also
shew their dissolu-
tion, and not onely
Christ.

h Who is author and
maintainer of their
natural con-
iunction.

i For as God made
the woman of man,
so now is man
multiplied by the
woman.

k As women vie to
weare,

a prayse

For God hath
glory to women
glory hath then
was man, so the
and the should
quell it up about
her head, where
by the declareth
that the must co-
ver her head.

Not that all
were so, but the
most part.
A Gods Church
is not only sub-
jected to dissen-
tion on touch-
ing orders and
manners but
also to heresies
as touching
doctrine.
Who ought
only as bears
authority in the
Church.

Math. 26. 26.
mark 14. 22.
lucy 22. 19.

Signifying the
merit of his
death, when his
body should, as
it were, be torne
and broken with
many grievous
torments (albeit
not as the thighs
of the sheaves
were) the break-
ing of the bread
as a figure doeth
most lively re-
present.

By partaking
the true and pure
vice of the same.

1 Cor. 11. 5.

But as though
these holy myster-
ies of the Lords
body and blood
were common
meats, to which
our presence be
communion vnto
them.

Or, die. Let
them looke to
themselves, which
either aside or
take away from
the Lords in-
stitution.

a quail unto her: so) her daye is: given her
for a covering.

16 But if any man will be contentious,
we have no such custom, neither the Church
of God.

17 Know in this that I declare, I praise
you not, that ye come together, not with pro-
fit, but with hurt.

18 For first of all when ye come together
in the Church, I hear that there are dissen-
tions among you: and I believe it to be true
in some part.

19 For there must be heresies even
among you, that they which are approved
among you, might be knownen.

20 When ye come together therefore in-
to one place, this is not to eate the Lords
Supper.

21 For every man when they should eate,
taketh his own supper afore, and one is hun-
gry, and another is drunken.

22 Have ye not houses to eate and to
drinke in? despise ye the Church of God, and
shame them that have not? what shall I say
to you? shall I praise you in this? I praise
you not.

23 For I have received of the Lord that
which I also have delivered unto you, so was,
that the Lord Jesus in the night that he was
betrayed, took bread:

24 And when he had given thanks, he
broke it, and said, Take, eat: this is my body
which is broken for you: this doe ye in re-
membrance of me.

25 After the same manner also he took
the cup when he had supped, saying, This
cup is the new Testament in my blood, this
doe as oft as ye drinke it, in remembrance of
me.

26 For as often as ye shall eat this bread,
and drinke this cup, ye shew the Lords death
till he come.

27 Wherefore, whosoever shall eate this
bread, or drinke the cup of the Lord unwor-
thily, shall be guilty of the body and blood of
the Lord.

28 Let a man therefore examine himselfe,
and so let him eat of this bread, and drinke
of this cup.

29 For hee that eateth and drinketh un-
worthily, eateth and drinketh his own dam-
nation, because he discerneth not the Lords
body.

30 For this cause many are weak, and
sicke among you, and many sleepe.

31 For if we would judge one another, we
should not be judged.

32 But when we are judged, we are cha-
stised of the Lord, because we should not be
condemned with the world.

33 Otherwise my brethren, when ye come
together to use, say one for another.

34 And if any man be hungry, let him eat
at home, that ye come not together unto con-
demnation. Of other things will I see in order
when I come.

CHAP. XII.

The distribution of the gifts of the holy Ghost ought
to be used to the edifying of Christs Church: as the
members of mans body serve to the use one of another.

Now concerning Spiritual gifts, brethren,
I would not have you ignorant.

2 I know that ye were Gentiles, and
were carried away into the storme of
words, as ye were.

3 Wherefore I declare unto you, that
no man speaking by the Spirit of God,
calleth Jesus creature: also no man can
say that Jesus is the Lord, but by the Holy
Ghost.

4 Now there are diversities of gifts, but
the same Spirit.

5 And there are diversities of adminis-
trations, but the same Lord.

6 And there are diversities of opera-
tions, but God is the same, which worketh all
in all.

7 But the manifestation of the Spirit is
given to every man, to profit withall.

8 For to one is given by the Spirit the
word of wisdom, and to another the word of
knowledge by the same Spirit:

9 And to another is given faith, by the
same Spirit: and to another the gifts of heal-
ing by the same Spirit:

10 And to another the operations of
great works: and to another, prophesie:
and to another, the discerning of spirits:
and to another, diversities of tongues:
and to another, the interpretation of
tongues.

11 And all these things worketh even
the selfe same Spirit, distributing to every
man severally as he will.

12 For as the body is one, and hath many
members, and all the members of the body,
which is one, though they be many, yet are
one one body: even so is Christ.

13 For by one Spirit we are all bap-
tized into one body, whether we be Jews
or Gentiles, whether we be bond or free,
and have bene all made to drinke into one
Spirit.

14 For the body also is not one member,
but many.

15 If the foote would say, Because I am
not the hand, I am not of the body, is it there-
fore not of the body?

16 And if the eare would say, Because I
am not the eye, I am not of the body, is it
therefore not of the body?

17 If the whole body were an eye, where
were the hearing? If the whole were hearing,
where were the smelling?

18 But now God hath disposed the mem-
bers every one of them in the body at his
owne pleasure.

19 For if they were all one member, where
were the body?

20 But now are there many members, yet
but one body?

21 And the eye cannot see into the hand,
I have no need of thee: nor the head againe
to the feet, I have no need of you.

22 Yea, much rather shall members of
the body, which seeme to be more feeble,
are incorporate into Christs body to be governed by the same spi-
rit. And therefore what need the division is, yet the persons
ought to be conjoined and serve to the edification of the Church.
A whole vs. several is to be more whole.

a The Corinthi-
ans having nota-
ble gifts, say they
to have gotten
them of whom, and
for what ends
they had recei-
ved them.

b Which could
not heare your
prayers.

c By Sacra-
ment.

d As to man that
hath the spirit of
God, can blas-
pheme Christ,
and worship
idols: so none
can acknow-
ledge Christ for
Lord and God
without the same
spirit.

John 1. 13.
chap. 3. 19.
John 2. 11.

e To wit, the
Church, which is
the whole body.

f That is, the un-
derstanding of
the Scriptures.

g To do such
miracles by
h To work by
miracles against
Satan and hypo-
crites, as man
does against
Angels, hip-
pocrites, &c.

i Meaning, the
declaration of
Gods mysteries.

k To try both
the doctrine and
the persons.

l Rom. 12. 5.

m That we might
be one body with
Christ, and the
whole Church
one Church of
the which com-
munion, Bapti-
sm and the
Lords Supper are
essentiall parts.

n For Bapti-
sm is the first
step into the
body, and by the
Lords Supper we
are incorporated
into Christs body
to be governed by
the same spirit.

o And therefore what
need the division
is, yet the persons
ought to be con-
joined and serve
to the edification
of the Church.

p A whole vs. several
is to be more
whole.

q The whole body
is to be more
whole.

r The whole body
is to be more
whole.

s The whole body
is to be more
whole.

t The whole body
is to be more
whole.

u The whole body
is to be more
whole.

v The whole body
is to be more
whole.

w The whole body
is to be more
whole.

x The whole body
is to be more
whole.

y The whole body
is to be more
whole.

z The whole body
is to be more
whole.

are necessary.
23 And upon those members of the body, which were chosen most unworthy, put more *honour on: and our incomely parts haue more couerlesse on.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked.

25 Let there be no diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members ¶ of his part.

28 And God hath ordeined some in the Church: as first Apostles, secondly Prophe- tists, thirdly Teachers, then them that doe miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues:

29 Are all Apostles? are all Prophets? are all Teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? doe all interpret?

31 But I desire you the best giftes, and I will yet shew you a more excellent way.

CHAP. XIII.

Because loue is the fountain and rule of aduising the Church, she setteth forth the nature, office and praise thereof.

Though I speake with the tongues of men and of Angels, and haue not loue, I am as sounding brass, or a tinkling cymbal.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had all faith, to shew I could moue *mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is humblefull: loue enuiereth not: loue doth not boast it selfe: it is not puffed by.

5 It is not puffed by: it is not provoked to anger: it thinketh not euill.

6 It is not puffed by in iniquitie, but reioy- ceth in the truth.

7 It suffereth all things: it becometh *all things: it hopeeth all things: it endureth all things.

8 Loue doth neuer fall away, though that prophesyng be abolished, or the tongues cease, or knowledge be banished away.

9 For *ye know in part, and we ¶ pro-

As the Angels had tongues, and I had the vi- therof, and did not bellow there to profit my neighbor, it were nothing but vain babbling. Faith is here taken for the gift of doing mira- cles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called histori- cal) which be- lieueth the mightie power of Christ, but cannot apprehend Gods miracle through him: this devils haue, Iam. 2. 19. and therefore is sepa- rated from charity, but the faith that will first in effect cannot, as 1. John 3. 9. also, 1. 7. 23. Iake 19. 6. c. Not that it sufficeth it selfe to be abused, butudgeth others by all loue and humanity. d Which may be without offence of Gods word, e Knowledge it selfe shall be perfected in the world to come and not abolished: but the man- ner of knowing and teaching shall cease when wee shall be before Gods presence, where we shall need neither schooles nor teachers, f That is, imperfectly. ¶ Or, such

phets in part.

10 But when that which is perfect, is come, then that which is in part, shall be abo- lished.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see *things as a glasse dark- ly, but then shall we see face to face. Now I know in part: but then shall I know even as I am ¶ known.

13 And now abideth faith, hope and loue, even these three: but the *chiefest of these is loue.

CHAP. XIII.

Hee aduiseeth in loue, commendeth the gift of tongues, and other spiritual gifts, 5 But chiefly prophesying, 34 Hee commendeth women to keepe silence in the Church, 40 And sheweth what good order ought to be observed in the Church.

¶ Now after loue, and comest spiritual gifts, and rather that ye may *prophesie.

2 For he that speaketh a strange tongue, speaketh not unto men, but unto God: for no man *heareth him: howbeit the *spirit ye speaketh secret things.

3 But he that prophesieth, speaketh unto men to edifying and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth *himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye all spake strange lan- guages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except hee expound it, that the Church may receive edification.

6 And now, brethren, if I come unto you speaking diuers tongues, what shall I profit you, except I speake to you, either by *revelation, or by knowledge, or by prophesying, or by doctrine?

7 Wherefore, things without life, which giue a sound, whether it be a ¶ pipe, or an harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

8 And as if the trumpet giue an uncer- taine sound, who shall prepare himselfe to battell?

9 So likewise you by the tongue, except ye utter words that haue signification, how shall it be understood what is spoken? for ye shall mistake in the *ayre.

10 There are as many kinds of voyces (¶ as it cometh to passe) in the world, and none of them is a dumb.

11 Except I know then the power of the voyce, I shall be unto him that speaketh, *a Barbarian, and he that speaketh, shall be a Barbarian unto me.

12 Even so, so likewise as ye cannot spiritual gifts, letke that ye may excell unto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit *prophesie: but mine understanding is without *fruit.

g The mystery

of God.

¶ Or, taught of

God.

h Because it ap-

peareth both here

and in the life to

come: but faith

and hope apper-

taine onely to

this life.

a That is, to ex-

pound the word

of God to the

edification of

the Church,

b Vnderstandeth

him.

c By the spiri-

all gift which he

hath receiued.

d For he pra-

tiseth none save

himselfe.

e The prophetic

expounded that

which God hath

reuealed: and the

doctrine teacheth

that which he

hath giuen vs to

vnderstand,

¶ Or, flaut.

f Your words

shall be lost for

shall neither glo-

rioue God thereby,

nor profit man.

¶ Or, as the thing

requereth.

g That is, they

may be able to

be vnderstood,

h Hee comen-

eth to Corin-

thians of barba-

rousness in that

thing whereby

they thought so

to haue attained

great praise

of eloquence,

i And doth his

part.

k Not in respect

of him that pray-

eth, but in respect

of the Church

which is nothing

edified thereby.

1 Or, give thanks by singing.

m One onely made the preachers, and the rest of the people followed in heart his words, and when hee had prayed, they all say, Amen, signifying that they believed assuredly that God would grant their requests. n That is, most few.

Math. 18. 3.

1 Jo. 18. 11.

Gen. 38. 49.

Gen. 5. 15.

Gen. 3. 6.

o He thrusteth them most sharply, that God will punish the contempt of his word, and their counsellors ignorance, so far as so speak with unknown tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not under flood. q By hearing his secret faults ripe up, and his sinnes reprooved by Gods word, hee is compelled by his owne conscience to praise God.

r Which expoud the word of God. s Paul beareth as yet with their weakness, because all these were the gifts of God; but yet he sheweth that they should not pass this measure, that first one, after another, and at the vermost the third should read in a strange language, which was to declare Gods miracle in the gift of tongues; but chiefly hee commandeth that nothing be done without interpretation. t Or, learning, which Gods Spirit moveth them to utter.

15 What is to be done? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.

16 And when thou bledest with the spirit, how shall he that occupieth the name of the Lord, say, Amen, at thy giving of thanks, seeing he knoweth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speake languages more then ye all.

19 Per had I rather in the Church to speake a few wordes with mine understanding, that I might also instruct others, then tenn thousand wordes in a strange tongue.

20 Brethren, be not children in understanding, but as concerning malitiousnesse be children, but in understanding be of a ripe age.

21 In the Lawe it is written, "By men of other tongues, as by other languages will I speake unto this people: yet lo shall they not heare me, saith the Lord."

22 Wherefore strange tongues are for a signe, not to them that beleve, but to them that beleve not; but prophesying leaveth not for them that beleve not, but for them which beleve.

23 Wherefore when the whole Church is come together in one, and all speak strange tongues, there come in they that are unbelievers, as they which beleve not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleve not, or one unbeliever, he is rebuked of all men, and is judged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly, that God is in you indeed.

26 What is to be done then, brethren? when yee come together, according as every one of you hath a Psalm, or hath hymne, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to himselfe and to God.

29 Let the Prophets speake, two or three, and let the otherudge.

30 And if any thing be revealed to another that sitteth by, let the first hold his peace.

31 For yee may all prophesie one by one, that all may learn, and all may be comforted.

32 And the spirits of the Prophets are

subject to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted unto them to speake; but they ought to be subject, as also the Lord saith.

35 And if they will learn any thing, let them ask of their husbands at home: for it is a shame for women to speake in the Church.

36 Came the word of God out from you? either came it unto you onely?

37 If any man thinke himselfe to be a Prophet, or a spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, cometh to prophesie, and forbid not to speake languages.

40 Let all things be done decently, and by order.

abuse before, yet he referred it to this place to be reprimed, because there hee brought it in for another purpose, Gen. 3. 6. y Are ye the first or the last Christians, that yet neither submit your stiles to the Churches, of whom ye have received the Gospel, nor have respect to the order, to whom the Gospel doeth likewise appertaine? z I have understanding of spiritual things, a If any man have judgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if hee have no judgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

Hee preacheth the resurrection of the dead, 3 And first that Christ is risen: 23 Then that we shall rise: 52 And the manner here.

M Drouer, brethren, I declare unto you the Gospel, which I preached unto you, which ye have also received, and wherein ye continue.

2 And whereby yee are saved, if yee keepe in memorie after what manner I preached it unto you, except yee have beleaved in paine.

3 For first of all, I delivered unto you that which I received, how that Christ died for our sinnes, according to the Scriptures.

4 And that hee was buried, and that hee arose the third day, according to the Scriptures.

5 And that hee was seene of Cephas, then of the twelve.

6 After that hee was seene of more then five hundred brethren at once; whereof many remaine unto this present, and some also are asleepe.

7 After that hee was seene of James: then of all the Apostles.

8 And last of all, hee was seene also of mee, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that

u To the intent that others may judge of him that hath spoken, if he hath possid the copie of Gods word, wherefore Saint Iohn com-mandeth to trie the spirits, whether they be of God.

1 Tim. 2. 12.

x Because this disorder was in the Church, that women usurped that which was peculiar to men, the Apostle here sheweth what is meete to be done, and what is not; and albeit hee mentioned this

Gal. 3. 21.

a If you beleave to be saved by the Gospel, you must beleave also the resurrection of the dead, which is one of the principall points thereof, or elay out beleave is but vaine: b Hee sheweth that nothing ought to be taught, which we have not learned by Gods word.

1 Jo. 5. 8.

1 Jo. 5. 8.

1 Jo. 5. 8.

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1 Jo. 5. 8.

Eph. 3. 7.

d For hee was but the instrument and minister, and giveth the whole glory to God.

1 Cor. 4.

1 Tim.

that albeit certaine wicked persons abused his afflictions to condemne thereby his auctoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inabilitie and imperfection, lest contrary to his fatherly affection, he should have been compelled to use rigor and severity. And as touching his sharpe warning in the former Epistle, it came through their fault, as is now evident both in that that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vniuersal in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his auctoritie, he confuteth their arrogant brags, and commendeth his office and the diligent executing of the same: in that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect wherof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that forrowe which ingendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, whereas hee contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his coming he menaceth such as rebell against his auctoritie, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ,

C H A P. I.

4 Hee declareth the great profits that cometh to the faithfull by their afflictions, 15. 17 And because they should not impute to lightnesse, that hee deferred his coming contrary to his promise, hee proueth his constancie, both by the sinceritie of his preaching, and also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.



P AUL an Apostle of Iesus Christ, by the will of God, our brother Timotheus, to the Church of God which is at Corinthus, with all the saints which are in all Achaia:

v Meaning the country where of Corinthus was the chiefe cite.

Ephef. 1. 3.

1 pt. 1. 3.

b Or, praise and glory be given.

c Which I suffer for Christ, or which Christ suf-

fereth in me,

Rom. 7. 5 and 8. 3. col. 1. 24.

d For seeing him endure so much, they had occasi-

on to be confirmed in the Gospel.

e As God onely worketh all things in vs, so

doeth he also our saluation by his free mercy, and

by such meanes as he hath here

test in this life for vs to be ex-

ercised in.

f Hereby he sheweth his owne

infirmitie, that it might appeare

how wonderfully Gods grace wrought in him. g I was utterly

resolved in my selfe to die. h So many dangers of death.

2 Grace be with you, and peace from God our father, and from our Lord Iesus Christ.

3 Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is steadfast concerning you, in as much as we know that as per are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that wee almost doubted, euen of life.

9 Yea, we received the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the

10 Also deliuered vs from to a great

a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs.

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen for many persons for vs.

12 For our rejoycing is this, the testimony of our conscience, that in simplicitie and godly purpense, and not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you wards.

13 For we write none other things vnto you, then that ye read, or else that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly that wee are your c rejoycing, euen as per are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led southward toward Iudaea of you.

17 When I therefore was thus minded, did I use lightnesse, or mind I those things which I minded, according to the flesh, that with mee should bee a Yea, yea, and Nay.

18 Yea, God is faithful that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea: and are in him Amen, vnto the glorie of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath gi-

uen the earnest of the Spirit in our hearts.

to witnesse, that he preacheth the truth.

f He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. t They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

Rom. 15. 30.

i He rendereth a reason why they ought to pray vnto God for his recovery.

k Vnting that wisdom which God gaue mee from heauen.

l Ye know partly my constancy both by my dwelling with you, and also by my writing you.

m In that wee haue taught you the Gospel also sincerely.

n Because wee haue woont you to Christ.

o Which shall abolish all worldly glory.

p Which is totally to promise, and not to performe.

q Now to as firme one thing, and then to denie it, which is a signe of inconstancy.

r He taketh God

to witnesse, that he preacheth the truth.

f He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. t They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

t They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

u Who is our Amen, in that he hath fulfilled them for vs. Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

v Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

w Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

x Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

y Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

z Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

aa Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ab Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ac Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ad Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ae Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

af Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ag Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ah Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ai Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

aj Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

ak Ephef. 1. 13. and 4. 30. Ephef. 1. 14 chap. 5.

23 Now I call God for a record unto my
soul, that to spare you, I came not as yet
unto Corinthus.

24 Not that wee have dominion over
your faith: but wee are helpers of your joy:
for by faith ye stand.

For we are not as many, which make
merchandise of the word of God: but as of
sincerity, but as of God in the light of God
speaketh we in Christ.

CHAP. II.

He sheweth his love toward them, 7 requiring like-
wise that they would be favourable to their minister
adulterer, seeing he did repent. 14 He also rejoiced in
God for the efficacy of his doctrine, 17 confute thier
by such quarrell pickers, as under pretence of speaking
against him person, sought nothing but the overthrow of
his doctrine.

a Which was gi-
ven to Satan, but
now doth re-
pent.

b Which made
you and him fo-
rnic in my for-
mer epistle.

c After this adul-
terer did repent
and amend, Paul
did vicerally call
off all sorrow,
that he denieth
that in manner he
was any whit
sorry.

d And to should
increase his sor-
row which I
would diminish.

e The adulterer
which entertaineth
his mother in
law.

f That at my in-
tercession you
would declare
by the publique
consent of the
Church, that you
embrace him a-
gain as a bro-
ther, loving him
was exco-
mmunice by y^e com-
mon consent.

g That is, truly
and from mine
heart, even as in
the presence of
Christ.

h By our rigou-
rous punishing,
for in my mind.

i From this place
unto the 6. chap.
11. he intertreateth
only of the mini-
sters, but here sometime intermedleth that which appertaineth to
the whole Church, as Chap. 3. 17. and 18. verses, and not only to
the ministers k. In working mightily by vs, hee maketh vs par-
takers of his victorie and triumph.

B^E I determined thus in my selfe, that
I would not come againe to you in hea-
venliness.

2 For if I make you sorry, who is hee then
that should make mee glad, but the same
which is made sorry by me?

3 And I wrote this same thing unto
you, least when I came, I should take hea-
venliness of them of whom I ought to reioyce:
this confidence have I in you all, that my joy
is the joy of you all.

4 For in great affliction, and anguish of
heart I wrote unto you with many teares:
not that ye should be made sorry, but that ye
might perceive the love, which I have specia-
lly unto you.

5 And if any hath caused sorrow, the same
hath not made me sorry, but partly (least I
should more charge him) you all.

6 It is sufficient unto the same man, that
he was rebuked of many.

7 So that now contrariwise ye ought
rather to forgive him, and comfort him, lest
the same should be swallowed up with over-
much heaviness.

8 Wherefore, I pray you, that you would
confirm your love towards him.

9 For this cause also did I write, that I
might know the proofe of you, whether ye
would be obedient in all things.

10 To whom ye forgive any thing, I for-
give also: for verily if I forgive any thing, to
whom I forgive it, for your sakes I forgive I
in the presence of Christ.

11 Let Satan should be circumvented by
us: for we are not ignorant of his interpretations.

12 Furthermore, when I came to Tro-
as to preach Christ's Gospel, and a doore was
opened unto me of the Lord.

13 I had no rest in my spirit, because I
found not Titus my brother, but took my
leaves of them, and went away into Macedo-
nia.

14 Now thanks be unto God, which al-
wayes maketh vs to triumph in Christ,
and maketh manifest the favour of his know-
ledge by vs in every place.

15 For we are unto God the sweet savour

of Christ in them that are saved, and in them
which perish.

16 To the one we are the savour of death
unto death, and to the other the savour of
life unto life, and who is sufficient for these
things?

17 For we are not as many, which make
merchandise of the word of God: but as of
sincerity, but as of God in the light of God
speaketh we in Christ.

fully: and bringeth againe life to them, who in his death behold
their life. Rom. 1. 16. Rom. 16. 18. chap. 4. 2. m That is, which
preach for gain, and corrupt it to seue mens affections, || Or, through
Christ, or of Conscience.

CHAP. III.

1. He taketh for example the faith of the Corinthi-
ans for a probation of the truth whi. he preached, 6
And to exalt his Apostleship against the brags of the
false apostles, 7. 13. He maketh comparison betwixt
the Law and the Gospel.

D^O we begin to praise our selves again?
As need we as some other, Epistles of re-
commendation unto you, or letters of recom-
mendation from you?

2 We are our epistle written in our hearts,
which is understood and read of all men.

3 In that ye are manifest to be the Epistle
of Christ ministered by vs, and written, not
with ink, but with the Spirit of the living
God, not in tables of stone, but in fleshy
tables of the heart.

4 And such trust have we through Christ
to God:

5 Not that we are sufficient of our selves
to think any thing as of our selves: but our
sufficiency is of God,

6 Who also hath made vs able ministers
of the new Testament, not of the letter, but
of the Spirit: for the letter killeth, but the
Spirit giveth life.

7 If then the ministrations of death
written with letters, and ingrauen in stones
was glorious, so that the children of Israel
could not behold the face of Moses for the
glory of his countenance (which glory is
done away)

8 How shall not the ministrations of the
Spirit be more glorious?

9 For if the ministry of condemnation
was glorious, much more doeth the ministrations
of righteousness exceed in glory.

10 For even that which was glorified,
was not glorified in this point, that is, as tou-
ching the exceeding glory.

11 For if that which should be abolished,
was glorious, much more that which remaineth,
be glorious.

12 Seeing then that we have such trust,
we ble great boldness of speech.

13 And we are not as Moses, which
put a vail upon his face, that the children
of Israel should not looke unto the end

1 The preaching
of the crosse
bringeth death
to them which
onely consider
Christes death
as a common
death, and be-
thereat offended,
or els thinke it

a Meaning him-
selfe, Timotheus,
and Silvanus.

b Who were
Gods pen,

c The hardnesse
of mans heart,
before he be re-
generate, is as a
stony table, Exe.

1. 19. & 36. 26.
but being rege-
nerate by the Spi-
rit of God, it is as
soft as flesh, that
the grace of the
Gospel may be
written in it, as in
new tables, 1. cor.

3. 3. 1. 3. 3. 3.

d Whole mas-
ter Moses was.

e Which Christ
gave.

f Meaning the
spiritual do-
ctrine, which is
in our hearts.

g This he na-
meth the Law in
compa-
rison of the Gospel.

h After that God
had spoken with
him and given
him the Law.

i For the Law
declared that men
to be under con-
demnation. k Meaning of the Gospel, which declareth that
Christ is made our righteousness. 1 In preaching the Gospel,
Exod. 34. 33. m Moses shewed the Law as it was covered with
shadows, so that the Jewes eyes were not lightened, but blinded,
and so could not come to Christ, who was the end thereof againe,
the Gospel teacheth forth the glory of God clearly, not covering
our eyes, but driving the darkness away from them.

n Christ is our mediator, and author of the new Testament, whose doctrine is spiritual, and which life to the Law.
John 4. 34.
o In Christ, who is God manifested in the flesh, we see God the Father, as in a most clear glass.

a For any troubles or afflictions.
b Meaning, such things, and preterites as become not them that have such a great office in hand.
Chap. 2. 17.
c To wit, Satan, John 12. 31, and 14. 30. Eph. 6. 12.
d In whom God doth show himself to be alone: and here Christ is called to in respect of his office.
e Any which preach forgave, or els which rather seek to be feared: known then to edifie.
Gm. 1. 3.
f Which are your servants.
g That we having received light, should communicate the same with others.
h Christ calleth them the light of the world, Math. 5. 14.
i Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior, 1. All the faithful, and chiefly the ministers must drink of this cup, because the world hateth Christ: and also that the members should be conformed to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerors.

of that which should be abolished.

14 Therefore their minds are hardened: for until this day remaineth the same covering unbroken away in the reading of the old Testament, which vaile in Christ is put away.

15 But even unto this day, when Moses is read, the vail is laid over their hearts.

16 Howbeit, when their heart shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirror: the glory of the Lord with open face, are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. II.

1. He declareth his diligence and roundness in his office. 2. And that which his enemies took for his disadvantage, to wit, the cross and affliction which he endured, he turneth to his great advantage, 11. 17 showing what profit cometh thereby.

Therefore, seeing that we have this ministry, as we have received mercy, we were faint not:

2 But have call from us the cloaks of shame, and walke not in craftiness, neither handle we the word of God deceitfully: but in declaration of the truth we appoour our selves to every mans conscience in the sight of God.

3 As our Gospel be then hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6 For God that commanded the light to shine out of darkness, is he which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of that power might be of God, and not of us.

8 We are afflicted on every side, yet we are not in distress: in poverty, but not overcome of poverty.

9 We are persecuted, but not forsaken: cast down, but perish not.

10 Every where we bear about in our body the dying of our Lord Jesus, that the life of Jesus might also be made manifest in our bodies.

11 For we which live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, and life in you.

13 And because we have the same Spirit of faith according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak.

14 Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall set us with you.

15 For all things are for your sakes, that most plentiful grace by the channel-giving of many, may redound to the praise of God.

16 Therefore we faint not, but though our outward man is perishing, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth unto us a farre more excellent and an eternal weight of glory:

18 While we looke not on the things which are seen, but on the things which are not seen: for the things which are seen, are temporal: but the things which are not seen, are eternal.

you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. Or, yet corrupted, o Growth stronger. p Which is so called in respect of the everlasting life.

CHAP. V.

1 Paul proceedeth to declare the vilitie that cometh by the cross. 4 How we ought to prepare our selves unto it, 5 by whom, 9 and for what end, 14. 9 He stablisheth the grace of Christ, 20 and the office of ministers, and all the faithful.

1. We know, that if our earthly house of this Tabernacle be destroyed, we have a building given of God, that is, an house not made with hands, but eternal in the heavens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heaven.

3 Because that if we be clothed, we shall not be found naked.

4 For indeed we that are in this Tabernacle, sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortallitie might be swallowed up of life.

5 And ye that hath created us for this thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are alway bold, though we know that whilst we are if at home in the body, we are absent from the Lord.

7 (For we walke by faith, and not by sight.)

8 Howbeit, we are bold, and have rather to renounce out of the body, and to dwell with the Lord.

9 Therefore also we cometh, that both travelling at home, and removing from home, we may be acceptable to him.

10 For we must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.

11 knowing therefore the terror of the

By our death you have life: that the fruit of our afflictions cometh to you.

The same faith by the inspiration of the holy Ghost.

For as it is written, in delivering us from these dangers, which is as it were restoring from death to life.

That being delivered and restored to you again, may not only my self give God thanks for this infinite benefice of deliverance, but also

After this body shall be dissolved, it shall be made incorruptible and immortal.

For as it is written, we shall be found clothed and not naked.

For we are bold, and have rather to renounce out of the body, and to dwell with the Lord.

Therefore also we cometh, that both travelling at home, and removing from home, we may be acceptable to him.

For we must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.

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For we are bold, and have rather to renounce out of the body, and to dwell with the Lord.

Therefore also we cometh, that both travelling at home, and removing from home, we may be acceptable to him.

For we must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.

1 By promou-
ching of
the ministry by
the fruit and
effect thereof,
which is to bring
unto Christ.
2 By embracing
that same faith
which we reach
to others.
3 As they, which
were esteemed
the outward
flow of wisdom
and eloquence,
that true godli-
ness.
4 As the aduer-
saries said, which
could not abide
to hear them
preach.
5 Our folly ser-
ueth to Gods
glory.
6 Therefore
who sauer gi-
ueth place to
ambition or
vainglory, is
yet dead, and
liueth not in
Christ.
7 As the onely
faithfull doe in
Christ.
8 According to
ordination of
the world: but
who is guided
by the Spirit of
God.
9 We doe not
commend Christ
himselfe now, as
he was an excel-
lent man: but as
he was the Sonne
of God partaker
of his glory, and
in whom God
dwelled corporally:
and do you thinke
that I will flatter
my selfe or any
man in setting
forth his gifts?
Yes, when I
preach my minis-
terie, I commend
the power of God:
when I commend
our worthy facts,
I praise the mighty
power of God set
forth by vs wormes
and wretches. Let
him be regenerate,
and renouance
himselfe, else all
the rest is nothing.
10 As 4. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the Lord, wee ¹ persuade men, and wee ² are
made manifest vnto God, and ³ I trust al-
so that we are made manifest in your con-
science.
12 For wee waite not our selues againe
vnto you, but giue you an occasion to reioyce
of vs, that yet may haue to answer against
them, which reioyce in the ⁴ face, and not in
the heart.
13 For whether we be ¹ out of our wit, we
are as ² to God: or whether we be in our right
wits, we are as ³ to you.
14 For the loue of Christ constraineth vs:
because wee thus iudge, that if one bee dead
for all, then were ¹ all dead.
15 And hee died for all, that they ² which
liue, should not henceforth liue vnto them-
selues, but vnto him which died for them,
and rose againe.
16 Wherefore, henceforth know we no
man ¹ after the flesh, yea, though wee had
knowne Christ after y^e flesh, yet now hence-
forth ² I knowe him in no more.
17 Therefore if any man be in Christ, let
him bee ¹ a new creature. ² Old things are
passed away: behold, all things are become
new.
18 And all things are of God, which hath
reconciled vs vnto himselfe by Jesus Christ,
and hath giuen vnto vs the ministration of re-
conciliation.
19 For God was ¹ in Christ, and recon-
ciled the world to himselfe, not imputing
their sinnes vnto them, and hath committed
vnto vs the word of reconciliation.
20 Now then are wee ambassadours for
Christ: as though God did by us beseech
you through vs, wee pray you in Christs stead,
that ye be reconciled to God.
21 For hee hath made him to bee ¹ sinne
for vs, which knowe no sinne, that wee
should bee ² made the righteousness of God
in him.

1 An exhorta-
tion vnto
Christians
to keepe
themselves
pure, and
to haue
none ac-
quaintance
with
idolaters.
2 Wee therefore
as workers
together
be-
siege you,
that yet
receiue not
the grace
of God
in vaine.
3 For hee
saith, and
I haue
heard thee
in a
time
accepted,
and in
the day
of saluati-
on haue
I succoured
thee: be-
hold now
the
accepted
time, be-
hold now
the day
of saluati-
on.
4 Wee giue
no occasion
of offence
in any

thing, that our ministry should not be ¹ re-
prehended.
4 But in all things wee approue our
selues as ² the ministers of God, in much
patience, in afflictions, in necessities, in dis-
treesses,
5 In stripes, in prisons, in tumults, in la-
bours,
6 By watchings, by fastings, by pu-
ritie, by knowledge, by long suffering, by
kindnesse, by the ¹ holy Ghost, by lone vn-
feined,
7 By the word of truth, by the power
of God, by the armour of righteousness
on the right hand and on the left,
8 By honour and dishonour, by euill re-
port, and good report, as deceiuers, and yet
true:
9 As vnknowne, and yet knowne: as dy-
ing, and behold, wee liue: as chastened, and
yet not killed:
10 As sorrowing, and yet alway reioycing:
as poore, and yet make many rich: as haui-
ng nothing, and yet possessing all things.
11 As in Corinthians, our ¹ mouth is open
vnto you: our heart is made large.
12 Wee are not kept strait in vs, but yet are
kept strait in your owne ¹ bowels.
13 Now for the same recompense, I
spake as to my children, ² Bee you also en-
larged.
14 ¹ Be not unequally yoked with the in-
fideles: for ² what fellowship hath righteous-
nesse with vniuersitie of sinners? and what
communion hath light with darkness?
15 And what concord hath Christ with
Belial? or what part hath the beleener
with the infidel?
16 And what agreement hath the Tem-
ple of God with idols? for ye are the Tem-
ple of the ¹ liuing God: as God hath sayd,
I will dwell among them, and walke there:
and I will be their God, and they shall be my
people.
17 Wherefore, come out from among
them, and separate your selues, saith the
Lord: and touch none vncleane thing, and
I will receiue you.
18 And I will be a Father vnto you, and
ye shall be my lonnes and daughters, saith
the Lord Almighty.

1 haue to doe
with them
in any thing
vnlawfull:
it is here
repeated.
Exodus 23. 18. 1 Cor. 3. 16. and 6. 19. 1 So-
called, because
hee hath not
onely life in
himselfe, but
giveth it also
to all liuing
creatures.
Luce. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

C A H P. VI.

1 An exhorta-
tion vnto
Christians
to keepe
themselves
pure, and
to haue
none ac-
quaintance
with
idolaters.
2 Wee therefore
as workers
together
be-
siege you,
that yet
receiue not
the grace
of God
in vaine.
3 For hee
saith, and
I haue
heard thee
in a
time
accepted,
and in
the day
of saluati-
on haue
I succoured
thee: be-
hold now
the
accepted
time, be-
hold now
the day
of saluati-
on.
4 Wee giue
no occasion
of offence
in any

C H A P. VII.

1 Hee exhorteth
them by the
promises of
God to
keepe them-
selves pure.
2 7 afflicting
them of his
loue, 8. 13
and doeth not
occure his
seuerity toward
them, but
reioyceth there-
in, considering
what profits
came thereby.
10 Of a
sort of ser-
uants.
11 Being then
to haue these
promises de-
sire: 12
beloued, let
vs ¹ cleanse
our liues from
all filthinesse
of the flesh,
and spirit, and
knowing
vnto full
holinesse in
the feare of
God.
13 Conside-
rable well,
ye that
serue idoles
with your
bodies, and
yet thinke
your
consciences
pure toward
God: God will
one day
smite you for
your
halting. b
Of body and
soule.
2 Recur-
re

b By the infidel
if they law
fruitcometh
of.
1 Cor. 1. 1.
c His declara-
tion which
was upon
his resurre-
ction.
d Who is the
efficient cause.
e Which is the
final cause.
f By the Gospel
and the power
of God and his
owne inter-
gry, hee over-
threw
Satan, and the
world, as with
weapons, on
every side most
ready.
g Signifying his
most vehemen-
tious affection.
h Their iudgement
was so cor-
rupted, that they
were not like-
wise affected
towards him, as
he was towards
them.
i Shew like af-
fection towards
mee.
k Hee seemeth
to allude to that
which is writ-
ten, Deut. 2. 10.
where the Lord
commandeth
that an oxen
and an asse
not be yoked
together, be-
cause the
march is
unequal: so if
the faithfull
ma-
nie with the
infidels, or
else
the
promises
of God
shall be
in vaine.
12 Beloued,
let vs
13 cleanse
our liues
from all
filthinesse
of the flesh,
and spirit,
and know-
ing vnto
full holinesse
in the feare
of God.
14 Conside-
rable well,
ye that
serue idoles
with your
bodies, and
yet thinke
your
consciences
pure toward
God: God
will one day
smite you
for your
halting.
b Of body
and soule.
2 Recur-
re

c That we may
each you.
d By greedy
contentions.

e He had nei-
ther met in body
nor spirit: and
it seemeth that
he alindeth to
that which is
written, Deu. 32
25 For the croffe
to mans eye is
common both
to the godly and
to the wicked,
although to con-
trary ends.

f This ioy our-
came all my sor-
rowes.

g Pet. 2. 19.

1. Whole heart.
Gods spirit doth
touch, he is forie
for his sinnes
committed a-
gainst so merci-
full a Father, and
these are the
fruits of his re-
pentance, as wit-
ness Dauides and
Peters teares:
others which are
forie for their
finnes onely for
feare of punish-
ment and Gods
vengeance, fall
into desperation,
as Cain, Saul,
Achitophel, and
Iudas.
h In asking God
forgiueness.
i For in iudging
your selues, you
preuented Gods
anger.

k Or heart.
The Greeke
word signifieth
his bowels,
whereby is
meant most great
love and tender
affections.
l Both in think-
ing and repor-
ting well of you.

2 * Receive vs: we haue done wrong to
no man: wee haue consumed no man: wee
haue * defrauded no man.

3 I speake it not to your condemnation:
for I haue said before, that yee are in our
hearts to die and liue together.

4 I like great boldnesse of speech toward
you: I reioyce greatly in you: I am filled
with comfort, and am exceeding ioyous in
all our tribulation.

5 For when wee were come into Mace-
donia, our flesh had no rest, but wee were
troubled on every side, fightings * without,
and cereals within.

6 But God that comforteth the abject,
comforted vs at the coming of Titus:

7 And not by his coming onely, but
also by the consolation wherewith hee was
comforted of you, when hee tolde vs your
great desire, your mourning, your feruent
minde to me-ward, so that I reioyced much
more.

8 For though I made you ioyful with a
letter, I repented not, though I did repent:
for I perceive that the same Epistle made
you ioyful, though it were but for a season.

9 I now reioyce, not that yee were ioyful,
but that ye sorrowed to repentance: for ye so-
rowed godly, so that in nothing ye were hurt
by vs.

10 * For godly sorrow causeth repentance
into saluation, not to be repented of: but the
worldly sorrow causeth death.

11 For behold, this thing that yee haue
heene * godly sorrow, what great care it hath
brought in to you: yea, what * clearing of
your selues: yea, what indignation: yea, what
fear: yea, how great desire: yea, what a zeale:
yea, what * punishment: in all things ye haue
stewed your selues that yee are pure in this
matter.

12 Therefore, though I wrote vnto you,
I did it not for his cause that had done
the wrong, neither for his cause that had
the iniurie, but that our care toward you
in the sight of God might appeare vnto
you.

13 Therefore wee were comforted, be-
cause yee were comforted: but rather wee
reioyced much more for the ioy of Titus,
because his spirit was refreshed by you
all.

14 For if that I haue boasted any thing
to him of you, I haue not bene ashamed:
but as I haue spoken vnto you all things in
truth, even so our boasting vnto Titus was
true.

15 And his inward affection is more abun-
dantly toward you, when hee remembereth
the obedience of you all, and how with feare
and trembling ye receiued him.

16 I reioyce therefore that I may put my
confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and
Christ, he exhorteth them to auarice in relieuing the
poore Sanctes, commanding their good beginning.
25 After hee commendeth Titus, and his followers
vnto them.

WE not you also to wit, brethren, of the
grace of God bestowed vpon the
Churches of Macedonia,

2 Because in great rayall of affliction
their ioy abounded, and their most extreme
poverty * abounded vnto their rich libera-
lity.

3 For to their power (I heare record)
yea, and beyond their power, they were wil-
ling,

4 And prayed vs with great instance
that wee would receive the * grace and fel-
lowship * of the ministering which is toward
the Saints.

5 And this they did, not as we looked for:
but gaue their owne selues, first to the Lord,
and after vnto vs by the will of God,

6 That we should exhort Titus, that as
he had begun, so hee would also accomplish
the same grace among you also.

7 Therefore, as yee abound in every
thing, in faith, and word, and knowledge,
and in all diligence, and in your loue to-
wards vs, even so let that yee abound in this
grace also.

8 And this say I not by commandment,
but because of the diligence of others: there-
fore prouoe I the naturalnesse of your loue.

9 For ye know the grace of our Lord Je-
sus Christ, that he being rich, for your sakes
became poore, that yee through his powerie
might be made rich.

10 And I shew my minde herein: for
this is expedient for you which haue begun
not to doe onely, but also to * will, a yere
agoe.

11 Now therefore performe to doe it al-
so, that as there was a readinesse to will, euen
so yee may performe it of that which yee
haue.

12 For if there be first a willing minde, it
is accepted according to that a man hath,
and not according to that he hath not.

13 Neither is it that other men should bee
enled and you grieved.

14 But vpon like condition at this time
your * abundance supplieth their lacke, that
also their abundance may bee for your lacke,
that there may be equality:

15 As it is written, * hee that gathered
much, had nothing ouer, and he that gathered
little, had not the lesse.

16 And thanks bee vnto God, which
hath put in the heart of Titus the same care
for you,

17 Because hee accepted the * exhortati-
on, yea, hee was so carefull, that of his owne
accord he went vnto you.

18 And wee haue sent also with him the
brother, whose praise is * in the Gospel cho-
rownt all the Churches,

19 And not so onely, but is also chosen of
the Churches to bee a fellow in our iourney
concerning this grace that is ministered by
vs vnto the glory of the same Lord, and de-
claration of your prompt minde.)

20 Any thing this, that no man shoulde
blame vs in this abundance that is mini-
stered by vs,

21 * Doubting for * honest things, not
onely before the Lord, but also before men.

22 And

a This benefit
of God appeared
in two things, first,
that the Macedo-
nians being in
so great afflic-
tion were so
prompt to helpe
others: and
next, that being
in great poverty,
were very liberal
towards others.
b So that a man
abundant: more
of riches flowed
out of their po-
uerty.
c So hee calleth
their liberality,
either because
they were the
bestowers of
Gods graces,
because they re-
ceiued them of
God freely, and
ye they desired
Paul to sort to
the distribution
thereof.

Chap. 9. 12.

d Every man
may doe good
that hath abili-
tie therunto:
but to will,
haue a minde to
doe good, cometh
of perfect
charities.
e That as you
helpe others in
theirs needes, so
theirs shall re-
lieue your want.
f That both you
and others, as oc-
casion that time,
may relieue the
godly according
to their neces-
sities.

Exod. 16. 18.

g And willingly
offered himselfe
to gather your
alms.

h In preaching
the Gospel.
Some vnderstand
this to be spoken
of Luke, others
of Barnabas.

Rom. 12. 17.

i His well doing
is approved be-
fore God and
man.

22 And we have sent twich them our brother whom wee have oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to forward; of our brethren, they are the messengers of the Churches, and the glory of Christ.

24 Wherefore shew toward them, and before the Churches the proofs of your loue, and of the reioicing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to good almes charitably. 7 As touching the ministering to the

Sauine, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, wherof I boast my self: of you vnto them of Macedonia, and say, that Achala was prepared a yere a goe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioicing our you should bee in vaine in this behalfe, that ye (as I haue said) be ready.

4 Let if they of Macedonia come with me, and find you vnprepared; wee (I need not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appoynted afore, that it might be ready, and come as of beneuolence, and not as of sparring.

6 This ye remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As every man witherth in his heart, so let him giue, not * grudgingly, or of necessity: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing * all sufficiency in all things, may abound in euery * good worke.

9 * As it is written, * We haue sparred abroad, and had giuen to the poore; this beneuolence remaineth for euer.

10 Also he that sinderberd to the sower, will minister likewise bread for foode, and multiplye your seede, and increase the fruits of your beneuolence.

11 That on all parts ye may be made rich vnto all liberalltie, which causeth through vs to thanksgiving vnto God:

12 For the ministeration of this serice not onely supplyeth the necessities of the Saints, but also is abundant by the thanksgiving of many vnto God:

13 (Which by the experiment of this ministeration payse God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And by their prayer for you, desiring after you greatly for the abundant grace of God in you.

15 Thankes therefore be vnto God for his vnspcakable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authority, exhorting them to obedience. 11 And sheweth what his power is. 13 And how he wisheth.

NOW I Paul my selfe beseech you by the meeknesse, and gentlenesse of Christ, which when I am present among you, am

hale, but I am bold toward you being abse. 2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we were walked according to the flesh.

3 Accurthelesse, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mighty through God to cast downe holds.)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ,

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yet on things after the appearance? If any man trust in himselfe that he is Christ, let him consider this againe of himselfe, that as he is Christ, even so are we Christ.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, * saith he, are sore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters when wee are absent, such will we be also indert, when wee are present.

12 For we dare not make our selues of the number, or to compare our selues to them which praise themselves: but they understand not that they * measure themselves with themselves, and compare themselves with themselves.

13 But wee will not reioyce of things, which are not within our measure, * but according to the * measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee strait not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to see magnified by you according to our line abundantly.

a These words his backbiters vsd, thinking thereby to diminish his authoritie, as verse 10. b As though we boasted of our selues by a carnall affection,

c Meaning a certain man among them, which thus spake of Paul. d He that measureth any thing must haue some line or measure to mete by, and not to measure thing by it selfe: to these boasters must measure themselves by their worthy acts: and if they will compare with others, let them shew what counreys, what cities and people they haue wound to the Lord: for who will praise that soldier, which onely at the table can finely talke of the warres, and when he cometh to the brunt, whether valiant or expert? Epai. 4. 7.

e That is, the gifts and vocation, which God had giuen him to winne others by,

F God gave the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Imo. 9. 34. 1. cor. 1. 31.*

16 And to preach the Gospel in those regions which are beyond you: not to rejoyce in another mans line, that is, in the things that are prepared already.

17 But let him that rejoyceth, rejoyce in the Lord.

18 For hee that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

2 Hee declareth his affection toward them. **5** The excellencie of his ministerie. **9** And his diligence in the same. **13** The fetches of the false Apostles. **16** The iudgement of the Corinthians. **22** And his owne praise.

Would to God yee could suffer a little my foolishnesse, and indeede yee suffer mee.

2 For I am ielous ouer you, with godly ielousie: for I have prepared you for one husband, to present you as a pure virgine to Christ.

3 But I feare lest as the serpent beguiled Eve through his subtiltie, so your minds should bee corrupted from the simplicitie that is in Christ.

4 For if he that cometh preacheth an other Gospel then him whom we haue preached: or if yee receive another spirit then that which ye haue received, either another Gospel, then that ye haue received, ye might well haue suffered him.

5 Verily I suppose that I was not inferior to the very chiefe Apostles.

6 And though I bee so rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vermost, in all things.

7 Where I committed an offence, because I abased my selfe, that yee might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages of them to doe you service.

9 And when I was present with you and had neede, I was not shooftull to the hindervance of any man: for that which was lacking unto mee, the brethren which came from Macedonia supplied, and in all things I kept and will keepe my selfe, that I should not bee grivous to you.

10 As the trueth of Christ is in mee, that this rejoycing that not be shut vp against me in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire occasion, that they might bee found like unto vs in that wherein they rejoyce.

I labour with his hands for his living, but in his extreme poverty received diligently without burdening any man, or els waxing shooftull to doe his dutie to eouery man. *Chap. 11. 3. Act. 20. 34.*
13 Let not the trueth of Christ be thought to be in mee, if I suffer my joy to be shut vp, which I haue conceived of Grecia. **1** To slander my ministerie, I should receive wages.

13 For such falses Apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no manerle: for Satan himselfe is transformed into an Angel of light.

15 Wherefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose ende shall be according to their works.

16 I say againe, let no man thinke that I am foolish: or else take me euen as a foole that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many rejoyce after the flesh, I will rejoyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man tralt himselfe, if a man sinne you on the face.

21 I speake as concerning the reproch: as though that wee had bene i weak: but wherein any man is bold, I speake foolishly: I am bold also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ, (I speake as a foole) I am more: in labours more abundantly: in stripes above measure: in prison more plentifully: in death often.

24 Of the Jewes: five times received I forty stripes save one.

25 I was thistle beaten with rods: I was once stoned: I suffered thistle shipwacke: night and day haue I bene in the deep sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefullnesse, in watching often, in hunger, and thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outward, I am cumbered daily, and haue the care of all the Churches.

29 To be is to weake, and I am not weake: who is offended, and I burne not?

30 If I must needs rejoyce, I will rejoyce of mine infirmities.

31 The God, euen the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layed watch in the cite of the Damascens, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment. **5. 7** But chiefly in his humblenesse. **11** And layeth the cause of his

By false apostles here is not meant such as teach false doctrine (which doubtlesly they would haue grown vnto) but such as were vainly glorious, and did not thus durie sincerely.

In his heart he had respect vnto the Lord, but this fashion of boasting seemed according to men, whereunto they compelled him. In outward things.

I note this dishonour, which they doe vnto you.

There is, which vile, miserable, a craftsman, an ideot, and habit to a chould and calamities, which things the false apostles objected against him, most certainly testimonies of his vniuersalitie. Phil. 3. 4.

Put case you terme it to you is true.

In the present danger of death.

At five several times, every one of his thirte and nine.

Deut. 25. 3.

Of the Roman Magistrate.

Acts 14. 19.

Acts 27. 14.

As in prison, needs, basing, hunger, thirst, cold, nakednesse, and such like, which things the aduersaries condemne as infirme in me.

Acts 9. 34.

his boasting upon the Corinthians. 14 Her strength what good will he beareth them. 20 And promise to come unto them.

It is not expedient for me no doubt, to rejoyce: for I will come to visitations and reuelations of the Lord.

2 I know a man * in Christ above fourty years ago, whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the * third heauen.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into Paradise, and heard * words which cannot be spoken, which are not possible for man to utter.

5 Of such a man will I reioyce, of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a fool: for I will say the truth, but I reframe lest any man should thinke of me about that he seeth in me, or that he beareth of me.

7 And lest I should be exalted out of measure, through the abundance of reuelations, there was giuen unto mee * a picke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord * thistle that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weaknes. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a fool to boast my selfe, ye haue compelled me: for I ought to haue bin commended of you, for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes and wonders, and great tokens.

13 For what is it wherein ye were inferior vnto other Churches, * except that I haue not bin flourishfull to your hinderance: forgive me this wrong.

14 Behold, the * third time I am ready to come vnto you, and yet will I not be flourishfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your * soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not:

* yet flourishfull as I was crasse, I took you with guilt.

17 Did I fill you by any of them whom I sent vnto you?

18 I haue desired * Titus, and with him I haue sent a brother: did Titus fill you of any thing? walked we not in the like same spirit? walked we not in the like steps?

19 Again, thinke ye that we exult our selues vnto you? wee speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For I feare, lest when I come, I shall not find you such as I would: and that I shall bee found vnto you * such as ye would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and discords.

21 I feare lest when I come againe, my God * abate me among you, and I shall be uialed many of them which haue sinned already, and haue not repented of the uncleanness, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1 Hatched with the obdurate, 5 And declarati what his power is by their owne testimony. 10 Also hee beareth witness in the effect of this Epistle. 11 As yet haue exhorted them to their duties, hee wisheth them all prosperitie.

This is the * third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that ye seeke experience of Christ, that I speak in me, which toward you is not weak, but is mighty in you.

4 For though he was crucified concerning his * infirmities, yet liueth hee through the power of God. And wee no doubt are weak in him: * but wee shall liue with him, through the power of God toward you.

5 * Prooue your selues whether ye are in the faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God, that ye doe none trill, nor that we should seeme approached, but that ye should doe that which is honest: though we be as * reprobates.

8 For we cannot doe any thing against the truth, but for the truth.

9 For we are glad when we are torak, and that ye are * strong: this also wee wish for, even your perfection.

k Thus said his aduersaries, that though hee took it not by him- selfe, yet he did it by the means of others.

l To go to you. m Meaning, sharpe & seuer. n There was nothing wherewith he so much reioyed, as when his preaching profited: and therefore hee calleth the Thessalonians his glory & ioy: as also nothing did so much cast down his heart, as when his labour did no good.

a His first coming was his dwelling among them: his second was his first visitation, and now he is ready to come the third time: which three comings hee calleth his three witnessies.

Deut. 19. 15. math. 18. 16. ioh. 8. 17. heb. 10. 24.

b In my first epistle, Chap. 4. 10.

c In that hee builded himselfe, and took upon him the forme of a serpent.

d Christ a reaching the flesh, in mans iudgement was vile and ob- scure: but hee was not ashamed to be called by the name of a serpent.

e Other wise I am- mended: but being crucified hee shewed himselfe

f In mans iudgement was vile and ob- scure: but hee was not ashamed to be called by the name of a serpent.

g Other wise I am- mended: but being crucified hee shewed himselfe

h Other wise I am- mended: but being crucified hee shewed himselfe

i Other wise I am- mended: but being crucified hee shewed himselfe

k Other wise I am- mended: but being crucified hee shewed himselfe

l Other wise I am- mended: but being crucified hee shewed himselfe

m Other wise I am- mended: but being crucified hee shewed himselfe

n Other wise I am- mended: but being crucified hee shewed himselfe

Also 9. 3. This is, a Christian: or I speak it in Christ. There is to say, into the highest heauen.

e Mans infirmities was not able to declare them, neither were they shewed vnto him for that end.

f Or, lawfull. The Greeke word signifies a sharpe piece of wood, as a pale, or stake, and also a little spide or sharp thing which pricketh one as hee goeth through bushy and thick places, and entering into the flesh, cannot be taken out without cutting of the flesh: and thus was the recalling of the flesh against the spirit, and warning him that Satan was at hand.

g That is to say, sinfulness.

h It is known as a nobly seene.

i He doth not patiently bear his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

k Or, chargeable. For first, he was minded to depart from Ephe- sus into Macedonia, and so to Corinth.

l Cor. 16. 5. Then when the Lord letted this purpose, hee apointed his way straight from Ephe- sus to Corinth, Chap. 1. 15. Which in- uoluntarily changed, he went to Macedonia, from whence now he appointed the third time to come vnto them.

m Which declareth his friendly affection. Or, your cause for persons.

n Other wise I am- mended: but being crucified hee shewed himselfe

o Other wise I am- mended: but being crucified hee shewed himselfe

p Other wise I am- mended: but being crucified hee shewed himselfe

q Other wise I am- mended: but being crucified hee shewed himselfe

r Other wise I am- mended: but being crucified hee shewed himselfe

s Other wise I am- mended: but being crucified hee shewed himselfe

t Other wise I am- mended: but being crucified hee shewed himselfe

u Other wise I am- mended: but being crucified hee shewed himselfe

v Other wise I am- mended: but being crucified hee shewed himselfe

w Other wise I am- mended: but being crucified hee shewed himselfe

x Other wise I am- mended: but being crucified hee shewed himselfe

y Other wise I am- mended: but being crucified hee shewed himselfe

z Other wise I am- mended: but being crucified hee shewed himselfe

Commit not by your negligence, that which is ordained to saluation turne to your destruction,

10 Therefore write I these things being absent, lest when I am present, I should use sharpenesse, according to the power which the Lord hath given me, to ¹ edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde, live in peace, and the God of loue and peace shall be with you.

12 Greete one another with an ^a holy kisse. All the Saints salute you. ¹ Rom. 16. 16.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen. ¹ 1. Cor. 16. 20. ² 1. Pet. 5. 14.

The second Epistle to the Corinthians, written from Ithiopya, a citie in Macedonia, and sent by Titus and Lucas.

Which was according to those countries in those dayes both of the Iewes, and of other nations,

The Epistle of the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatians, after they had bin instructed by Saint Paul in the truth of the Gospel, gave place to false apostles, who entering in in his absence, corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee proueth that the granting thereof is the overthrow or mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commodity: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come. Wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the gremmes of mens traditions: finally he sheweth wherein this liberty standeth: and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to bee seduced by the false apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation, 8 and detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conversation, magnificeth his office and Apostleship, and declareth himselfe to bee equall with the chiefe Apostles.

Titus 1. 3.
a For God is the author of all ministerie.

b This prerogative was peculiar to the Apostles. Luke 1. 74.

c Which is the corrupt life of man without Christ.

|| Or doctrine. d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our freewill, sedition by faith, then the iustification by the Law, or our workes? there fore to ioyne these two together, is to ioyne light with darkenesse,

death with life, and doth vtterly ouershow the Gospel.



And ^a an Apostle (not ^a of men neither by ^b man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ.

4 Which gaue himselfe for our sinnes, that hee might deliuer vs from this present euill world, according to the will of God euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I maruelle that ye are so soone remoued away vnto another || Gospel from him that had called you in the ^a grace of Christ.

7 Which is not another Gospel. For that there be some which trouble you, and intend to ^a pervert the Gospel of Christ.

8 But though that wee, or an ^a Angel from heauen preach vnto you otherwile then that which wee haue preached vnto you, let him be || accursed.

9 ^a As wee sayd before, so I say now againe, If any man preach vnto you otherwile then that ye haue receiued, let him be accursed.

10 For ^a nowe preach I mans doctrine, or Gods: or goe I about to please men: for I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after ^a man.

12 For neither receiued I it of man, neither was I taught it, but by the ^a reuelation of Iesus Christ.

13 For ye haue heard of my conversation in time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it.

14 And profited in the Iewish religion about many of || my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it ^a pleased God (which had separated me from my mothers wombe, and had called me by his grace)

16 To reueale his sonne || in mee, that I should preach him among the Gentiles, immediately I communicated not with ^a flesh and blood:

appointing from the mothers wombe, and thirdly his calling, || to me. Eph. 1. 8. m That is, with any man, as though I had need of his counsell to approve my doctrine.

f If it were possible that an Angel should so do whereby Paul declareth the certainty of his preaching.

|| Or, admirable. g Since that oia Pharile I was made an Apostle.

1. Cor. 5. 1. h That is, doctrine inuented by man, neither by mans authority doe I preach it.

i By an extraordinary reuelation. Act. 9. 1.

|| Or, age. k That is, of the Law of God, which was giue to the ancients fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his

eternall calling, || to me. Eph. 1. 8. m That is, with any man, as though I had need of his counsell to approve my doctrine.

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I save James the Lords brother.

20 Now the things which I write unto you, behold, I witness before God that I lie not.

21 After that, I went into the coasts of Syria, and Cilicia: for I was unknown by face unto the Churches of Iudaea, which were in Christ.

22 But they had heard onely some say, he which persecuted us in time past, now preacheth the faith which before hee destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that he is nothing inferior to other Apostles. 11 Titus, and that he hath reproved Peter the Apostle of the Jewes. 16 After he commeth to the principal scope, which was to prove that justification only cometh of the grace of God by faith in Iesus Christ, and not by the works of the Law.

Then fouretee yeres after I went by againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went up by revelation, and communicated with them of the Gospel which I preached among the Gentiles, but particularly with them that were the chiefe, least by any means I should runne, or had runne in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,

4 For as the false brethren that crept in: who came in piously to speake out our libertie, which wee haue in Christ Iesus: that they might bring vs into bondage.

5 To whom wee gaue not place by subscription for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great I was not thought: what they were in time past, it maketh no matter to me: God accepteth no mans person: neuertheless, they that are the chiefe, did communicate nothing with me.

7 But contrariwise when they saw that the Gospel over the uncircumcision was committed unto mee, as the Gospel over the circumcision was unto Peter:

8 (For hee that was mighty by Peter in the Apostleship over the circumcision, was also mightie by mee toward the Gentiles.)

9 And when James, and Cephas, and John knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the right

hand of fellowship, that wee should preach unto the Gentiles, and they vnto the Circumcision.

hands of fellowship, that wee should preach unto the Gentiles, and they vnto the Circumcision.

10 Warning onely that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

12 For before that certaine came from James, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the right way to the truth of the Gospel, I sayde vnto Peter before all men, If thou bring a Jew, thou art as the Gentiles, and not like the Jewes, why dost thou constrain the Gentiles to doe like the Jewes?

15 Where which are Jewes by nature, and not sinners of the Gentiles.

16 Knowe that a man is not iustified by the works of the Lawe, but by the faith of Iesus Christ, euen now I say, haue declared in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the works of the Lawe, because that by the works of the Law, no flesh shall be iustified.

17 If then while wee seeke to be made righteous by Christ, we our selues are found sinners. Is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, = I make my selfe a transgressor.

19 For I through the Lawe am dead to the Law, and that I might liue vnto God, I am crucified with Christ.

20 Thus I liue, yet not I now, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I do not abrogate the grace of God: for if righteousness be by the Lawe, then Christ died without a cause.

which killeth sinne. o Nor as I was once, but changed vnto a new creature, in qualitie, and not in substance, in this mortall body. q As did the false Apostles which preached not the faith of Christ. || Or, for nothing.

CHAP. III.

He rebuketh them sharply, 2 and prooueth by diuine reasons that insufficiency is by faith, 6 as appeareth by the example of Abraham, 10 19, 24. and by the office, and the end, both of the Law, 11, 13 and of faith.

O Foolish Galatians, who haue bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely wonder I reuer of you, Received ye the Spirit by the works of the Law, or by the hearing of faith? bene crucified among you, becoming the gifts of Spirit.

Act. 1. 13. 2. 17, 19, 3.

Meaning, be call men. || Gr. with a right foot.

h In bringing their consciences into doubt by thine example and authoritie, and here the Apostle commeth to his chiefe point: i For to the Jewes called the Gentiles in reproch.

Or, man, Rom. 3. 19, 20, Phil. 3. 9.

k Except our sinnes be agreeable to our faith, we declare that we haue not Christ.

l For he caused them not to sinne, but disinclined it, neither tooke he away the righteousness of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to abolish sinne.

n And feele his strength in me regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ. || Or, for nothing.

2 To whom Christ was so liuely preached, as if his liuely image were before your eyes.

3 As if his liuely image were before your eyes.

4 As if his liuely image were before your eyes.

5 As if his liuely image were before your eyes.

n That is, the Gospel which is the doctrine of faith,

i Paul nothing doubth of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours kindled the course of the Gospel) he endeouored to remedy it, and to prove that they consented with him.

Act. 1. 13. 2. 17, 19, 3.

Meaning, be call men. || Gr. with a right foot.

h In bringing their consciences into doubt by thine example and authoritie, and here the Apostle commeth to his chiefe point: i For to the Jewes called the Gentiles in reproch.

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m For my doctrine is to destroy sinne by faith in Christ, and not to abolish sinne.

n And feele his strength in me regenerate and

changed vnto a new creature, in qualitie, and not in substance, in this mortall body.

q As did the false Apostles which preached not the faith of Christ. || Or, for nothing.

c That is, the doctrine of salvation through faith in Iesus Christ, as Chap. 3. 2. 3.

d The false apostles taught that Christ profited nothing, except they were circumcised, & that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Law? Gen. 15. 6. Rom. 4. 3.

f I Which thinke to be iustificed by them.

g The Law promaneth not them iust, which beleue, but which worke, and so condemneth all them which in all points doe not fulfill it.

h Which is the Gospel.

i I will vie o common example, that you may be ashamed to attribute lesse vnto God then to such couenants, which one may maketh to another.

k No more is the promise or covenant of God abrogated by the Law, nor yet is the Law added to the promise.

l No more is the promise or covenant of God abrogated by the Law, nor yet is the Law added to the promise.

m That is, the promise of the Law, which is added to the promise.

n That is, the promise of the Law, which is added to the promise.

o That is, the promise of the Law, which is added to the promise.

p That is, the promise of the Law, which is added to the promise.

q That is, the promise of the Law, which is added to the promise.

r That is, the promise of the Law, which is added to the promise.

s That is, the promise of the Law, which is added to the promise.

t That is, the promise of the Law, which is added to the promise.

u That is, the promise of the Law, which is added to the promise.

of the Law, or by the hearing of faith preached?

2 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the Law?

3 Ye were then under the Law, as many things in vain: if so be it be even in vain.

4 Ye therefore that minister to you the Spirit, and worketh miracles among you, doth hee it through the Law, or by the hearing of faith preached?

5 Ye rather as Abraham beleueed God, and it was imputed to him for righteousness.

6 Know ye therefore that they which are of faith, the same are the children of Abraham.

7 For the Scripture foretelling that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, In thee shall all the Gentiles be blessed.

8 So then they which be of faith, are blessed with faithful Abraham.

9 For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

10 And that no man is iustified by the Law in the sight of God, it is euident: for the iust shall live by faith.

11 And the Law is not of faith, but the man that shall doe those things, shall live in them.

12 Christ hath redeemed vs from the curse of the Law, when hee was made a curse for vs (for it is written, Cursed is every one that hangeth on a tree.)

13 That the blessing of Abraham might come on the Gentiles through Christ Iesus that we might receive the promise of the Spirit through faith.

14 Whether it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

15 Now to Abraham and his seed were the promises made. We sayeth not, And to thy seed, as speaking of many, but And to thy seed, as of one, which is Christ.

16 And this I say, that the Law which was four hundred and thirty yeeres after, cannot disanull the covenant that was confirmed afoze of God in respect of Christ, that it should make the promise of none effect.

17 For if the inheritance be of the Law, it is bestowed on the Law, but God gaue it vnto Abraham by promise.

18 Therefore then I say, the Law was added because of the transgressions, till the seed came into the which

the promise was made: and it was ordained by Angels in the hand of a Mediator.

19 Now a Mediator is not a Mediator of one: but God is one.

20 Is the Law then against the promise of God? God forbid: for if there had been a Law given which could haue giuen life, surely righteousness should haue bene by the Law.

21 But the Scripture hath concluded all under sin, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

22 But before faith came, we were kept under the Law, and shut vp vnto the faith which should afterwards be revealed.

23 Therefore the Law was our schoolmaster to bring vs to Christ, that we might be made righteous by faith.

24 But after that faith is come, we are no longer under a schoolmaster.

25 For ye are all the sonnes of God by faith in Christ Iesus.

26 For all ye that are baptized into Christ, haue put on Christ.

27 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

28 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

29 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

30 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

31 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

32 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

33 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

34 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

35 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

36 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

37 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

38 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

39 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

40 And if ye be Christs, then are ye Abrahams seed, and heirs by promise.

n Who as ministers gaue it to Moses by the authority of Christ.

o But serued both for the Jewes and Gentiles to ioyne them to God.

p Constant and alwayes like himselfe.

q Both men and all their workes.

r The full revelation of things which were hid vnder the shadowes of the Law.

s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

t So that baptizing both Jew

and Gentile is saved.

u As all one man.

v As all one man.

w As all one man.

x As all one man.

y As all one man.

z As all one man.

aa As all one man.

ab As all one man.

ac As all one man.

ad As all one man.

ae As all one man.

af As all one man.

ag As all one man.

ah As all one man.

CHAP. III.

3 Hee sheweth wherefore the ceremonies were ordained, 3 Which bring shadowes, must end when Christ the truth cometh, 3 Hee moneth them by certain exhortations, 12 And confirmeth his argument with a strong example, or allegory.

Then I say, that the Law is as long as he is a child, differeth nothing from a servant, though he be lord of all.

2 But is under tutors and gouernours vntill the time appointed of the father.

3 Euen so, wee when wee were children, were in bondage vnder the rudiments of the world.

4 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law,

5 That he might redeem them which were under the Law, that we might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba Father.

7 Therefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 For our adoption vnto Christ is sealed by his Spirit, he instructeth both Jewes and Gentiles to call God their Father in every language, so that none are excepted, 9 Which may not vie thy liberty.

a The Church of Israel was vnder the Law as the popull subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her relationship ended.

b That is, the Law, which before hee called a schoolmaster,

Chap. 3. 25.

c That is, vnto the Law, which was but an ad.

d That is, who was subiect vnto the Law.

e For our adoption vnto Christ is sealed by his Spirit, he instructeth both Jewes and Gentiles to call God their Father in every language, so that none are excepted, 9 Which may not vie thy liberty.

f He instructeth both Jewes and Gentiles to call God their Father in every language, so that none are excepted, 9 Which may not vie thy liberty.

g Which may not vie thy liberty.

h Which may not vie thy liberty.

h When ye re-
gioned the Gos-
pel, ye were ido-
laters thereof
is it hame for
you to refuse li-
bertie, and be-
come seruants,
yea, and seeing
the lawes desire
to be out of their
uershipp.

i No inced
but in opinion,
k The Galati-
ans of Painims
began to be
Christians, but
by false apostles
were turned
backward to be-
gin new the
Iewish ceremo-
nies, and so in
stead of going
forward toward
Christ, they ran
backward from
him.

l Ye observe
dayes as Sab-
baths, new
moones, &c. yee
observe moneths
as the first and
fourth moneth
ye observe times,
as Easter, Whit-
suntide, the feast
of Tabernacles:
ye observe yerres,
as the lubile, or
yerres of forgie-
uenesse, which be-
ginnerly ceremonies
are most per-
nicious to them
which haue re-
ceiued the true
libertie of the
Gospel, & thrust
them backe into
superstitious
slauerie.

m So I desired
to me as I am
affectioned to-
ward you,
n For I pardon
you, if you re-
pent,
o Being in great dangers and afflictions, or without pompe and
ostentation, p That is the troubles and vexations which God
sent to try mee while I was among you. q For my ministeries
sake, r For they are but ambitious. s They would turne you
from mee, that you might follow them. t And imprinted so in
your hearts, that you loue none other, Gen. 26. 15. Gen. 21. 2.
u That is, signifie, x Agar and Sina represent the Law: Sina
and Ierusalem the Gospel, Iherusalem the Iewish Synagogue, and Isaac
the Church of Christ. y That is, out of the land of promise, || Or,
here and thenceforth, l say 54. 1. z Meaning, Sara,

8 But euen then when yee knew not
God, ye did seruite vnto them, which by na-
ture are not gods.

9 But now seeing ye know God, yea, ra-
ther are knowne of God, how turne yee a-
gaine vnto impotent and beggerly rudi-
ments, which were vnto as from the beginning ye
will be in bondage againe?

10 Ye observe dayes, and maneths, and
times and yeres.

11 I am in feare of you, lest I haue be-
sowed on you labour in vaine.

12 We yee as I: for I am euen as you:
heretern, I beseech you: yee haue not hurt
me at all.

13 And ye know, how through infirmi-
tie of the flesh, I preached the Gospel vnto
you at the first.

14 And the trial of mee which was in
my flesh, yee despised not, neither abhorred:
but yee received me as an Angel of God,
yea, as Christ Iesus.

15 What was then your felicitie? for I
beare you record, that if it had bene possible,
ye would haue plucked out your owne eyes,
and haue giuen them to me.

16 Am I therefore become your enemy,
because I tell you the truth?

17 They are felons ouer you: amisse: yea,
they would exclude you that ye should alto-
gether loue them.

18 But it is a good thing to loue earnest-
ly alwayes in a good thing, and not onely
when I am present with you.

19 By little children of whom I transi-
te in birth againe, until Christ be formed in
you.

20 And I would I were with you now,
that I might change my voyce: for I am in
doubt of you.

21 Tell mee, yee that will be vnder the
Law, doe ye not heare the Law?

22 For it is written, that Abraham had
two sonnes, one by a seruant, and one by a
free woman.

23 But he which was of the seruant, was
borne after the flesh: and hee which was of
the free woman, was borne by promise.

24 By the which things another thing
is meant: for the mothers are the two
Testaments, the one which is Agar of
mount Sina, which gendereth vnto bon-
dage,

25 (For Agar or Sina is a mountaine in
Arabia, and it answereth to Ierusalem
which now is) and shee is in bondage with
her children.

26 But Ierusalem, which is above, is
free: which is the mother of vs all.

27 For it is written, Reioyce thou bar-
ren that bearest no children: breake forth,

and cry thou that trauallest not: for the de-
solate hath many moe children then thee
which hath an husband.

28 Therefore brethren, we are after the
manner of Isaac children of the promise.

29 But as then hee that was borne after
the flesh, persecuted him that was borne after
the Spirit, euen soe is now.

30 But what saith the Scripture? Put
out the seruant and her sonne: for the sonne
of the seruant shall not be heire with the son
of the free woman.

31 Then brethren, we are not children of
the seruant, but of the free woman.

CHAP. V.

2 He labourer to draw them away from circum-
cision, 17 And how with them the battell betwixt the
Spirit and the flesh, and the fruits of them both.

3 And said therefore in the liberty where-
with Christ hath made vs free, and bee
not intangled againe with the yoke of bon-
dage.

2 Behold, I Paul say vnto you, that if
ye be Circumcised, Christ shall profit you
nothing.

3 For I testifie againe to every man,
which is circumcised, that he is bound to
keepe the whole Law.

4 Yee are abolished from Christ, who-
soever are iustified by the Law, yee are fallen
from grace.

5 For we through the Spirit wait for
the hope of righteousness through faith.

6 For in Iesus Christ neither circumci-
sion auailer any thing, neither uncircumci-
sion, but faith which worketh by loue.

7 Yee did runne well: who did let you,
that ye did not obey the truth?

8 It is not the perswasion of him that
calleth you.

9 A little leaven doeth leauen the
whole lump.

10 I haue trust in you through the Lord
that ye would be none other wise minded: but
he that troubleth you shall beare his condem-
nation, who soeuer he be.

11 And heretern, if I yet preach Cir-
cumcision, why doe I yet suffer persecution?
Then is the slander of the crosse, aboli-
shed.

12 Would to God they were euen cut off
which doe disquiet you.

13 For brethren, yee haue bene called vnto
libertie: onely vie not your libertie as an
occasion vnto the flesh, but by loue serue one
another.

14 For all the Law is fulfilled in one
word, which is this, Thou shalt loue thy
neighbour as thy selfe.

15 If yee bite and deuoure one another,
take heede lest yee bee consumed out of one-
ther.

16 When I say, Walke in the Spirit,
and ye shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spi-
rit, and the Spirit against the flesh, and they are
in contrariety the one against the other, so that ye cannot do the things
which the Spirit desireth, if ye are not kept by the Law of Christ.

18 But if ye are led of the Spirit, ye shall not be
in the bondage of the Law. For the Law was our
tutor to Christ, that we might be justified by faith.

19 But now that faith is come, we are no longer
vnder the Law, but are in the Law of Christ.

20 Wherefore ye shall not be in bondage to
the Law, but to Christ.

21 For ye are the seed of Abraham, and
I haue said, If ye be circumcised, ye shall be
separated from Christ.

22 For I testify againe to every man,
that if he is circumcised, he shall be bound to
keepe the whole Law.

23 For ye are the seed of Abraham, and
I haue said, If ye be circumcised, ye shall be
separated from Christ.

24 For I testify againe to every man,
that if he is circumcised, he shall be bound to
keepe the whole Law.

Rom. 9. 8.
Gen. 21. 10.
a For we are in
the Church of
Christ which is
our mother, and
not of the Syna-
gogue, which is
a seruant vnder
the Law.

b The libe-
rty wherewith
Christ hath
made vs free.

Ad. 15. 1.
a If you ioyne
Circumcision to
the Gospel, as a
thing necessary
to saluation.

1. Cor. 1. 17.
b We line in
hope through
that Spirit, which
causeth faith, and
which is giuen
to the faithful,

c That we should
by faith and not
by the Law ob-
taine the crown
of glory, which
Christ giueth
freely.

d Then what so-
euer is not the
word of God,
which here he
calleth truth, is
very lies.

e d Which is
God.

1. Cor. 5. 6.
f A little cor-
ruption doth de-
stroy the whole
doctrine.

g That ye will
embrace the
word of God
purely.

h That is, the
doctrine of the
Gospel which
the world ab-
horred, as a dan-
gerous thing,
and therewith
were offended.

i Meaning the
second table,
Leuit. 19. 18.

j In the man regenerate.

k That is, the naturall man striueth
against the spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 Wherefore the workes of the flesh are manifest, which are adulterie, fornication, uncleanness, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, concussions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I haue told you before, that they which doe such things, shall not inherite the kinngdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodness, faith,

23 Meekenesse, temperance: against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affectiones, and the lusts.

25 If wee liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vs gentle, toward the weakes, 2 And to shew their brotherly loue and modestie, 3 Also to prouide for their Ministers, 4 To perseuere, 14 To reioyce in the crosse of Christ 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

Berthen, if a man be fallen by occasion vnto any faile, ye which are spirituall, restore such one with the Spirit of meeknesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, hee deceiuet himselfe in his imagination.

4 But let euery man prouee his owne worke, and then shall he haue reioycing in

himselfe onely, and not in another.

5 For euery man shall reape his owne burden.

6 Let him that is taught in the word, make him that hath taught him partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life everlasting.

9 Let vs not therefore be weary of well doing: for in due season wee shall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them that are of the household of faith.

11 Seeke how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be Circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh.

14 But God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither Circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this Rule, peace shall be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man put me to businesse: for I beare in my body the marques of the Lord Iesus.

18 Berthen, the grace of our Lord Iesus Christ be with your Spirit. Amen.

¶ Vnto the Galatians written from Rome.

pleas mens fantasies m. Which is regenerate by faith n. That is, vpon the Iewes, as Rom. 10. 19. o Let no man trouble my preaching from henceforth: for my marques are witnesses how valiantly I haue fought. p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were therunto predestinate by the free Election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, given vnto them by the Gospel, the knowledge of the which myserie hee prayeth God to confirme toward them. And to the intent they should not glorie in themselves, hee sheweth them their extreme miserie wherein they were plunged before they knew Christ, as people without God, Gentiles to whom

1 If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

m For they are under the Spirit or grace.

n Christ hath not onely remitted their finnes, but sanctified them into newnesse of life.

o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

a Either by reason of his flesh or Satan.

b Christ exhorteth in sundry places to mutual loue, and therefore brotherly loue is here called the Law of Christ, and his Commandement, Iohn 13.

34. and 15. 12. c Hee sheweth that man hath nothing of himselfe whereof hee should reioyce. d For his reioycing is a testimony of a good conscience, 1. Cor. 1. 12, wherein he may reioyce before men, but not before God.

1. Cor. 3. 8.

e For it were a shame not to provide for their corporal necessities, which feed our soules with the heavenly dainties.

1. Cor. 9. 7.

f He proueth that the Ministers must be nourished: for if men only provide for worldly things without respect of the life everlasting, then they procure to themselves death and mocke God, who hath given them his Ministers to teach them heavenly things.

2. Thess. 13.

g The fruit which God hath promised, h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world he meaneth all outward pompe, ceremonies, and things which

whom the promises were not made, and yet by the free mercy of God in Christ Iesus they were saved, and he appointed to be their Apostle, as of all other Gentiles: therefore he desired God to lighten the Ephesians hearts with the perfect understanding of his Sonne, and exhorteth them likewise to be mindful of his great benefits, neither to be moved with the false Apostles which seek to overthrow their faith and tread vnder foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this means preferreth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentiful fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generally, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his saluation, 4 Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 Hee declareth his good will toward them, giuing thanks and praying God for their faith. 21 The manifest of Christ.

R

A **N** I am an Apostle of Iesus Christ, by the will of God, to the ¹ Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all ¹ spirituall blessing in heauenly things in Christ.

4 * As he hath ¹ chosen vs in him, before the foundation of the world: that we ¹ should bee ¹ holy, and without blame before him in loue:

5 ¹ Who hath predestinate vs, to bee ¹ adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the ¹ praise of the glory of his grace, where with hee hath made vs accepted in his beloued,

7 By whom we haue redemption through his blood, euen the forgiveness of sinnes according to his rich grace:

8 ¹ Whereby he hath bin abundant toward vs in all wisdom and understanding,

9 And hath opened vnto vs the mystery of his will according to his good pleasure, which he had purposed ¹ in him,

10 That in the dispensation of the fulnes of the times, hee might gather together in one ¹ all things, both which are in heauen, and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That we which first trusted in Christ should be vnto the praise of his glory:

13 In whom also we haue trusted after that we heard the word of truth euen the Gospel of your saluation, wherein also after that we, beloued, we were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, ¹ untill the redemption of the posses-

on, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I ceased not to giue thanks for you, making mention of you in my prayers.

17 That the God of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of ¹ him.

18 That the eyes of your understanding may be lightened, that ye may know what the hopes of his calling, and what the riches of his glorious inheritance is in the Saints.

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, ¹ according vnto the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and ¹ set him at his right hand in the heauenly places,

21 Far above all principality and power, and might and domination, and euery name that is named, not in this world onely, but also in that that is to come.

22 And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head of the Church,

23 Which is his body, euen the ¹ fullnesse of him that filleth all in all things.

himselfe perfect without which are his members: the Church is also called Christ, as 1. Cor. 12. 13, 13.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

AND you hath he quickened, that were dead in trespasses and sinnes,

2 ¹ wherein in time past ye walked according to the course of this world, and after the ¹ prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersion in time past, in the lusts of our flesh, fulfilling the will of the flesh, and of the minde, and were by ¹ nature the children of wrath, as well as others:

4 But God which we etich in mercie through his great loue where with hee loued vs,

5 ¹ Euen when we were dead by sinnes, hath quickened vs ¹ together ¹ in Christ, by whole grace we are saved.

¶ Iam 4

6 And

k Of Christ.

Col. 2. 12.

chap. 1. 17.

l Made him gouernour of all things both in heauen and in earth: so that Christ's body is now only there, or else it should not be a true body, and his ascension should be but a fantastical thing, and onely imagined.

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¶ Iam 4

Col. 2. 12.

chap. 1. 17.

2 With all humbleness of minde, and meeknesse, with long suffering, supporting one another through loue.

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is ^a one body, and one ^b Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is above all, and through all, and in you all.

7 But vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ,

8 Wherefore he saith, ^a When hee ascended by ouer high, hee led captiuitie captiue, and gaue gifts vnto men.

9 (Now in that he ascended, what is it but that hee had also descended first into the lowly parts of the earth?)

10 Hee that descended, is euen the same that ascended farre aboue all heauens, that he might fill ^a all things.)

11 Wherefore he gaue some to be Apostles, and some ^b Prophets, and some ^c Euangelists, and some ^d Pastors, and teachers,

12 For the gathering together of the Saints, for the worke of the ministry, ^a and for the edification of the body of Christ,

13 Till we all meete together (in the vnitie of faith, and knowledge of the Sonne of God) vnto a ^b perfect man, and vnto the measure of the age of the fullnesse of Christ,

14 That we henceforth be no more children wauering, and caried about with euerie winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceive.

15 But let vs follow the truth in loue, and in all things grow vp into him, which is the ^a head, that is Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 That I say therefore, and testifie in the Lord, that ye henceforth walke not as ^a other Gentiles walke, in vanitie of their wits,

18 Hauiug their cogitation darkened, and being strangers from the life of ^a God through the ignorance that is in them, because of the hardness of their heart:

19 Which being ^a past feeling, haue giuen themselves vnto wantonnesse to worke all uncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ.

21 Ifso bee ye haue heard him, and haue bene taught by him, as the ^a truth is in Jesus,

22 That is, ^a that ye cast off, concerning

the conuersation in time past, the ^a old man which is corrupt through ^b delectable lusts, natural corruption that is in vs.

23 And bee renewed in the spirit of your mind,

24 And put on the new man, which ^a after God is created in righteousnesse, and true holinesse.

25 Wherefore cast off lying, and speake euerie man truth vnto his neighbour: for we are members one of another.

26 Be ^a angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 Neither giue place to the deuill.

28 Let him that stole steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 Let no corrupt communication proceed out of your mouthes: but that which is good to the use of edifying, that it may minister ^a grace vnto the hearers.

30 And ^a grieve not the holy Spirit of God, by whom ye are ^b sealed vnto the day of redemption.

31 Let all bitterness, and anger, & wrath, crying, and euill speaking bee put away from you, with all maliculousnesse.

32 Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgaue you.

giue him no occasion to depart for soeue by your graces. 2. Cor. 1. 2. 2. Col. 3. 12, 13.

CHAP. V.

2 He exhorted them vnto loue, 3 Warneth them to beware of uncleannesse, customnesse, foolish talking, and false doctrine. 17 To be circumcised, 18 to avoid drunkennes, 19 To reuenge, and to be thankful toward God, 21 To submit themselves one to another. 22 He interpreteth of corporall marriage, and of the spiritual betwixt Christ and his Church.

Be ye therefore followers of God, as deare children.

2 And walke in loue, euen as Christ hath loved vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete smelling sauour to God.

3 But fornication, and all uncleannes, or conuocousnesse, let it not be once named among you, as it becommeth filthie,

4 Neither filchinesse, neither foolish talking, neither ^a jesting, which are things not comely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane person, nor conuocous person, which is ^a an idolater, hath any inheritance in the Kingdom of Christ, and of God.

6 Let no ^a man decline you which haue these wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darkened, but are now light in the Lord, walke as ^a children of light,

Math. 24. 4. mor. 1. 5. Luke 11. 14. 2. Cor. 13. 3. d. Either in eating sinne, or in looking at the wantonnes and indignities of God. e Seeing God hath adopted you for his, there ye should be holy.

b Which by dissensions you separate alunde.

c So that ye can not dissent one from another, joining the spirit which ioyneth you in one body,

cannot dissent from himselfe.

Mat. 3. 10.

d In power.

e By his provision.

2. Tim. 2. 3. 1. Cor. 12. 11, 12, 13.

f Which he giueth vs.

g The Messias came down from heauen into the earth to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before we conquered, and kept all in subjection.

h Which victory he gaue it as a most precious gift to his Church.

i With his gifts and benefits.

1. Cor. 12. 37.

k To restore that which was out of order.

l That the body of Christ might be perfect.

m That we may be of ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.

n Christ being head of his Church, nourisheth his members, and ioyneeth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection.

2. Tim. 1. 21. n Man not regenerate hath his mind, vnderstanding and heart corrupt. o By the which God liueth in his.

p The hardness of heart is the fountaine of ignorance, without remorse of conscience. 1. Tim. 4. 1. q As they are taught which truly knowe Christ.

Col. 3. 8.

2. Cor. 1. 2. 2. Col. 3. 12, 13.

d Either in eating sinne, or in looking at the wantonnes and indignities of God.

e Seeing God hath adopted you for his, there ye should be holy.

2. Cor. 1. 2. 2. Col. 3. 12, 13.

2. Cor. 1. 2. 2. Col. 3. 12, 13.

2. Cor. 1. 2. 2. Col. 3. 12, 13.

2. Cor. 1. 2. 2. Col. 3. 12, 13.

Awake from sleepe.

To the Ephesians. Childrens and seruants duties.

CHAP. VI.

f And make them known by your honest and godly life, g The word of God discometh the vices which were hid before, h God thus speaketh by his seruants to draw f inisidels from their blindness, *Coloss. 4. 5.* i Selling all worldly pleasures to buy time, k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godliness, which the world hath taken from you, *Rom. 1. 2.* l *1 thess. 4. 1.* m *1 Cor. 10. 31.* n *1 Cor. 10. 31.* o Baptisme is a token that God hath consecrated the Church to himself, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ, p Because it is covered and clad with Christs iustices and holiness, q This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not only ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the scale and testimonie thereof is the Supper of the Lord, *Gen. 1. 24. mat. 19. 5. marke 10. 7. 1. cor. 6. 16.*

9 (For the fruit of the Spirit is in all goodnesse, and right conscience, and trust) 10 Approuing that which is pleasing to the Lord. 11 And haue no fellowship with the unfruitfull workes of darkness, but euen reppointe them earth. 12 For it is shame euen to speake of the things which are done of them in secret. 13 But all things which they are repproued of, be manifest: for it is light that maketh all things manifest. 14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. 15 Take heed therefore that yee walke circumspectly, not as fooles, but as wisly. 16 Redeeming the time: for the dayes are euill. 17 Wherefore be ye not inuicible, but vnderstand what the will of the Lord is. 18 And be not drunken with wine wherein is excess: but be fulfilled with the Spirit, 19 Speaking vnto yor selues in psalmes and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts. 20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ, 21 Submitting your selues one to another in the feare of God. 22 *¶* Wives, submit your selues vnto your husbands, as vnto the Lord. 23 For the husband is the wines head, euen as Christ is the head of the Church, and the same is the Saviour of his body. 24 Therefore, as the Church is in subiection to Christ, euen so let the wines bee to their husband in euery thing. 25 *¶* Husbands, loue your wives, euen as Christ loued the Church, and gaue himselfe for it. 26 That he might sanctifie it, & cleanse it, by the washing of water through the word. 27 That he might make it vnto himselfe a glorious Church, not hauing spotte or wrinkle, or any such thing: but that it should be holy, and without blame. 28 So ought men to loue their wives, as their owne bodies: he that loueth his wife, loueth himselfe. 29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church. 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leaue father and mother, and shall cleaue to his wife: and they twaine shall be one flesh. 32 This is a great secret, but I speake concerning Christ and concerning the Church. 33 Therefore leaue euery one of you, do ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

1 How children should behaue themselves toward their fathers and mothers, 4 Likewise parents towards their children, 5 Seruants toward their masters, 9 Masters toward their seruants, 13 An exhortation to be fiershall attend, and what weapons the Christians should fight withall. **C**hildren, obey your parents in the Lord, for this is right. 2 Honour thy father and mother, (which is the first commandment with promise) 3 That it may bee well with thee, and that thou mayest liue long on earth. 4 And ye fathers, prouoke not your children to wrath: but bring them up in instruction and information of the Lord. 5 *¶* Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ, 6 Not with seruice to the eye, as men pleasers: but as the seruants of Christ, doing the will of God from the heart. 7 With good will seruing the Lord, and not men. 8 And know ye, that whatsoeuer good thing any man doth, that same shall hee receive of the Lord, whether he be bond or free. 9 And ye masters, doe the same things vnto them, putting away threatening: and know that euen if your master also is in heauen, neither is there respect of persons with him. 10 *¶* Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuill. 12 For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkness of this world, against spirituall wickedness, which are in the high places. 13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast. 14 Stand therefore, and your loines gird about with verity, and hauing on the breastplate of righteousness. 15 And your feet shod with the preparation of the Gospel of peace. 16 Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked. 17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God. 18 And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all Saints, 19 And for mee, that deterrance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel. 20 Whereof I am the ambassadour in

Col. 3. 20.
Exod. 20. 12.
deut. 5. 16 eccl. 3. 9. mat. 19. 14. marke 7. 10.
a This is the first commandment of the second Table, and hath the promise with condition, b By auerfien, c That they be not brought vnto wantonnesse, but in the feare of the Lord, *Col. 3. 22. tit. 1. 3. 1. pet. 2. 18.* d Which haue dominion ouer your bodies, but not ouer your soules, *1 Cor. both yours and their master, deut. 10. 17. 2. chr. 19. 7. ioh 3. 4. 19. iud. 6. 7. reuel. 15. 2. 11. 16. act. 10. 1. 4. rom. 2. 1. gal. 2. 6. col. 3. 25. 1. pet. 1. 17.* e Whether hee be seruant or master, *1 Cor. complete barnase.* f The faithfull haue not only to strive against men and themselves, but against Satan the spirituall enemie who is most dangerous, for he is ouer our head, for that we cannot reach him, but he must be refilled by Gods grace, *Chap. 2. 2.* g Innocencie and godly life, h That ye may be ready to suffer all things for the Gospel, *1 Jo. 5. 9. 7.* i The saluation purchased by Iesus Christ, *Col. 4. 2.*

1 thess. 5. 8. i Col. 4. 3. 2. thess. 2. 1.

bonds,

bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I doe, Tycheus my deare brother and faithfull minister in the Lorde shall shew you of all things.

22 Whom I have sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort your

hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their immortallitie. Amen.

Written from Rome vnto the Ephesians, and sent by Tycheus.

Or, to be without corruption, that is, to haue life euerslasting, which is the end of this grace.

¶ The Epistle of Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a city of the same country: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he travelled from place to place: till at length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the fate of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to imbrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generally, with re- lification of his affection toward them, and thankfull accepting of their beneuolence,

CHAP. I.

1 Saint Paul discovereth his heart toward them,

3 By his thanksgiving, 4 Prayers, 8 and wishes for their faith and saluation, 7. 12. 20 He sheweth the fruit of his labours, 15. 27 And exhorteth them to vnitie, 28 And patience.

Paul and Timotheus the ser- uants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops, and Deacons.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 I thanke my God, hauing you in perfect memory.

4 (Alwayes in all my prayers for all you, praying with gladnesse.)

5 Because of the fellowship which yee haue in the Gospel, from the first day vntill now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will performe it vntill the day of Iesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence and confirmation of the Gospel, you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement.

10 That yee may discern things that differ one from another, that ye may be pure

and without offence, vntill the day of Christ.

11 Filled with the fruites of righteousnesse, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would yee understood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel.

13 So that my bands in Christ are famous throughout all the iudgement hall, and in all other places.

14 In so much that many of the brethren in the Lorde are boldened through my bands, and dare more frankly speake the word.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner waies, whether it bee vnder a presence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation, though your prayer, and by the helpe of the Spirit of Iesus Christ.

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it bee by life or by death.

21 For Christ is to me both in life, and in death aduantage.

g That you so increase in godlinesse, that not only ye can put difference betweene

good & euill: but also that ye profit more & more without slipping

backe or standing in a stay, h Righteousnesse is the tree, good

works the fruit, i Which I suffer for Christs cause.

k That is, in the court or palace of the Empe-

ror Nero.

l Or, profit the Gospel, confide-

ring my con-

science.

m But with a corrupte mind.

n Or, in his hands.

o Their pretence was to preach

Christ, and there- fore their do-

ctrine was true: but they were full of ambition and enuy, being

loosing to detace Paul and prelate themselves.

by bishops here he meaneth them that had charge of the word, and governing, as pa- lours, doctors, el- ders: by deacons,

such as had charge of the di- stribution, & of the poore & sick,

1. Th. i. 3.

b With other Churches.

c That ye recei- ued the Gospel,

d When you shall receiue the crowne of glory.

e It was a true co- know of their loue,

that they did helpe him by all means possible when he

was absent & in prison, euen as if they had bin pri- soners with him,

f Of this peculiar benefit to suffer for Christs sake.

g. yea excellent.

Christ humbled himselfe.

To the Phillippians.

All seeke their owne.

o To liue in the flesh, is to liue in this brittle body till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be deli- tute of the Spirit, and to be plung- ed in the filthie concupiscences of the flesh,

|| Or, body.

Ephes. 4. 1. Coloss. 1. 10. 1. Thim. 3. 12.

|| Or, band.

p The more that tyrants rage a- gainst the Gos- pel, the more ma- nifestly they de- clare that they runne to their owne destruc- tion, and againe, constant perse- verance for Christs sake, is an euident signe of saluation, q God sheweth by this meane of bearing the crosse, who are his, and who are not. || Or, Christs cause.

22 And whether to liue in the flesh, were possible for mee, and what to choos, I know not.

23 For I am greatly in doubt on both sides, desiring to be looked, and to be with Christ which is best of all.

24 But whether to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your fur- therance, and top of your faith,

26 That ye may more abundantly reioyce in Christ Iesus for mee, by my coming to you againe.

27 I nicely let your conuersation be, as it becometh the Gospel of Christ, that whether I come and see you, or else be ab- sent, I may heare of your matters, that yee || continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and a that of God.

29 For unto you it is given for Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Having the same fight which yee saw in me, and now heare to be in me.

31 Having the same fight which yee saw in me, and now heare to be in me.

CHAP. II.

3 He exhorted them above all things to humi- lity, whereby pure desire is chiefly maintained, 19 Promising that hee and Timotheus will speedily come unto them, 27 and excuse the long tarrying of E- paphroditus.

I If there bee therefore any consolation in Christ, if any comfort of loue, if any fel- lowship of the Spirit, if any compassion and mercy,

2 Fulfill my loy, that yee be like minded, hauing the same loue, being of one accord, and of one iudgement,

3 That nothing be done through conten- tion or vaine glorie, but that in meekenesse of mind every man esteeme other better then himselfe.

4 Look not every man on his owne things, but every man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus.

6 Who being in the forme of God, thought it no robbery to be equall w God: 7 But he made himselfe of no reputa- tion, and took on him the forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 Hee humbled himselfe, and became o- bedient vnto the death, euen the death of the crosse.

9 Therefore God hath also highly exal- ted him, and giuen him a name above euer- y name, 10 That at the name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth, 11 And that every tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloved, as ye haue al- wayes obeyed, not as in my presence onely, but now much more in mine abience, so make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his good pleasure.

14 Doe all things without murmuring and reasonings; 15 That ye may be blamelesse, and pure, and the loanes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine, as lights in the world.

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither was labour in vaine.

17 For as though I be offered by you on the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send Timotheus shortly vnto you: that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For all seek their owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me.

24 And trust in the Lord, that I also my selfe will come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my com- panion in labour, and fellow soldier, euen your messenger, and he that ministered vnto me such things as I wanted.

26 For hee longed after all you, and was full of heavinesse, because yee had heard that hee had bene sicke.

27 And no doubt hee was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diffi- cultly, that when yee should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such: 30 Because that for the work of Christ hee was neere vnto death, and regarded not his life, to fulfill that sentence which was lack- ing on your part toward me.

9 Wherefore God hath also highly exal- ted him, and giuen him a name above euer- y name,

10 That at the name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth,

11 And that every tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

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29 Receive him therefore in the Lord with all gladnesse, and make much of such: 30 Because that for the work of Christ hee was neere vnto death, and regarded not his life, to fulfill that sentence which was lack- ing on your part toward me.

31 Having the same fight which yee saw in me, and now heare to be in me.

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99 Having the same fight which yee saw in me, and now heare to be in me.

100 Having the same fight which yee saw in me, and now heare to be in me.

Rom. 1. 4. 11. 14.

45. 23.

g Worship and be subiect to him

Joh. 17. 13. 1. Cor. 8. 6. and 12. 3.

h Run forward in that race of righteousness,

wherein God hath freely placed you through Iesus Christ, and con-

ducteth you his children by his Spirit to walk in good works,

and so to make your vocation sure.

i Which may make you carefull and diligenc,

k Which is his free grace.

1. Pet. 4. 3. 1. Cor. 5. 16.

l As they which in the night lea-

ve out a candle to give light to others.

m The Gospel.

n The worldliness to putt out as the drinke offering was pow- ered on the sacrifice.

o To continue you in your faith.

1. Thim. 3. 10. 24.

p They rather sought profit by their preaching, then Gods glorie.

q He calleth here the works of Christ, to wit Christ, who was bound in the prison of Paul, and was in need of necessaries.

r He approacheth them which ha- zard their life to release the prisoners of Christ.

CHAP. III.

3 Hee warneth them to beware of false teachers,
3 againe whome hee steech Christ, 4 hee saith how
saith, 9 and his doctrine, 12 and hee saith that
none righteously.

Moreover, my brethren, reioyce in the
Lord. It grieveth me not to write the
same things to you, and for you it is a sure
thing.

2 Beware of dogges: beware of euill
workers: beware of the concision.

3 For we are the circumcision, which
worship God in the spirit, and reioyce in
Christ Iesus, and haue no confidence in
the flesh.

4 Though I might also haue confidence
in the flesh. If any other man thinketh that
hee hath whereof he might trust in the flesh,
much more I.

5 Circumcised the right day, of the kin-
red of Israel, of the tribe of Benjamin, an
Hebrew of the Hebrewes, by the law a
Pharise.

6 Concerning zeale, I persecuted the
Church touching the righteousness which
is in the law, I was unrebukable.

7 But the things that were vantage vnto
me, the same I counted losse for Christes
sake.

8 Yea, doubtlesse I thinke all things but
losse for the excellent knowledge sake of
Christ Iesus my Lord, for whom I haue
counted all things losse, and doe indoe
them to bee doing, that I might winne
Christ.

9 And might bee found in him, that is,
not having mine owne righteousness, which
is of the law, but that which is through the
faith of Christ, euen the righteousness which
is of God through faith.

10 That I may know him, and the ver-
tie of his resurrection, and the fellowship of
his afflictions, and bee made conformed
vnto his death.

11 If by any means I might attaine vnto
the resurrection of the dead:

12 Not as though I had already attained
it, either were already perfect: but I
follow, if that I may comprehend the
whole sake also I am comprehended of
Christ Iesus.

13 Brethren, I count not my selfe that I
have attained to it, but one thing I doe. I
forget which is behind, and indoeuie my
selfe vnto that which is before.

14 And follow hard toward the marke,
for the price of the high calling of God in
Christ Iesus.

15 Let vs therefore as many as be per-
fect, bee thus minded: and if ye be other wise
minded, God shall reucale euen the same
vnto you.

16 Acquiesce, in that wherunto we
are come, let vs proceede by one rule, that
we may minde one thing.

17 Brethren, bee followers of mee, and
looke on them, which walke so, as ye haue
vs for an example.

18 For many walke, of whom I haue
told you often, and now tel you weeping, that
they are the enemies of the crosse of Christ,

19 whose end is perdition, whose
God is their belly, and whose glory is to their
shame, which minde earthly things.

20 But one commendation is in heauen,
from whence also we look for the Saviour,
euen the Lord Iesus Christ.

21 Who shall change our vile body, that
it may bee fashioned like vnto his glorious
body, according to the working, whereby he
is able euen to subdue all things vnto him-
selfe.

CHAP. IIIII.

8 Hee exhorteth them to be of honest conuersation,
15 and thanketh them, because of the provision that
they make for him being in prison, 21 and so conclu-
deth with salutations.

Therefore, my brethren, beloved and
longed for, my joy, and my crowne, so conti-
nue in the Lord, ye beloved.

2 I pray Euodias, and desired Synty-
che, that they be of one accord in the Lord.

3 Pasa, and I desired thee, faithful yoke-
fellow, helpe those women, which laboured
with mee in the Gospel, with Clement also,
and with order my fellow labourers, whose
names are in the booke of life.

4 Reioyce in the Lord alway, againe I
say, reioyce.

5 Let your patient minde be knowne vnto
all men. The Lord is at hand.

6 Remarking careful, but in all things
let your requests bee shewed vnto God in
prayer, and supplication, with giuing of
thanks.

7 And the peace of God which passeth all
vnderstanding, shall preserve your hearts
and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever
things are true, whatsoever things are honest,
whatsoever things are iust, whatsoever
things are pure, whatsoever things are peace-
able, whatsoever things are of good re-
port, if there be any vertue, or if there be any
praiseworthy thing, thinke on these things.

9 Whether ye haue both learned and recei-
ued, and heard, and seen in me; shall things
dore, and the God of peace shall bee with
you.

10 Now I reioyce also in the Lord greatly,
that now at the last ye are reucaled
again to care for mee, wherin notwithstanding
ye were careful, but yet lacked opportu-
nities.

11 I speake not because of want: for I
haue learned in whatsoever state I am,
therevnto to be content.

12 And I can be abased, and I can a-
bound: every where in all things I am in-
structed both to be full, & to be hungry, and
to abound, and to haue want.

13 I am able to doe all things through
the helpe of Christ, which strengtheneth
mee.

14 Notwithstanding ye haue well done,
that ye did communicate to my affliction.

15 And ye Philippians know also that in
the beginning of the Gospel, when I depar-
ted from Macedonia, no Church communi-
cated with me concerning the Gospel, vnto
using and rectifying, but ye only.

10 Or, reward.

o The vaine glo-
ry which they
seek after in this
world, that turne
to their confu-
sion and shame.
p In minde and
affection.

1 Cor. 1. 7.
Id. 2. 11, 12.

Psal. 69. 28, Luke
10. 30. Rom. 3. 5.
and 20. 12,
and 21. 17.

a This booke
Ezekiel calleth
the writing of the
house of Is-
rael, and the se-
cret of the Lord,

chap. 13. 9.
b To succour
you.

Idem. 6. 25.
c From Satan,
who seeketh to
take from vs this
peace of conscien-
ce.

d That is, begin-
new to help me.
e That I was not
able to endure
my poverty.

f Not of his
owne vnto
free will.

g When I first
preached I Gos-
pel vnto you.

h Hee had giuen
of his part in
communicating,
with them spi-
ritual things, but
he receiued no-
thing of them,
which ought at
least to haue re-
turned him to his
benefit.

Ephes. 5, 3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.

Rom. 6, 4. Ephes. 4.

2, 5. Heb. 12, 1.

1. Pet. 2, 1. and

4, 1, 2.

Gen. 1, 26. and

5, 1. and 9, 6.

Ephes. 4, 3. and

6, 11.

e He sheweth what fruits are in the that are dead to the world and are risen againe with Christ.

|| Or, the words of mortuities.

f Let it guide all your doings.

|| Or, gracious, or thankfull.

g The doctrine of the Gospel.

h Psalmes properly containe complainings to God, narrations and expostulations: hymnes on-ly thanksgiving: songs containe praises & thanks giuing, but not so largely and amply as hymnes doe.

Ephes. 4, 29.

|| Or, thanksgiving.

1. Cor. 10, 31.

Ephes. 5, 22.

1. Pet. 3, 7.

Ephes. 5, 25.

Ephes. 6, 1.

i Which are in the Lord.

k By two much signour,

Ephes. 6, 5. tit. 2, 9.

1. Pet. 2, 18.

l The cruell master.

Dant. 10, 17. wif.

6, 7. eccles. 35, 12.

rom. 2, 1. gal. 2, 6

Ephes. 4, 9.

m Whether be master or ser-

uant.

5 ^a **Boast** therefore your members which are on the earth, fornication, uncleannes, the insatiable affection, euill concupiscence, and countenances which is idolatry.

6 **For** the which things takes the wrath of God cometh on the children of disobedience,

7 **Wherein** ye also walked once, when ye lived in them.

8 **But** now put ye away euill all these things, wrath, anger, malicoussesse, cursed speaking, filthy speaking out of your mouth.

9 **Be** not one to another, seeing that ye haue put off the old man with his works,

10 **And** haue put on the new, which is renewed in knowledge ^a after the image of him that created him,

11 **Where** is neither Grecian, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all in all things.

12 **Now** therefore, as the elect of God ^a holy and beloued, put on ^{||} tender mercie, kindnesse, humblenesse of mind, meeknesse, long suffering:

13 **Forbearing** one another, and forgiving one another, if any man haue a quarrell to another: euen as Christ forgaued you, euen so do ye.

14 **And** about all these things, put on loue, which is the bond of perfectnesse.

15 **And** let the peace of God ^a rule in your hearts, to the which ye are called in one bodie, and be ye ^{||} amiable.

16 **Let** the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selues, in ^a Psalmes and hymnes, and spiritual songs, singing with ^a ^{||} grace in your hearts to the Lord.

17 **And** whatsoever ye shall doe in word or deed, do all in the Name of the Lord Jesus, giuing thanks to God, euen the Father by him.

18 **As** ^a **Slaves**, submit your selues vnto your husband, as it is comely in the Lord.

19 **Husbands** loue your wives, and be not bitter vnto them.

20 **As** ^a **Children**, obey your parents in all things: for that is well pleasing vnto the Lord.

21 **Fathers**, ^a **prouoke** not your children to anger, lest they be discouraged.

22 **As** ^a **Servants**, be obedient vnto them that are your masters according to the fleshy in all things, not with eye seruice as men please, but in singleness of heart, fearing God.

23 **And** whatsoever ye doe, do it heartily, as to the Lord, and not vnto men,

24 **Knowing** that of the Lord ye shall receive the reward of the inheritance: for ye serue the Lord Christ.

25 **But** he that doth wrong, shall receive for the wrong that he hath done, and there is no ^a respect of persons.

C H A P. IIII.

3 **He** exhorteth them to be seruant in prayer, 5 To walke wisely and them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

Ye masters, doe vnto your seruants, that which is iust and equall, knowing that ye haue also a master in heauen.

2 **Continue** in prayer, and watch in the same with thanksgiving,

3 **Praying** also for vs, that God may open vnto vs the ^a **door** of utterance, to speake the mystery of Christ: wherefore I am also in bonds.

4 **That** I may utter it, as it becometh me to speake.

5 **As** ^a **Walk** wisely toward them that are without, and ^a **redeem** the time.

6 **Let** your speech be gracious alwayes and powdered with ^a **salt**, that ye may know how to answer euery man.

7 **Ephesus** our beloued brother, and faithfull minister, and fellow seruante in the Lord, shall declare vnto you my whole state,

8 **Whom** I haue sent vnto you for ^a **same** purpose, that he might know your state, and might comfort your hearts,

9 **Which** Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 **Archippus** my yfson fellow salueth you, and **Phileas**, **Barnabas** sisters some (touching whom ye receiued commandments: If he come vnto you, receiue him.)

11 **And** **Jesus** which is called **Iustus**, which are of the circumcision. These ^a **only** are my ^a **worke** fellows vnto the kingdom of God, which haue bene vnto my consolation.

12 **Epaphras** the seruante of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 **For** I heare him recorde, that he hath a great zeale for you, and for them of **Laodicea**, and them of **Hierapolis**.

14 **Like** the beloued Physician greeteth you, and **Demas**.

15 **Salute** the brethren which are of **Laodicea**, and **Nymphas**, & the Church which is in his house.

16 **And** when this Epistle is read of you, cause that it bee read in the Church of the **Laodiceans** also, and that ye likewise read the Epistle written from **Laodicea**.

17 **And** say to **Archippus**, Take heed to the ministry, that thou hast receiued in the Lord, that thou fulfill it.

18 **The** salutation by the hand of mee **Paul**. Remember my hands. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by **Ephesus** and **Onesimus**.

Luke 18, 1.

1. ioh. 5, 17.

Ephes. 6, 18.

2. ioh. 3, 1.

a That I may

freely preach the

Gospel.

Ephes. 5, 15.

b To the com-

modity of your

neighbour,

c Below the

time of which

men euery where

plucketh from

you, and catch

you to abuse it.

d Pertaining to

edification, and

mix with as

vanity.

Philem. 10.

e If they only

did helpe him to

preach) Gospel

at Rome, when

was Peter? or

those fine and

twenty years

that they haue

he abode at

Rome.

f In preaching

the Gospel.

3. Tim. 4, 10, 11.

g Either to Paul,

or els which day

would write as

an answer to

this Epistle sent

to the Colossi-

ans.

The first Epistle of Paul to the Thessalonians.

THE ARGUMENT.

A Fear that the Thessalonians had bene well instructed in faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their Religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrow their faith, taught falsly, as touching the point of the resurrection from the dead: whereof hee briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are so steadfast in faith and good works, 6 and recometh the Gospel with such earnestnesse, 7 That they are an example to all others.

PAUL and Silvanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

2 Wee giue God thanks alwayes for you all, making mention of you in our prayers

3 Without ceasing, remembering your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,

4 Knowing, beclouded brethren, that ye are elect of God.

5 For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with joy of the holy Ghost,

7 So that ye were as examples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia, and in Achaia only: but your faith also which is toward God (spread abroad in all quarters, that we need not to speake anything.

9 For they themselves shew of you what manner of curing in we had vnto you, and how ye turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom hee waited from the dead, even Iesus which deliuereth vs from all unrighteousnes.

CHAP. II.

1 To the intent they should not faint under the crosse, 2 hee commendeth his diligence in preaching, 11 And theirs in obeying. 18 Hee exhorteth his absence, that hee could not come and open his heart to them.

FOR ye your selues know brethren, that our entrance in vnto you was not in vaine.

2 But euen after that we had suffered before, and were shamefully intreated at Philippi (as ye know) we were bold in our God, to speake vnto you the Gospel of God with much striting.

3 For our exhortation was not by deceit, nor by uncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed vnto vs, we so speake, not as they that please men, but God which trieth our hearts.

5 And yet ye did we euen by flattering words, as ye know, no colour of comeliness, God is record.

6 And yet sought we praise of men, neither of you, nor of others.

7 When we might haue bin chargeable, as the Apostles of Christ: but we were gentle among you, euen as a nourse cherissheth her children.

8 Thus being affectioned toward you, our good will was to haue deale vnto you, not the Gospel of God only, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, our labour and travail: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and blameably we behaued our selues among you that were beleeue.

11 As ye know how that we exhorted you, and comforted, and brought euey one of you (as a father his children)

12 That ye would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the word of the preaching of God, ye refused it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Iesus, because ye your selues also suffered the same things of your owne

a Not in outward shew and in pompe, but in trauel and in the feare of God.

Adh 16. 13, 35. b By his helpe and grace.

c Which declareth a naughty conscience.

d Or, in our seruice

e He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourisheth her children, and thinketh no offence too vile for her childrens sake.

Adh. 20. 34. 1. cor 4. 12. 2. thes 3. 8.

f For it is not possible to auoid the reproches of the wicked, which our Lord good doing.

Eph. 4. 1. Phil. 27. 30. 1. 10.

g In his name and vnder his protection.

Appointed to afflictions.

I. Thessalonians.

Increase in loue and holinesse.

g And would hinder all men from their salvation,

h And heepe vp the measure, Mat 23. 32.

i He meaneth not this of all the Jewes in general: but of certaine of them particular-ly, which ceased not after they had put Christ to death, to persecute his word and his minis-tries. Rom. 1. 11.

k Therefore I could not forget you, except I would forget my selfe.

country men, even as they have of the Jewes.

15 All which killed the Lord Jesus, and their owne Prophets, and have persecuted us, and God they please not, and are contrary to all men.

16 And forbid vs to preach unto the Gentiles, that they might bee saved, to fulfill their sinnes always: for the wrath of God is come on them, to the utmost.

17 Forasmuch brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered vs.

19 For what is our hope or joy, or crown of glorying? are not even you in the presence of our Lord Jesus Christ at his coming?

20 Yes, yet are our glory and joy.

CHAP. III.

He sheweth how gently hee was afflicted to-ward them, both in that hee sent Timothy to them, 10 And also prayed for them.

Wherefore since we could no longer saybeare, we thought it good to remaine at Athens alone.

2 And have sent Timothy our brother, and minister of God, and our labour fellow in the Gospel of Christ, to stablish you and to comfort you touching your faith.

3 That no man should be moved with these afflictions: for ye your selves know, that we are appointed therunto.

4 For verily when we were with you, we told you before that we should suffer tribulations, even as it came to passe, and yee know it.

5 Even for this cause, when I could no longer saybeare, I sent him, that I might know of your faith, least the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timothy came from you unto vs, and brought vs good tidings of your faith and loue, & that ye have good remembrance of vs alwayes, desiring to see vs, as we also doe you,

7 Therefore brethren, we had consolation in you, in all our affliction, and necessity through your faith.

8 For now are we alive, if ye stand fast in the Lord.

9 For what thanks can wee recompense to God againe for you, for all the joy wherewith we reioyce for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith?

11 Now God himselfe, even our Father, and our Lord Jesus Christ, guide our journey unto you,

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, even as wee doe toward you:

13 To make your hearts stable, and unblameable in holinesse before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

CHAP. III.

He exhorteth them to holinesse, 6 Innocency.

9 Love, 11 Labour, 13 And moderation in lamenting for the dead, 17 Desiring the end of his resurrection.

And furthermore we beseech you, brethren, & exhort you in the Lord Jesus, that ye increase more and more, as ye have received of vs how ye ought to walke, and to please God.

2 For ye know what commandements we gave you by the Lord Jesus,

3 For this is the will of God, even your sanctification, and that ye should abstaine from fornication,

4 That every one of you should know, how to possess his vessel in holinesse and honour,

5 And not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man oppress or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you before time, and testified.

7 For God hath not called vs unto uncleanness, but unto holinesse.

8 We therefore that desire these things, desireth not man, but God who hath given you his holy Spirit.

9 But as touching brotherly loue, ye need not that I write unto you: for ye are taught of God to love one another:

10 For as that thing verily ye doe unto all the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that ye study to be quiet, and to meddle with your own business, and to work with your owne hands, as we commanded you,

12 That ye may behaue your selves honestly toward them that are without: and that nothing be lacking unto you.

13 I would not brethren, have you ignorant concerning them which are asleep, that ye sorrow not, even as other which have no hope.

14 For if we beleue that Jesus is dead, and is risen, even so them which sleep in Jesus, will God bring with him.

15 For this say we unto you by the word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep.

16 For the Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall we which live and remaine, be caught up with them also in the

bodies out of the grave, in which is, in the Name of the Lord, as he should speake himselfe. 1 Cor 15. 23. Mar. 24. 3. 1. Cor. 15. 51. Meaning them which shall be f. and alive. o In this sudden-lyng ye there shall be a kinde of mutation of the qualities of our bodies, which shall be as a kinde of death.

Chap. 5. 23, 1. Cor. 1. 8.

And as it were overcome your felices,

The Greeks word significth such commandments as one receiveth from man to give them in his name to others.

Rom. 12. 3.

ephe. 5. 17.

c That is, you should dedicate your selves wholly unto God.

d That is, his body which is prophesied,

such filthiness, 1. Cor. 6. 8.

1. Cor. 1. 2.

e By these precepts of godly life it appeareth what were the commandments which Paul gave unto them.

1. Cor. 7. 40.

John 13. 34. and 15. 12. 1. John 13. 34. and 15. 12.

3. Thes. 1. 7.

f And not be idle.

g As strangers and infants.

h But that ye may be able by your diligence to supply your want and necessity.

i He doeth not condemn all kind of sorrow, but that which proceedeth of infidelity.

k Or have continued constantly in the faith of Christ.

l By raising the

of the Lord, and

o In this sudden-

of the qualities of our

of death.

clouds,

a Rather seeking your commodity then mine own, in leading Timothy to you. Acts 16. 1.

b His great affliction toward the small flocke, c Meaning, Satan,

d If ye remaine constant in faith & true doctrine I shall thinke that all mine afflictions be so many pleasures, & shall bereftored from death to life, e If you persevere in faith.

Rom. 1. 10. and 15. 23.

f We must daily grow from faith to faith.

clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Therefore, comfort your selues one another with these wordes.

CHAP. V.

1 *Hee ensworneth them of the day of iudgement and coming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preching Gods word among them,*

BE of the times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the ^b trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darknesse, that that day should come on you, as it were at thurst.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darknesse.

6 Therefore let vs not sleepe as doe others, but let vs ^a watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the breastedplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ.

10 Which died for vs, that whether wee wake or ^a sleepe, wee should liue together with him.

11 Therefore exhort one another, and edifie one another, euen as ye doe.

12 Now wee beseech you, brethren, that

ye know them, which labour among you, and are ouer you in the Lord, and admonish you,

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 Allee desire you, brethren, admonish them that are unruly: comfort the feeble minded: beare with the weak: be patient toward all men.

15 See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Try all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Show the very God of peace sanctified you throughout: and I pray God that your whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that the Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you. Amen.

The first Epistle vnto the Thessalonians, written from Athens.

crease in godlinesse. 1 The preaching of the word of God. Chap. 3. 13. 1. Cor. 1. 8. m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doth execute any thing contrary to the will of God. 1. Cor. 1. 9.

g As the sheeple is bound to haue the shepheard, so it is his duty to teach them and exhort them in true religion. h Wherein his cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *1. Pet. 1. 9.* i Have a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorrowes, Rom. 5. 3. 2. Cor. 6. 10. *Luke 8. 1. ecclesi. 18. 23. col. 4. 3.* k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reucaled by what meanes it may be maintained, that is, by such exhortations as these, and by continual increase in godlinesse.

The second Epistle of Paule to the Thessalonians.

THE ARGUMENT.

Lest the Thessalonians should thinke that Paul neglected them, because hee went to other places, Lather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally, commending himselfe to their prayers, and encouraging them to constancie, hee willet them to correct such sharply as liue idelly of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruits shall come thereof.

PAUL and Silvanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, & in the Lord Iesus Christ:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of every one of you toward another aboundeth.

a Which proceedeth of your faith as a most notable fruit.

b The faithful by their afflictions see as in a cleare glasse, the end of Gods last iudgement, when as they shall reigne with Christ, which have suffered with him, and the wicked shall see his extreme wrath and vengeance.

1. Thes. 4. 1. d. c By whom he declarer his might, as God is everlasting, so that their punishment be everlasting: as he is most mightie of power, so shall their punishment be most sore.

e The free benediction of Gods goodness comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all these hee worketh of his mere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

4. So that wee our selues reioyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that refulser.

5 Which is a token of the righteous iudgement of God, that yet may bee counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs. when the Lord Iesus shall reue himselfe from heauen with his mighty Angels,

8 In flaming fire, rendering vengeance vnto them that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his Saints, and to bee made marvellous in all them that beleue (because our testimony toward you was beleuen) in that day.

11 Therefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasures of his goodness, and the worke of faith with power.

12 That the name of our Lord Iesus Christ may be glorified in you, and yet in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. III.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdomes of Antichrist, 15 And therefore he exhorteth them not to be deceived, but to stand stedfast in the things that he hath taught them.

NOW wee beseech you brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that that a man of sinne be disclosed, even the sonne of perdition.

4 Which is an aduersarie, and exalteth himselfe against al that is called God, or that is worshipped: so that hee doth sit as God in the Temple of God, shewing himselfe, that he is God.

5 And hee shall oppose himselfe against the Lord, whose of some hee beares, some lions, other leopards, as Daniel, describeth him, and is called the man of sinne, because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what I withheldeth that he might be reuealed in his time.

7 For the mysterie of iniquity doeth already worke: onely hee which now withholdeth, shall see, till hee be taken out of the way.

8 And then shall the wicked man be reuealed, whose the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming,

9 Even him whose coming is by the working of Satan with all power & signes, and lying wonders.

10 And in all deceitfullnesse of unrighteousnesse, among them that perish, because they received not the loue of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, that they should beleue lyes.

12 That all they might be damned, which beleuen not the truth, but had pleasure in unrighteousnesse.

13 But wee ought to giue thanks alway to God for you, brethren, be loued of the Lord, because that God hath from the beginning, chosen you to saluation, through sanctification of the spirit, and the faith of the truth.

14 Whereunto hee called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore brethren, stand fast, and keepe the instructions which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, turn the Father which hath loued vs, and hath giuen vs everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

18 And in the fountaine of our election is the loue of God, the sanctification of the spirit, and beleueing the truth, the testimonies of the same election. o Before the foundation of the world. p And Gospel. q By our preaching. r That is the doctrine. 1. Thes. 1. 3. chap. 3. 6. f That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to represseth idle, 16 And so wisheth them all wealth.

FURTHERMORE brethren, pray for vs, that the word of the Lord may haue free passage, and be glorified, even as it is with you.

2 And that wee may bee deliuered from unreasonable and euil men: for all men haue not faith.

3 But the Lord is faithful, which will stablish you, and keepe you from all euil.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 All

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to look for this horrible disposition before: and therefore rather to prepare themselves to patience then to rest and quietnesse: for yet there was a Ier, i. in that the Gospel should be preached throughout all, Math. 24. 14. g To wit, finally, and therefore is called a mystery, because it is secret. h Which shall stay for a time, 1. J. 1. 1. 4. i That is, with his word, k Meaning, the whole time hee shall remaine, l Satiety power is limited that he cannot haue the elect to their destruction, m Delighted in

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a As false reuelations, or dreames. b Which are spoken, or written. Epist. 5. 6. c A wonderfull departing of the most part from the faith. d This wicked Antichrist comprehendeth the whole succession of the persecutors of this Church, and all that abominable kingdome of Satan, whereof some hee beares, some lions, other leopards, as Daniel, describeth him, and is called the man of sinne, because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

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(Col) After a so cauti ad ch

Chap. 1. Chap.

6 **W**ill command you, brethren, in the name of our Lord Jesus Christ, that ye withholde your selves from every brother that walketh inordinately, and not after the * instruction, which he receiveth of us.

7 **F**or ye your selves know * how ye ought to follow vs: * for we behaved not our selves inordinately among you.

8 **N**eitherooke we head of any man for nought: but we wrought with * labour and travail night and day, because we would not be chargeable to any of you.

9 **N**ot but that we had authority, * but that we might make our selves an ensample unto you to follow vs.

10 **F**or even when we were with you, this we warned you of, that if there were any, which would not * worke, that he should not eat.

11 **F**or ye heard, that there are some which walke among you inordinately, and worke not at all, but are busy bodies.

12 **T**herefore them that are such, we command and exhort by our Lord Jesus Christ, that they worke with quietnes, and eat their owne bread.

13 * And ye brethren bee not weary in well doing.

14 **I**f any man obey not our sayings, note him by a letter, * and have no company with him, that he may be ashamed.

15 **P**er count him not as an * enemy, but admonish him as a brother.

16 **N**ow the Lord of peace give you peace alwayes by all means. The Lord be with you all.

17 **T**he salutation of mee Paul, with mine owne hand, which is the token in my Epistle: so I write,

18 **T**he grace of our Lord Jesus Christ be with you all, Amen.

The second Epistle to the Thessalonians, written from Athens.

Galat. 5.9.

Math. 18. 17

1. cor. 5.9.

f The end of ex-

communications,

is not to drive

from the Church

such as have fal-

len, but to winne

them to the

Church by a-

mondment.

g Whether they

be mine Epistles

or other mens.

The first Epistle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle, Paul seemed not onely to have respect to teach Timotheus, but chiefly to keep other in awe, which would have rebelled against him, because of his youth, And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they know not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he wilth prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his sonne to them all, is indifferent to every sort of men, as his Appelliship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinary means in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the myserie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shal teach things contrary to the word of God. This done, hee teacheth what widowers should be receiued or refused to minister to the sick: also what Elders ought to be choien into office, exhorting them neither to bee hasty in admitting, nor in iudging any: also what is the dueie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 **H**ee exhorteth Timotheus to waite vpon his office, namely to say that nothing hee taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charity, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

PAUL an Apostle of Jesus Christ, by the * commaundment of God our Saviour, and of our Lord Jesus Christ * our hope,

2 * Unto Timotheus my * naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Jesus our Lord.

3 **A**s I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest command some that they teach none other doctrine,

4 **N**either that they giue heede to * fables and genealogies, * which are endlesse, which herede questions rather then godly edifying which is by faith.

5 **F**or * the * ende of the * commaundment is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 **F**rom the which things some haue erred, and haue turned vnto vaineangling.

7 **T**hey would be Doctors of the Law, and yet vnderstand not what they speake, neither vnderof they asseme.

8 * And we know that the Law is good, if a man vse it lawfully.

9 **K**nowing this, that the Law is not giuen vnto a * righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to * sinners, to the vnholy, and to the vphane, to murderers of fathers and mothers, to manslayers,

a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worthy nothing. *11 Of the Law. Rom. 7. 12.* c Whose hearts Gods spirit doth direct to doe that willingly which the Law requirith: so that their godly affection is to them as a Law without further constraint. d Such as onely delight in hearing.

Rom. 13. 10.

b Because these

questionists pre-

ferred their curi-

ous fables to all

other know-

ledge, and beauti-

fied them with

the Law, as if

they had bene

the very Law of

God, Saint Paul

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in hearing.

e Which Reale away children or servants.

Chap. 6. 15.

f He declareth to Timothee the excellent force of Gods Spirit in them whom hee hath chosen to beare his word,

although before they were Gods vnter enemies, to encourage him in it is buttell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelity.

i Which ouercame cruelty.

|| Or fit himself and assured.

March 9. 13.

ma ke 2. 17.

k He bralleth forth into these godly affections, considering Gods great mercy toward him.

l It appeareth that the vocation of Timothee was approued by notable prophetes which then were reuealed in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 12. m That is, sound doctrine, n. Excommunicate, and cast out of the Church.

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March 9. 13.

10 To whom mongers, to buggers, to menicallers, to liars, to the pcurers, and if there be any other thing, that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, which is committed vnto me.

12 Therefore I thank him which hath made me strong, what is, Christ Iesus our Lord: for he counted me faithful, and put me in his service:

13 When before I was a blasphemer, and a persecuter, and an oppressor: but I was received to mercy: for I did it ignorantly through vnbeleife.

14 But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be received, that Christ Iesus came into the world to save sinners of whom I am chief.

16 Notwithstanding for this cause was I received to mercy, that Iesus Christ should first shew on mee all long suffering vnto the example of them which shall in time to come belesse in him vnto eternall life.

17 Now vnto the king euerlasting immortal, fauillable, vnto God only wise, be honour, and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the prophetes, which went before vpon thee, that thou by them shouldest fight a good fight.

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwacke.

20 Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

21 Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 12. m That is, sound doctrine, n. Excommunicate, and cast out of the Church.

CHAP. II.

1 Hee exhorteth to pray for all men. 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Charge thee, therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all that are in authority, that wee may lead a quiet and a peaceable life, in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men should be saved, and come vnto the knowledge of the truth.

5 For there is one God, and one Mediator betweene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ranfome for all

men, to be a testimony in due time,

7 Whereunto I am ordained a preacher, and an Apostle (I speake the truth in Christ, and lie not) even a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, every where lifting up pure hands without wrath or doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamesfastnes and modestie, not with hoied haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good works.

11 Let the women learne in silence with all subiection.

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10 But (as becommeth women that profess the feare of God) with good works.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to teach, neither to vnter: auhoritie ouer the man, but to be in silence:

13 For Adam was first formed, then Christ.

14 And Adam was not deceived: but the woman was deceived, and was in the transgression.

15 Notwithstanding, through heareing of children, the shal be saved, if they continue in faith, and loue, and holinesse with modestie.

16 The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their travel,

yet if they be faithful & godly in their vocation, they shal be saved. That is, guilty of transgression. || Or women,

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church, 16 And the principall point of the beaumenly doctrine.

This is a true saying. If any man desire the office of a Bishop, he desireth a worthy worke.

2 A Bishop therefore must be blameable, the husband of one wife, watching, sober, modest, herberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not contentious,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honesty.

5 For if any cannot rule his owne house, how shal he care for the Church of God?

6 He may not be a yong scholar, lest hee be pured by fall into the condemnation of the druff.

7 Wee must also bee well reported of, rum of them which are without, lest hee fall into rebuke, and the share of the deuil.

8 Likewise must Deacons be honest, not

was a signe of incontinencie. || Or puerities. e If it be requisite that a man should take care in gouerning his own house, how much more are they bound to be careful, which shal gouerne the Church of God? f In the doctrine of faith. g Left being proud of himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should become impudant, and doemuch harme.

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g Which should belesse,

h Which the Prophets rebuked,

i Should other himselfe for the redemption of man at the time that God had determined,

a. Tim. 1. 11.

i As testimony of a pure heart and conscience.

1. Pet. 3. 1.

k The word signifieseth to please crisp, to beholden to be bold to curl, or to lay it curiously:

whereby all pompe and wantonnesse is condemned,

which women vse in trimming their heads.

1. Read 1. Cor. 14

34. Gen. 1. 27, Gen. 3. 6 m The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their travel,

yet if they be faithful & godly in their vocation, they shal be saved. That is, guilty of transgression. || Or women,

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double tongued, not given unto much wine, neither to filthy lucre,
10 And let them first be provided: then let them minister if they be found blameless.

11 Likewise their values must be honest, not rash speakers, but sober, and faithful in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that have ministered well, get themselves a good degree, and great liber- tie in the faith, which is in Christ Jesus.

14 These things write I unto thee, trust- ing to come very shortly unto thee.

15 But if I tarry long, that thou mayest yet knowe how thou oughtest to behave thy selfe in the house of God, which is the Church of the living God, the pillar and ground of the truth.

16 And without contencious, great is the mystery of godlinesse, which is, God is manifested in the flesh, manifested in the Spi- rit, a sense of Angels, preached unto the Gen- tiles, beleaved on in the world, and received up in glory.

Approved, in that he was not only a man, but God also. q So that the Angels marvelled at his excellencie. r To the right hand of God the Father.

CHAP. III.

He teacheth him what doctrine he ought to first, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of devils.

2 Which speaketh through hypocrite, and have their confidences burned with an hot iron.

3 Forbidding to marrie, and commanding to abstinence from meats which God hath created to be received with giving thanks of them which beleave and know the truth.

4 For every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remem- brance of these things, thou shalt bee a good minister of Jesus Christ, which shall bee nourished up in the words of faith, and of good doctrine, which thou hast continually followed.

7 But cast away profane, and old wines sables, and exercise thy selfe unto godlinesse.

8 For bodily exercise profiteth little: but godlinesse is profitable unto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all means worth to be received.

10 For therefore we labour, and are re- buked, because we trust in the living God,

He that hath faith and a good conscience is promised to have all things necessary for this life, and to enjoy life everlasting.

which is the Father of all men, specially of choicethat beleave.

11 These things command and teach.

12 Let no man despise thy youth, but bee unto them that beleave, an example, in word, in conversation, in love, in spirit, in faith, and in purenesse.

13 Till I come, give attendance to read- ing, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was given thee by prophesie with the laying on of the hands of the companie of the Eldership.

15 These things exercise, & give thy selfe unto them, that it may bee seen how thou proficest among all men.

16 Take heed unto thy selfe, and unto learning: continue therein: for in doing this thou shalt both save thy selfe and them that heare thee.

was at Ephesus. || Or, that all may see how thou proficest. k Thou shalt faithfully do thy duty, which is an assurance of thy salvation.

CHAP. V.

He teacheth him how hee shall behave himselfe in rebuking all degrees, 5. An order concerning widowes, 17 The establishment of ministers, 23 The governance of his body, 34 and the judgement of times.

Rebuke not an elder, but exhort him as a father, and the younger men as brethren.

2 Rebuke women as mothers, the younger as sisters, with all purenesse.

3 Honour widowes, which are widowes indeed.

4 But if any widow have children or nephewes, let them learne first to know godli- nes toward their owne house, and to recom- pense their kinsred: for that is an honest thing, and acceptable before God.

4 And shee that is a widow indeed, and left alone, trusted in God, and continueth in supplications and prayers night and day.

6 But shee that lucth in pleasure, is dead while she liveth.

7 These things therefore command, that they may be blameless.

8 If there bee any that would not for his owne, and namely for them of his house- hold, he denieth the faith, and is worse then an infidell.

9 Let not a widow bee taken into the number under charges, yet so old, that hath bene the wife of one husband.

10 And well reported of for good works: if she have nourished her children, if she have lodged the strangers, if she have washed the Saints feet, if she have ministered unto them which were in aduersitie, if she would continually given unto every good worke.

11 But refuse the younger widowes: for when they have begun to waile, women a- gainst Christ, they will marry,

12 Having damnation, because they have broken the first faith.

13 And likewise also bring in, they learn

The goodnes of God declareth it selfe toward all men, but chiefly toward the faith- full by pre- serving them: and here he meaneth not of life over- lasting.

g In godly zeale or gifts of the Spirit.

h And revelati- on of the holy Ghost.

i Under this name he concei- veth the whole ministry of the Church which

a Take care for them.

b Paul willeth that the widowes put the Church to no charge,

which have ei- ther children or kinsfolke, that are able to relieue them, but that the children nourish their mother, or kinsfolke, ac- cording as nature bindeth them.

c Which hath no manner of world- ly meane to helpe her selfe with.

d Because she is utterly unprofi- table.

e He meaneth such widowes, which being natu- rally divorced from their first hus- bands, married againe to the slander of the Church: for shee he doeth not re- prove that have bene often mar- ried then once.

f Forgetting their vocation, g Not only have slandered the Church in lea- ving their charge, but have also ke their religion, & there- fore shall be punished with everlasting death. h They have not only done dishonour to Christ, in lea- ving their vocation, but also have broken their faith.

Which are without all mans helpe and succour.

Deut. 3. 16.

Deut. 3. 4.

1. Cor. 9. 9.

Mat. 10. 10.

Luke 10. 7.

k Except that he which doeth accuse him, have at least two witnesses, which promise with the accuser to prove that which they lay to his charge.

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to goe about from house to house: yea, they are not only idle, but also parasites, and busy bodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and bear children, & governe the house, and give none occasion to the adversary to speake euill.

15 For certaine are already turned backs after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes: indeed.

17 ¶ The Elders that rule well, are worthy of double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, ¶ Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: and, ¶ The labourer is worthy of his wages.

19 Against an Elder receive none accusation, but vnder two or three witnesses.

20 ¶ Them that liue, rebuke openly, that the rest also may feare.

21 ¶ I charge thee before God and the Lord Iesus Christ, & the Elect Angels, that thou obliue these things without ¶ preferring one to another, & do nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sins: keepe thy selfe pure.

23 Dinke no longer water, but vse a little wine for thy stomachs sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

CHAP. VI.

1 The duty of seruants toward their masters. 3 Against such as are not satisfied with the word of God.

6 Of true godliness, and contentation of mind. 9 A gainst conuincion.

11 A charge given to Timothy.

¶ As many seruants as are vnder the Loke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleuening masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, beloued, & partakers of the benefit. These things teach & exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godliness,

4 Hee is puffed vp, and knoweth nothing, but doth about questions and strife of words, whereof cometh enuie, strife, railing,

ings, euill sayings,

5 Against dispositions of men of corrupt mindes, and desire of the truth, which thinke that gaine is godliness: from such separate thy selfe.

6 But godliness is great gain, if a man be content with that hee hath.

7 For wee brought nothing into the world, and it is certaine that wee can carie nothing out.

8 Therefore when wee haue food and raiment, let vs therewith be content.

9 For they that will bee rich, fall into temptation and snares, and into many foolish and noysome lusts, which drawe men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and perceded themselves thow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, loue, patience, and merkeitt.

12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art also called, and hast possessed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession,

14 That thou keepe this commandment without spot, and without blame, vntill the appearing of our Lord Iesus Christ,

15 Which in one time shall befall thee, that is blessed and prince onely, the King of kings and Lord of lords.

16 Altho onely hath immortalitye, and dwelleth in the light: that none can attain vnto, whom neuer man law, neither can see, vnto whom be honour and power everlasting, Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in vaine: riches, but in the liuing God, (which giueth us abundantly all things to enjoy.)

18 That they doe good, and bee rich in good works, and ready to distribute, and communicate,

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

20 O Timothy, keepe that which is committed vnto thee, and smother prophane and vaine babblings, and oppositions of science, falsely so called,

21 Which while some profess, they haue erred concerning the faith. Grace bee with thee, Amen.

The first Epistle to Timothy written from Laodicea, which is the chiefest cite of Phrygia Pacatiana.

b They that measure religion by riches, are here taught, that only religion is the true riches.

Job 1. 21. Ps. 27.

24 Eccles. 1. 4.

c That their felicity in riches.

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The second Epistle of Paul to Timothy.

THE ARGUMENT.

THE APOSTLE being now ready to confirme that doctrine with his blood, which he had professed and taught amongst Timothy (and in him all the faithfull) in the faith of the Gospel, and in

Ephe. 6. 5.

Col. 3. 12.

1. Pet. 3. 18.

a These of the

grace of God, as

their seruants

are, and hauing

the same adop-

tion,

Chap. 1. 4.

in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receive the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaines shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authority and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamity, that the euill must dwell among the good till Gods triall come: yet he reserveth them whom hee hath elected, even to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtility of the Church, desiring him to come to him for certaine necessary affaires, and to with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to steadfastness and patience in persecution, and so continue in the doctrine that he had taught him, 12 Whereof his bandes and afflictions were a gage. 16 A commendation of Onesiphorus.



Paul an Apostle of Iesus Christ by the will of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloved sonne: Grace, merite and peace from God the Father, and from Iesus Christ our Lord.

3 I thank God, whom I serue from mine childhood with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

4 Desiring to see thee, mindfull of thy tears, that I may be filled with ioy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou standest by the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to vs the Spirit of feare, but of power, and of love, and of a sound mind.

8 Bee not therefore ashamed of the testimony of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saved vs and called vs with an holy calling, not according to our works, but according to his owne purpose and grace which was given to vs through Christ Iesus before the world was.

10 But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

And though I am counted vile, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. Tim. 3. 7.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue believed, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 That thou mayest bring up thy sonne as thou hast been brought up, which I haue committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, returned from me: of which sort are Diogenes and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things hee hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. II.

3 He exhorteth him to be constant in trouble, to suffer manly, and so abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Showing him the fildrines of Gods counsell touching the saluation of his, 19 and the marks thereof.

Thou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, by many witnesses, the same deliver to faithful men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 As man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strue for a martir, he is not crowned, except he strue as he ought to doe.

6 The husbandman must labour before he receive the fruits.

7 Consider what I say: and the Lord giue thee understanding in all things.

8 Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospel.

9 Wherem I suffer trouble as an reulld doer, even vnto bonds: but the word of God is not bound.

g Which is my selfe.

h The graces of the holy Ghost.

|| Or, in the presence of many witnesses.

a So that the truth of God may remaine perspicuous.

b As with his household, and other ordinary affaires.

c So that the paine is not gone before the recompense.

d Nor withstanding mincing the word of God, and his grace, and increaseth.

10 There

a being sent of God to preach the life which he had promised in Christ Iesus. 1. Cor. 1. 1. b following the steps of mine ancellors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiue the true religion by succession. c The gift of God is certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp. d With the rest of the elders of Ephesus, 1. Tim. 4. 14. e As though God would destroy vs. 1. Cor. 1. 3. f He speaketh here of his afflictions, which though it seemed paine and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. Tim. 3. 7.

Of sundry vessels.

2. Cor. 1. 4.
col. 1. 3. 4.
e To confirme their faith, more esteeming the edification of the Church than himselfe.
Rom. 6. 5.
Math. 10. 33.
marks 8. 38.
Rom. 3. 3 & 9. 6.
f Giving to currey one his iust portion: wherein hee alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, took their owne part, and gaue to him that brought the sacrifice his due.
1. Tim. 4. 7. and 9. 10. 11. 3. 9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselves vnder the name of the Church, hee the weth by this similitude that both good and bad may bee therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1. Cor. 1. 2.
1. Tim. 1. 4. & 4. 7. Titus 3. 9.
k Which doe not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them onely which as yet are not come to the knowledge of the truth, and fall through ignorance. || Or, that being deliuered out of the snare of the diuill, of whom they are taken, they may come to amendment and performe his will.

CHAP. III.

1 He propheseth of the perilous times, 2 Setteth out hypocrites in their colours, 3 Sheweth the state of the Christians, 4 And how to auoid dangers, 5 & 6 Also what profit cometh of the Scriptures.

This know also, that in the last dayes shall come perilous times.

1. Tim. 4. 1. 2. Pet. 3. 1. Jude 1. 5.

II. Timotheus.

Resisters of the truth.

1 For men shall louers of their owne senses, couetous, boasters, proud, couled flatterers, disobedient to parents, without thankfull, unholy,
2 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,
3 Traitors, heauy, he minded, louers of pleasures more then louers of God,
4 Having a shew of godlikenesse, but haue denied the power thereof: turne away therefore from such.
5 For of this sort are they which creepe into houses, and leade captiue simple women laden with finnes, and led with diuers lusts,
6 Which women are euer learning, and are neuer able to come to the knowledge of the truth.
7 And as Iannes and Iambres withstood Moses, so do these also resist the truth, men of corrupt mindes, reprobate concerning the faith.
8 But they shall peruaile no longer: for their madness shall be euident vnto all men, as theirs also was.
9 But thou hast fully known my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience,
10 Persecutions, and afflictions which came vnto mee at Antiochia, at Iconium and at Lystr, which persecutions I suffered: but from them all the Lord deliuered mee.
11 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.
12 But the euill men and deceiters shall waxe worse and worse, deceiuing and being deceiued.
13 But continue thou in the things which thou hast learned, and are perswaded thereof, knowing of whom thou hast learned them.
14 And that thou hast known the holy Scriptures of a child, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.
15 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to reprove, to correct, and to instruct in righteousness.
16 For the man of God may bee absolute, being made perfect vnto all good works.

CHAP. IIII.

1 Hee exhorteth Timotheus to bee firmest in the word, and to suffer aduersities, 2 maketh mention of his owne death, 3 and biddeth Timothee come vnto him.

I Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom,

2 Preach the word: be instant in season and out of season: reprove, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,
4 And shall turne their eares from the truth, and shall be giuen vnto fables.

5 But

a He speaketh of them which make profession to be Christians,

b As Monkes, Friars, and such hypocrites.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my mind and will was.

e The word signifies them that by any craftie

packing or conueyance beguile men with false

colours, flatteries, and illusions, & such God fettereth

vp to exercise his by them: & here S. Paul admonisheth vs of them.

f Which is content to be gouerned by Gods word,

g The onely Scripture sufficient to leade vs to perfection.

h Or, aduers.

a Leave none occasion to preach and to profit,

b To falsen and vnprofitable doctrine.

5 But watch thou in all things: ſuffer aduerſity: doe the worke of an Euangelist: make thy miniſtery fully knowne.

6 For I am now ready to bee offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith.

8 For henceforth is layd up for mee the crowne of righteouſneſſe, which the Lord the righteous Iudger ſhall giue mee at that day: and not to me onely, but vnto all them alſo that loue his appearing.

9 Take heed to come vnto me at once.

10 For Demas hath forſaken mee, and hath embraced this preſent world, and is departed vnto Thellalonica. Treſcens is gone to Galatia, Titus vnto Dalmanatia.

11 Only Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to miniſter.

12 And Tychicus haue I ſent to Ephesus.

13 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but ſpecially the parchments.

14 Alexander the Copperſmith hath done me much euill: the Lord reward him according to his worke.

15 Of whom bee thou ware alſo: for hee withſtood our preaching ſore.

16 At my ſecond anſwering, no man aſſiſted me, but all forſooke me: I pray God, that it may be laid to their charge.

17 For ſtanding by the Lord aſſiſted me, & ſtrengthened me, that by mee the preaching might bee fully knowne, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the Lyon.

18 And the Lord will deliuer mee from every euill worke, and will preſerue me vnto his brauenly kingdome: to whom be praife for euer and euer, Amen.

19 Salute Diſca, and Aquila, and the houſhold of Ananias.

20 Cratus abode at Corinthus: Trophimus I left at Miletum heere.

21 Take heed to come beſore winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Ieſus Chriſt be with thy ſpirit. Grace be with you, Amen.

The ſecond Epiſtle written from Rome vnto Timotheus the ſecond Biſhop elected of the Church of Ephesus, when Paul was preſented the ſecond time before the Emperour Nero.

h If S. Peter had bene there, hee would not haue forſaken him.

i Out of the great danger of Nero, k That I commit nothing vnworthy mine office. Chap. 1. 16.

The Epiſtle of Paul to Titus.

THE ARGVMENT.

WHEN Titus was left in Creta to ſeek that doctrine which Paul had there begun, Satan ſtirred vp certaine which went about not onely to overthrow the government of the Church, but alſo to corrupt the doctrine: for ſome by ambition would haue thruſt in themſelues to be paſtors: others, vnder pretext of Moſes Law brought in many vſes. Againſt theſe two ſorts of men Paul armeth Titus: firſt teaching him what manner of miniſters hee ought to chuſe, chiefly requiring that they be of ſound doctrine, to ſee intent they might reſiſt the aduerſaries, & among other things hee noteth the lewes which put a certaine holineſſe in meats and ſuch outward ceremonies, teaching them which are the true exerciſes of a Chriſtian life, and what things appertaine to euery mans vocation. Againſt the which, if any man rebell or els doeth not obey, hee willett him to be anyoied.

CHAP. I.

5 He aduerſiſeth Titus touching the government of the Church. 7 The ordinance and office of miniſters.

12 The nature of the Cretians and of them which ſeek abroad ſeuſels ſables and innovations of men.

PAUL ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the knowledge of the truth, which is according to godlineſſe,

2 Under the hope of eternall life, which God that cannot lie, hath promiſed beſore the world began:

3 But hath made his word manifeſt in diſtinction through the preaching, which is committed vnto me, according to the commandement of God our Saviour:

4 To Titus my naturall ſonne accor-

ding to the common faith, grace, mercy and peace from God the Father, and from the Lord Ieſus Chriſt our Saviour.

5 For this cauſe left I thee in Creta, that thou ſhouldeſt continue to reſiſt the things that remaine, and ſhouldeſt ordaine Elders in euery city, as I appointed thee.

6 If any be vnreprouceable, the husband of one wiſe, hauing faithfull children, which are not ſlandered of ſeuerall: neither are diſobedient.

7 For a Biſhop muſt bee vnreprouceable as Gods ſteward, not ſtroward, not angry, not giuen to wine, no ſtriker, not giuen to filthy lucre.

8 But barbarous, one that loueth goodneſſe, wiſe, ſighteous, holy, temperate.

9 Holding faſt the faithfull word according to doctrine, that he alſo may be able to rebort with wholeſome doctrine, and im- ponne them that lay againſt it.

10 For there are many diſobedient and vaine talkers and deceivers of men:

1. Tim. 3. 2. e That is, without all infancy, whereby his authority might be diminished. f Who hath the diſpenſation of his gifts. || Or, ſalutally. || Or, good man. || Toward men. || Toward God.

Or, miniſter. a That is, to preach the faith, to increaſe their knowledge, to teach them to liue godly, that as length they may obtaine eternall life. b Hath willing- ly and of his more liberality promiſed with- out ſeeking our faith or workes as a cauſe to moue him to this free mercy. Rom. 1. 6. 35 eph. 3. 9. gal. 1. 26. a. tim. 1. 9. 10. 1. pet. 1. 30. Gal. 1. 1. c Who hath giuen life, and preſerueſt life. d In reſpect of faith, which was common to them both, ſo that hereby they are brethren: but in reſpect of the miniſterie, Paul began him as his ſonne in faith.

The Elders good example.

To Titus.

Stay foolish questions.

i Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be obeyed with Christ. k He calleth Epimenides the Philosopher or Poet, whole verbe he hereretiseth, a Prophet, because the Cre- tians fo esteemed him; and as La- artius writeth they sacrificed vnto him, as to a God, forasmuch as he had a maruclous gift to vnderstand thinge to come: which thinge Satan by the permission of God bath opened to the infidels from time to time, but it turneth to their greater condemnation. i. Tim. 1. 4 Rom. 14. 20. 1 Forasmuch as they stay at thinge of no thing, and passe not for them, that are of importance, and fo giue themselues to all wickednesse,

chiefly they of the circumcission, 11 Whole mouthes must be stopp'd, which subuert whole houses, teaching things which they ought not, for they increas lake.

12 One of themselves, even one of their owne^a p'phets sayd, The Cretians are al- wayes spars, euill beasts, slowe bellies.

13 This witness is true: wherefore re- buke them sharply, that they may be found from the truth.

14 And not taking heede to Jewish fa- bles and commandmentsof men, that turne from the truth.

15 Vnto the pure^a are all things pure, but vnto them that are defiled, and vnderfuing is nothing pure, but euen their mindes and consciences are defiled.

16 They profess that they know God, but by woikes they deny him, and are abomina- ble and disobedient, and vnto every good woike reprobate.

CHAP. II.

1 He commendeth vnto him the whole some do- ctine, and telleth him how he shall teach all degrees to behaue themselves, a 1 Through the benefit of the grace of Christ.

Behold thou the things which become whole some doctrine,

2 That the elder men bee sober, honest discret, sound in the faith, in loue, and in pa- tience:

3 The elder women likewise, that they be in such behauiour as becometh holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong wo- men to be sober minded, that they loue their husbands, that they loue their children.

5 That they be discret, chaste, keeping at home, good, & subiect vnto their husbands, that the word of God bee not euill spoken of.

6 Exhort yong men likewise that they be sober minded.

7 About all things shew thy selfe an ex- ample of good woikes with vnco'rrupt doc- trine, with grauitie, integritie,

8 And with the whole some word, which cannot be expounerd, that be which withstan- der, may be ashamed, hauing nothing con- cerning you to speake ruffill.

9 Let seruants bee subiect to their mas- ters, and please them in all things, not an- swering againe.

10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 For the Grace of God, that bringeth saluation vnto all men hath appeared.

12 And teacheth vs that we should deny vn godliness, and worldly lusts, and that we should be sober, and righteously, and god- ly in this present world.

13 Looking for the blessed hope, and ap-

pearing of the glory of the mighty God, and of our Saviour Jesus Christ.

14 Who gaue himselfe for vs, that hee might redeme vs from all iniquitie, and purge vs to bee a peculiar people vnto him- selfe; zealous of good woikes.

15 These things speake, and exhort, and rebuke with all auctoritie. See that no man despise thee.

CHAP. III.

1 Obsequious to such as bee an authority, 9 He warneth Titus to beware of foolish and vnp'plicable questions, 12 Concluding with certain promises mat- terly, 15 And salutations.

Put them in remembrance that they be subiect to the principalities and powers, and that they be obedient and ready to every good woike.

2 That they speake ruffill of no man that they bee no fighters, but soft, shewing all meeknesse vnto all men.

3 For we our selues also were in times past vnwise, disobedient, deceited, seruing the lusts and diuers pleasures, lying in ma- liciousnes and enuy, hateful, and hating one another.

4 But when the bountifullnesse, and loue of God our Saviour toward man appeared.

5 Not by the woikes of righteousness, which were had done, but according to his mercy he saued vs, by the washing of the new birth, & the renewing of the holy Ghost.

6 Which hee shedde on vs abundantly through Jesus Christ our Saviour.

7 That we being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue believed in God, might be carefull to shew forth good woikes. These things are good and profitable vnto men.

9 But stay foolish questions & genealo- gies, & contentions, & bawling about the Law: for they are vnp'plicable and vaine.

10 Rectify him that is an heretike, after once or twice admonition.

11 Knowing that hee that is such, is per- uerted, and a sinners being damned of his owne selfe.

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expouner of the law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shew forth good woikes for necessary uses, that they be not fruitfull.

15 All that are with mee, salute thee. Seerte them that loue vs in the faith Grace be with you all. Amen.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

from the body. f So that there is no hope of amendment, g Willingly, and wittingly. h It is probable, that he was an in- terpreter of the Law of Moles, as Apollos, &c.

¶ The

d Most deare and precious. e As becometh the ambassadour of God.

Rom. 13. 1. 1. Pet. 2. 13. 14. a Although the rulers be infidels, yet are we bound to obey them in ciuill policies, & where as they command vs no- thing against the word of God.

1. Cor. 6. 11. b For let vs con- sider what we our selues were, when God shed- ed vs saucur.

2. Tim. 1. 9. c God doth not iustifie vs for- speck of any thing, which hee seeth in vs, but doth present which his grace, and freely ac- cepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1. Tim. 1. 4. and 4. 7. 2. Tim. 1. 6. 13.

e This comman- dement is giuen to the minister, and fo particu- larly to all men to whom the sword is not committed; but els the Magi- strate, whose chiefes office is to maintaine Gods glory in his Church, ought to cut off all such rotten and in- ferior members

a Where with our soules are fed and maintai- ned in health.

b Not running to and fro without necessary occasi- ons, which is a signe of lightnes. Ephes. 5. 22. 23. 24.

Ephes. 6. 5. eulof 3. 22. 1. pet. 2. 18.

1. Cor. 1. 2. e. Of what con- dition or state foruer they be

The Epistle of Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness and a declaration of the same. For farre passing the baseness of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and Maiesty. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the duties of one Christian to another, and so with salutations endeth.

4. *Hee reioyceth to heare of the faith and loue of Philemon, 9. whom hee desireth to forgive his seruants Onesimus, and longingly to receive him againe.*

Paul a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper, 2 And to our beare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowship of thy faith may be made fruitfull, and that whateuer good thing is in you through Christ Iesus may be knownen.

7 For we haue great joy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Wherefore though I bee very bold in Christ to command thee that which is convenient,

9 Yet for lones sake I rather beseech thee, though I be as I am, even Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me.

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with mee, that in thy stead hee might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that hee therefore departed for a season, that thou shouldst receiue him for euer.

16 Not now as a seruant, but about a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompence it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Wherefore also prepare mee longing for I trust through your prayers I shall bee giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake & for the Lords, thou oughtest to loue him. f That all thine is mine, and all mine is thine.

g Grant me thy benefit, which shall be most acceptable vnto me of all others.

h That is, for Christs sake.

The Epistle to the Hebrewes.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witness, that the writer of this Epistle for iust causes would not haue his name knownen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moyses was inferior to him, but also the Angels: for they all were seruants, and be the Lord, but so Lord that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternal Priest, whereof all the Leuitical Priests were but shadows, & therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as be proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 8. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18 to the twentysixth verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from it at verse 5. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers, wee

we must constantly beleene in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may steadfastly and courageously perseuere euen to the end, in hope of that toy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankfull to God, and dutiefull to our neighbour.

CHAP. I.

1 Hee sheweth the excellency of Christ, 4 aboute the Angels, 7 and of their office.

a God, who is euer constant and mercifull to his Church declared his will in time past, not all at once, or after one sort, but from time to time and in sundry fortis: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not recide any new revelations after him.

c He increaseth here of Christ both as touching his person, which is very God and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet, and Priest.

11/12. 7. 16. coloff. 1. 15.

d The liuely image and pattern, so that he that seeth him, seeth the Father, John 14. 9 for else the person of the Father is not seene, but apprehended by faith.

e So that our finnes can be purged by none other meane, f Much more then, then all other things created.

Psalm. 2. 7. chap. 5. 5. 13. 33. g Because hee was at the time appointed declared to the world. 2. Sam. 7. 14. 1 chron 22. 10

Psalm 97. 7. Psalm 104. 4. h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. Psalm 45. 6, 7.

i The administration of thy kingdom is iust, k This is meant in that that the Word is made flesh, and that the holy Ghost was powred on him without measure, that we may all recieve of him euery one according to his measure. Psalm 103. 25. Psalm 110. 1.

matth. 22. 44. 1. cor. 15. 25. chap. 10. 12.

1 In sundry times and in diuers manners. God spake in the old time to our fathers by the Prophets:

2 In these last dayes he hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, by whom also he made the worldes.

3 Who being the brightnes of the glorie, and the ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our finnes, and sitteth at the right hand of his maiesty, in the highest places.

4 And is made so much more excellent then the Angels, inasmuch as hee hath obtained a more excellent name then they.

5 For vnto which of the Angels said he at any time, Thou art my Sonne, & this day begate I thee? And againe, I will bee his Father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the world, hee saith, And let all the Angels of God worship him.

7 And of the Angels he saith, I will make the Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, I God, thy throne is for euer and euer: the scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loued righteousness, and hated iniquity. Wherefore God, euen thy God, hath anoynted thee with the oyle of gladnesse above thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thyne hands.

11 They shall perish, but thou doest remaine: and they all shall waxe old as doth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels said he at any time, Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister, for their sake which shall be heires of saluation?

10 Because it was necessary that for our sakes hee should take such an humble state vpon him, that hee might be like vnto his brethren.

VVherofe we ought diligently to giue heed to the things which wee haue heard, lest at any time wee should let them slippe.

2 For if the worde spoken by Angels was steadfast, and euery transgression, and disobedience receiued a iust recompence of reward.

3 How shall we escape, if wee neglect so great saluation, which at the first began to bee preached by the Lord, and afterward was confirmed vnto vs by them that heard him.

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For hee hath not put in subiection vnto the Angels the world to come, whereof wee speake.

6 But one in a certaine place witnessed, saying, What is man, that thou shouldest be minded full of him, or the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thyne hands.

8 Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him.

9 But we yet see not all things subdued vnto him.

10 For we see Iesus crowned with glorie and honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

11 For he became him, for whom are all things, and by whom are all things, seeing that hee brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.

12 For hee that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren.

13 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing psalms to thee.

which Christ, Matth. 28. 18. 1. cor. 15. 27. phil. 2. 9, 10, 11. h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him. i To man, he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assurance of our saluation. m Therefore we by afflictions are made like vnto the Sonne of God, n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh, Psalm 22. o This proueth Christs humanity.

CHAP. II.

1 Hee exhorteth vs to bee obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities, and low degree of Christ,

a We must diligently keepe in memory the doctrine, which we haue learned, like vessels full of chaps we leake, and run out on euery part.

b Which was the law giuen to Moses by the hand of the Angels, Gal. 3. 19. Act. 7. 53.

c As the Gospel is, which only offereth saluation.

d That is, the Apostles.

e Which Eli calleth the new heauens and the new earth,

Chap. 6. 17. Whereof Christ is the Father, Ila. 9. 6, chaitin, the head of vs his members,

Psalm. 8. 4. f He speaketh here chiefly of the faithfull,

which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue only by faith.

g In making him fellow heire

h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him. i To man, he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assurance of our saluation. m Therefore we by afflictions are made like vnto the Sonne of God, n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh, Psalm 22. o This proueth Christs humanity.

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Mat. 18.

Meaning, that Christ, touching his humanity put on.

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Meaning, that Christ, touching his humanity put on.

Meaning, that Christ, touching his humanity put on.

13 And againe, * I will put my trust in him. And againe, * Behold, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is, the devil.

15 And that hee might deliuer all them, which for feare of death, were all their life time subiect to bondage.

16 For hee in no sort tooke the Angels, but he tooke the seed of Abraham.

17 Wherefore * in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high priest in things concerning God, that hee might make reconciliation for the finnes of the people.

18 For in that he * suffered, and was tempted, hee is able to succour them that are tempted.

Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 He requireth them to be obedient vnto the word of Christ, 2 who is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not beleue that they might haue eternal rest.

Wherefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession, Christ Iesus:

2 Who was faithfull to him that hath appointed him, euen as * Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, inasmuch as hee which hath builded the house, * hath more honour then the house.

4 For euery house is builded of some man, and he that hath builded all things, is * God.

5 Now Moses verily was faithfull in all his house, as a servant, for a witness of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose * house we are, if we hold fast the confidence, and the rejoycing of the hope vnto the end.

7 Wherefore as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the * pronocation, according to the day of the temptation in the wilderness,

9 Where your fathers tempted me, prouoked mee, and saw my works fourty yeres long.

10 Wherefore I was grieved with that generation, and sayd, They erre cuer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, * If

Take heede to his words, and receive him.

Of that doctrine which we beleue, & ought to confesse.

To be the ambassador and high Priest.

Num. 12. 7.

Moses was but part of the house that is, of the Church, whereof the Pastors are the liuely stones,

but Christ builded it, & laid the stones; therefore he dwelleth in the more praise.

That is, Christ for Christ is the foundation, and head of his Church: he is our brother and Lord: he is the Sonne of God, and very God, working all things by his owne power.

For in obeying the Sonne, we are made the house of God. Psal. 95. 7. chap. 4. 7. 8.

As when ye prouoked God anger in Massa and Meriba, Exodus 17. 7.

Meaning by this oath that they should not enter.

they shall enter into my rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called * To day, lest any of you bee hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe fast vnto the ende the beginning, whereunto we are bounden.

15 So long as it is sayd, * To day if ye heare his voyce, harden not your hearts, as in the pronocation.

16 For some when they heare, pronoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased for yeres: was he not displeased with them that sinned, * whose * carkefills fill in the wilderness?

18 And to whome sware hee, that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in because of vnbeleefe.

i As disobeying God, they in old time were debarr'd from the quietnes of the land of Canaan: so they which do not obey Christ, shall not enter into the heavenly rest. k Which is all that time wherein God doth call vs: while he therfore speaketh, let vs heare. l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ. m To wit, the Lord.

Num. 14. 3. 7.

Or, prelates and members.

CHAP. IIII.

2 The word without faith is vnprefitable, 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleuers, 12 The nature of the word of God.

1 Thus feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to bee de- proued.

2 For vnto vs was the Gospell preached as also vnto them: but the word that they heare, profiteth not them, because it was not * mixt with faith in those that heare it.

3 For where which haue beleued, do enter into rest, as he said to the other, * As I haue twome in my wrath, If * they shall enter into my rest: although * the works were finished from the foundation of the world.

4 For he spake in a certaine place of the seventh day on this wise, * And God did rest the seventh day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth, that some must enter therein, and they to whom it was first preached, entered not therein for vnbeleefe sake:

7 Againe he appointed * in Dauid a certain day by To day, after so long a time, saying, as it is said, * This day if ye heare his voyce, harden not your hearts.

8 For if * Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entered into his rest, * hath also ceased from his owne works,

a He compareth the preaching of the Gospell, as it were, to wine,

whereof if we will taste, that is, heare and vnderstand with profit we must temper or mixe it with faith.

Psal. 95. 11.

b Although thus God by his rest, after the creation of his works signified the spiritual rest of faithfull, yet he sware to giue rest in Canaan, which was but a figure of the heavenly rest and endured but for a time.

c The perfection of Gods works, and so his rest, signifying our heauy

uently rest. Gene. 2. 2. dect. 5. 14. d That is, in the Sabbath, they 3. 7. e Meaning, Iosua. f Hath cast off his appointed resting his flesh, renouced himselfe, and followeth God.

g For it mortally woundeth the rebellious, and in the clea it killeth the old man that they should line vnto God.

h Where the afflictions are

i Which containeth will and reason.

k As that thing which is cleafunder even thow the mids of the backe, & so is made open, that it may be seene throughout.

l Of concerning whom we speake.

m Therefore when we heare his word, we must

numble, knowing thereby that God soundeth our hearts.

as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is lively & mighty in operation, and sharper then any two edged sword, and it entereth throug, euen vnto the diuiding alunder of the soule and the spirit, and of the kyneys, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked & open vnto his eyes, || with whom we haue to doe.

14 Seeing then that we haue a great hie Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

CHAP. V.

5 He compareth Iesu Christ with the Leviticall Priest, shewing wherein they either agree, or dissent.

11 Afterward he reprehendeth the negligence of the leues.

FoR every high Priest is taken from among men, and is ordeined for men, in things pertaining to God, that hee may offer both gifts, and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them, that are ignorant, and that are out of the way, because that he also is compassed with infirmity.

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 And no man taketh this honoy vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the high Priest, but he that sayd vnto him, Thou art my Sonne, this day begat I thee, gaue it him.

6 As hee also in another place speaketh, Thou art a Priest for ever after, the order of Melchisedec.

7 Which in the dayes of his flesh did offer by prayers and supplications, with a strong crying and teares vnto him, that was able to saue him from death, and was also ready in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him.

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom we haue many things to say, which are hard to be uttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, ye haue yet neede againe that we reach you the first principles of the word of God: and are become (such as haue neede of) milke, and not of strong meat.

13 For every one that drinketh milke, is inept in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

CHAP. VI.

1 He proceedeth in reproving them, and exhorteth them not to faint.

12 But to be steadfast and patient, as forasmuch as God iurvs in his promise.

Therefore leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisms, and laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this will we do, if God permit.

4 For it is impossible that they, which were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: lest they crucifie againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that cometh oft vpon it, & bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprobous, and is neere vnto cursing, whose end is to be burned.

9 But beloved, we haue persecuted our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet minister.

11 And wee desire that every one of you shew the same diligence, to the full assurance of hope vnto the end.

12 That ye be not slothful, but followers of them, which through faith and patience inherit the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he swore by himselfe.

14 Saying, Surely I will abundantly bless thee, and multiply thee marvellously.

15 And so after that hee had rayed patiently, he enjoyed the promise.

16 For men verily sweare by him that is greater then themselves, and an oath for

f Whereby it may appeare, that you are fully persecuted of others, verily. g As the holy Fathers, Prophets, and Martyrs, were before vs. Gen. 12. 3. and 17. 4. and 22. 17.

|| Of ordination.

k Read 1. Cor. 3. 2.

l That is, the Gospel, which is the true knowledge that reacheth vs where we haue our iustice.

a That is, the first rudiments of our Christian religion.

b He mentioneth five points of the catechism which was then in vise: the confession of sinne, the summe of the faith: a briefe explication of baptisme, and laying on of hands in article of the resurrection and the last iudgement.

c Then he sheweth of Baptisme as declared when on the solemn dayes appointed to baptize, the Church came together.

d It is Goddys gift to increase in knowledge, and to go forward in the vnderstanding of Gods word.

Math. 13. 12. 3. pet. 1. 2. 8. chap. 10. 38.

e They which are Apostles & sinne against the Holy Ghost, by Christ, crucifying and mockeing, but to their own destruction, and therefore fall into despair and cannot repent.

f Whereby it may appeare, that you are fully persecuted of others, verily.

g As the holy Fathers, Prophets, and Martyrs, were before vs.

Gen. 12. 3. and 17. 4. and 22. 17.

con.

a He sheweth that man can have none access to God without an hie Priest, because that of him selfe he is profane and sinful.

b Which were of things without life.

c As of beasts which are killed

d That is, of sinners.

e Chron. 3. 10.

Psal. 2. 7. cha. 1. 5

Psal. 110. 4.

chap. 1. 17.

f Who was both Priest and King.

g When he liued in this world.

h He meaneth that most earnest prayer which Christ prayed in the garden, where he sweat drops of blood.

i Being in perplexity, and fearing the horrors of death.

j He digresseth till he come to the beginning of the 7. chapter.

because of
wicked
which will
be to
God,
Gods word
and oath as
witnesses in
his exchange-
able
merit
the compar-
son between
Christ Priest-
hood and the
Leuitical, which
he had begun
in the Chapter. 1 Which is in heaven, whither Christ is gone
before to prepare vs place.

confirmation is among them an end of all
strife.

17 So God willing made abundantly to
them into the heires of promise the frailties
of his counsel, bound himself by an oath.

18 That by two immutable things
wherein it is impossible that God should lie,
we might have strong consolation, which
hath our refuge to hold fast the hope that is
set before vs.

19 Which were two, as an ancre of the
soule, both sure and steadfast, and it entrench
into that which is within the vassel.

20 Whether the forerunner is for vs en-
tered in, when Jesus that is made an high
Priest for ever after the order of Melchisedec.

1 Which is in heaven, whither Christ is gone
before to prepare vs place.

CHAP. VII.

1 How compare the Priesthood of Christ unto
Melchisedec. 11 Also Christs Priesthood with the
Leuites.

1 **F**or this Melchisedec was King of Sa-
lem, the Priest of the most high God,
who met Abraham, as he returned from
the slaughter of the Kings, and blessed
him.

2 To whom also Abraham gave the
tithes of all things, who first is by interpre-
tation, King of righteousness: after that,
he is also King of Salem, that is, King of
peace.

3 Without father, without mother,
without kindred, and hath neither beginning
of his dayes, neither end of life: but is like-
ned unto the Sonne of God, and continueth
a Priest for ever.

4 Now consider how great this man was
unto whom euen the Patriarch Abraham
gave the tithes of the spoiles.

5 For hereby they which are the children
of Leui, which receiue the office of the Priest-
hood, haue a commandement to take ac-
cording to the Law, tithes of the people (that
is of their brethren) though they came out
of the loynes of Abraham.

6 But he whose kindred is not counted
among them, received tithes of Abra-
ham, and blessed him that had the promi-
ses.

7 And without all contradiction, the lesse
is blessed of the greater.

8 And her men that die receiue tithes:
but there he receiveth them, of whom it is
witnessed, that he is liue.

9 And so sayes the thing is, Leui also
which receiveth tithes, paid tithes in Abra-
ham.

10 For hee was yet in the loynes of his
father Abraham, when Melchisedec met
him.

11 If therefore perfection had bene by
the Priesthood of the Leuites (for vnder it
the Law was established to the people) what
needed it furthermore, that another Priest
should rise after the order of Melchisedec,
and not to be called after the order of Aa-
ron?

12 For if the Priesthood be changed,

then of necessity must there bee a change of
the Law.

13 For hee of whom these things are spo-
ken, remained vnto another tribe, wherof
no man serued at the Altar.

14 For it is evident, that our Lord sprung
out of Iuda, concerning the which Tribe
Moses spake nothing touching the Priest-
hood.

15 And it is yet a more evident thing, be-
cause that after the similitude of Melchi-
sedec there is risen by another Priest.

16 Which is not made Priest after the
Law of the carnall Commandement, but
after the power of the endless life.

17 For he testified thus, * Thou art
a Priest for ever, after the order of Melchi-
sedec.

18 For the Commandement that went
before, is disannulled, because of the weak-
nesse thereof, and unprofitable.

19 For the Law made nothing perfect, but
the bringing in of a better hope made perfect,
wherby we draw nere vnto God.

20 And forasmuch as it is not without
an oath (for Christ is made Priest without
an oath):

21 But this, hee is made with an oath by
him that sayd vnto him, * The Lord hath
sworne, and will not repent, * Thou art a
Priest for ever, after the order of Melchi-
sedec.)

22 By so much as Jesus made a surety of
a better Testament.

23 And among them many were made
Priests, because they were not suffered to en-
dure by the reason of death.

24 But this man, because he endured
ever, hath an everlasting Priesthood.

25 Wherefore, he is able also perfectly
to save them that come vnto God by him,
seeing he euer liueth, to make intercession for
them.

26 For such an high Priest it became vs to
haue, which is holy, blameless, vndefiled,
separate from sinners, and made higher than
the heauens:

27 Which needed not daily as those high
Priests to offer by Sacrifice, first for his
own finnes, and then for the peoples: for that
did he once, when he offered by himselfe.

28 For the Law maketh men high
Priests, which haue infirmitie: but the
word of the oath that was since the Law,
maketh the Sonne, who is consecrated for
euermore.

was first made after the Law was giuen: but because the declaration
of that eternall oath was then revealed vnto the world.

CHAP. VIII.

6 He prooueth the abolishing of all of the Leuiti-
call Priesthood, as of the old Command by the spiritual
and euermore Priesthood of Christ, 8 And by the
New Command.

Now of the things which wee haue spo-
ken, this is the summe, that we haue
such an high Priest, that liueth at the right
hand of the Throne of the Soueraine in hea-
uens,

2 And is a purifier of the Sanctuary,

g The Law and
the Priesthood
are both of one
condition: so
that both Aa-
rons and Moyses
Office pertaine
to Christ, which
is Priest, and
Lawmaker.
h Which stood
in outward and
corporall cere-
monies.
f. sal. 110. 4.
ch. 5. 6.
i For the Law
hath no vertue
nor profit, till a
man be come to
Christ.

Or, it was an in-
troduction of a
better hope.

f. sal. 110. 4.
Or, command.

k Therefore all
others are blas-
phemous, that
either make
themselves his
successors, or
precede any o-
ther sacrifice.

l The fruit of
his Priesthood
is to save, and
that fully, and
perfectly, not by
supplying that
that wanteth,
but by taking
away the Law,
which is repudi-
ated by reason of
our infirmities.

Leuit. 1. 6. 6.

m And cannot
without blasphemy
be said to be
offered againe, or
else by any crea-
ture: for none
could offer him,
but himselfe.

n Nor that it

was first made after the Law was giuen: but because the declaration
of that eternall oath was then revealed vnto the world.

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was first made after the Law was giuen: but because the declaration
of that eternall oath was then revealed vnto the world.

b Which is the body of Christ.

c For elle it should be corruptible.

d He prooueth that Christs body is the true tabernacle, and that her must needs be made man, to the intent that hee might haue a thing to offer, which was his body.

e Eues. 25. 40.

f Seeing the offerings of the Levites were but shadows of heavenly things, as appeareth by the oracle of Moses, it followeth then that Christs heavenly Sanctuary, his Tabernacle and Office are farre more excellent.

g Or, command.

h Jer. 31. 31.

i Rom. 11. 37.

j Rom. 10. 16.

k That is, when Christ shall re-appear on lines by the preaching of the Gospel.

l Signifying, that there should be no more diuision, but all shall be made one Church.

m Men by transgressing the bands of the covenent, could not enjoy the commodity thereof.

n Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

o Or, Tabernacle.

p Or, person.

q Not heavenly and spiritual.

r Eues. 26. 1.

s 26. 1.

t That is, on the outward side of the vail, which was hid from the people.

u And of the true Tabernacle, which the Lord might and not man.

v For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

w For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts.

x Who came unto the pattern & shadow of heavenly things, as Moses was warned by God, when he was about to finish the tabernacle.

y See, said he, that thou make all things according to the pattern shewed to thee in the mount.

z But now our high Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established upon better promises.

a For if that first Testament had bin faultless, no place should haue bin sought for the second.

b For in rebuking them, he said, "Behold, the days will come, saith the Lord, when I shall make with the house of Israel, and with the house of Juda, a new Testament."

c Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

d For this is the Testament that I will make with the house of Israel, After those days, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, & I will be their God, and they shall be my people.

e And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

f For I will be mercifull to their iniquities, and I will remember their sinnes and their iniquities no more.

g In that he said, A new Testament, he hath abrogated the olde: now that which is disannulled and waxed old, is ready to be banished away.

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For I will be mercifull to their iniquities, and I will remember their sinnes and their iniquities no more.

Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

And after the second vail was the Tabernacle, which is called the Holiest of all.

Which had the golden altar, and the Altar of the Incense, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

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And the golden altar, and the golden table of shewbread.

Nam. 17. 10.

1. Kings. 1. 9.

2. Kings. 1. 10.

Eues. 25. 40.

Or, command.

Jer. 31. 31.

Rom. 11. 37.

Rom. 10. 16.

Or, person.

For so long as the high Priest offered once a year for his owne sinnes, & for the sinnes of all the people, and all while he was in the tabernacle, the way to the heavenly Tabernacle, which is made openly by Christs blood, could not be entered into.

Or, person.

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CHAPTER IX.

How that the ceremonies and sacrifices of the Law are abolished, 11 by the eternall perfection of Christs sacrifice.

Then the first Testament had also // ordinance of religion, and a worldly sanctuary.

For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

And after the second vail was the Tabernacle, which is called the Holiest of all.

Which had the golden altar, and the Altar of the Incense, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

And the golden altar, and the golden table of shewbread.

Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Levitical Priest offered yearly, and therefore did only represent the true holiness: but Christ by his only sacrifice hath made holy for ever all them that believe. 1. Secondly in the sight of man. 2. Peter. 1. 19. John. 1. 7. reuel. 1. 6. Which of themselves procure death, and are the fruits thereof. 3. July. 7. 4. Rom. 5. 6. 1. Peter. 3. 18. And betweene God and Christ, who by his death should make vs heires. Gal. 3. 14. 5. He prooueth that Christ must die, because the Covenent or Testament is of none effect without the death of the Testator. 6. What the death of beasts that were sacrificed, which signified that Christ would pacifie his Fathers wrath with his blood.

q Whereby it is evident that the Apostle here only meaneth that faith, which is against the holy Ghost, as also Chap. 6. 4.
Rom. 8. 2. 19.
r Define the godly, and punish the wicked.
s For the which thing also Saint Paul praiseth the Philippians and Thessalonians.
|| Or, of that state.

Habak. 2. 4.
Rom. 1. 17.
Gal. 3. 12.

a Have been approved and so obtained salvation.
Gen. 1. 3.
John 1. 10.
b For God made all things of nothing.
Gen. 1. 4.
c Meaning faith.
Matth. 23. 35.
d Because God received him to mercy, therefore he imputed him to righteous.
e That is, liueth.
Gen. 1. 24.
Eccl. 4. 16.
and 49. 14.
f For Enoch and Elias taking vp was such a thing, as is spoken of, 1. Cor. 13. 31. & 1. Thess. 4. 17.
g First God must show where we can see him, then we must see him with a pure heart in Christ, who is revealed in his word: and thereby we learn to believe Gods mercy towards vs in his Son, through whom we obtain the reward of his promise, and not of our desire.

terth the blood of the Testament as an holy thing, wherewith he was sanctified, and 2. For he believeth the Spirit of grace.
30 For we know him that hath sayde, (Moses saith) I will recompense, saith the Lord, and againe, The Lord shall iudge his people.
31 It is a fearful thing to fall into the hands of the liuing God.
32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great light in afflictions.
33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while yee became companions of them which were || so tolled to and fro.
34 For both yee were tormented with me for my bonds, and suffered with me for the spoilings of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.
35 Goe not away therefore your confidence which hath great recompence of reward.
36 For ye haue need of patience, that after yee haue done the will of God, ye might receiue the promise.
37 For yet a very litle while, and he that shall come, will come, and will not tarry.
38 Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.
39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same.
6 Without faith we cannot please God, 16 The firstfruits beleeve of the Fathers in the old time.

Now to faith is the ground of things which are hoped for, and the euidence of things which are not seene.
2 For by it our Elders were well reported of.
3 Through faith we understand that the world was ordered by the word of God, so that the things which we see, are not made of things which did appeare.
4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witness that he was a righteous, God testifying of his gifts: by the which faith also, he being dead, yet liueth.
5 By faith was Enoch taken away, that he should not see death, neither was he found: for God had taken him away: for because he was taken away, he was reported of, that he had pleased God.
6 But without faith it is impossible to please him: for hee that cometh to God, must beleeue that God is, and that hee is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke hee condemned the world, and was made heire of the righteous which is by faith.
8 By faith Abraham, when hee was called, obeyed God, to go out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whether hee went.
9 By faith hee abode in the land of promise, as in a strange country, as one that dwelle in tents with Isaac and Jacob betwixt with him of the same promise.
10 For he looked for a city hauing a foundation, whose builder and maker is God.
11 Through faith Sarah also receiued strength to conceive seed, and was deliuered of a child, when hee was past age, because shee iudged him faithful which had promised.
12 And therefore sprang there of one ruen of one which was dead, so many as the stars of the heaue in multitude, and as the sand of the Sea shore which is innumerable.
13 All these died in faith, and yet receiued not the promises, but saw them afarre off, and beleued them, and received them thankfully, and confessed that they were strangers and pilgrims on the earth.
14 For they that say such things, declare plainly that they seeke a country.
15 And if they had bene minded full of that country, from whence they came out, they had leasure to haue returned.
16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.
17 By faith Abraham offered by Isaac, when he was tryed, and hee that had receiued the promises, offered his only begotten Sonne.
18 (To whom it was sayd, In Isaac shall the seed bee called.)
19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.
20 By faith, Isaac blessed Jacob and Esau concerning things to come.
21 By faith, Jacob when hee was a dying, blessed both the sonnes of Joseph, and leaving on the end of his liues, worshipped God.
22 By faith Joseph when hee died, made mention of the departing of the children of Israel, he gaue commandment of his bones.
23 By faith Moses when hee was borne was thre Moneths of his parents, because they saw hee was a proper child, neither feared they the Kings commandment.
24 By faith Moses when hee was come to age, refused to be called the sonne of Pharaohs daughter.
25 And chose rather to suffer abuse with the people of God, then to enjoy the pleasures

Gen. 6. 13.
Eccl. 44. 17.

Gen. 12. 4.

h For all things in the world are subiect to corruption.
Gen. 17. 13.
and 2. 12.

i Euen as dead.
Eccl. 44. 31.

k Which was the enioying of the land of Canaan.
n With the eye of faith.
m And therefore put not their confidence in things of this world.
o That is, of Melopotamia.

Gen. 22. 10.
Eccl. 44. 20.
o For it might seeme to the flesh, that the promise was contrary to this commandment to sacrifice his sonne.
Gen. 22. 12.
Rom. 9. 7.
Gen. 27. 28.
Gen. 48. 13, 14.
Gen. 47. 31.
|| Or, worshipping toward the end of his liues.

Gen. 50. 24, 25.
Exod. 2. 24.
Exod. 11. 6.

Exod. 2. 11.

The outgoings
of the world,
which draw vs
from God, and
which we can
savour without
prouoking of
Gods anger.

pleasures of sinners for a season.

26 *Remember ye the riches of Christ greater riches then the treasures of Egypt: for he had subject unto the recompence of the reward.*

27 *By faith he forsooke Egypt, and feared not the Mercenies of the king: for he endured as he that law him which is invisible.*

28 *Though faith he oppressed: yet Patient, and the effusion of blood, lest he that destroyed the first borne, should touch them.*

29 *By faith they passed thorow the red Sea, as by a dry land, which when the Egyptians had assayed to doe, they were drowned.*

30 *By faith the wallles of Iericho fell downe, after they were compassed about seuen dayes.*

31 *By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.*

32 *And what shall I more say? for the time would be too short for me to tel of Gedeon, of Barak and of Sampson, and of Iephthah, also of Dauts, and Sammel, and of the Prophets:*

33 *Which though faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of Lyons,*

34 *Quenched the violence of fire, escaped the edge of the sword, of weaknes were made strong, warred vallant in battell, turned to flight the armies of the giants.*

35 *The women receiued their dead raised to life, other also were sacked, and would not be deliuered, that they might receiue a better resurrection.*

36 *And others haue bene tried by mockings and scourgings, yea, by bonds and imprisonment.*

37 *They were stoned, they were beaten alunder, they were tempted, they were slaine with the sword, they wandered vp and down in sheeps skinner, and in goats kins, being destitute, afflicted, and raymentless:*

38 *Whom the world was not worthy of: they wandered in wildernesses, and mountaynes, and denmes, and caues of the earth.*

39 *And these all through faith obtained good report, and receiued not the promise,*

40 *God providing a better thing for vs that they without vs should not bee made perfect.*

CHAP. XII.

1 *An exhortation to bee patient and steadfast in trouble and aduersitie, vpon hope of euerslasting reward.* 25 *Commendation of the New Testament above the Old.*

Wherefore let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before us,

2 *Looking vnto Iesus the author and*

finisher of our faith, who for the ioy that manie haue by him, endured the cross, and despised the shame, and is sit at the right hand of the throne of God.

3 *Consider therefore him that endured such speaking against sinners, lest ye should be wearied, and faint in your mindes.*

4 *Ye haue not yet resisted unto blood, striving against sinne.*

5 *And ye haue forgotten the consolation, which speaketh vnto you as vnto children, By some, despite not the chastening of the Lord, neither faint when thou art rebuked of him.*

6 *For whom the Lord loveth, he chasteneth: and he scourgeth euerie sonne that he receiveth.*

7 *If ye endure chastening, God will correct himselfe vnto you as vnto sonnes: for what sonne is it, whom the Father chasteneth not?*

8 *If therefore ye bee without correction, wherof all are partakers, then are ye bastards, and not sonnes.*

9 *Wherefore, we haue had the fathers of our bodies which corrected vs, and we gaue them reverence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?*

10 *For they verily for a few dayes chastened vs after their own pleasure: but he chasteneth vs for our profit, that we might bee partakers of his holinesse.*

11 *Now no chastising for the present seemeth to be for sorow, but grievous: but afterward it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.*

12 *Wherefore lift vp your handes which hang downe, and your weak knees,*

13 *And make straight steps vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.*

14 *Follow peace with all men, and holinesse, without the which no man shall see the Lord.*

15 *Take heed that no man fall away from the grace of God: let no root of bitterness spring vp and trouble you, lest thereby many bee defiled.*

16 *Let there be no fornication or profane person as Elias which for a portion of meat sold his birthright.*

17 *For ye know how that afterward also when he would haue inherited the blessing he was reiect: for he found no place to repentance, though he sought the blessing with teares.*

18 *For ye are not come vnto the mount that might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,*

19 *Neither vnto the sound of a trumpet, and the voice of words, which they that heard it, reueld themselves, that the words should not be spoken to them any more.*

20 *For they were not able to abide that which was commanded, Yea, though a beaust touch the mountain, it shall be stoned, or thrust thorow with a dart.*

21 *And so terrible were the sight which*

which by reason
of our con-
cupiscence assai-
leth vs on all
sides.

Prov. 3. 11.
mat. 3. 19.

He concludeth
that they which
deny the crosse,
refuse to be of the
number of Gods
children, but are
bastards.

Which haue
naturally begot-
ten vs.

As he doeth
create our spirits
without any
worldly means,
so he doeth in-
struct and main-
taine the by the
wonderfull ver-
tue of his spirit,

g their halting
partly declared
their lowliness,
and partly their
inconstancie in
doctrine: there-
fore they were in
danger to be
punished.

Rom. 12. 19.
h As heretics
or apostates.

Gen. 25. 33.
Gen. 27. 38.

i He was full of
despite and dis-
daine, but was
not touched with
true repen-
tance to be dis-
pleased for his
sins, and to seek
amendment.

Exod. 19. 16.
and 20. 18.

k Which might
be touched and
reue, forasmuch
as it were actu-
all, but God
had commanded
that none should
touch.

Exod. 19. 17.

As Elias raised
up the widow of
Sarepta sonne,
and Elisas the
Samaritanes sonne.

f They had not
such cleare light
of Christ as we:
for they looked
for that which
we haue therefore
to witness that
we haue not as great
constancie as
they.

1 For we are all
one body toge-
ther.

Rom. 6. 4. eph. 4.
13. 14. col. 3. 8.
1. Pet. 2. 1.
l Or multitude,
as riches, cares
and such like, &c.
so to become
Christs disciples
by denying our selves,
and taking our crosse
to follow him, l Or,
suffer to be afflicted
with out.

b As being our marks.

faith, but to declare a true faith by lively fruits, to avoid ambition, to bridle the tongue, to rule the affections, to be humble and love their neighbours, to be ware of swearing, to enter their lanes when they have offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

C H A P. I.

3 Hee exhorteth to patience in trouble. 6 To be fervent in prayer with steadfast beliefs. 17 To looke for all good things from above. 21 To forsake all vice, and thankfully to receive the word of God. 23 Not only hearing, and speaking of it, but to doe therewith indeed. 27 What true religion is.



Enthusiasm. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 Knowing that the trying of your faith bringeth forth patience. 29 And let patience have her perfect work, that ye may be perfect and entire, lacking nothing.

30 If any of you lacke wisdom, let him aske of God, which giveth to all men liberally, and reproveth no man, and it shall be given him.

31 But let him aske in faith, and waunce not: for he that waunceth, is like a wave of the sea, tossed of the winds and carried away.

32 Further let that man thinke that hee shall receive any thing of the Lord.

33 If swearing minded man is unstable in all his wayes.

34 Let the brother of low degree reioyce in that he is exalted:

35 Again, he that is rich, in that he is made low: for as the floure of the grasse shall he vanishe away.

36 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man fade away in all his wayes.

37 Blessed is the man that endureth temptation: for when he is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him.

38 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

39 But every man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

40 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

41 Eere not, my deare brethren.

42 Every good gift, and every perfect gift is from above, & cometh downe from the Father of lights, with whom is no variableness, neither shadowing of turning.

43 Of his owne will begate he us with the word of truth, that we should be as the first fruits of his creatures.

44 Wherefore my deare brethren, let every man be swift to heare, slow to speake,

and slow to wrath.

45 For the wrath of man doeth not accomplish the righteousnesse of God.

46 Therefore lay apart all filthinesse, and superfluities of malitiousnes, and receive with meeknesse the word that is grafted in you, which is able to save your soules.

47 And be ye doers of the word, and not hearers onely, declaring your owne selves.

48 For if any heare the word, and doe it not, he is like unto a man that buildeth his naturall face in a glass.

49 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.

50 But whoso looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

51 If any man among you seemeth religious, and restraineth not his tongue, but deceiveth his owne heart, his maner religion is vaine.

52 Pure religion and undefiled before God, even the Father, is this, to visite the fatherles and widowes in their adversity, and to keepe himselfe unpolluted of the world.

C H A P. II.

1 He forbiddeth to haue any spirit of person, but to regard the poore as well as the rich. 3 To be loving and mercifull, and not to boast of faith, where no deeds are. 17 For to be a dead faith, where good workes follow not.

My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring and in goodly apparel and there come in also a poore man in vile raiment.

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit heere vnder my footstool.

4 Are ye not partiall in your selves, and are become iudges of euill? thought's.

5 Weaken my beloued brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heirs of the kingdom which hee promised to them that love him?

6 But ye haue despised the poore. Do not the rich oppress you by tyranny, and doe not they draw you before the iudgement seats?

7 Doe not they blasphem the word by name after which ye be named.

8 But if ye shall the royall law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressors.

10 For whosoever shall keepe the whole

1 For we cannot

heare God, except we be

peaceable and

modest,

20 But hindereth

Gods worke in

vs,

21 By hearing the

word preached,

Math. 17, 21.

22 So Gods word

is a glass where

in we must beholde

hold our selues,

and become like

vnto him.

23 In so beha-

ving himselfe.

24 As esteeming

faith & religion

by the outward

appearance of men

Or, acceptance,

25 That is as ye

not euill affecti-

on?

26 Seeing God

esteemeth them

we may not con-

temeth them.

27 The name of

God and Christ

whereof you make

profession and in

that they disho-

nor, God is not

meeth that you his

children should

honour them,

28 Which is here

taken proum-

ally for that his

or broad way

wherein there is

no turning, and

every man can go

it: so every man

is our neighbor,

as well the poore

as the rich.

29. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

and want, and get nothing, because ye are not.

3 Ye are not receive not, because ye are the amiss, that ye might consume it on your lusts.

4 Ye adulterers and adulteresses, know ye not that the amiss of the world is the enmity of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in vs, lusteth after enmity?

6 But the Scripture offereth more grace, and therefore sayth, God resisteth the proud, and giveth grace to the humble.

7 Submit your selves to God: resist the devil, and he will resist you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands ye sinners, and purge your hearts, ye boasting mind.

9 Suffer afflictions, and forsooke ye, and weep: let your laughter be turned into mourning, and your joy into heaviness.

10 Cast downe your selves before the Lord, and he will lift you vp.

11 Speake not rill of one of another, brethren. He that speaketh rill of his brother, or he that condemneth his brother, speaketh rill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a judger.

12 There is one Lawgiver, which is able to save, and to destroy. Altho art thou that judgest another man?

13 Doe to now yet that say, I to day as to morrow will goe into such a cite, and continue there a yeere, and buy and sell, and get gain.

14 (And yet ye cannot tell what shall bee to morrow. For what is your life? It is even a vapour that appeareth for a litle time, and afterward vanisheth away.)

15 For that ye ought to say, If the Lord will, and, If wee live, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is rill.

17 Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

5 He that hateth his brother is wicked rich man, 7. who receiveth wages for sinne, 12 to beware of swearing, 16 one to knoweledge his faults to another, 20 and one to labour to bring another to the truth.

18 Doe to now, ye rich men: weep, and howle for your miseries that shall come upon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your golde and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

4 Ye have heaped by treasures for the last dayes.

5 Behold, the hire of the labourers, which have reaped your fields (which is of you kept backe by fraud) cryeth, and the cries of them which have reaped, are entered into the eares of the Lord of hosts.

6 Ye have lived in pleasure on the earth, and in wantonnesse: Ye have nourished your hearts, as in a day of slaughter.

7 Ye have condemned and have killed the sould, and he hath not refused you.

8 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the former, and the latter raine.

9 Be ye also patient therefore, and lettle your hearts: for the coming of the Lord draweth neere.

10 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the doore.

11 Take, my brethren, the Prophets for an example of suffering adversity, of long patience, which have spoken in the name of the Lord.

12 Behold, we count them blessed which endure. Ye have heard of the patience of Job, and have knowne what end the Lord made. For the Lord is very pitifull and mercifull.

13 But before all things, my brethren, I swear, neither by heaven, nay by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

14 Is any among you afflicted? Let him pray. Is any merie? Let him sing.

15 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoynt him with oyle in the name of the Lord.

16 And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if he have committed sinne, it shall be forgiven him.

17 Acknowledge your sinnes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be true.

18 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for threer yeeres and sixe moneths.

19 And he prayed againe, and the heaven gaue raine, and the earth brought forth her fruit.

20 Brethren, if any of you have erred from the truth, and some man hath converted him,

21 Let him knowe that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

2. 5. To suffice till the end of the world.

d Which were the dayes of the sacrifices or feasts, when they vied to banquet and feede more abundantly then other dayes.

e Which is when the corne is sown, & a litle before it is sown.

f Be not grinded nor aske vengeance.

g That which must bee affirmed, affirme it simply and without othe: likewise that which must be denied:

h By this he taketh not from them the Magistrate his authority, who may require an othe for the maintenance of justice, judgement, & truth.

i Or, open his.

j The gift of healing was then in the Church.

k Mark 6. 13.

l Which in those dayes was a signe of the gift of healing, by now the gift being taken away, the signe is to no use.

m In calling on the Name of the Lord.

n Open which grieveth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grieves to the other.

o Rom. 17. 5. verum. 48. 3.

p Luke 4. 3. 5.

**The first Epistle generall of
Peter.**

THE ARGUMENT.

He exhorteth the faithful to denie themselves, and to conserue the world, that being deliuered from all carnall affections; and impediments; they may more speedily attaine to the heavenly kingdomes of Christ, wherunto was called by the grace of God revealed to him in his Sonne, and haue already recouied it by faith, possessed it by hope, and are therein confirmed by beliefe of life. And to the intent this faith should not faile, seeing Christ contemned and reiected almost of the whole world; hee declareth that this is nothing els but the accomplishing of the Scriptures which testifye that hee should be the stumbling stone to the reprobare, and the sure foundation of saluation to the faithful: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he enargeth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how manied folkes ought to behaue themselves. And because it is appointed for all that are godly to suffer persecutions, he reuerech them what good issue their afflictions shall haue, and contrariwise what punishment God rewardeth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and to endeth with an exhortation.

CHAPTER

2 *Hee sheweth that through the abundant mer-
cy of God wee are cleafe and regenerate to a lively
hope, 7 and how faith must be tryed, 10 that the
salvation in Christ is no newe, but a thing prophesied
of old, 13 Hee exhorteth them to a godly conver-
sation, forasmuch as they are new borne anew by the
word of God.*

9 Recalling the ends of your faith, even the salvation of your souls.

IO Of the which saluation the Prophet
haue enquired and searchen, which pro-
phesied of the grace that should come vnto
vns.

11 Searching when, or what time, the Spirit which testified before of Christ, which was in them, should declare the sufferings that should come unto Christ, and the glory that should follow.

12. Unto whom it was revealed, that
not unto themselves, but unto us they
should minister the things which are now
written unto you by them which have pre-
ached unto you the Gospel by the holy Ghost
sent down from heaven, the which things
the Angels desire to behold.

13 Therefore, "gird up the "loynes of your minds; be sober, and walk perfectly on the grace that is brought unto you, by the "revelation of Jesus Christ.

14 As obedient children, not fashioning your selves unto the former - lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in * all manner of conversation.

16 Because it is written, *Be ye holy, for
I am holy.

17 And if ye call him Father, which without respect of person judgeth according to every mans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by the traditions of the ^{men} Fathers,

19 But with the precious blood of Christ, as of a Lamb without blemish, and without spot.

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes.

21 Which by his means doe beleue in
God that rayled him from the dead, and
gaue him glory, that your faith and hope

i Their ministry
was more proba-
ble to us than
to them: for we
see the things ac-
complished which
they prophesied.
After 2. 4.
k Prepare your
selves to ? Lord.
Luke 12. 11.

a Which were
Jewes, to whom
he was appointed
to be an Apostle,
b The Euangelists

tion of God is
the efficient
cause of our sal-
vation, the ma-
teriall cause is
Christs obedi-
ence, our effect-
all calling is the
formal cause, and
the final cause is
our sanctificati-
on.

c To wit, of
Christ.
2. Cor. 1. 3.
ephe 1. 3.

d For it is but
dead and vaine
hope which is
without Christ.
e Therefore they
ought to look
for no earthly
Kingdome of
the Messias.
f At the day of
iudgement.

g And need doth
so require, when
draw them from
beautifull eyes.

might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit to "love brotherly without feining, love one another with a pure heart sincerely.

23 Bring forth anew not of mortal seed, but of immortality, by the word of God who lived and endured for ever.

24 For all "flesh is as grass, & all the glory of man is as the flower of grass. The grass withereth, and the flower falleth away.

25 But the word of the Lord endureth for ever; and this is the word which is preached among you.

CHAP. II.

1 He exhorteth them to lay aside all vice, & following that Christ is the foundation whereupon they build. 2 The excellent estate of the Christian. 3 He prayeth them to abstain from fleshly lusts. 4 To obey the rulers. 5 How servants should behave themselves toward their masters. 6 He exhorteth to suffer after the example of Christ.

Wherefore "laying aside all maliciousnes, and all guile and dissimulation, and envy, and all evil speaking,

2 As new borne babes, desire "the "honest milke of the word, that ye may grow thereby,

3 As to be that ye have tasted how bountifull the Lord is.

4 To whom ye come as unto a living stone disallowed of men, but chosen of God, and precious.

5 And ye as "living stones be made a spiritual house, an holy "dwelling to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 "Wherfore it is contained in the Scripture, "Behold, I put in "Shew a chaste comely, cleere and precious; and he that believeth therein, shall not be ashamed.

7 Unto you therefore which believe, it is precious: but unto them which be disobedient, "the stone to which the "builders disallowe, the same is made the head of the corner.

8 And a "stone to stumble at, and a rock of offence, even to them which stumble at the word being disobedient unto the which thing they were even obedient.

9 But ye are a chosen generation, a "royall "priesthood, an holy nation, a "peculiar people, that ye should shew forth the virtues of him that hath called you out of darkness into his marvellous light.

10 "Which in time past were not a people, yet are now the people of God, which in time past were not under mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers & pilgrims, "abstaine from fleshly lusts, which fight against the soule.

12 And have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, may by your "good works which they shall see, glorifie

God in the day of "the visitation.

13 "Abstaine your selves both all "uncomely ordinance of man for the Lords sake, whether it be unto the king, as unto the superiours.

14 As unto Governours, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that doe well.

15 For so is the will of God, that ye well doing ye may put to silence the ignorance of the foolish men.

16 As free, and not as having the liberty for a cloke of maliciousnesse, but as the servants of God.

17 Honour all men: "love "brotherly fellowship: feare God, honour the king.

18 "Servants, be subject to your masters with all feare, not only to the good and courteous, but also to the "froward.

19 "For this is thanks "worthy, if a man for "conscience toward God endure grief, suffering wrongfully.

20 For what pay is it, if when ye be buffeted for your faults, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereto ye are called: for Christ also suffered for us, leaving us an example that ye should follow his steps.

22 "Who did no sinne, neither was there guile found in his mouth.

23 "Who when he was reviled, reviled not againe, when he suffered, he threatened not, but committed it to him that judgeth righteously.

24 "Who his owne selfe bare our sinnes in his body on the tree, that he being delivered from shame, should bring in righteousness by whose stripes ye were healed.

25 For ye were as sheepes going astray: but are now returned unto the shepherd and bishop of your soules.

CHAP. III.

1 How wives ought to order themselves toward their husbands, 2 and in their apparel. 3 The duty of men toward their wives. 4 He exhorteth all men to quiet and low, 5 and patiently to suffer trouble by the example and benefit of Christ.

Ikewille "as the church be subject to Christ, as his body, that even they which obey not the word, may without the word be sanctified by the commendation of the church.

2 "Which they behold your pure conversation, which is with feare.

3 "Whose appareling let it not be outward, as with hydden haire, and gold put about, as in putting on of apparel.

4 "But let the hid man of the heart be incorrupt, with a mecke and quiet spirit, which is before God a thing much to be.

5 For even as the church is cleansed in the word by the holy water, which cleanseth in the word, and where she is in the church.

6 As the church obeyeth Christ, and is sanctified by the word, and where she is in the church.

7 Your good conversation shall be as a preparation against that day that God shall show mercy unto them and turne them, Rom. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Chap. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Rom. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Rom. 6. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Rom. 1. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Col. 3. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

a Be willingly
doe your duty
for your con-
dition is not the
work for your
obedience.
1 Cor. 7. 23.

b By neither
keeping them
too strict, nor
in giving them
too much li-
berty.

c Taking care
and providing
for her.

d Man ought to
love his wife,
because they
leave their life
together, also for
that she is the
weaker vessel,

but chiefly be-
cause that God
hath made them
as it were fellow
heires together
of life everlasting.

e For they can-
not pray when
they are at dis-
tension.

f For they can-
not pray when
they are at dis-
tension.

g Take ven-
geance on him.
Math. 5. 10.

h That is, when
they think to
make you afraid
by their threat-
nings.

i Give him
praise and de-
pend on him.
Chap. 2. 12.

k By the power of God. 1. Christ be-
ing from the beginning Head and Governour of his Church, came
in the dayes of Noe, not in the body which then he had not, but
in spirit, and preached by the mouth of Noe, for the space of 120
yeres to the disobedient, which would not repent, and therefore are
now in prison referred to the last iudgement. Gen. 6. 14. Math. 24.
38. Luk. 17. 26. || Or, persons. || Or, the taking to witness of a good consci-
ence. Heb. 4. 13.

indies ye doe well, not being afraid of any
torour.

7 ¶ Intreate ye but knowledg, giving be-
hove unto the woman, as unto the weaker
vessel, even as they which are letters to-
gether of the grace of life, that your prayers
be not interrupted.

8 Finally, be ye all of one mind: suffer
with another: for as brethren: be pi-
full: be courteous.

9 Forasmuch as ye are chosen to suffer, nei-
ther repute ye rebuke: yet contrariwise blesse,
knowing that ye are thereunto called, that
ye should be blessed of blessing.

10 For if any man long after life, and to
see good hap, let him retaine his tongue
from euill, and his lips that they speake no
guile.

11 Let him eschew euill and doe good:
let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the
righteous, and his eares are open unto their
prayers: and the face of the Lord is vpon
them that doe euill.

13 And who is it that will harme you, if
ye follow that which is good?

14 For which standing, blessed are ye if ye
suffer for righteousness sake. For, ye feare not
their face, neither be troubled.

15 But sanctifie the Lord God in your
hearts, and be ready alwayes to give an an-
swer to every man that asketh you a reason
of the hope that is in you.

16 And that with meeknes & reverence,
having a good conscience, that when they
speake euill of you, as of euill doers, they may
be ashamed, which blame your good con-
science in Christ.

17 For it is better (if the will of God bee
so) that ye suffer for well doing, then for euill
doing.

18 For Christ also hath once suffered for
sinnes, the just for the vniust, that hee might
bring vs to God, and was put to death con-
cerning the flesh, but was quickened in the
spirit.

19 By the which he also went and pre-
ached vnto the spirits that are in prison.

20 Which were in time past disobedient
when once the long suffering of God, abode
in the dayes of Noe, while the Arke was
preparing, wherein few, that is, eight soules
were saved in the water.

21 O the which also, the figure that now
saureth vs, euen Baptisme agreeth (not the
putting away of the filth of the flesh, but in
that a good conscience maketh request to
God by the resurrection of Iesus Christ).

22 Which is at the right hand of God,
gone into heauen, to whom the Angels, and
powers, and might are subiect.

k By the power of God. 1. Christ be-
ing from the beginning Head and Governour of his Church, came
in the dayes of Noe, not in the body which then he had not, but
in spirit, and preached by the mouth of Noe, for the space of 120
yeres to the disobedient, which would not repent, and therefore are
now in prison referred to the last iudgement. Gen. 6. 14. Math. 24.
38. Luk. 17. 26. || Or, persons. || Or, the taking to witness of a good consci-
ence. Heb. 4. 13.

CHAP. III.

1 Forasmuch as ye have called from Iesus, 2 To
Iesus more time in vict, 3 To be sober and apt to
pray, 4 To love each other, 5 To be patient in
tribulation, 6 To beware that no man suffer as a
will doer, 7 But as a Christian man, and so not to
be ashamed.

¶ Do attach then as Christ hath suffered
for vs in the flesh, arme your selues like-
wise with the same minde, which is, that he
which hath suffered in the flesh, hath ceased
from sinne.

2 That ye henceforward should liue (as
much time as remaineth in the flesh) not
after the lusts of men, but after the will of
God.

3 For it is sufficient for vs that we have
spence the time past of the life, after the lust of
the Gentiles, walking in wantonnes, lusts,
drunkennes, in gluttony, drinkings, and in
admirable idolatries.

4 Wherein it seemeth to them strange,
that ye runne not with them into the same
excess of riot: therefore speake they euill of
you.

5 Which shall give accounts to him, that
is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel
preached also vnto the dead, that they
might bee condemned according to men, in
the flesh, but might liue according to God, in
the spirit.

7 Now the end of all things is at hand.
Bee ye therefore sober, and watching in
prayer.

8 But shone all things haue seruent some
among you: for a loue couereth the multi-
tude of sinnes.

9 Be ye harsher one to another with-
out grudgung.

10 Let euery man, as hee hath receiued
the gift, minister the same one to another,
as good dispensers of the manifold grace of
God.

11 If any man speake, let him talke as
the words of God. If any man minister, let
him doo it as of the abilitie which God mi-
nistreth, that God in all things may bee
glorified through Iesus Christ, to whom
is praise and dominion for euer and euer.
Amen.

12 Dearly beloued, thinke it not strange
concerning the fiery triall, which is among
you, to please you, as though some strange
thing were come vnto you:

13 But reioyce, in as much as yet are pa-
takers of Christs sufferings, that when his
glory shall appeare, yet may bee glad and re-
ioyce.

14 If ye be railed vpon for the name of
Christ, blessed are ye: for the spirit of glory,
and of God, rested vpon you: which on their
part, is euill spoken of: but on your part is
glorified.

15 But let none of you suffer as a mur-
derer, or as a thief, or as an euill doer, or as a
bushy body in other mens matters.

16 But if any man suffer as a Christian,
let him not bee ashamed, but let him glorifie
God in this behalf.

a Our sanctifi-
cation standeth in
two points, in
dying to sinne,
and liuing to
God.

b Or, holy.
Eph. 4. 22.

b Although the
wicked thinke
this Gospel new,
and vnder
that imbraxis,
yet hath it been
preached to him
of time past,

which now are
dead, to the in-
crease that they
might haue been
condemned as
dead to sinne in
the flesh, and also
might haue liued
to God in the spi-
rit, which two
are the effect of
the Gospel.

¶ Rom. 10. 12.
c As here mo-
ueth vs to re-
proch our bro-
ther when he of-
fendeth vs: so
loue hideth and
pardneth the
faults which he
committeth a-
gainst vs, though
they be neuer so
many.

¶ Rom. 12. 13.
d Or, 12. 13.
e Rom. 12. 16.
f Phil. 2. 14.
g Math. 5. 20.
h That is, by the
insidels.

17 For the time is come that judgement must begin at the house of God. If it first begin at us, what shall the end be of them which obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinners appear?

17 For the time is come that judgement must begin at the house of God. If it first begin at us, what shall the end be of them which obey not the Gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinners appear?

19 Wherefore let them that suffer according to the will of God, commit their souls to him in well doing, as unto a faithful Creator.

CHAP. V.

1 The duties of Pastors is to feed the flocke of Christ, and what reward they shall have if they be diligent. 5 How exhorteth young persons to submit themselves to the Elders, 8 To be sober, and to watch that they may possesse the crowne.

The Elders which are among you, I beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flocke of God, which I dependeth upon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mind:

3 Not as though ye were lordes over Gods heritage, but that ye may be examples to the flocke.

4 And when the chiefe shepherde shall appear, ye shall receive an incorruptible crowne of glory.

5 Likewise ye younger, submit your selves unto the Elders, and submit your selves en-

ty man unto another: * Beate your selves inwardly in lowliness of minde: for God resisteth the proud, and giveth grace to the humble.

6 Humble* your selves therefore under the mighty hand of God; that hee may exalt you in due time.

7 Cast* all your care on him: for hee careth for you.

8 Be sober and watch: for your adversary the devill as a roaring lyon walketh about seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing* that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greet yet one another with the * kisse of love. Peace be with you all which are in Christ Jesus. Amen.

Psalm 55. 22. v. 22. 22. 13. mat. 6. 23. Luke 12. 35. Luke 22. 38. b Nothing cometh unto us which we see not to appertaine to the rest of Christs members: and therefore we ought not to reioice that condition which is common to all the Saints. c Which was a famous city in Assyria, where Peter then was the Apostle of the circumcision. Rom. 16. 16. 16. 20. 2. Cor. 13. 13

1 By Elders he meaneth all them which preach teach, or minister in the Church. 2 To Christ. 3 To which is commended unto you, as much as in you lieth.

The second Epistle generall of Peter.

THE ARGUMENT.

The effect of the Apostle here, is to exhort them which have once professed the true faith of Christ, to stand to the same even to the last breath: also that God by his effectual grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in encreasing his gifts in the godly: wherefore by godly life, he begetteth new almost at deaths doore, exhorteth them to approve their vocation, not letting their affections on worldly things, (as he had oft written vnto them) but lifting their eyes toward heaven, as they be taught by the Gospel, whereof hee is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heaven to be the Sonne of God, as likewise the Prophetes testified. And lest they should promise to themselves quietnesse by professing the Gospel, hee warneth them how troublesome which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose manners and trade hee liuely set forth as in a table, aduertising the faithful not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to preferre themselves vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath given them all things appertaining unto life, but exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good works, and fruits of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Jesus to be the true Sonne of God, as he himselfe had scene upon the mount.

Simon Peter a servant, and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the righteousness of our God and Saviour Jesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Jesus our Lord,

3 According as his* godly power hath given unto vs all things that pertaine unto life and godlinesse, * though the knowledge of him that hath called us vnto glory and vertue.

4 Whereby most great, and precious promises are given unto vs, that by them ye should be partakers of the* godly nature, in that ye flee the corruption, which is in the world through lust.

5 Wherefore give euen all diligence thereunto to loyne yourselves* with your faith: and with vertue, knowledge &

b He speaketh of Christ as he is God and Saviour, c That is, salvation. d The summe of our salvation and religion is to be led by Christ to the Father, who calleth vs in the Soone, || Or, through his

glory. e We are made partakers of the diuine nature, in that we flee the corruption of the world, as Paul writeth, are dead to sinne and are not in the debt of Godly manners.

1 In that he declared himselfe self and faithful in accomplishing his promise by Christ.

g The Greeke word signifies him that naturally cannot see, except he holdeth open his eyes. So Peter calleth such as cannot see heavenly things which are farre off, purblind, or faind blind. h Albeit it be sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God is indelible, call it, sanctified, and indelible vs. i For God will neuer uphold you. k In this body. l 1. Cor. 5. 14. m 1. John 3. 18. n 1. Cor. 1. 17. o 2. 1. p Or, Sophistical and craftie. q Math. 17. 5. r For by Christs presence it was for the time holy. s That is, the doctrine of the Prophets. t A perfect knowledge then vnder the Law. u Meaning, Christs sonne of Iustice, by his Gospel. v Tim. 3. 16. w Commeth not of men. x Or, interpretation.

6 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:

7 And with godliness, brotherly kindness: and with brotherly kindness, love.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle nor without fruit in the knowledge of our Lord Iesus Christ.

9 For hereth hath not these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, give rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministered vnto you abundantly into the everlasting kingdom of our Lord and Saviour Iesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I reioyce in mee as long as I am in this tabernacle, to stirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeavour therefore alwayes, that ye alwayes bee able to haue remembrance of these things after my departing.

16 For we were followed not of deceivableables, when we opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his Majesty.

17 For hee received of God the Father honour and glory, when there came such a voyce to him from the excellent glory: This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that ye take heed, as vnto a light that shineth in a darke place, untill the day dawning, and the day starre arise in your hearts.

20 So that ye first know this, that no prophesie in the Scripture is of any private motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

Prophecie of false teachers, and sheweth their punishment.

But there were false prophets also among the people, euen as there shall be false teachers among you: to which usually shall beeing in damnable heresies, euen denying the Lord that hath bought them, and biding vpon themselves swift damnation.

2 And many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of.

3 And through conuentionnelle shall they whichained moordes make: merchandise of you, whose iudgement long agoe is not farre off, and their damnation sleepeth not.

4 For if God spared not the Angels that had sinned, but cast them downe into Hell, and delivered them into chains of darkness, to be kept vnto damnation:

5 Neither spared he the old world, but saued 8 one righte person a preacher of righteousness, and brought in the flood by on the world of the vngodly.

6 And turned the cities of Sodom and Gomorreh into ashes, condemned them and scattered them, and made them an example vnto them that after should liue vn godly.

7 And delivered iust Lot, vexed with the vncleane conversation of the wicked. 8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their lawlesse doings.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despite the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, give not railing iudgement against them before the Lord.

12 But these, as brute beasts, led with sensuality, and made to bee taken, and destroyed, speake euill of those things which they know not, and shall perishe through their owne corruption.

13 And shall receive the wages of vngodlinesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blos: delighting themselves in their deceivings, in flattering with you.

14 Having eyes full of adultery, and that cannot cease to sinne, beguiling unstable soules: they haue hearts exercised with couetousnesse, cursed children.

15 Alas! how looking the right way, haue gone astray, following the way of Balaam, the sonne of Bala, which lousd the wages of vngodlinesse.

16 But he was rebuked for his iniquitie: for the dumbe aske speaking with mans voyce, falsified the foolishnesse of the Prophet.

17 These are wells without water, and cloudes carried about with a tempest, to whom the blacke darknesse is reserved for euer.

18 For in speaking swelling wordes of haughtie, they beguile with wantonnesse through the lutes of the flesh them that were

Or, inspired and written.

a This is evidently seen in the Pope making Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus. b Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the authority & power which is given them of God.

c As beasts without reason or witfulness, which neither can leadeth them: these wicked men are delusiue of the spirit of God, onely seeking fullfill their insatiable, and as they are vessels that are appointed to destruction, so they fall into the snare of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas in reality they be but spots and so decree you, read Iude. 13. e They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

f Iude. 13. g Iude. 11. h Iude. 13. i They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

j Iude. 13. k Iude. 11. l Iude. 13. m They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

n Iude. 13. o Iude. 11. p Iude. 13. q They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

r Iude. 13. s Iude. 11. t Iude. 13. u They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

v Iude. 13. w Iude. 11. x Iude. 13. y They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

z Iude. 13. aa Iude. 11. ab Iude. 13. ac They haue some appearance outward, but within they are drie and barren, or at most they can be a tempest.

were cleane escaped from them which are
trapped in error.

19 Promising vnto them liberty, and are
themselves the seruants of corruption: for
of whomsoever a man is overcome, euen vnto
the same is he in bondage.

20 For if they, after they haue escaped
from the blindness of the world, through the
knowledge of the Lord, and of the Sonne
of Iesus Christ, are yet cangled againe
therin, the latter end is worse to them
then the beginning.

21 For it had bene better for them, not to
haue knowne the way of righteousness, then
after they haue knowen it, to turne from the
holy Commandment giuen vnto them.

22 But it is come vnto them according
to the true p[ro]phet, The dog is returned
to his owne vomit: and, The sow that was
washed, to the wallowing in the mire.

CHAP. III.

3 He sheweth the impiety of them which mocke at
Gods promises. 7 After what sort the end of the
world shall bee. 8 What they prepare themselves
thereto. 16 Who they are which abuse the wr[ite]-
tings of S. Paul, and the rest of the Scriptures, as
concluding with euill thankes to Christ Iesus.

This second Epistle I now write vnto
you, beloved, wherewith I shew vnto you
your pure minds.

2 To call to remembrance the wordes
which were told before of the holy Pro-
phets, and also the commandment of vs the
Apostles of the Lord and Saviour.

3 This first vnderstand, that there shall
come in the last dayes, mockers, which will
waite after their liuls.

4 And say, Where is the promise of his
comming? for since the fathers dyed, all
things continue alike from the beginning of
the creation.

5 For this they willingly know not,
that the heavens were of old, and the earth
that was of the water, and by the water, by
the word of God.

6 Wherefore the wordes that then was
perished, ouerflowed with the water.

7 But the heavens and earth, which are

now, are kept by the same word in store, and
reserved vnto fire against the day of iudg-
ment, of the destruction of vngodly men.

8 Dearly beloved, be not ignorant of
this one thing, that one day is with the
Lord, as a thousand yeres, and a thou-
sand yeres as one day.

9 The Lord is not slacke concerning his
promise (as some men count slackness) but
is patient toward vs, and would haue
no man to perish, but would all men to come
to repentance.

10 But the day of the Lord will come as
a thiefe in the night, in the which the hea-
uens shall passe away with a noyse, & the ele-
ment shall melt with heat, & the earth with
the works that are therein, shall be burnt vp.

11 Seeing therefore that all these things
must be dissolved, what manner persons ought
ye to be in holy conuersation and godlienes.

12 Looking for, & hastning vnto the com-
ming of the day of God, by the which the
heavens being on fire shall be dissolved, and
the elements shall melt with heat.

13 But we looke for new heavens, and
a new earth, according to his promise, where-
in dwelleth righteousness.

14 Wherefore, beloved, seeing that ye
looke for such things, be diligent that ye
may be found of him in peace, without spot,
and blamelesse.

15 And suppose that the long suffering
of our Lord is saluation, euen as our be-
loved brother Paul according to the wisdom
giuen vnto him, wrote to you,

16 As one that in all his Epistles speaketh
of these things: among the which some
things are hard to be vnderstood, which
they that are vnclearned and vnlabell pre-
uert, as they doe also other Scriptures vnto
their owne destruction.

17 Ye therefore, beloved, seeing ye know
these things before, beware lest ye be also
plucked away with the error of the wicked,
and fall from your owne stedfastnesse.

18 But grow in grace, and in the know-
ledge of our Lord & Saviour Iesus Christ
to him be glory both now and for euermore.
Amen.

Phil. 90. 4.
Ezek. 33. 11.
1. Tim. 2. 4.
d He speaketh
not here of the
secret and eternal
counsel of God,
whereby he elec-
teth whom he
pleaseth him, but
of the preaching
of the Gospel,
whereby all are
called & bidden
to the banquet.
Mat. 24. 44.
1. Cor. 5. 1. Rom.
303. and 1. 6. 11.
1. Cor. 13. 12. & 66.
22. 7. Rom. 21. 1.
e In quiet con-
science.
Rom. 2. 4.
f Albeit his Epi-
stles were writ-
ten to peculiar
Churches, yet
they containe a
generall doctrine
appertaining to
all men.
g As no man
conuenieth the
t. rightnes of the
sunne, because his
eye is not able to
sustain the clea-
re light thereof: so
the hardness of
which we cannot
sometime can-
passe, or perfec-
ly vnderstand in
the Scriptures,
ought not to
take away from
vs, the vse of the
Scriptures.
H Or, perit.

The first Epistle generall of Iohn.

THE ARGUMENT.

After that Saint Iohn had sufficiently declared how that our whole saluation doth consist only in
A Christ, lest that any man should there by take a boldnesse to sinne, he sheweth that no man can
believe in Christ, vntill he doth endeavour himselfe to keepe his commandments, which thing be-
ing done, he exhorteth them to beware of false prophesies, whom he calleth Antichrists, and to try the
spirits. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceits.

CHAP. I.

1 True witness of the eternall word of God.
7 The blis of Christ in the purgation of sinne. 10 No
man is without sinne.

That which was from the
beginning, which we haue
heard, which we haue seene
with our eyes, which we
haue looked vpon, and our
hands haue handled of the

word of life,

2 (For the first appeared, and we haue
seene it, and haue witness, and shew vnto
you the eternall life, which was with the
Father and appeared vnto vs.)

3 That, I say, which we haue seene and
heard declare vnto you, that yet may
also haue fellowship with vs, and that

joyed together in Christ by faith, should be the

e Which church
life and had in
himselfe, Iohn.
1. 4.
d Before all be-
ginning.
e The effect of
the Gospel is,
that we all being
sinners of God.



a That is, Christ,
God eternall.
b That is, Christ
being man.

Iohn 8. 23.

f The fruits of our faith must declare whether we be lost in God or no: for God being the very purity and light, will not have fellowship with them which lie in sinne and darkness.

g In an euill conscience, and without the feare of God, h That is, Christ with vs, and we without selues.

i Heb. 9. 14. 1. pet. 1. 19. rem. 1. 5.

k King. 8. 46. 2. chron. 6. 36. psal. 10. 9. eccles. 7. 33. i If we be not ashamed earnestly and openly to acknowledge our selues before God to be sinners, || Or, doctrine.

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write I vnto you, that your joy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God is light, and in him is no darkness.

6 If we say that we haue fellowship with him, and walke in darkness, we lie, and doe not truly:

7 But if we walke in the light, as hee is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, we deceive our selues, and truthe is not in vs.

9 If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all unrighteousnes.

10 If we say we haue not sinned, we make him a liar, and his word is not in vs.

CHAP. II.

1 Christ is our Advocate. 10 Of true love, and how it is used. 18 To beware of Antichrist.

M Babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father, Iesus Christ the iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his Commandements.

4 We thus saith, I know him, and keepeth not his Commandements, is a liar, and the truthe is not in him.

5 But he that keepeth his word, in him, is the loue of God perfect in deede, hereby we know that we are in him.

6 Hee that saith hee hath remained in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new commandement vnto you: but an olde commandement which ye haue had from the beginning: the olde commandement is the love, which ye haue heard from the beginning.

8 Again, a new commandement I write vnto you, that which is true in him, and also in you: for the darkness is past, and the true light now shineth.

9 He that saith that hee is in the light, and hateth his brother, is in darkness, & walketh in darkness, & the true light is not in him.

10 * Hee that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness: hath blinded his eyes.

a Christ is our only Advocate and intercessor: for the office of intercession and redemption are ioyned together. b That is, of them which haue embraced the Gospel by faith in all ages, degrees, and places, for there is no saluation without our Christ. c That is by faith and to obey him: for knowledge cannot be without obedience. d Whereby he loveth God: to that to love God is to obey his word. || Or, doctrine. e When the law was given. f Love thy neighbour as thyselfe, is the old commandment taught in the Law: but when Christ saith, So love one another, as I haue loved you, he giueth a new commandment: euery as touching the forme, but not as touching the nature or substance of the precept. Chap. 3. 14.

12 * Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, Fathers, because ye haue known him that is from the beginning, I write vnto you, young men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue known the Father. I haue written vnto you, Fathers, because ye haue known him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue overcome the wicked.

15 Love not the world, neither the things that are in the world. If any man love the world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life), is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but he that fulfilleth the will of God, abideth ever.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 * They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare that they are not all of vs.

20 But ye haue an ointment from him, that is holy, & ye haue known all things.

21 I haue not written vnto you because ye know not the truthe: but because ye know it, and thus no lie is of the truthe.

22 Who is a liar, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that came which ye haue heard from the beginning. If that which ye haue heard from the beginning shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you concerning them that deceive you.

27 But the anointing which hee receiued of his Father, dwelleth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide || in him.

28 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

29 If ye know that hee is righteous, know that hee which doeth righteously, is borne of him.

communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. || Or, in Christ. u By this some haue meant the whole Church of Christ in general.

g How namely all the faithful children, as being their spiritual father, contributing to all men knowledge of great things, to young men strength, to children obedience and reverence to their governors, h For Christs sake, || Or, the world. i As it is salutary to God. (1. cor. 4. 4.) k To live in pleasure. l Wantonness, m Ambition and pride, n Which should to haue bene our number, o The cause for a time they occupied a place in the Church. o The great of the holy Ghost, p Which is Christ. q In this which I now write vnto you, r He that taketh away, or diminisheth either of the names of Christ, or of the Father, that commeth out of the Church, s He that putteth difference betweene the person of the Sonne, and also beareth beleeueneth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messiah. t Then the idols worship not the true God. † But he that confesseth the Sonne hath to do the Father. u Christ cometh.

CHAP. I.

The singular loue of God toward vs. y And howe we may knowe it is loue and death here.

1 Hold what loue the Father hath shewed vpon vs, that wee should bee called the sonnes of God: for this came the world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are we the sonnes of God, but yet it doth not appaie what we shall be: and wee knowe that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure. 4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye knowe that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you: he that doth righteousness, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Son of God, that he might blot out the works of the deuil.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee sinne, because hee is borne of God.

10 In this are the children of God knowne, and the children of the deuil: whosoever doth not righteousness, is not of God, neither he that loveth nor his brother.

11 For this is the message that ye heard from the beginning, that wee should loue one another.

12 As as Cain which was of the wicked, and slew his brother: and wherfore slew he him? because his owne workes were euill, and his brothers good.

13 Wharrell not, my brethren, though the world hate you.

14 We knowe that we are translated from death vnto life, because wee loue the brethren: he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a man slayer: and ye knowe that no man slayer hath eternall life abiding in him.

16 Whereby haue we perceiued loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in deed, neither in tongue onely, but in deed and in truth.

19 For thereby we knowe that we are of the truth, and shall before him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And wherfore we aske, wee receiue of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his Commandement, that we be loue in the Name of his Son Iesus Christ, and loue one another, as hee hath commanded.

24 For he that keepeth his commandments, dwelleth in him, and hee in him: and hereby we knowe that hee abideth in vs, euen by the Spirit which hee hath giuen vs.

CHAP. II.

1 Difference of spirits. 2 How the spirit of God, may be knowne from the spirit of error: 7 Of the loue of God, and of our neighbours.

Dearly beloved, beleeue not euery spirit, but trye the spirits whether they are of God: for many false prophets are gone out into the world.

2 Whereby shall ye knowe the Spirit of God? Every spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how that hee should come, and now already he is in the world.

4 Little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Whereby knowe we the spirit of truth, and the spirit of error?

7 Beloued, let vs loue one another: for loue is borne of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that we might liue through him.

10 Herein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we oughte also to loue one another.

12 No man hath seene God at any time, If wee loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Whereby knowe wee that wee dwell in him, and hee in vs because hee hath giuen vs of his Spirit.

14 And we haue seene and do yet see, that the Father sendeth the Sonne to be the Comforter of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and hee in God.

16 And wee haue knowne, and beleeue

John 13.7. & 16. 23. matth. 11.21. chap. 5.14. Iohn 6.29. and

17.3.

Iohn 13.34. and 15.10.

a Them which boast that they haue the spirit to preach or prophesie.

b Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this truly, hath the spirit of God, else not.

c He began to build the myserie of iniquities world.

d Satan the prince of the world.

e With pure affection and obedience,

f Truth it is, that God hath declared his loue in many other things, but here in hath passed all other.

g By his onely death,

h So that his confession propitieth of him.

Iohn 3.16.

Iohn 15.13.

1 John 1.11.

Iohn 1.18, 3.16, 5.16.

Iohn 1.18, 3.16, 5.16.

Iohn 1.18, 3.16, 5.16.

Iohn 1.18, 3.16, 5.16.

Iohn 1.18, 3.16, 5.16.

Iohn 1.18, 3.16, 5.16.

Three witnesses.

Dr. Jewell vs.
1 By inspiring it
into vs.

k Such as should
trouble the con-
science.

l For God pre-
senth himselfe
to vs in them,
which beare his
image,
John 13:34,
and 15:12.

m Is regenerate
by the vertue of
his Spirit,
b The loue of
God must goe
before or els we
cannot lose a-
right,
Math. 11:30.

c They are easie
to the yokes of
God which are
ed with his Spi-
rit: for they de-
light therein.
1 Cor. 13:37.

d That is, rege-
neration.

e The water and
blood that came
out of his side,
declare that we
haue our finnes
washed by him
and he hath made
full satisfaction
for the same, f
testifieth to our hearts that we be the children of God.

the loue that God hath in vs. God is loue,
and he that dwelleth in loue, dwelleth in
God, and God in him.

17 Herin is the loue perfect in vs, that
we should haue boldnes in the day of iudge-
ment, for as he is, euen so are we in this
world.

18 There is no feare in loue, but perfect
loue callethe us feare: for feare hath paine-
fulness, and he that feareth, is not perfect in
loue.

19 We loue him, because he loued vs first.
20 If any man say, I loue God, and hate
his brother, he is a liar: for how can he that
loueth not his brother whom he hath seene,
loue God whom he hath not seene?

21 And this commandment haue we of
him, that he which loueth God, should
loue his brother also.

CHAP. V.

1. 10, 13 Of the fruits of faith. 14 20 The offices
authoritie, and diuine of Christ. 21. Against images.

Who soeuer beleueth that I Iesus am the
Christ, is of the home of God, and euer
one that loueth him which begetteth, loueth him
also which is begotten of him.

2 In this we know that we loue the chil-
dren of God, when we loue God, and keepe
his commandments.

3 For this is the loue of God, that we
keepe his commandments: and his com-
mandments are not grievous.

4 For all that is borne of God overcom-
meth the world: and this is the victory that
ouermeth the world, euen our faith.

5 Who is it that ouermeth the
world, but he which beleueth that Iesus is
the Sonne of God?

6 This is that Iesus Christ that came
by water and blood, not by water onely,
but by water and blood: and it is the
Spirit, that beareth witness: for the Spi-
rit is truth.

7 For there are three, which beare record
in heauen, the Father, the Word, and the ho-
ly Ghost: and these three are one.

8 And there are three, which beare re-

Our mind inspired by the holy Ghost, g Which

II. Iohn.

The sinne vnto death.

cord in the earth, the Spirit, and the water,
and the blood: and these three agree in one.

9 If we receiue the witness of men, the
witness of God is greater: for this is the
witness of God, which he testifieth of his
Sonne.

10 For that beleueth in the Sonne of
God, hath the witness in himselfe: he that
beleueth not God, hath made him a liar,
because he beleueth not the record, that God
witnesseth of his Sonne.

11 And this is the record, that God hath
giuen vnto vs eternall life, and this life is in
his Sonne.

12 He that hath the Sonne, hath life, and
he that hath not the Sonne of God, hath
not life.

13 These things haue I written vnto you
that beleue in the Name of his Sonne of
God, that ye may know that ye haue eternall
life, and that ye may beleeue in the Name of
the Sonne of God.

14 And this is the assurance that we haue
in him, that if we aske any thing according
to his will he heareth vs.

15 And if we know that he heareth vs,
who soeuer we aske, we know that we
haue the petitions that we haue desired of
him.

16 If any man see his brother sin a sinne
that is not vnto death, let him aske, and he shal
giue him life for them that sinne not vnto
death. There is a sinne vnto death: I say
not that thou shouldst pray for it.

17 All vnrighteousnes is sinne, but there
is a sinne not vnto death.

18 We know that who soeuer is borne of
God, sinneth not: but he that is begotten
of God, keepeth himselfe, and the wicked
toucheth him not.

19 We know that we are of God, and the
whole world lieth in wickednesse.

20 But we know that the Sonne of
God is come, and hath giuen vs a mind
to know him, which is true: and we are in
him that is true, that is, in his Sonne Iesus
Christ: this same is verie God and eternal
life.

21 Babes, keepe your selues from a thole,
Amens.

The second Epistle of S. Iohn.

His writeth vnto a certaine Lady. 4 Reloying
that her children walke in the truth. 5 And ex-
horteth them vnto loue. 7 Warneth them to beware
of such deceiues: as deny that Iesus Christ is come
in the flesh. 8 Prayeth them to continue in the doctrine
of Christ, to and to haue nothing to doe with them
that bring not the true doctrine of Christ Iesus our
Saviour.

We direct to the elect Lady,
and her children, whom I
loue in: the truth; and not
I onely, but also all that haue
known the truth.

2 For I reuerche sake which
dwelleth in vs, and shalbe vs for ever:

3 For be with you, mercie and peace
from our Father, and from the Lord

Iesus Christ the Sonne of the Father, with
truth and loue.

4 I reioyced greatly, that I found of thy
children, walking in truth, as wee haue
receiued a commandment of the Father.

5 And now beleeue I thee Lady, (not as
writing a new commandment vnto thee,
but that same which we had from the begin-
ning) that we loue one another.

6 And this is the loue, that wee should
walke after his commandments. This
commandment is, that as yet haue heard
from the beginning, ye should walke in it.

7 For many deceiues are entered into the
world, which confesse not that Iesus Christ
is come in the flesh. Yet that is such one, is a
deceiuer and an Antichrist.

S Look

**Dr. worthy and
noble.**

a According to
godliness, and
not with any
worldly afe-
ction.



John 3:16.
† De Gen.

March 7, and
11. 22. 23. 24
h Although a
very sinne be
death, yet God
through his me-
cy pardoneth his
in his son Christ
Mat. 12:31. 32.
3. 29. 30. 31. 32.
As theas is
whom God hath
so for sake that
they fall into re-
ter deapne.
k Ginneth
himselfe to come
to sinners, that is
forgotten God.
l I take heed
that he sin not.
m Thas is, sinne.
n With a new
call wound.
o That is, sin
generally, as the
of sinners, that is
it was bound in
euill.

1. 22. 23. 24
h Although a
very sinne be
death, yet God
through his me-
cy pardoneth his
in his son Christ
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1. 22. 23. 24
h Although a
very sinne be
death, yet God
through his me-
cy pardoneth his
in his son Christ
Mat. 12:31. 32.
3. 29. 30. 31. 32.

1 By suffering
our selves to be
seduced.
2 He that passeth
the limits of pure
doctrine.

2m. 16. 17.

8 Look to your selves, that we ¹ lose not
the things which we have bought, but that we
may receive a full reward.

9 Whosoever ² transgresseth, & abideth
not in the doctrine of Christ, hath not God.
He that continueth in his doctrine of Christ,
he hath both the Father and the Sonne.

10 If there come any unto you, and bring
not this doctrine, ³ receive him not to house,

neither bid him ⁴ God speed.

11 For he that denieth him ⁵ God who
is partaker of his evil deeds. Although I
had many things to write unto you, yet I
would not write with paper and ink: but I
trust to come unto you, and speak mouth
to mouth, that our joy may be full.

12 The lonnes of thine ⁶ elect sister greet
thee, Amen.

f How nothing
to do with him,
neither shew him
any signs or ac-
quaintance.

|| Or, worthy,

The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the
truth, & exhorteth them to be loving unto the poore
Christians in their persecution, 9 sheweth the un-
kind dealing of Diotrephes, 12 And the good re-
port of Demetrius.

1 I write unto the beloved
Gaius whom I love in the
truth.

2 Beloved, I wish chiefly
that thou prosperest & succeed
well, as thy loue prospereth.

3 For I cried greatly when the
tyranny came and testified of the truth
which is in thee, how thou walkest in the truth.

4 I have no greater joy than this, that is,
to hear that my lonnes walke in ¹ veritie.

5 Beloved, thou dost faithfully what-
soever thou dost to the brethren, and to
strangers.

6 Which bare witness of thy loue before
the Churches: whom if thou bringest
on their journey, as it ² becometh according to
God, thou shalt doe well.

7 Because that for his names sake they
went forth, and took nothing of the Gen-
tiles.

8 Allee therefore ought to receive such,
that we might be helpers to the truth.

9 I wrote unto the Church: but Di-
otrephes which loved to have the preemi-
nence among them received us not.

10 Therefore if I come, I will declare
his deeds which he doeth, paying against
us with malicious wayes, and not therewith
content, neither hee himselfe receiveth
the brethren, but forbiddeth them
that would, and thrusteth them out of the
Church.

11 Beloved, follow not that which is
evil, but that which is good: be that doth
well, is of God: but he that doeth ill hath
not ³ seene God.

12 Demetrius hath good report of all
men, and of the truth it selfe: yea, and mee
our selves have received, and yet know that
our record is true.

13 I have many things to write: but I
will not write ink and pen write unto thee.

14 For I trust I shall shortly see thee, and
we shall speak mouth to mouth. Grace be
with thee. The friends salute thee, Greet
the friends by name.

|| Or, (witness) |

The generall Epistle of Iude.

THE ARGUMENT.

S Aint Iude admonisheth all Churches generally to take heed of deceivers, which goe about to
draw away the hearts of the simple people from the truth of God, and willett them to have no
societie with such, whom he setteth forth in their lively colours, shewing by divers examples of the
Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, and
exhorteth them to persevere in the doctrine of the Apostles of Iesus Christ.

1 Iude a servant of Iesus
Christ, & brother of James,
to whom which are called and
sanctified ¹ of God the Fa-
ther, and ² returned to Iesus
Christ:

2 be verry unto you, and peace, and loue
be multiplied.

3 Beloved, when I gave all diligence to
write unto you of the common saluation, it
was needfull for me to write unto you, to ex-
hort you, that yet should earnestly contend
for the maintenance of the faith, which was
once given unto the Saints.

4 For there are certaine men crept in
which were before of old ³ ordained to this

condemnation: ungodly men they are which
turne the grace of our God into wantonnes,
and ⁴ denie God the onely Lord, and our
Lord Iesus Christ.

5 I will therefore put you in remem-
brance, so much as ye once knew this, how
that the Lord after that hee had delivered
the people out of Egypt, ⁵ destroyed them at
Sodom, which ⁶ hee refused not.

6 The ⁷ Angels also which kept not their
first estate, but left their owne habitation,
be hath returned in everlasting chains un-
der darkness unto the ⁸ iudgement of the
great day.

7 As ⁹ Sodome and Gomorrah, and
the cities about them, which in like manner
as they did, committed fornication, and fol-
lowed ¹⁰ strange flesh, are set forth for an ex-
ample, and suffer the vengeance of eternall
fire.

a. Pet. 2. 2.

Numb. 14. 37.

f Their incredul-
lie was the
foamaine of all
their euill.

2. Pet. 2. 4.

|| Or, original,
g Then shall be
their extreme
punishment.

Gen. 19. 24. 25.

h Most horrib-
pollutions,

1 The faithfull
are sanctified of
God the Father
in the Sonne by
the holy Ghost.

2 That he should
write you, Iohn
17. 1.

3 Against the as-
satists (Satan
and Hereticks.

4 There should
be for ever,

5 he confirme
their hearts against
the temptations of religion and apostates, shew-
ing that such men trouble not the Church at all adventures, but are
appointed thereunto by the determinate counsell of God.

i Which few themselves dull and impudent, k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Numb. 31, 14. Iosh. 10, 13. 2 Chron. 9, 39. 1 In Zacharie 3. 2. Christ vnder the name of the Angel rebuked Satan, as knowing that he went about to hinder the Church: but heere we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

m By their carnall iudgement.

Gen. 48. Num. 32, 33. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so doe these against them that are in authoritie. Num. 16, 1. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul in Apologeth. chap. 39. p Bitter of God or of his Church, 2 Pet. 2, 17. *Reuel. 1, 7.* q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remayne not: yerby the providence of God, lo many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20, 31.

8 Likewise notwithstanding their deamers also defile the flesh, and despite counteniment, and speake euill of them that are in authoritie.

9 Yet Michael the Archangel, when he stood against the deuill, and disputed about the body of Moyses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake euill of those things which they know not: & muchouer things they know naturally, as beasts which are without reason, in those things they corrupt themselves.

11 Close be vnto them: for they haue followed the way of Cain, and are call atway by the decret of Balaams wages, & peris in the gaine sayings of Core.

12 These are spots in your feasts of charitie when they feast with you without all feare feeding themselves: clouds they are without water, caried about of windes, corrupted trees, and without fruit, twile dead, and plucked by by rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandering stars, to whom is reserved the blackenes of darkness for euer.

14 And Enoch also the seuenth from Adam prophesied of such, saying, Behold,

the Lord cometh with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all these wicked deeds, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But ye beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

18 Now that they told you that there should be mockers in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshy, hauing not the Spirit.

20 But ye beloved, edifie your selues in your most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternal life.

22 And haue compassion of some in putting difference:

23 And other save with feare, pulling them out of the fire, and save euery garment spotted by the flesh.

24 Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with joy.

25 That is, to God onely wis, our Sauour, be glory, and maiesty, and dominion, and power, both now and for euer, Amen.

occasions, which are as preparatives, and accessaries to the lute

† In vngodly nest and quiette. Psal. 17, 16.

1. Tim. 4, 1. 2. Tim. 3, 1. 2 Pet. 3, 1.

r Of regeneration.

f Some may be woane with gentleness, rather by harpness. c By harpness, professors to draw them out of danger. o He will not onely to call off e euill, but also to take away all

The Revelation of John the Diuine.

¶ Or, *Revelation*

THE ARGUMENT.

It is manifest that the holy Ghost would, as it were gather into this most excellent Booke, a summe of those propheties, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to be ware of some, and encourage vs against others. Herein therefore is fully set forth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the Ministers, and what things he reproveth: the providence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sing like scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and what that hee permitted to rage against the clec, yet his power stretcheth no further then to the hurt of his bodie: and at length he shall be destroyed by the wrath of God: when as the clec shall giue praise to God for the victory, where the selfe for a season God will permit this Antichrist, and trumpet vnder color of false speech, and pleasant doctrine, to deceive the world: wherefore he arwerteth the godly (which are but a small portion) to auoid this harlot Babelies and Baga, whose ruine without mercy, they shall see, and with the heavenly companie sing continuall praises for the Lambe married: the word of God hath gotten the victory: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy cite of Ierusalem, and wife of the Lambe) shall enjoy perpetual glory. Readers diligently iudge soberly, and call earnestly to God for the true vnderstanding hereof,

C H A P.

g These were heretics which held that wines should be common, & as some think were named of one called Nicolas, of whom is written, Acts 6. 5. which was chosen among the Deacons. h Meaning, the life everlasting: thus by corporal benefits hereafter them up to consider spiritual blessings. i This is thought to be Polycarpus, whowas minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christs cause k The eternall divinity of Iesus Christ is here most plainly declared, with his manhood, and victory over death, so assure his that they shal not be overcome by death. l This was the persecution vnder the Emperour Domitian. m In spiritual treasures. n They are not Abrahams children according to the flesh. o Here he nameth the author of all our calamities, encouraging vs manfully to fight against him, in promising vs the victory. p The end of affliction is, that we may be tried and not destroyed q Signifying many times, as Gen. 31. 41. numb. 24. 24. although there shall be comfort and release. r The first death is the naturall death of the body, the second is the eternall death from the which all are free that beleue in Iesus Christ, Iohn 5. 24. s The word of God is the sword with two edges. Hebr. 4. 12. t All townes and countres: whence Gods word and good liuing is banished, are the throne of Satan, and also those places wherethword is not preached sincerely, nor manners rightly reformed. u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after. x All such are like counsellors to Balsam, which for lustre put waite to idolary or whoredome, Num. 23. 14. and 23. 18. y And not common to all,

6 But this thou hast, that thou hastest the woakes of the Nicolaitanes, which I also hate. 7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eat of the tree of life, which is in the midst of the Paradise of God. 8 And vnto the Angel of the Church of the Symeonians write, These things saith he that is first, and last, which was dead, and is aliue. 9 I know thy woakes and tribulation, and pouerty (but thou art rich) and I know the blasphemie of them, which say, they are Jewes, and are not, but are the Synagogue of Satan. 10 Feare none of these things, which thou shalt suffer: behold, it shal come to passe, that the deuill shall cast some of you into prison, that ye may be tried: and yet shall haue tribulation 4 yeeue dayes: but thou shalt full vnto the death, and I will giue thee the crowne of life. 11 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that overcometh, shal not be hurt of the second death. 12 And to the Angel of the Church which is at Pergamus, write, This sayth hee which hath the sharpe sword with two edges. 13 I know thy woakes and where thou dwellest, euen where Satans throne is, and thou keepest my name, and hast not denied my faith, euen in those dayes when Antipas my faithful martyr was slain among you, where Satan dwelleth. 14 But I haue few things against thee, because thou hast these things that maintaine the doctrine of Balsam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication. 15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate. 16 Repent thyselfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth. 17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that overcometh, will I giue to eate of the Manna that is giuen, and will giue

him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. 18 And vnto the Angel of the Church which is at Thyatira write, These things saith the Soule of God, which hath his eyes like vnto a flame of fire, and his feet like I fine brasse. 19 I know thy woakes and thy loue, and seruile, and faith, and thy patience, and thy woakes, and that they are more at the last then at the first. 20 Forwithstanding, I haue a few things against thee, that thou sufferest the woman Jezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed vnto idoles. 21 And I gaue her space to repent of her fornication, and she repented not. 22 Behold, I will cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their woakes. 23 And I will kill her children with death: and all the Churches shal know that I am he which searcheth the reins and hearts: and I will giue vnto euery one of you according vnto their woakes. 24 And vnto you, I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowne the deepenes of Satans (as s they speake) I will put vpon you no other burden. 25 But that which ye haue already, hold fast till I come. 26 For he that overcometh and keepeth my woakes vnto the ende, to him will I giue power over nations. 27 And he shall rule them with a rod of iron: and as the vessels of a potter shall they be broken. 28 Euen as I receiued of my Father, so will I giue him the morning starre. 29 Let him that hath an eare, heare what the Spirit saith to the Churches. x Such a stone was wont to be giuen vnto them that had gotten any victory in prize, in signe of honour, and therelike. y I knowe here a token of Gods fauour & grace also it was a signe that one was cleared in iudgement. a The new name also signifieth renowne & honour. b Or, As many as. c To helpe the Saints. i. King 16. 11. c As that haue Jezabel maintained stragg religion, and excused cruelly against the seruants of God, so as there a amongst them that do the like. d They that consent to idolory & false doctrine commit sinfull whoredome, wherof followeth corporal whoredome. Hole 14. 13. e Them that follow her wayes. i. Sam. 16. 7. 7. 9. i. 11. 26. 17. 10. f The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heavenly things, and was indeed drawn out of the deep dungeon of hell: by such termes now the Anabaptists, Libertines, P. pists, Arrians, &c. vnto beautifie their mouthfull errors and blasphemies. g The children of Jezabel. P. sal. 2. 9.

CHAP. III.

Hee exhorteth the Churches or members to the true profession of faith, and to watching. 12 With promise them that perseuere.

And write vnto the Angel of the Church which is at Sardis, These things saith hee that hath the true Spirit of God, and the true woakes. I know thy woakes: for thou hast a name that thou livest, but thou art dead. 2 Be wakened and strengthen the things which remaine, that are ready to die: for I haue not found thy woakes perfite before God. 3 Remember therefore, how thou hast declined and heard, and holde fast, and repent. If therefore thou wilt not watch,

a The Minister liueth when hee bringeth forth good fruits, als hee is dead. Chap. 16. 13. i. the 5. 1. 2. p. 13. 10.

I will come on thee as a thiefe, and thou shalt not know what hour I will come vpon thee.

4 Notwithstanding thou hast a few names yet in Sardis, which haue not defiled their garments, and they shall walke with mee in white: for they are worthy.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is Holy and True, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue of Synan, which call themselves Iewes, and are not, but doe lie: behold, I say, I will make them that they shall come and worship before my feet, and shall know that I haue loved thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the house of temptation which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Ierusalem, which cometh downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth Amen, the faithfull and true witness, the beginning of the creaturcs of God.

15 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art lukewarm, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest bee made rich, and white raiment, that thou mayest bee clothed, and that thy shinde nakednesse doe not appeare: and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke. If any man heere my voyce, and open the doore, I will come in vnto him, and will sup with him, and he with mee.

21 To him that ouercommeth, will I graunt to sit with mee in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

n In my seate or crosse, and to be partaker of my heavenly ioyes.

CHAP. liiii.

1 The vision of the Maister of God, 2 He seeth the strong and one sitting vpon it, 3 and 24. scates about it with 24. Elders sitting vpon them, and saue brasse: praising God day and night.

After this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shew thee things which must bee done hereafter.

2 And immediately I was rauished in the Spirit, and behold, a throne was set in heauen, and one sat vpon the throne.

3 And hee that sat, was to look vpon like vnto a Jasper stone, and a Sardine, and there was a rainbow round about the throne in sight like an Emeraude.

4 And round about the throne were four and twentie seats, and vpon the seats I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

6 And before the throne there was a sea of glasse like vnto a chistall: & in the midst of the throne, and round about the throne were foure beasts full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the four beasts had each of them fire wings about him: and they were full of eyes within, and they crept not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when these beasts gaue glory, and honour, and thanks to him that sat on the throne, which liueth for euer and euer.

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him, that liueth for euermore, and cast their crownes before the throne, saying,

compared to a Sea, because of it's changes and vnstableness. It is as cleare as chrystall before the eyes of God, because there is nothing in it so lieth that is hid from him. ¶ Or, vnder the throne, h. They are called Cherubims, Ezek. 10. 20. ¶ I Wee are hereby caught to giue glory to God in all his workes. I sa. 6. 3. k. They which challenge no authoritie, honour, nor power before God,

From. 3. 11. beh. 11. 5. m. Nothing more displeaseth God than indifferencie and coldnesse in religion, and therefore he will spue such out as are not zealous and fervent.

a Before that he make mention of the great afflictions of the Church, he setteth forth the Maiestie of God, by whose will, wisdom and providence all things are created and gouerned, to teach vs patience. b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6, and the Sonne, who is ioyned with him. c By these are meant all the holy company of the heauens. d From the throne of the Father and the Sonne proceeded the holy Ghost, who hauing all but one throne, declare the vertue of the Godhead. e The holy Ghost is as a falling vnto vs that beleeue, and as a fearful thunder to the disobedient. f The world is

The prayers of the Saints,

chap. 5, 12.

11 Thou art^a worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wills sake they are, and have been created.

CHAP. V.

1 Hee saith the Lamb opening the booke, 3. 14 And therefore the foure beasts, the 14 Elders, and the Angels praise the Lamb, and doe him worship, 9 For their redemption and other benefits.

And I saw in the right hand of him that sat upon the throne, a Booke written within, and on the backside sealed with seven seals.

2 And I sawe a strong Angel, which preached with a loud voyce, Who is worthy to open the Booke, and to looke the scales thereof?

3 And no man in heauen, nor in earth, neither under the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: behold, the^a Lyon which is of the tribe of Iuda, the roste of Dauid, hath obtained to open the Booke, and to looke the seauen scales thereof.

6 Then I beheld, and loe in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a^a Lamb, as though hee had bene killed, which had^a seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sat upon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders^a fell downe before the Lamb, hauing euery one harpes and golden vials full of odours, which are the^a prayers of Saints.

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the scales thereof, because thou wast killed, and hast^a redeemed vs to God by thy blood, out of euery kinred, and tongue, and people and nation,

10 And hast made vs vnto our God Kings and Priests, and we shall^a reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beasts and the Elders, and there were^a thousand thousands,

12 Saying with a loud voyce, Worthy is the^a Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and under the earth, and in the sea, and all that are in them heard I saying, Praise, and honour, and glory, and power bee vnto him that sitteth upon the throne, and vnto the Lamb for euermore.

14 And the foure beasts said, Amen, and

Reuelation. Powers to take peace from the earth.

the foure and twentie Elders fell downe, and worshipped him that sitteth for euermore.

CHAP. VI.

The Lamb openeth the first scale, and many things: follow the opening thereof, for the thing containeth a generall prophesie to the end of the world.

After, I beheld when the Lamb had opened one of the scales, & I heard one of the foure beasts say, as it were the^a people, of thunder, Come and see.

2 Therefore I beheld, and loe, there was a^a white horse, and he that^a sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the second scale, I heard the second beast say, Come and see.

4 And there went out another horse, that was^a red, and power was giuen to him that^a sat thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third scale, I heard the third beast say, Come and see. Then I beheld, and loe, a^a blacke horse, and he that^a sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A^a measure of to heate for a^a peny, and three measures of barley for a peny, and oyle, and wine but thou not.

7 And when hee had opened the fourth scale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beheld, a^a pale horse, and his name that sat on him, was Death, and he followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the pestilence of the earth.

9 And when hee had opened the fifth scale, I saw vnder the altar^a the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, holy and true dost thou iudge and avenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto every one, and it was said vnto them, that they should rest for a little season, vntill their fellows seruants, and their brethren that should bee killed vnto as they were, were fulfilled.

12 And I beheld wherby hee had opened the first scale, and loe, there was a^a great earthquake, and the^a sonne was as blacke as^a sackcloth of haire, and the^a moone was like blood.

the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens, n Which signifieth the change of the true doctrine which is the great cause of motions, and troubles the: come to the world, o That is, the brightness of the Gospel. The traditions of men, q The Church unreasonably defaced with idolatry, and afflicted by tyrants,

13 And

a A similitude taken of earthly princes, which iudge by bookes and writings, and hereit doth signifie all the counsells and iudgements of God, which are onely known to Christ the sonne of Dauid, verse 5. b That is many, Gen. 49. 9.

c This vision confirmeth the power of our Lord Iesus, which is the Lamb of God, that taketh away the sinne of the world, d That is, manifold power e Signifying the fulnesse of the spirit, which Christ powereth vpon all. f The Angels honour Christ: he is therefore God g This declareth how the prayers of the faithfull are agreeable vnto God reade Acts 10. 4. and chap. 8. 3. h Our Saviour Iesus hath redeemed his Church by his blood, shedding, and gathered it of all nations, i Not corporally, Dan. 7. 10. Chap. 4. 11.

a The opening of the scale is the declaration of Gods will, and of the executing of his iudgements, b Signifying, that there were marvellous things to come c The white horse signifieth innocencie, victory, and felicitie, which should come by the preaching of the Gospel, d He that sitteth on the white horse, is Christ, e Signifying the cruel warfare continued when the Gospel was refused, f Who was slain, g This signifieth an extreme famine and want of all things, h The Greek word signifieth that measure which was ordinarily giuen to seruants for their portion, or flint of meate for one day, i Which amounted to about foure pence hallopeny, k Whereby is meant kindness, plagues, pestilence, and death of man & beast, l Or, the ground, m The continuall persecution of the Church ordered by the first scale, n The sinners of the world, o Which signifieth the change of the true doctrine which is the great cause of motions, and troubles the: come to the world, o That is, the brightness of the Gospel. The traditions of men, q The Church unreasonably defaced with idolatry, and afflicted by tyrants,

r Doctors and
preachers that
depart from the
truth.

1 The king dome
of God is bid,
and withdrawn
from men, and
appeareth not.
2 Realmes king-
domes, and per-
sons that did
seeme to be as
stable in the
faith as moun-
taines.

1/3, 19, 30, 10,
1/4, 21, 30.

u Such men af-
terward, of what
estate soeuer they be, shall be desperate, and not able to sustaine the
weight of Gods wrath, but shall continually feare his iudgement.

23 And the 4 starres of heauen fell vnto
the earth as a figtree casteth her greene figs
when it is shaken of a mighty wind.

14 And heauen departed away, as a
scoule when it is rolled, and euery moun-
taine and yle were moued out of their pla-
ces.

15 And the Kings of the earth, and the
great men, and the rich men, and the chiefe
captaines, and the mighty men, and euery
bondman, and euery freeman hid themselves
in dens, and among the rockes of the moun-
taines.

16 And said to the 4 mountaines & rockes,
fall on vs, and hide vs from the presence
of him that sitteth on the throne, and from
the wrath of the Lambe.

17 For the great day of his wrath is come
and who can stand?

18 And he that sitteth on the throne, and the
four beasts, and they that stand before the
throne, said Amen. And the voice was heard
from the throne, saying, Blessings, and grace,
and peace, be vnto all them that keepe the
commandments of this booke.

CHAP. VII.

4. 9 Here seeth the seruants of God sealed in their
foreheads out of all nations and people, 15 which
though they suffer trouble yet the Lambe feedeth them,
leadeth them to the fountaines of liuing water, 17
and God shall wipe away all teares from their eyes,

a The Spirit is
compared to
wind, & the do-
ctrine also: and
though there bee
one spirit, & one
doctrine, yet
soure are here
named in respect
of the diuersitie
of the four
quarters of the
earth where the
Gospel is spread,
and for the four
writers thereof
and the prea-
chers of the same
doctrine of the
whole word.

b Meaning, the
men of the earth.

c That is the
ylands.

d Signifying, all
mannes in generall,
who can no
more liue with-
out this spiritual
doctrine, then
trees can blossom
and beare, except
the wind blow vpon
them.

e God preueneth
the dangers and
evils, which o-
therwise would
ouerwhelme the
elect.

f Those that are
sealed by the
spirit of God, and
marked with the
blood of the Lambe,
& lightened in the
word of God, so
that they make open
profession of the
same, are exempted
from euill.

g Though that
this blindness
be brought into
the world by the
malice of Satan,
yet the mercies
of God referre to
himselfe an infinite
number which shall
be saved both of
the Iewes & Gen-
tiles, through
Christ. h He omitteth
Dan, and putteth
Leui in, whereby
he meaneth the
twelue tribes.

And after that, I saw foure Angels,
standing on the four quarters of the earth,
holding the four 4 winds of the 4 earth, that
the winds should not blow on the earth, nei-
ther on the sea, neither on any 4 tree.

2 And I saw another Angel come vp
from the East, which had the seale of the li-
uing God, and he cryed with a loud voyce to
the foure Angels to whom power was giuen
to hurt the earth, and the sea.

3 Saying, Hurt not the earth, nei-
ther the sea, neither the trees, till we haue
sealed the seruants of our God in their
forehead.

4 And I heard the number of them
which were sealed, and there were sealed an
hundred and foure and forty thousand of all
the children of Israel.

5 Of the tribe of Iuda were sealed
twelue thousand. Of the tribe of Ruben
were sealed twelue thousand. Of the tribe of
Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue
thousand. Of the tribe of Naphtali were
sealed twelue thousand. Of the tribe of Ma-
nasse were sealed twelue thousand.

7 Of the tribe of Simion were sealed
twelue thousand. Of the tribe of 4 Leui
were sealed twelue thousand. Of the tribe

of Iudas were sealed twelue thousand. Of
the tribe of Iudabon were sealed twelue
thousand.

8 Of the tribe of Joseph were sealed
twelue thousand. Of the tribe of Benjamin
were sealed twelue thousand.

9 After these things I beheld, and loe,
a great number, which no man could
number, of all nations, and kindreds, and
people, and tongues, stood before the throne,
and before the Lambe, clothed with long
white robes, and palmes in their handes.

10 And they cryed with a loud voyce,
saying, Saluation cometh of our God,
that sitteth vpon the throne, and of the
Lambe.

11 And all the Angels stood round about
the throne, and about the Elders, and the
four beasts, and they fell before the throne,
on their faces, and worshipped God.

12 Saying, Amen. Blessing and glory, and
wisdom, and thankes, and honour, and
power, and might be vnto our God for euer-
more. Amen.

13 And one of the Elders spake, saying
vnto me, What art thou which art arrayed
in long white robes? and whence camest thou?

14 And I sayd vnto him, Lord, thou
knowest. And he sayd to me, These are they
which came out of great tribulation, and
haue washed their long robes, and haue
made their long robes white in the 4 blood
of the Lambe.

15 Therefore are they in the presence of
the throne of God, and serue him day and
night in his Temple, and he that sitteth on
the throne, will dwell among them.

16 They shall hunger no more, neither
thirst any more, neither shall the sunne 4 lighte
on them, neither any heate.

17 For the Lambe, which is in the midst
of the throne, shall gouerne them, and shall
lead them vnto the 4 liuely fountaines of
water, and God shall wipe away all teares
from their eyes.

18 And he that sitteth on the throne, shall
say vnto them, I am Alpha and Omega, the
beginning and the end, the first and the last.

19 And he that thirsteth, let him come, and
take of the water of liue freely.

20 And he that is thirsty, let him come, and
take of the water of liue freely.

21 And he that is thirsty, let him come, and
take of the water of liue freely.

22 And he that is thirsty, let him come, and
take of the water of liue freely.

23 And he that is thirsty, let him come, and
take of the water of liue freely.

24 And he that is thirsty, let him come, and
take of the water of liue freely.

25 And he that is thirsty, let him come, and
take of the water of liue freely.

26 And he that is thirsty, let him come, and
take of the water of liue freely.

27 And he that is thirsty, let him come, and
take of the water of liue freely.

i That is, the
tribe of Ephraim
which was lo-
sephs sonne.

k In signe of
purity.

l In token of
victory and felici-
tie.

m All that are
saved attribute
their saluation
vnto God onely
& to his Christ
and to none o-
ther thing.

n There is no
purity nor clean-
nesse, but by the
blood of Christ
onely which pur-
geth our sinnes,
and so maketh
vs white.

o That is, of the
Maeistie of God
the Father, the
Sonne, and the
holy Ghost.

p Meaning, con-
tinually: for else
in heauen there
is no night.

q For all infir-
mitie and misery
shalbe then ta-
ken away.

r They shall haue
no more griefe
and paine, but
fillioll ioy and con-
solation.

s Iesus Christ
which is the
beginning and the
end, the first and
the last.

t Which is very
God. u He shall
giue them life, and
conserue them in
eternall felicitie.
1/4, 25, 3.

chap, 31, 4.

CHAP. VIII.

1 The seventh seals is opened: there is silence in hea-
uen, 6 The seuen Angels blow their trumpets, and
great plagues follow vpon the earth.

And when hee had opened the 4 seuenth
seale, there was 4 silence in heauen about
halfe an houre.

2 And I sawe the seuen Angels, which
stood before God, and to them were giuen
seuen trumpets.

3 Then another Angel came & stood be-
fore the Altar having a golden censur, and

and whateroules, & it, and heretics haue bene and shall be brought
into the Church thereby. b That the hearers might be more ac-
centiuus. c He sheweth the onely remedie in our affliction, to wit,
to appeare before the face of God by the means of Iesus Christ,
who is the Angel, the Sacrifice, and the Priest which presenteth our
prayers which remaine yet in earth before the Altar and diuine Ma-
iestie of God.

4 And he that is thirsty, let him come, and
take of the water of liue freely.

5 And he that is thirsty, let him come, and
take of the water of liue freely.

6 And he that is thirsty, let him come, and
take of the water of liue freely.

a Vnder the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

b Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

c Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

d Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

e Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

f Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

g Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

h Under the fixe
seale hee touched
in generall the
corruption of
the doctrine: but
vnder the le-
uence he shew-
eth the great
danger thereof

much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went before God, out of the Angels hand.

d He meaneth by fire, the grace of God, whereby we are purged & made cleane, 1 Jo. 6, 6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When his grace is declared maruailous rebellions arise against it by reason of the wicked, which can neither abide to hear their sinnes touched, nor mercy offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were foretold.

k Diners sects of heretikes were spread abroad in the world.

l Meaning, the ship-masters, and so them that had any gouernement.

m That is, some excellent minister of the Church, which shall corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ, who is the Sonne of Iustice, meaning, that men by boasting of their workes and merites, obscure Christ, and tread his death vnder feete.

p That is, of the Church. q Of the ministers and teachers, which haue not taught as they ought to do.

r These are plaguees for the concept of the Gospel. s Horrible threatnings against the infidels and rebellious persons.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the sea, and there were voyces, and thundrings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was hail, and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great barre from heauen burning like a torch, and it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the barre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Stars, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel, flying through the middes of heauen, laying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

14 And I saw a barre which was fallen from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

15 And he opened the bottomlesse pit, and there ascended the smoke of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkened by the smoke of the pit.

16 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

17 And it was commanded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

18 And to them was commanded that they should not kill them, but that they should be vexed five moneths, and that their paine should bee as the paine that cometh of a scorpion, when he hath stung a man.

19 Therefore in those dayes shall men see death, and shall not finde it, and shall desire to die, and death shall flee from them.

20 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heads were as it were crowns like vnto golde, and their faces were like the faces of men.

21 And they had haire as the haire of women, and their teeth were as the teeth of lions.

22 And they had habergions, like to habergions of yron: and the sound of their wings was like the sound of charres when many hostes runne vnto battell.

23 And they had talles like vnto scorpions, and there were stings in their talles, and their power was to hurt men five moneths.

24 And they haue a king over them which

from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

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10 And they had talles like vnto scorpions, and there were stings in their talles, and their power was to hurt men five moneths.

11 And they haue a king over them which the elect but such as are ordeined to perdition.

12 That is, the infidels, whom Satan blindeth with the efficacy of error.

13 That is, the elect be hurt, yet they cannot perish.

14 The elect for a certaine space, and at times, are in troubles, which is five moneths.

15 For at the beginning the sting of their conscience seemeth as nothing, but except they soone seek remedie, they perish.

16 Such is the terror of the vnblesseing conscience, which hath no assurance of mercy, but seeth the indgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word.

17 w/d. 16. 9. They signify that the Popes Clergie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborn, cruel, lecherous, and au hours of warre and destruction of the simple children of God.

18 O they pretend a certain title of honour, which indeed belongeth to them.

19 That is, as the Priests by their crownes and strange apparel deale.

20 That is, they pretend great gentleness and loue: they are wise, politike, subtile, eloquent, and in worldly craftinesse passe all in all their doings.

21 That is, effeminate, delicate idle, trimming themselves to please their harlots.

22 Signifying their oppression of the poore, and crueltie against Gods children.

23 Which signifyeth the hardness of heart, and obdination in their errors, with their assurance vnder the protection of worldly princes.

24 For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

25 To infect and kill with their venomous doctrine.

This authority is chiefly committed to the Pope, in signe whereof he beareth the keys in his armes.

Abundance of heresies, and errors, which corrupt with darkness.

Locusts are false teachers, heretikes, and worldly subtilties.

Locusts are Prelates, with Monks, Friars, Cardinals, Bishops, Archbishops, Doctors, Sacerdotes, and Mathew, which forsake Christ to maintaine false doctrine.

False and deceivable doctrine, which is pleasant to the flesh.

That is, hereby I try to periculate, and to sting with their talles as scorpions doe.

Such is the passion of the hypocrites.

For the false prophets cannot delroy.

That is, the infidels, whom Satan blindeth with the efficacy of error.

That is, the elect be hurt, yet they cannot perish.

The elect for a certaine space, and at times, are in troubles, which is five moneths.

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For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

To infect and kill with their venomous doctrine.

^a Which is Antichrist the Pope, king of hypocrites, and Satans ambassador.
⁷ That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.

² Which was the voice of Christ, issuing on the right hand of the Father.

³ Meaning, the enemies of the East country, which should afflict the Church of God as did the Arabians, Saracens, Turkes, and Tartarians.
⁴ This signifieth the great readi-
⁵ nesses of the enemies.

⁶ Which signifieth their false doctrine and hypocrisie.
⁷ And there-
⁸ fore were iustly destroyed.
Psal. 115. 4.
and 173. 15.

is the ^a Angel of the bottomlesse pit, whose name is ^b Abaddon, ^c in Greeke he is named Apollyon.

¹² And worke past, and behold, yet two voices came after this.

¹³ Then ^a fire Angel blew the trumpet, and I heard ^a voice from the foure hornes of the golden altar which is before God.

¹⁴ Saying to the fire Angel which had the trumpet, Take the foure ^a Angels which are bound in the great river ^b Euphrates.

¹⁵ And the foure Angels were loosed, which were prepared at an ^a hour, at a day, at a moneth, and at a yere, to slay the third part of men.

¹⁶ And the number of hostemen of warre were twentie thousand times ten thousand: for I heard the number of them.

¹⁷ And thus I saw the hostes in a vision, and them that sat on them, having fiery habergeons, ^a of facies, and of bymistone, and the heads of the hostes were as the heads of lions: and out of their mouthes went forth fire and smoke, and bymistone.

¹⁸ Of these there was the third part of men killed, that is, of the fire, ^a of the smoke, and of the bymistone which came out of their mouthes.

¹⁹ For their power is in their ^a mouthes, and in their talles: for their talles were like unto serpents, and had heads wherewith they hurt.

²⁰ And the remnant of the men which were not killed by these plagues, ^a repented not of the workes of their handes that they should not worship devils, and ^b idoles of gold and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, neither see.

²¹ Also they repented not of their murder, and of their forcery, neither of their fornication, nor of their theft.

CHAP. X.

¹ The Angel hath the booke open. ⁶ Hei sweareth there shall be no more time. ⁹ Hei giueth the booke unto John, which catcheth it up.

And I saw another mighty ^a Angel come downe from heauen clothed with a cloud, and the ^b rainebowe vpon his head, and his face was as the ^c sunne, and his ^d feete as pillars of fire.

² And he had in his hand a little ^a booke open, and he put his right foote vpon the sea, and his left on the earth.

³ And cried with a ^a louder voice, as when a lion roareth: and when he had cryed, seven ^b thunders uttered their voices.

⁴ And when the seven thunders had uttered their voices, I was about to write: but I heard a voice from heauen, saying vnto me, ^a Seal by those things which the seven

^a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satans and Antichrist, so that in all their troubles the faithful are sure to finde consolation in him.
^b Iesus Christ beareth the testimony of Gods honours, and vs.

^c It ouercame all the darknes of the Angel of the bottomlesse pit.
^d Straight, strong, & pure from all corruptions. ^e Meaning, the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. ^f Which declareth, that in despite of Antichrist, the Gospel should be preached through all the world: so that the enemies shall be confounded. ^g The whole graces of Gods Spirit bent themselues against Antichrist. Dan. 12. 4. ^h Beleeue what that is written: for there is no need to write more for the vnderstanding of Gods children.

thunders haue spoken, and in secret thou not.

⁵ And the Angel which I saw stand vpon the sea, ^a vpon the earth, lift vp his hand to heauen.

⁶ And Iware ^a by him that liueth for euermore, which created heauen, and the things that therein are, ^b the earth, and the things that therein are, and the sea, and the things which therein are, that time should be no more.

⁷ But in the dayes of the voice of the seventh Angel, when he shall begin to blow the trumpet, euen the ^a mystery of God shall be finished, as hee hath declared to his seruaunts the Prophets.

⁸ And the voice which I heard from heauen, spake vnto ^a me againe, ^b saying, Doe and take the little ^c Booke which is open in the hand of the ^d Angel, which standeth vpon the sea, and vpon the earth.

⁹ So I went vnto the Angel, and said to him, Giue me the little ^a booke. And he said vnto me, ^b Take it, and ^c eat it vp, ^d & it shall make thy belly bitter, but it shall be in thy mouth as ^e sweete as honey.

¹⁰ Then I took the little Booke out of the Angels hand, and ate it vp, and it was in my mouth as ^a sweete as honey: but when I had eaten it, my belly was bitter.

¹¹ And he said vnto me, Thou must prophesie ^a againe among the people, and nations, and tongues, and to many kings.

ro others. Exek. 3. 1. ^a Which signifieth that the Ministers ought to receiue the word into their hearts, and to haue graine and deepe iudgement, and diligently to study it, & with scale to vter it. ^b Signifying that albeit that the minister haue consolation by the word of God, yet shall hee haue fore and grieuous enemies, which shall be troublesome vnto him. ^c Not onely meaning in his life time, but that this Booke after his death should bee as a preaching vnto all nations.

CHAP. XI.

² The Temple is measured. ³ Two witnesses raised by the Lord, & murdered by the beast, ¹¹ but after receiued to glory. ¹⁵ Christ is exalted, ¹⁶ and God praised by the foure and twenty Elders.

Then was giuen mee a reede, like vnto a ^a rod, and the Angel stood by, saying, Rise and ^b mete the Temple of God, and the altar, and them that worship therein.

² But ^a the court which is without the Temple, cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy ^b Citie shall they tread vnder foot: ^c two and fourty moneths.

³ But I will giue power vnto my ^a two witnesses, and they shall prophesie a

temple was diuided into three parts: the body of the Temple which is called the Court, wherinto every man entered: the holy places, where the Leuites were: and the holiest of all, wherinto the high Priest once a yere entered: in reſpect therefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured, & yet the aduersaries of Christ boast that they are in the temple. & that none are of the temple but they. ^c That is, the Church of God. ^d Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. ^e By two witnesses hee meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Ichothas, which were chiefly appointed for this thing, and also to this saying. In the mouth of two witnesses standeth every word.

¹ That is, by God, with whom Christ by his divinitie is equall. ² The faithful shall vnderstand and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.

³ As John vnderstood this by revelation, so is the same revealed to the true preachers to discount the Pope and Antichrist. ⁴ Meaning, Christ.

⁵ That is, the holy Scriptures, which declare that the Minister must receiue them at the hand of God, before he can preach them.

⁶ As the Ministers ought to receiue the word into their hearts, and to haue graine and deepe iudgement, and diligently to study it, & with scale to vter it. ⁷ Signifying that albeit that the minister haue consolation by the word of God, yet shall hee haue fore and grieuous enemies, which shall be troublesome vnto him. ⁸ Not onely meaning in his life time, but that this Booke after his death should bee as a preaching vnto all nations.

⁹ Which declareth that Christ Iesus will build his Church, and not haue it destroyed: for hee measureth out his spiritual Temple.

¹⁰ The Jewish temple was diuided into three parts: the body of the Temple which is called the Court, wherinto every man entered: the holy places, where the Leuites were: and the holiest of all, wherinto the high Priest once a yere entered: in reſpect therefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured, & yet the aduersaries of Christ boast that they are in the temple. & that none are of the temple but they. ^c That is, the Church of God. ^d Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. ^e By two witnesses hee meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Ichothas, which were chiefly appointed for this thing, and also to this saying. In the mouth of two witnesses standeth every word.

^f thousand

even cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voice, saying, Now is salvation in heaven, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before God day and night.

11 But they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them, because the inhabitants of the earth, and of the sea: for the devil is come downe unto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was cast unto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that she might flee into the wilderness, unto her place, where shee is nourished for a time, and times, and halfe a time from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be carried away of the flood.

16 But the earth helpe the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandments of God, and have the testimony of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1. 8 The beast devoureth them that hate. 2. 4. 13 And is confirmed by another beast. 17 The privilege of the beasts marks.

And I saw a beast rise out of the sea, having seven heads, and ten horns, and upon his heads the name of blasphemy.

2 And the beast which I saw, was like a Leopard, and his feet like a beares, and his mouth as the mouth of a lion: and the dragon gave him his power, his throne, and great authority.

3 And I saw one of his heads as it were wounded to death: but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like

unto the beast? who is able to warre with him?

5 And there was given unto him a worthy name, that spake great things, and blasphemies, and power was given unto him to doe whatsoever he would.

6 And hee opened his mouth unto blasphemy against God, to blaspheme his Name and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the Saints, and to overcome them: and power was given him over every kind, red, and tongue, and nation.

8 Therefore all that dwell upon the earth shall worship him, whose names are not written in the booke of life of the Lamb, which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 If any trade into captivity, hee shall goe: into captivity: if any kill with a sword, hee must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming up out of the sea: which had two horns like the Lamb: but hee spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that hee made fire to come downe from heaven upon the earth in the sight of men.

14 And hee deceived them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did live.

15 And it was permitted to him to give a spirit unto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poor, free and bond, to receive his

two swords carried before him. So hee shewed the might which first ordained the Jubile, shewed himselfe one day in apparel as a Pope, and the next day in harness as the Emperour, and the two hornes in the Bishops mitre are signes hereof. He spake double words, accused Gods word of impiety, set up mans traditions, and spake things contrary to God and his Word. For the Pope in ambition, cruelty, idolatry and blasphemy, did follow and imitate the ancient Romanes. Brought them to idolatry, and astonished them with the name of that holy Empire (as he saith himselfe). The man of sinne, according to the operation of Satan shall be with all power signes and miracles of lies. The salomonians 2. 9. 10. Before the whole Empire which prevaileth in the first beast, and is the image thereof. For the first Roman Empire was the patterne, and this second Empire is but an image and shadow thereof.

For except the Pope confirme the authority of the king of Romanes, he is not esteemed worthy to be made Emperour. The same things which the Pope or false prophet instructed him in, receive the ordinances and decrees of the state of Rome, and to him the villaines foote, if he were put thereunto.

a mark.

They put their lives in danger so oft, as neede required. Meaning them that are given to the world and fleshly lusts.

And was overcome of Christ, then he fought against his members.

Which the Lord had appointed for her. God giveth names to his Church to set afe the fury of Satans, making his Church to serve in the support thereof.

It was not able to destroy the beast nor the seed, and therefore his rage against the church.

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The first fruits vnto God.

Revelation.

The earth reaped

c Whereby he renounceth Christ: for as Faith, the word, and the Sacraments, are the Christians markes to this Antichrist will accept none but

such as will approuch his doctrine: so that it is not enough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreover their chrimatizations, greetings, vovves, othes, and shauings are signes of his marke, in so much as no nation was accepted that had not many of the: marked beastes. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason: for about 666. yeeres after this reuelation the Pope or Antichrist began to be manifested in the world: for these characters, or signes 666, and this number is gathered of the small number, *Latinus*, which in the whole make 666, and signifyeth *Latinus*, or *Latine*, which north the Pope or Antichrist, who vtieth in all things the *Latine* tongue, and in respect thereof hee cometh out of the Hebrew and Greeke, wherein the word of God was first and best written: and because *Italy* in old time was called *Latinus*, the *Italians* men called *Latini* for that hereby hee noteth of what country chiefly hee should come.

CHAP. XIII.

3 The notable company of the Lords. 6 One
Angel announceth the Gospel, 8 Another the fall of
Babylon, 9 And the third warneth us from the
trapp. 13 Of our blindness which blindeth the Lord,
18 Of the Lords harvest.

a Iesus Christ ruleth in his Church to defend it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is no vicar, there is no Church.

b Meaning, a great, and ample Church.

c Which was
the mark of
their election, to
wit. their faith.

d Signifying
that the number
of the Church
should be great
and that they

should praise boldly, and aloud, and glorify the Lord. e Nene can praise God, but the elect whom he hath bought. f By whom-dome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatry, which is the spirituall whoredome. g For their whole delight is in the Lamb-Jesus, & they loue none but him. h Which declareth that the faithfull ought to live iustly and holily, that they may be the fit fruits, and an excellent offering of the Lord. i Forasmuch as their finnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

hundred, and tongue, and people.

7 * Saying with a loud voice, ¹ Fear
God, and give glory to him: for the hour of
his iudgement is come: and worship him
that made ² heauen and earth, and the sea,
and the fountaines of waters.

8 And there followed another Angel, saying, "It is fallen, it is fallen," Babylon the great city: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and he shall bee tormented in fire and brimstone before the holy Angels, and before the Lamb:

II And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 Where is the patience of? Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heaven, saying unto mee, Write, ⁹ Blessed are the dead, which hereafter die ¹⁰ in the ¹¹ Lord. Then I said the Spirit: for they rest from their labours, and their works follow them.

14 And I looked, and behold, a white
cloud, and upon the cloud one sitting like
unto the Son of man, having on his head
a golden crown, and in his hand a sharpe
sickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, * Thrust in thy sickle, and reap : for the time is come to reap : for the harvest of the earth is ripe.

16 And he that sat on the cloud, "thrust
in his sickle on the earth, and the earth was
reaped: and he said, 'The hour is come, when the
reapeth shall reap: and he will give unto each of
them according to their work.'

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power over fire, and cryed with a loud cry to him that had the sharpe sickle, and said, Thrus in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sc-

delivered from the horrible troubles which are in the Church, and rest with God. || Or, for the Lords sake. 1 Which are ingulfed in Christ by faith, which rest and stay onely on him, and rejoyce in him for immediately after their death they are received into it. 1 Signifying that Christ shall come to iudgement in a thousand yeares as was foretold by p. Ioh. 3. 13. matth. 24. 30. 1 The wrath of the people is compared to an harvest. Isa. 19. 17. 2 a vintage. Isa. 63. 10 This is spoken familiarly for our captiuitie, alluding vnto an husbandman, who suffereth himselfe to be crucified by his seruants when his harvest is ripe, and not that he hath neede to be sold when he should come to iudgement for the comfort of his Church, and destruction of his enemies. 3 He was Christ, who is also the altar, the Priest, and sacrifice.

kle

He on the earth, and cut downe the vines
of the vineyard of the earth, and call them
into the great winepresse of the wrath of
God.

20 And the 7 wine presse was troden
without the cite, and blood came out of the
winepresse, unto the 4 beasts bydes by the
space of a thousand & five hundred furlongs.

CHAP. XV.

1 Seven Angels have the seven last plagues, 3
The song of them that overcome the beast. 7 The
seven vials full of Gods wrath.

AND I saw another signe in heauen
Agreat and marvellous, 5 seven Angels
having the seven last plagues: for by them is
fulfilled the wrath of God.

2 And I saw as it were a 6 glassie sea
mingled with fire, and them that had got-
ten victorie of the beast, and of his image,
and of his marke, and of the number of his
name, stand at the glassie sea, having the
harpes of God.

3 And they sing the song of Moses the
servant of God, and the song of the Lambe,
saying, Great and marvelous are thy works
Lord God Almighty: just and true are thy
4 wayes, king of Saints.

4 Who shall not feare thee, O Lord, and
glorifie thy Name: for thou onely art holy,
and all nations shall come and worship before
thee: for thy iudgements are made manifest.

5 And after that I looked, and behold,
the Temple of the tabernacle of testimony
was open in heauen.

6 And the seven Angels came out of the
temple, which had the seven plagues, clothed
in pure & white linen, and having their
7 beards girded with golden girdles.

7 And one of the 4 four beasts gave un-
to the seven Angels seven golden vials full
of the wrath of God, which lieth for cur-
8 re.

8 And the temple was full of the smoke
of the glory of God, and of his power, and
no man was able to enter into the Temple,
till the seven plagues of the seven Angels
were fulfilled.

CHAP. XVI.

2 The Angels pour out their vials full of wrath,
6 And what plagues follow thereof. 15 Admoni-
tion to take heed and watch.

AND I heard a great voyce out of the
Temple, saying to the seven Angels,
Goe your wayes, and power out the seven vi-
als of the wrath of God upon the earth.

2 And the first went, and poured out his
viall upon the earth: and there fell a noy-
some and grievous 3 foze upon the men,

among Canons,
Monks, Priests, Nunnes, Priests, and such filthy vermin which beare
the marke of the beast.

which had the marke of the beast, and upon
them which worshipped his image.

3 And the second Angel poured out his
viall upon the Sea, and it became as the
blood of a 4 dead man: and every living
thing died in the Sea.

4 And the third Angel poured out his
viall upon the rivers and fountaines of wa-
ters, and they became 5 blood.

5 And I heard the Angel of the waters
say, Lord, thou art just, which art, and
which wast, and holy, because thou hast
iudged these things.

6 For they shed the blood of the Saints,
and Prophets, and therefore hast thou gi-
ven them blood to drinke: for they are wor-
thy.

7 And I heard another out of the 8 Sea
say, Even so, Lord, God Almighty,
true and righteous are thy iudgements.

8 And the fourth Angel poured out his
viall on the Sunne, and it was given un-
to him to torment men with a 9 heat of
fire.

9 And men boyled in great heat, and
blasphemed the Name of God, which hath
power over their plagues, and they repented
not to give him glory.

10 And the fifth Angel poured out his
viall upon the throne of the 11 beast, and his
kingdome was dark, and they 12 grieved
their tongues for sorrow.

11 And blasphemed the God of heaven for
their paines, and for their sorres, and repen-
ted not of their workes.

12 And the sixth Angel poured out his
viall upon the great river Euphrates, and
the water thereof was dry, that the way of
the Kings of the East should be prepa-
red.

13 And I saw three 14 unclean spirits
like frogs come out of the mouth of the
dragon, and out of the mouth of the beast
and out of the mouth of the false pro-
phet.

14 For they are the spirits of 15 devils,
working miracles, to goe unto the 16 Kings
of the earth, and of the whole world, to ga-
ther them to the battell of the great day of
God Almighty.

15 (Behold, I come as a thiefe. Blessed
is hee that watcheth, and keepeth his 17 gar-
ments, lest hee walke naked, and men see his
shame.)

16 And they gathered them together into a

place, and shew their furie, rage and blasphemy against God, when the light
of his Gospel shall shine. 1 By Euphrates which was the strength
of Babylon, is meant the riches, strength, pleasures and comodi-
ties of Rome the second Babylon, which the faithfull, which are
the true Kings and Priests in Christ, have taken away by dis-
cussing their wicked deceit. m That is, a strong number of this great
devill the Popes ambassadors, which are ever crying and croa-
king like frogs, and come out of Antichrists mouth, because they
should speake nothing but lies, and vie all manner of craftie de-
ceit to maintaine their rich felicitates against the true Christians,
n Albeit they call themselves spiritual and holy fathers. o For
in all Kings courts the Pope hath had his ambassadors to hinder
the kingdom of Christ. Chap. 3:3 matt. 24:4 Luke 12:35
p. Of righteousness, and holiness, wherewith we are clad through
Jesus Christ.

b This is like to
the first plague
of Egypt, which
signified all
kinds of pesti-
lences and con-
tagious diseases.
c That is, cor-
rupt, and infest.
d The first
plague of Egypt
was like unto
this.

e He bringeth
forth these two
Angels: the one
which is gover-
nour of the wa-
ters, and the o-
ther from under
the altar, as wis-
domes and com-
mentaries of Gods
iudgements.

f Forasmuch as
thou dost destroy
the rebels, and
preferreth them,
g Signifying fa-
mine, drought,
and those diseases
which proceed
thereof.

h The wicked
were hard heart-
ed, and stub-
borne when
God punished
them.

i This answer
reeth to the ninth
plague of Eg-
ypt, which sig-
nifieth that the
Popes doctrine
is an horrible
plague of God,

which keepeth
men still in dark-
ignorance and
errors.

k They shall
be gathered into a
place.

q As if he would say the craftiness of destruction, when as Kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last judgement when Christ shall come to destroy the wicked and deliver his Church.

f Meaning the whole number of them that shall call themselves Christians, whereof some are so indeed, *scilicet* are Papists, and vnder the pretence of Christ serve Antichrist, and some are Neuters, which are neither on the one side nor of the other. e Signifying all strange religions, as of the Jewes, Turkes, and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines. *Ier. 1. 5. 15.*

CHAP. XVII.

The description of the great whore, & Her sin and punishment. 1. The victory of the Lamb.

a Which was Christ Jesus, who will take vengeance on this Romanish harlot. b Antichrist is compared to an harlot, because he seduceth the world with vaine words, doctrines of lies, and outward appearance.

c Meaning divers nations and countreys.

d The beast signifieth the ancient Rome: the woman that teareth her on, the new Rome, which is the Papistry, whole crueltie and bloodshedding is declared by scarlet.

e Full of idolatry, superstition, and conspue of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, *verbe 8.* whose beauty only standeth in outward pompe and impudencie, and craft like a serpent. g Of false doctrines and blasphemies. h Which none can know to auoyd, but the elect.

place called in Scripture Armageddon. 17 And the seventh Angel poured out his viall into the aire: & there came a loud voice out of the Temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunderings, & lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mighty an earthquake.

19 And the great citie was diuised into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God to giue unto her the cup of the wine of the fierceness of his wrath.

20 And euery yle fled away, and the mountains were not found.

21 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

22 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

23 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

24 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

25 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

26 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

27 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

28 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

29 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

30 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

31 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

32 And there fell a great halie, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the halie: for the plague thereof was exceeding great.

33 And the beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder. (whose names are not written in the booke of life from the foundation of the world) when they beholde the beast that was, and is not, and yet is.

34 Here is the minde that hath wisedome. The seven heads are seven mountains, whereon the woman sitteth: they are also seven kings.

35 I know are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

36 And the beast that was, and is not, is such the eighth, and is one of the seven, and shall goe into destruction.

37 And the ten horns which thou sawest, are ten kings, which yet haue not receiued a kingdom, but shall receiue power, as kings at one hour with the beast.

38 These haue one minde, and shall giue their power and authority vnto the beast.

39 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithful.

40 And hee said vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and congregations.

41 And the seven houses which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

42 For God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdom vnto the beast, vntill the words of God be fulfilled.

43 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

44 And hee saith vnto mee, And breake them to shivers, as a potter shals. 1. *Th. 6. 15. chap. 9. 15.* p Divers nations, as the Goths, Vandales, Huns, and other nations, which were once subiect to Rome, shall rise gainst it, and destroy it. q That in stead of doing homage to Christ Iesus, they should bee call into a reprobate sentence to Antichrist, and to dedicate themselves and theirs wholly vnto him.

CHAP. XVIII.

3. The leaders of the world are sorie for the fall of the whore of Babylon. 4. An admonition to the people of God, to shew vs of our dominion. 20 But they that be of God, haue cause to reioice for her destruction.

And after these things, I saw another Angel come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And hee cryed out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon the great citie, and is become the habitation of devils, and the hold of all foule spirits, and a cage of euery vncleane and hateful bird.

3 And hee describeth Rome to be the field of all abomination and deuillinesse, and a kind of hell.

Chap. 22. 9.

i Who am charged to testify of Iesus, or which am partaker of the same Gospel and faith,

k He the wech y none ought to be worshipped but onely God,

and that he is of their number,

whom God vouch to reueale his secrets by to the Prophets, that they may declare them to others:

also that we must beleue no other spirit of prophesy but y which doeth testify of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very

God eternal, infinite & almighty, as he himselfe,

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our

Lord, our God, and the iudge of the quick & the dead, l This declareth his Angels that come with him to iudge the world, i Which drineth the wicked into eternal fire, Psal. 2. 9. chap. 2. 37. u Which declareth his humanitie, wherein he is Lord of all, & that iudge the world, i Tim. 6. 15. chap. 17. 14. x This signifieth that the day of iudgement shall be cleare, and euident to that none shall be hid for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, even vntill this last day. z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second coming of Christ.

Lambes supper, and he said vnto me, These wordes of God are true.

10 And I fell before his feet to worship him: but he layd vnto mee, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, & worship God: for the testimony of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and beholde, a white horse, and hee that sat vpon him, was called Faithfull and true, and hee indgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knoweth himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called THE WORD OF GOD.

14 And the warriours which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should limite the heathen: for hee shall rule them with a rod of yron: for hee is that createth the wine presse of the fiercenesse and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his thigh a flame written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the skie, who cryed with a loude voyce, saying to all the foules that did flic by the middes of heauen, Come and gather you selues together vnto the supper of the great God.

18 What yee may eate the flesh of Kings and the flesh of his captaiues, and the flesh of mightie men, and the flesh of holies, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and the warriours gathered together to make battell against him, that sat on the horse, and against his fouldiers.

20 But the beast was taken, and with him that falsse prophet that wrought miracles before him, whereby hee deceiued them that reioiced the beasts mouth, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were kille full with their flesh.

Lord, our God, and the iudge of the quick & the dead, l This declareth his Angels that come with him to iudge the world, i Which drineth the wicked into eternal fire, Psal. 2. 9. chap. 2. 37. u Which declareth his humanitie, wherein he is Lord of all, & that iudge the world, i Tim. 6. 15. chap. 17. 14. x This signifieth that the day of iudgement shall be cleare, and euident to that none shall be hid for the trumpet shall blow aloud, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, even vntill this last day. z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second coming of Christ.

CHAP. XX.

2 Satan being bound for certaine time, 7 And after hee loofe, vsseth the Church grievously. 10. 14. And after this world is iudged, he and his are cast into the lake of fire.

And I saw an Angel come down from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And heooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should not deceiue the people no more, till the thousand yeres were fulfilled: for after that hee must be loosed for a litle season.

4 And I saw seates: and they sat vpon them, and iudgement was giuen vnto them, and I saw the foules of the earth that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a thousand yeres.

5 But the rest of the dead men shal not liue againe vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power: but they shall bee the Priestes of God and of Christ, and shall reigne with him a thousand yeres.

7 And when the thousand yeres are expired, Satan shal be loosed out of his prison,

8 And shall goe out to deceiue the people which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the platne of the earth, which compassed the tentes of the Saints about, and the beloued city, but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the falsse prophet shall be tormented euery day and night for euermore.

11 And I saw a great white chaine, and one that late on it, from whose face flew away both the earth and heauen, and their place was as no more found.

12 And I saw the dead, both great and small stand before God: and the bookes

from sinne in newnesse of life. i The death of the soule, which is eternall damnation. k Shal be the true partakers of Christ and of his dignitie. l That is, for euery man. m After that the chaine is broken, and the true preaching of Gods word is corrupt. n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and other. read Ezech. 38. and 39. 14. by whom the Church of God should be grievously tormented. o Which was Christ prepared to iudgement with glory and iusticie. p Euery mans conscience is as a booke wherein his doles are written, which shall appeare when God openeth the booke,

a This Angel, presenteth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should tread downe the serpents head: b Harshly but meaneth the Gospel, whereby hell is thurped the faithfull, and Satan is chained that he cannot hurt them, yet, and the minister hereby openeth the infidels eyes through their impietie and stubbornnes.

c That is, from Christs nation vnto the time of Pope Syluester the second: d Is long the paradise should last a fort reman.

e After this terme Satan had greater power, then he had before.

f The glory and authority of them that suffer for Christs sake.

g That is, while they haue remained in this life.

h He meaneth them which are spiritually dead for in whom sin can liue, hee dead to God.

i Which is to receive Iesus Christ in true faith, and to sit

with him in eternall life.

k Shal be the true partakers of Christ and of his dignitie.

l That is, for euery man.

m After that the chaine is broken, and the true preaching of Gods word is corrupt.

n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and other.

o Which was Christ prepared to iudgement with glory and iusticie.

p Euery mans conscience is as a booke wherein his doles are written, which shall appeare when God openeth the booke,

Phil. 4. 1.
Apoc. 1. 5.
Mat. 21. 37.

Understanding
all kinds of
death, whereby
mortal bone
flesh.
Hell and death
which are the
incommiss, shall
be destroyed.

were opened, & another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the bookes according to their works.

13 And the sea gave up her dead, which were in her, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed state of the giddy, 8. 27 and the miserable condition of the wicked, 11 The description of the heavenly Jerusalem, and of the wife of the Lamb.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy Citie new Jerusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be with them, and be with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat upon the throne, said, Behold, I make all things new: and he said unto me, Write: for these words are faithful and true.

6 And he said unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the well of the waters of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my sonne.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire & brimstone, which is the second death.

9 And there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with mee, saying, Come, I will shew thee the wife, the Lambes wife.

10 And he caried me away in the Spirit to a great and an high mountain, and he shewed me the great Citie, holy Jerusalem, descending out of heaven from God,

and he drinke of the lively waters of this everlasting life. g They that feare man more then God. h They which mocke and persecute. i Meaning the Church, which is married to Christ by faith. k By this description is declared the incomprehensible excellencie, which the heavenly company do enjoy. l It is said to come downe from heaven because all the benefits that the Church hath, they acknowledge to come of God through Christ.

11 Denying the glory of God, and her shining was like unto a stone most precious, as a Jasper stone, cleare as Crystal.

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the South side three gates, and on the South side three gates, and on the West side three gates.

14 And the wall of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me had a golden reed to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foursquare, and the length is as large as the breadth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred, forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Jasper: and the citie was pure gold like unto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emerald:

20 The fifth of a Sardonyx: the sixth of a Chrysolite: the seventh of a Topas: the eighth of a Chrysolite: the ninth of a Jasper: the tenth of a Saphire: the eleventh of a Ruby: the twelfth of an Amethyst.

21 And the twelve gates were twelue pearles, and every gate was of one pearle, and the street of the citie is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it.

23 And the citie hath no need of the sunne, neither of the moon to shine in it: for the glory of God did light it, and the Lamb is the light of it.

24 And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glory and honour unto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall bring it in.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes booke of life.

CHAP. XXII.

1 The vision of the water of life. 2 The fruitful vine, and the light of the Spirit of God. 3 The Lord's growth over his servants waiting of the yet to come. 4 The Angel will say but worship, 5 To the word of God may bring be added your dominion. 6 The vision of the water of life.

m Bear groome
and flourishing.
n Signifying,
that the faithful
shall be surely
kept in heaven,
o That is, place
enough to enter:
for els we know
there is but one
way, & one gate,
even Iesus Christ
p For the Apo-
stles were meane
whereby Iesus
Christ the true
foundation was
renewed to the
world.

q This declareth
that Christ is
God inseparable
with his Father.
r/a. 60. 19.
s/a. 60. 35.
t Here we see as
in infinite other
places, kings
& princes (con-
trary to that wic-
ked opinion of
the Anabaptists)
are partakers of
the heavenly
glory, if they
rule in the flesh
of the Lord.
u/a. 60. 11.
Phil. 4. 1. 3. 5.
m/a. 10. 12.

The Tree of life.

Revelation.

Water of life offered freely.

Healludeth to
the visible Para-
dise, to set forth
more sensibly
the spirituall :
and this agreeth
with that which
is written, Ezek.
47.1.

b Meaning, that
Christ who is the
life of his Church
is common to all
his, & not pecu-
liar for any one
sort of people.
c For there are
all things plea-
sant and full of
all concentration
continually.
d Which some-
times were yn-
pure as Gentiles,
but now are pur-
ged and made
whole by Christ.

• The light shall be vnchangeable and thine for ever.

Chap. 19. 10.
Now this is the
second time that
he suffered him-
self to be carried
away with the
excellencie of the
person, which
is to admonish
vs of our infir-

4. because that the
did now begin.

And he shewed me a pure & riuier of wa-
ter of life cleare as crySTALL, proceeding
out of the throne of G D D, and of the
Lambe.

2. In the middes of the streete of it, and of either side of the river, was the tree of life, which bare twelue manner of fruite, and gaue fruite every moneth: and the leaues of the tree serued to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, & his name
shall be in their foreheads.

5 *And there shall be no *night there, and they neede no candle, neither light of the Sun: for the Lord God giueth them light, and they shall reigne for evermore.

6 And he said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophecies of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things.

9 But hee said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, & Deale not the words of the Prophecie of this booke: for the time is at hand.

11 **Be that is untruff, let him be untruff still:**

and he which is filthy, let him be filthy still:
and he that is righteous, let him be righte-
ous still: and he that is holy, let him be holy
still.

12 And behold, I come shortly, and my reward is with me, to give every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that their right may be in the tree of life, and may enter in through the gates into the city.

15 For without thee dogs and enchan-
ters, and whoremongers, and murderers,
and idolaters, and whosoever loveth, or mak-
eth a lie.

16 I Jesus haue sent mine Angel, to testifie unto you these things in the Churches: I am the roote and the generation of David, and the bright morning starre.

17 And the Spirit and the Bride say, Come. And let him that heareth¹⁴ say, ¹⁵ Come: and let him that is¹⁶ athirst, come: and ¹⁷ let whosoever¹⁸ will, take of the water of life freely.

18 For I protest vnto euery man that
heareth the words of the prophesie of this
booke, If any man shall adde vnto these
things, God shall adde vnto him the plagues
that are written in this booke.

19 And if any man shall diminish of the words of the book of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

20 He which testifieth these things, saith,
Surely I come quickly. Amen. Even so
come Lord Iesus.

21 The grace of our Lord Jesus Christ
be with you all, Amen.

p Seeing the Lord is at hand, we ought to be constant and reioice,
but we must beware we esteeme not the length or thornfull of
Lords coming by our owne imagination, 3. Pet. 3. 9. Thinke
clareth the earnest desire that the faithfull haue to be deliuered
of these miseries, and to be ioyned with their head Christ Iesu.

Rem 2.5,
1/2, 4r, 4r, and
6. chap 1, 5, and
21.6.

h They shall live
eternally with
Sonne of God

i That maintain
false doctrine

delight therein,
k That is, a true
and natural man
and yet God.

quall with my
Father,
1 For Christ is
the light that

giveth light to
every one that
cometh into
this world

Let them be
afraid of God's
horrible judg-
ments, and as
soon as they

heareth the Lord
call, let them
come.
O He that healeth
himselfe cometh

fed with afflictions, and deliver the heavenly graces and comfort.

o That is, when
God begins
to reform us

Deut 4.2. & 12.

The end.





Two right profitable and fruit-
full *Concordances*, or large and ample
Tables Alphabeticall.

*The first containing the interpretation of the
Hebrew, Caldean, Greeke, and Latine words, and
names scatteringly dispersed throughout the
whole Bible, with their common places
following cuary of them.*

And the second comprehending all such other
principall words and matters, as concerne the sense
and meaning of the Scriptures, or direct vnto any
necessary and good instruction.

*¶ The further contents and use of both the which Tables
(for breuitie sake) is expressed more at large in the
Preface to the Reader: And will serue as well for the Trans-
lation called GENEVA, as for the other authori-
zed to be read in Churches*

Collected by R. F. H.



¶ Imprinted at London by *Robert Barker,*
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Maestie, 1613
¶ *Cum privilegio.*



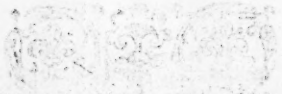
Two right angles and four
 full Concordances, or large and ample

The best containing the interpretation of the
 Hebrew words, and a full and ample
 Concordance, or large and ample
 full Concordance, or large and ample

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Printed at London by Robert Barker
 in the Strand, near St. Dunstons Church
 1713

THE PREFACE TO THE Christian Reader, touching the two Alphabets ensuing.

GOOD Christian Reader, because thou mayest enjoy and receive the profite of these two Alphabets, of directions vnto Common places hereafter following, which I haue in manner of a briefe Concordance, or large & ample Index collected, digested, and caused to be imprinted for thy comoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, yle and commoditie of them. Wherefore be it known vnto thee, that in the first of the said Alphabets, I haue together placed by themselves in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remanynge written in the *Hebrew, Chaldean, Syrian, Greeke, or Latine languages*: to the ende thou mayst by that meanes, learne to be conduced vnto much of the interpretation, History, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & wordes are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of true Orthographie of them, may appeare vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commoditie as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselves placed all, and as many proper and vsual English wordes, as are contained in the same Bible, conducing to the finding out of the most fitrest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God, or his power, his wisdom, or his loue, his mercie, or his truth, his iustice, his promises, his plagues, or his punishments, &c. either else concerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession focuer, he, she, or they be ought to behaue themselves towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, anything whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, River, Idole, &c. in the same contained: and also vnto the second of them, with the chiefe word of any sentence or common place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes

In every of them shall thereby Gods grace without faile be conducted, and to the great ease directed, and in a word, made by the hand, even in the Books, Chapters and Verses, where the same, (or is much thereof, as for a goodly Christian, and necessary knowledge shall be thought requisite) is to be found out most readily: always remembering, that whatsoever convenient knowledge wanteth in these Alphabets, as touching the texts whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreover, good Christian Reader, thou hast also to observe how that the first Figure, or Figures, which follow next after any Booke wherunto thou shalt be guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Again, whereas thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre quoted, thou art to understand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward unto the end thereof, embraced, as in some good respects chiefly belongeth, and may be applied to the same Historie, matter, or common place thou seekest for, except there be any verses following the same, for then the common place is to be vnderstood, not to exceede those verses. Finally, whereas I have sometimes in these Alphabets partly set downe the sense, and that which may properly be gathered of the text, which thou art directed vnto, & not the very words themselves, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that will not offend thee, sith I haue so done for the vnlearneds sake, because the same could not, ne can be made too plaine for them, and therefore haue vied not for great a curiositie and abbreviation in that behalfe, as perhaps some other would haue had me: & yet considering to what a great quantitie these two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out somewhat; that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principall contents, commodity, & vse of the foresaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vied in them) will soone appeare very easie, plaine, and apparant vnto thee; albeit I particularly touch not euery of them. Now therefore to conclude, if my simple trouble and paines taken herein shalbe well accepted of thee, I meane of the more skillfull and learned Readers to be posited and amended of them (if they shall so deeme necessary and convenient) to the better edification of the Church of God, whereof they are or ought to be ioine members, helpers, and furtherers, so farre forth as their Talents will stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlearned Reader (vnto whom I confesse my selfe the greatest debtor) as an aid and helpe to their godly studies, and honest trade of life, and withall Christianly to be construed of all men, as a meanes and furtherance, and not an hinderance vnto any, I shall for my part thinke my selfe well requited, and more then sufficiently rewarded, in that I shall enjoy my desire, and

that which I longed for. And so beseeching Almighty God to giue vs his

grace to be studious of vntie, and bringing forth such fruires, as

may declare our vndoubted election in Christ Iesus, I

take my leaue of thee, this xxiij of December,

Anno Domini,

1578.

Thine in the Lord, Robert F. Herrey.



The first Alphabet of directions to common

places, containing all the Hebrew, Caldean, Greeke, Latine,

or other strange names, dispersed throughout the whole

Bible, conducing to the profitablest things thereof. The

further contents and use of the which, more at large is expressed in the Preface preceding.

Aaron, of Aharon. A teacher, of teaching
of concerning, of a hill, of mountain, of a
man of the mountain, of the mountains
of fortitude, of a strong hill. The sonne
of Amram. Exo. 6. 20. He smote the
Hoies at Horeb. Exo. 4. 27. He is eloquent.
Exo. 4. 14. He is sent with Moses into Egypt. Exo.
4. 15, 16. and declared Gods message unto Pharaoh.
Exo. 4. 30. and 5. 1. Aaron and Huc wait at the foot
of the mountain. untill Moses returned from speak-
ing with God. Exo. 24. 13, 14.

Aaron was with his sons anointing and consecra-
tes. Psal. Lxxviii. 1. Num. 3. 10. Deut. 18. 1. Heb.
5. 4. after the ordinance. Exo. 28. 1. and 29. 1. 9. 40.
12. He erecteth a sacrifice. Exo. 32. 4. and is rebuked
of Moses therefore. Exo. 32. 21. The oblation of him and
his children the day of their anointing. Levit. 6. 20.
His oblation for himselfe and the people. Levit. 9. 22. He
disliked the people after his offering. Levit. 9. 22. He
and Miriam murmur against Moses, and he repara-
tes of God. Num. 12. 1, 15.

The oblations and sacrifices offered unto God by the
children of Israel, appertaine unto Aaron. Num. 18.
3. God is Aarons heritage. Gen. 18. 20. By making
of Aarons rod to budde, God appointeth Aaron to bee
high Priest. Num. 17. 8. Hee went secretly but once
into y^e most holy. Exo. 10. 10. Hee could not enter into
the land of Canaan for his unbeliefes sake. Num. 30.
24. Hee dieth by the appointment of God in the top
of the mount Doi, called Sileria. Num. 30. 28. Deut. 10.
6. and 32. 50. After him succeeded his sonne Eleazar.
Num. 30. 28. The habitations of his children. 1. Ch.
6. 54. Hee is praised. Exo. 6. 5. Eccles. 45. 6, 7. His
sonnes Nadab and Abihu were slaine for offering
strange fire. Lev. 10. 1, 2. looks more. Luke 1. 5. Act. 7.
40. Heb. 5. 4. and 9. 11. and 9. 4.

Abaddon, in Greeke Apollyon, destroying. looks
Reuel. 9. 11.

Abanah, stony, of a building, of father I beseech you.
A river of Damascus. 1. King. 5. 12.

Abarim goinge over, furors, of conceiving, in the Sy-
rian tongue. All kindes of corn. A hill over Iordan,
where the Israelites pitched the 41. mansion in the
twelfthe. Num. 33. 47. from whence God spake
Moses the land of Canaan. Num. 27. 12. and upon
the which hill Moses died. Deut. 32. 49, 50. 34. 1, 2.

Abba father. Mar. 14. 26.

We cry unto God Abba Father by the holy Ghost
Rom. 8. 15. Gal. 4. 6.

Abdon, strength, the sonne of Hattachias the son
of Joab. 1. Reg. 2. 5. called also Eleazar. 1. Reg. 6. 44.

Abda a servant, of in the Syrian tongue, the cloud.
1. Kings 4. 6. Rebe. 1. 17.

Abdi my servant. The father of Bith. 2. Ch. 29. 13.

Adiel a servant of God, of a cloud of Gods store.
Jer. 3. 6. 26. and 1. Ch. 5. 15.

Abdon a servant, of a cloud of wisdom. 1. Ch. 24. 20.
called Abdo. 1. King. 22. 12. Also a cite. Job. 21. 3.
Also a Judge who had 40. tonnes, and 30. shepheardes.
Judg. 12. 13, 14.

Abed-nego, servant of shining. A mans name cal-
led also Harnad. Dan. 1. 7.

Abel, mourning. A cite, where dwelt twise men, whose
counsels many of the Israelites followed in their af-
faires. 2. Sam. 20. 18. It was possessed by the coun-
sell of a wiseman that was therein. 2. Samuel 20.
10. It was afterward taken by Eglath Pilezer. 2.
Kings 15. 29. Also a place whereupon the Ark of
God was set. 1. Sam. 6. 18. Judg. 11. 33. For Abel the
sonne of Adam, looks Habel.

Abel-beth-maacah, mourning to the house of Ma-
acah. A cite which king Asa overcame by the helpe
of Ben-hanan. 1. Kings 15. 20. called also Abelmam.
2. Ch. 16. 4.

Abelmam mourning of waters. A cite called also A-
bel-beth-maacah, as before.

A-el-meholah, from of weakness. A place where-
of looks Judg. 7. 22. and 1. Kings 4. 12.

Abel thumim, from of thornes. A place not farre
from Iordan, South from the Gadites, so named of
the plenty of thornes growing there. Num. 33. 43. in
that place was the 42. mansion of the Israelites.

Abel-mizraim, Gen. 50. 11.

Aben-ogge, dirty, of of sinners, a cite in the tribe of
Judah. Job. 19. 20.

Abgatha, father of the winepress, One of King A-
bathurs 7. chamberlaines. 1. Ch. 2. 10.

Abi my father, Praxylas mother. 2. King. 19. 3.

Abiah, the will of the Lord. The sonne of Samuel.
1. Sam. 8. 2. Also Rehoboams sonne. 2. Ch. 13. 10.
who is called Abiam. 1. King. 14. 7. and in Haggai
Abia. Zach. 1. 7. Also the name of Britons wife. 1.
Ch. 2. 24.

Abi-albon, the father of great understanding, of the
father of much building, of wrong. A mans name. 2.
Sam. 3. 31. called Abiel. 2. Ch. 11. 32.

Abiam the father of the sea, the sonne of Rehobam.
1. King. 14. 31. looks Abiah, Hee is made king of Ju-
dah. 1. Kings 15. 1. warred with Ieroboam. 2. Ch.

13. 2. gloryeth in God his god. 2. Ch. 13. 12. and
therefore obtaineth victory. 2. Ch. 13. 16. Hee dieth.
After him succeeded his sonne Asa a goodly prince. 1.
Kings 15. 8. and 2. Ch. 14. 1, 2.

Abi-alaph, a gathering, of confining father. C
sonne of Korah. Exo. 6. 24 looks Abiathar.

Abiathar, father of the remnants, of excellent father,
of father of contemplation. The sonne of Ahimelech,
who escaped the hands of Saul. 1. Samuel 22. 20, 21
and fled to David to Keilah. 1. Samuel 4. 6. Hee
dwelt with Adoniah. 1. Kings 1. 7. was put from his
Priesthood. 1. Kin. 2. 27. according to the word. 1. Sa-
2. 31. 32. reads Hach. 2. 26. Also the name of another
Priest. 1. King. 4. 4.

Abid. Exo. 13. 4.

Abida, father of knowledge. Gen. 25. 4.

Abidan father of judgment. Num. 1. 21.

Abiel my father is God. 2. Sam. 9. 1. and 14. 9. Al-
so a mans name. 1. Ch. 21. 32. called Abi-albon. 1.
Sam. 23. 13. and 2. Ch. 13. 10.

Abiezer, the fathers help. Judg. 17. 2. Also one of
Dan. 30. 2. 2. Ch. 13. 27.

Abigail

Abdenago

Abela

Abelmehala

Abel-thumim

Abes

Abagham

Abagatha

Abia

Abiam

Abiathar

Abaddon

Abana

Abanah

Abida

Abidi

Abidol

Abigail

Abigail, *the shepherd's wife*, like to the beguiled Rachel, a woman of singular holiness. 1 Sam. 25. 36. who came after Nabal's death to the wife of David. 1 Sam. 25. 38. Also the name of the daughter of Nabal, or Achish, as some hold. 1 Sam. 25. 42.

Abi-gabon

Abigabon, *the father of the cup*, of father of a little hill, of the father of Gibeon. 1 Chr. 2. 9. and 9. 35.

Abihail

Abihail, *the father of strength*, of father of strength. 1 Sam. 3. 35. Also the name of Jacob's wife. 1 Chr. 11. 18.

Abihail

Abihail, *the father of light*, of praise. 1 Chr. 2. 39. Abihail, *his father*, 12 father himself. One of the founders of Aaron. Exodus 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandment. Levit. 10. 1, 2. and 1 Sam. 3. 4.

Abiud

How Abihail, Nadab, Abihail and Aaron saw God in the mount. Exod. 24. 9, 10, 11. Abihail, *the father of praise*, of confession. 1 Chron. 3. 3. Also the name of Joseph's wife. Gen. 41. 13. where called Abud, and in 1 Chr. 3. 19. Pananah.

Abiah

Abiah, *idem*, and Abiah. The mother of Jehoiachin. 2 Chron. 29. 1. called Abi. 2 King. 18. 2. Also Jacob's son, who died, and was bewailed of all Israel. 1 Kin. 14. 1, 18.

Abi

Abiam, looks Abiam. Abiam, *weeping*, of crying, of lamentable, of the son of a man, of mourning. A country whereof Ephraim was Tetrarch. Luke 3. 1.

Abilina

Abimael, *a father from God*, of God. Gen. 10. 28. Abimelech, *the king's father*, of my father the king, of father of counsel, of chief father. A general name of the kings of the Philistines, as Gezar is the name of the Emperors of Rome) the king of Gezar who took Sarah his Abraham's wife, to make her his wife. Gen. 20. 2. He maketh a covenant with Abraham. Gen. 21. 27. and also with Isaac. Gen. 26. 26, 31.

Aminadab

Also the son of Jerubbaal, of Gideon. Judg. 8. 35. and 9. 1. who lived 70. of his brethren, and reigned king over Israel. Judg. 9. 56. 6. at the last perished shamefully. Judg. 9. 53, 54. and 1 Sam. 11. 21.

Abinoem

Abinadab, *a father of a vow*, of of free minds, of Prince. The brother of David. 1 Sam. 16. 2. Also the son of David. 1 Chr. 3. 32. The Ark of God was in his house. 1 Sam. 7. 1. and from thence was carried to the house of Dabai. 2 Sam. 6. 3. 1 Kin. 3. 1.

Abiron

Abinoem, *father of beauty*, of gladness. Judg. 4. 6.

Abiron

Abiron, *a high father*, of a father of election, of deceit. The first begotten son of Oret the builder againe of Jericho. 1 King. 16. 34. Also Elihu's son who going about to blasphe my prophet, was alive swallowed up of the earth. Am. 1. 1, 2, 3, 4. Dent. 1. 16. Psal. 106. 17.

Abiron

Abiron, *the father of error*, of error, of the multiplying father. A large pond, which lay with David in his age to cherish & warm him. 1 King. 1. 2. 3. when after the death of David Abiron's sister, and therefore was named by Benaiah. 1 King. 1. 27, 31, 35.

Abisig

Abisig, *the father of reward*, of the father of reward. The son of Jericho, who pursued Hebea. 2 Sam. 20. 6. and therefore was reckoned among Davids warriors. 2 Sam. 23. 18. his lineage is found. 1 Chr. 2. 16.

Abisai

Abisai, *the father of peace*, of the father of peace, of the father of peace, of the father of peace. The son of Abimelech. 1 King. 15. 2. and 2 Chron. 11. 20. called Abisai. 1 Chr. 13. 2.

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and one daughter. 2 Sam. 14. 27. his bearing. 2 Sam. 14. 28. After his returne to Jerusalem, his father would not see him, so the end he would not seeme to appeare his sonnes. 2 Sam. 14. 24. he burneth Joab's horn of barley, and whizz. 2 Sam. 14. 29. 30. He is brought into Davids presence, who for the terrible love he bare him, kissed him. 2 Sam. 14. 33. His ambition by colour of mourning of sorrow. 2 Sam. 15. 2. to 7. he desired to make a bow and sacrifice, whereby he obtained licence of his father to depart to Hebron, and rebelled. 2 Sam. 15. 7, 8, 9. He people ignorant of his plot, follow him. 2 Sam. 15. 11. To Agithophels counsel hee spake with his fathers concubines. 2 Sam. 16. 31. according to the prophetie. 2 Sam. 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Also the name of a man. 1 Mac. 11. 70. here called Abshalom.

Abitha, *the father of salvation*, the sonne of Phineas. 1 Chr. 6. 4. Also the sonne of Bela. 1 Chr. 8. 3. 4. Abitha, *the father of a song*, of wall, of righteousness. 1 Chr. 2. 28.

Abitha, *the father of the dove*. 2 Sam. 3. 4. Abitha, *the father of goodness*. 1 Chr. 8. 11.

Abner, *the father's candle*. A captain of Sauls host the sonne of Ner Sauls uncle. 1 Sam. 14. 30. David reproueth him for his negligence. 1 Sam. 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2 Sa. 2. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57

Cher. 1. 19. 21. Search being made among the beautiful virgins for a wife unto Ahabueroth, Cher is found, whom he married. **Cher.** 2. 2. 9. 17. Searching his records, he findeth the fidelitie of Joseph. **Cher.** 6. 2. Therefore he caused him to be honoured, to the confusion of Haman. **Cher.** 6. 6. 10. 13.

Ahaaz, an officer, bring, of generation. A flood. **Cher.** 8. 15. 31.

Ahaz, taking apprehending, possessing, of serving. A king of Judah an idolater, the sonne of Ioram. 2. King 16. 1. called Eliezer. Luke 3. 29. He maketh his sonne to goe throught the fire. 2. King 16. 3. & 2. Chp. 28. 3. He seeketh ayd against his enemies, at the Assyrians, and not at God. 2. King. 19. 7. and 2. Chp. 28. 16. He pleases the king of Assur, he saueath the true service of God, and falleth to Idolatry. 2. Kin. 16. 1. 2. and 2. Chpon. 28. 23. God promitteth him ayd against the Assyrians, and commandeth him to alke a signe for confirmation thereof. **Jia.** 7. 11. His death. 2. King. 16. 20. and 2. Chpon. 28. 27. also the name of the sonne of Achaz. 1. Chp. 8. 35.

Ahazai, idem. The sonne of Achislemoth the sonne of Immer. **Rehem.** 1. 1. 3.

Ahaziah, an apprehension, of possession of the Lord, of the fight of the Lord. a kingdom king. who succedeth Ahab his father in the kingdom of Israel. 1. Kin. 22. 40. Being called alsech counsellor at Baal-zebub, and death. 2. King. 1. 2. to 18. Also Ieroboams sonne, who succedeth his father in the kingdom of Judah. 2. Kin. 8. 15. He fighteth with Ioram king of Israel against Josaphat king of Iram. 2. King. 8. 28. Hebr killed him. 2. Kin. 9. 27. 42. of his brethren slaine by Jehu. 2. Kin. 10. 14. By the will of God he visited Ioram king of Israel, that he might be slaine by Jehu. 2. Chpon. 22. 6, 7, 8, 9. Josaph his sonne was by Gods providence preserved from Ahaziah's cruelty. 2. Kings 1. 2. and 2. Chp. 22. 11.

Ahi, my brother, of my brethren. 1. Chpon. 7. 34. also a title. **Rehem.** 1. 1. 31.

Ahiah, a brother of wine. 1. Chp. 7. 19.

Ahiah, the Lord's brother or brother of the Lord. One of Solomons scribes. 1. Kin. 4. 3. also a valiant man. 2. Chp. 1. 3. 6. also the father of Baasba. 2. King 9. 9. also Ahitubs son. 1. Sam. 1. 4. 3. also a Prophet who rent Ieroboams garment in twelve pieces. 1. Kings 11. 33. and prophesied unto Ieroboams wife, her childrens death, and her husbands posterities ruine. 1. Kings 14. 2. to 20. He wrote a prophetic. 2. Chp. 9. 29. also a mans name. 1. Chp. 2. 25.

Ahiham, brother of the mother, of brother of the nation. 2. Sam. 23. 1. 3. 1. Chp. 11. 35.

Ahizac, brother of helpe, of the brothers helpe. A Prince of the tribe of Dan. Sam. 1. 12. and 2. 25. and 7. 66. and 10. 25. also a valiant man. 1. Chp. 12. 3.

Ahibud, brother of vanity, of witty brother, of brother of darkness. 1. Chp. 8. 7. Sam. 34. 27.

Ahiham, brother of arising, of avenging. 2. King. 22. 12. **Jerem.** 29. 24.

Ahahaz, an heavy brother, of brethren of the heart, of milking of ser. a title. **Judg.** 1. 31.

Ahibud, a brother borne, of brother begotten. The father of Josephat. **Dauis** recorder. 2. Sam. 8. 26.

Ahiamaaz, brother of counsellor, of brother counsellor. Father to Ahinoam **Dauis** wife. 1. Sam. 14. 50. also the sonne of Jazak. 2. Sam. 15. 27. Also with Jonathan renews the counsell of Ahithophel unto David. 2. Sam. 17. 21. He cometh father then Gath, and becometh David of his victory. 2. Sa 18. 19. 21. 33. 28.

Ahiham, prepared brother, of brother of right hand, of brother mine, what of One of 7 sonnes of Anak. **Num.** 13. 24. **Job.** 15. 4. **Judg.** 1. 10. also a paper

of the Temple. 1. Chp. 9. 17.

Ahimelch, brother mine the king of a kings brother, of Achimelech of the consale, a Priest unto Iomam **Dauis** came to Job. 1. Sam. 22. 9. called Ahiah. 1. Sam. 14. 3. locks 1. Chp. 24. 3. who being accused unto Saul, is slain, and because he ministered unto **Dauis** accusers, hee with the other Priests of Abob are put to death by Dorg. 1. Sam. 22. 18. also the sonne of Ahiah. 2. Sam. 8. 17. called Ahimelch. 1. Chp. 13. 16.

Ahimoth, a brother of death, of a dead brother, of a brother of days. 1. Chp. 2. 35.

Ahinadab, a willing brother, of a brother of a vow, of Ahinadab brother of the prince. The sonne of Jobo. 1. Kin. 4. 14.

Ahinoam the brothers beames. The name of **Dauis** Achinoam wife. 1. Sam. 14. 50. and 2. 5. 43.

Aho, his brother, of his brother. 1. Chp. 8. 31. 29. 37. also the names of other. 1. Chp. 8. 14. 2. Sam. 6. 3.

Ahior, idem. as Achior.

Ahira, brother of iniquity, of fellowship, of of a companion, of brother of a castlekeeper, of shepherd, of rough of breaking brother. A prince of Naphtali. **Num.** 1. 15.

Ahiram, a brother of craft, of protection. The son of Benjamin. **Sam.** 6. 18. of him came the Ahiramites.

Ahifamach, brother of infestation. **Exod.** 35. 34. **Achifamech** Achifamech Achifamech Achifamech

Ahithahar, brother of the morning, of dew, of brother of blackness, of blacke brother. The sonnes sonne of Benjamin. 1. Chp. 7. 10.

Ahithar, brother of the prince, brother of direction of a song, of a flying, or waiting brother. A ruler of **Dauis** mans. 9. 10. 1. Kings 4. 6.

Ahitophel, brother of ruine, of brother whose lacketh, which is forsaken, of hath need, of a brother without self, of a brother of grace. A counsellor of **Dauis**, who conspired with Ahislem against him. 2. Sam. 15. 12. His counsaile was counted as an Oracle of God. 2. Sam. 16. 23. His counsaile given to Ahislem, was consumed by **Dauis** contrary counsaile, by which means Ahislem perished. 2. Sam. 17. 1, 7, 14. He hanged himselfe, because his counsaile was not accepted. 2. Sam. 17. 23.

Ahitub, brother of goodness. 1. Sam. 14. 3. and 22. 11. 2. Sam. 8. 17.

Ahlai, beseeching, of expelling, of beginning, of sorrowing, of brother to me. 1. Chp. 2. 31. and 11. 41.

Ahoah, a thistle or thorne, of brotherhood, of fistbook. 2. Chp. 8. 4.

Ahobi, a quicke, of living brother, a thistle, of my thorne. The father of **Dauis**. 2. Sam. 13. 1. of whom came the Ahoites. 1. Chp. 27. 4.

Aholah, a mansion, of dwelling in herselfe. **Chp.** 23. 4.

Aholiab, the tabernacle, of tent of the father, of the brightnes of the father. The name of a singular workman, ordained of God, replenished with his spirit for the workmanship of the tabernacle. **Exod.** 31. 6, 7, 35.

Aholibab, my mansion in ber. **Exch.** 23. 4.

Aholibamah, my tent of famous mansion. The wife of Esau, the daughter of Anah. **Gen.** 36. 2. Also a duke. 1. Chpon 15. 2.

Aharah, looks Aharah.

Ahumai, a meadow of waters, of brothers waters. 1. Chpon. 4. 3.

Ahuzaam, ataking of possession, of vision. 1. Chp. 4. 6.

Ahuzaah, possession, apprehension, of collection, of vision. The friend of Ahimelch the king of Gerar. **Gen.** 26. 26.

Ai, a heape, of laying on blaspemy. A title wherby spies were sent by **Joshua**. **Job.** 7. 2. The people wherof killed 36. of the Ierichites, because of Achans sacrilege. **Joshua.** 7. 5. God delivered him into **Joshua** hands. **Josh.** 8. 1. The king taken, and brought unto **Joshua**.

Ahas
Acher

Ahaz
Ahazai
Ahazia

Ochofias
Aiai
Aia
Ahi
Ahi
Ahiab
Ahiab
Ahiab
Ahiab

Ahicham
Ahicham
Ahib
Ahalab

Achimaz

Achimam

Achimoth

Ahirah

Achiram

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Anania
Ananias

Ananiah the cloud of the Lord, of the diminution of the Lord. A city wherein the Beniamites dwelt after the captivity *Isa. 11. 32.* Also one of Myriads captives. *2. Chron. 16. 11.*

Also the name of him that with the consent of his wife Suphica sold land to the use of the Church, and afterward received part thereof to his own use: who with his wife was punished with sudden death for lying to the holy Ghost. *Acts 5. 1, 3, 10.*

Also the name of him that baptized St. Paul at Damascus. *Acts 9. 10, 19.*

Also the name of the high Priest, who caused Paul to be smitten upon the mouth for speaking his conscience. *Acts 23. 1, 2, and 24. 1.*

Also the name of the father of Eleia. *Judeth 8. 1.*

Also the names of men mentioned, *Dehe. 3. 23.* and *Dan. 3. 28.*

Anach, an answer, of a song, of affliction, of poverty. *Job 3. 31.*

Anathema Maranatha. *1. Cor. 16. 22.*

Anathoth, answer, of songs. A city wherein Jeremie was born. *Jer. 1. 1. 29. 27.* Look *Isa. 21. 18, 2* *Isa. 10. 30.* The citizens whereof, because they would not be reformed, God threatened here. *1. 2. 1, 2, 3.* In this city Abiah the Priest was born. *1. King. 2. 26.* Also the name of the son of Bocher. *1. Chron. 7. 8.* Whom came the Anethothites. *1. Chron. 27. 12.* Look Anethoth.

Andreas

Andrew, very strong of manly. The name of Peters brother, who became such Johns disciple. *John. 1. 35. 9* afterward the disciple of Christ. *John. 1. 37, 40.* Hee brought Peter first unto Christ. *John. 1. 41, 42.* He and Peter bee called from fishing unto the office of preaching. *Matth. 4. 18, 19.* *Mat. 1. 16, 17.* *Luke 5. 10, 11.* He is made an Apostle with the other eleven. *Luke 6. 13, 14.* *Mat. 3. 1, 14, 18.* *Mat. 10. 1, 2.* unto whom Christ giveth power to preach and to do miracles. *Ec. Mat. 10. 1.* *Mat. 4. 7.* *Luke 9. 1, 2.*

Andronicus, a wilderness man. He flew Onias the high Priest contrary to his order. *2. Mac. 4. 31, 34, 35.* for which fact hee was put to death at the commandment of Antiochus. *2. Mac. 4. 36, 37, 38.* Also a worthy man, to whom Paul wrote salutations. *Rom. 16. 7.*

Anem, an answer, of song of them, of their affliction, of poverty, of after the Syrian, a scope of views. A city. *1. Chron. 6. 73.*

Anet, an answer, of song of the candle of light, of assisting the light the brother of Gamze 3 Ethol Gen. 24. 13. also a city in the tribe of Manasse. *1. Chr. 6. 70*

Anian

Aniam a people, of the ship of people, of the sorrow, of strength of people. *1. Chron. 7. 19.*

Anin

Anin answering singing, of afflicted, of poor. A city. *Job. 15. 30.*

Anna, idem, as Hannah. The daughter of Phanuel. *Luke. 2. 36, 37, 38.*

Annas idem, as Anah. An high Priest, who sent Christ bound unto Calaphas his father in law. *Luke 3. 2.* *John 18. 13.* *Acts 4. 6.*

Antichristus

Antichrist, for Christ or against Christ. He is a spaciouly denier that Jesus is Christ. *1. John 2. 22.* to be come in the flesh. *1. John 4. 3.* therefore he is a deceiver and false prophet, and saith all such as they be. *1. John 7. and 1. John 2. 26 & 4. 1.* Of his beginning, look *Dan. 7. 8.* Antiochus Epiphanes the king of Syria bare a figure of him. *Dan. 11. 3.* of the power, qualities, miracles, and kingdom of Antichrist, and his ministers, look *Isa. 10. 1.* *Eze. 38. 2.* *1. Dan. 8. 9.* and *9. 27.* *Mat. 24. 24.* *Mat. 1. 27.* *Luke 21. 8.* *John 5. 43.* *Act. 10. 19, 30, 11. 2.* *1. Tim. 4. 1, 2, 3.* *1. Tim. 2. 3, 3.* *to 10. 2.* *Pet. 2. 1, 2, 3.* *3. 4.* *Rev. 13. 1, 2.* *1. 4, 8.* There were many Antichrists in the time of Saint

John and St. John, (as Gods elect) mingled among the true Christians. *1. John 2. 18, 19.* *Jude 4.* Hee is called the man of sinne. *2. Thess. 2. 3.* He shall be as God in the Temple of God. *2. Thess. 2. 4.* He is a foolish shepherd. *1. Pet. 2. 1, 2.* *1. Pet. 2. 16.* Hee shall be destroyed with the breath of Gods Spirit, or preaching of the Gospel. *Isa. 11. 4. 1.* *1. Thess. 2. 8.* *Rev. 17. 14.* and *1. 1. 1.* and *19. 19, 20.* and *20. 9, 10.*

Antibabans, for, against Libanus, a high hill on the North side of Judea against Libanus. *Judeth 1. 7.* Antiochia for a chariot, of wagon, of a thing in stead of a chariot, of wagon, of against a chariot, of wagon.

Antioche

There be two famous cities of this name, one in Syria, called Hamath. *2. Chron. 28. 18.* wherein the name of Christians first began. *Acts 11. 22, 26.* in the which Barnabas & Paul were ordained preachers. *Acts 13. 2, 3.* The other in Syria, of Ptolema, where Paul and Barnabas preached. *Acts 13. 14.* *Gal. 2. 11.*

Antiochis, idem, as Antiochia. The concubine of Antiochus the Noble. *2. Mac. 4. 30.*

Antiochus

Antiochus idem, as Antiochia a tyrant surnamed the noble, sonne of Antiochus the great. He is called the wicked roote. *1. Mac. 1. 11.* he subdued both Egypt & Judea. *1. Mac. 1. 18, 19.* He spoiled the Temple and washed the city of Jerusalem. *1. Mac. 1. 23, 33.* and *2. Mac. 5. 15.* He erected an idol upon the altar of the Lord. *1. Mac. 1. 57.* read more *Dan. 8. 9, 10.* Despoiling to ravish the cities of Cilicis and Persepolis, he is repulled by the citizens. *1. Mac. 6. 1, 2, 3, 4.* and *2. Mac. 9. 1, 2.* he is stricken with an incurable disease. *1. Mac. 9. 5, 10, 12.* *2. Mac. 6. 3, 9.* He repented faintly. *1. Mac. 6. 11, 12.* *2. Mac. 9. 12.* He prayed unto God, who would not have mercy upon him. *2. Mac. 9. 13.* he suffered him to be miserable, in a strange land. *1. Mac. 6. 13, 16.* *2. Mac. 9. 18, 28.* *10. 9.*

Epiphanius

Also the forefate Antiochus his sonne surnamed Eupator, who was made king after him. *1. Mac. 6. 17.* This man smothered Judea with a great army. *1. Mac. 6. 30, 48.* He broke his oath with Israel. *1. Mac. 6. 61.* of his doings, read *2. Mac. 10. 10.* *1. 11.* and *12. 1.* and *13. 1.* He was slaine by Demetrius appointment. *1. Mac. 7. 2, 3, 4.* and *2. Mac. 14. 2.*

Antiochus

Eupator

Also the name of Alexanders sonne surnamed Seleucus, whom Crispus preferred to be kingdome. *1. Mac. 11. 39, 54.* afterward slew him traitorously. *1. Mac. 13. 3.* He crowned himselfe king of Asia. *1. Mac. 13. 32*

Antiochus

Sedetes

Also the name of Demetrius Sicasus his sonne surnamed Nisus: who loved in friendship with Simon, brother to Judas Maccabees, and purchased Crispus. *1. Mac. 15. 1, 2, 11.*

Antiochus

Pius

Antipas, for all, or against all. A faithful Martyr, *Rev. 2. 13.* It was also the surname of Herod. Look Herod.

Antipater for the father, or against the father. One of the Ambassadors which Jonathan sent to Rome. *1. Mac. 12. 16.*

Antipatris idem, as Antipater. A city in the land of promise, which Herod the great called after Antipater his fathers name, whither St. Paul was led captive. *Acts 23. 31.*

Antiochiah answer, of songs of the Lord, of affliction, of needs of the Lord. The sonne of Antioch. *1. Chron. 2. 24, 25.*

Antiochus

Antiochite, an answer, of a song, of affliction, of poverty, of an answer. *1. Chron. 2. 24, 25.* Look more in Anathoth Anub, a grape, of after the Syrian speech, a knot. The sonne of Eoz. *1. Chron. 4. 2.*

Anathoth

Anob

Apadno the wrath of judgement, of the tabernacles of his palace. *Dan. 11. 45.*

Aphedon

Apello

Admea, expelling, of driving, of chasing away. The concubine of king Darius. *1. Est. 4. 29.*

Apame

Apamia

Apelles.

[illegible]

possessing dominion, &c. A place whither it was to callen. 2.

Gen. 5.20. 1. Chap. 14. 11.

Baal-salim

Baal-salim, the brookside, as principal idole. 2.

Kings 4.43.

Baal-tha-

Baal-thamar, the idole of the palm tree. A village.

mar.

Judg. 20. 33.

Beel-zebub

Beel-zebub, the idole, or possessor of flies, as the master of flies. An idole unto whom 447. as being sick of the leprosy. 2. King. 1. 2. 3. The Hebrews say that he is Christ amongst his adversaries Beel-zebub. Mat. 9. 34. Mark. 3. 22. Luke 11. 15. Mat. 10. 25.

Beel-sephon

Beel-sephon, the idole, as hidden idole. A city. Exod.

Biana

14. 2. Num. 33. 7.

Baanah, the assassin, or answering. One of Ishbo's chief captains. 2. Sam. 4. 2. who laid Rechab his other captain, rather than let his master's body be there. 2. Sam. 4. 5. Also the father of Heli one of David's teachers. 2. Sam. 23. 29. Also the son of Heli, one of Solomon's chief officers. 1. King. 4. 12.

Bara

Bara, a name, as purging. 1. Chron. 8. 1.

Baal

Baal, the maker, or purging together. 1. Chron. 6. 40.

Baal

Baal, a name, a king of Israel, who slew Rahab, and reigned in his stead. 1. King. 15. 21. He destroyed the house of Jeroboam, according to God's commandment. 1. King. 15. 29. The Prophet Jeru denounced God's judgement against him and his house. 1. King. 16. 2. 3. 4. He married war with Ahab king of Israel all his days. 1. King. 15. 16. He died, and Ahab his sonne succeeded him. Kings 16. 6.

Babylon

Babel, and Babylon, confusion, as mingling, or translation. The name of a city. Gen. 10. 10. is named of the confusion of tongues. Gen. 11. 4. 5. This city situated in Chaldea in the field. Nimrod, both from the land of Nimrod, was the principal city of the kingdom of the Chaldeans, whereof Nimrod the tyrant first simple the government. Gen. 10. 8. 9. 10. Unto this city the Israelites were carried captives: and so remained for the space of 70. years, according as it was prophesied of. Jer. 26. 23. Deut. 4. 26. 27. 18. 28. 25. 36. 9. 2. Kin. 20. 18. 24. 12. 25. 1. to 22. and 2. Chron. 36. 6. to 33. Mat. 1. 17. Isa. 55. 4. 25. * and 7. 8. Jer. 1. 14. * and 13. 1. 20. 4. 5. 6. 23. 11. Jer. 7. 1. * and 12. 1. * and 13. 1. * and 14. 1. 6. to 12. Jer. 6. 1. * The cause of their captivity. 2. Kings 17. 6. * Jer. 32. 9. to 37. Delivered out of this captivity, promised and prophesied of. Jer. 26. 40. * Deuter. 4. 29. to 41. and 30. 1. to 11. 1. Kin. 8. 34. 47. 48. to 54. and 59. 3. 2. Chron. 36. 16. 40. and 7. 14. 15. 16. Jer. 14. 3. 4. 40. 1. 2. and 43. 5. 6. 7. 3. 20. Jer. 12. 14. 15. and 16. 15 and 24. 5. and 25. 12. and 26. 13. 29. 10. and 30. 3. and 31. 23. 24. to 31. 2. 32. 14. 15. 37. 46. 27. 38. Jer. 11. 17. to 22. Dan. 9. 23. Jer. 6. 2. and also Mal. 2. 2. Chron. 16. 13. Jer. 1. 1. * and 2. 1. * and 1. Chron. 2. 1. to 16. The god of the Babylonians was Belus. Jer. 50. 2. Kings 17. 30.

All nations have drunken of the wine of the wrath of indignation of Babylon. Jer. 51. 7. It is become the habitation of devils, and the hold of all foul spirits. Jer. 51. 2. Her merchants were the great men of the earth, and all nations were deceived by her incantations. Jer. 51. 23. After destruction is prophesied against her and her followers. Jer. 51. 37. 38. 9. Jer. 51. 3. * and 14. 22. and 21. 1. to 23. and 25. 10. and 47. 1. * Jer. 51. 2. * and 50. 1. 2. * and 51. 1. * Jer. 51. 16. Jer. 51. 16. and 50. 19. and 17. 12. * Jer. 51. 2. 30. 31. The Prophet's Apollon rises up at her destruction. Jer. 51. 20. 3. Her tower is his castle from Babylon. Jer. 51. 2. Babylon put for Damascus. Jer. 51. 43.

Bechidi, a drunkard, as one that holds of Bacchus.

A captain of King Demetrius' army. 2. Mac. 7. 8.

who both faithfully knew the Jews that trusted him. 1. Mac. 7. 10. 10. 11. and also James. 2. Mac. 1. 38. 2. 18. And perished were many disciples by him. 2. Mac. 6. 67. 68.

Bacchanal, a drunken, as wine bibbing man. 2. Mac. 2. 35.

Baddaiah, the Lord alone. Ezra 10. 35.

Bagoas, the inward, or most secret, or advanced, as Vagabond lifted up, as bodily, as one that hath a body. Discovered him, as he was sent to Parthia to persuade her to be with his master. Jer. 37. 12. 13. 14. and 13. 1. 2.

Balaam, the augur, or diviner, or the people, as without the people, or the destroyer, or destruction of them. The name of a Prophet, the son of Beor, whom Balak king of Moab hired to curse the people of God. Num. 22. 5. 6. * God forbid him both going with Balak's messengers, and the cursing of his people. Num. 22. 12. * Balaam could not curse God's people against his will. Num. 22. 18. * Therefore blessed them. Num. 23. 7. 10. 13. Job. 24. 9. 10. * Prophecy of the great prosperity that should come to the Israelites. Num. 24. 5. 10. He foretold the coming of Christ. Mat. 24. 17. He is slain among the idolaters. Mat. 23. 8. He loved the wages of unrighteousness, and therefore was rebuked of the divine anger. 1. Pet. 2. 15. 16. Jude. 1. He taught Balak to lay a stumbling block before the children of Israel. Num. 31. 14.

Baladan, without rule, as judgement, or ancient in judgement. 2. King. 20. 12.

Balak, covering, or despoiling. Num. 22. 3. 5. 24. 10.

Baldad, old man, or without law, or an old man. A Babel

friend of Job, who came to comfort him in his miserie.

Job. 2. 11. He laboured to bring Job to repent, and to console his friends with his arguments. Job. 8. 3.

He reproved Job, saying that he would not be as good counsel, as rectify the pains of the wicked. Job. 12. 3.

Baphis, this name was attributed unto John the son of Zacharie, for that he first began to baptize.

Luke. 3. 2. 6. Mat. 11. 1. John 1. 6.

Barabbas, the son of confusion, as reproach, or the son of the father, or master, A murderer, whom the Jews desired to be loosed (at the persecution of the chief Priests) that Christ might be crucified. Mat. 27. 19. 21. 2. to 27. Mark. 15. 7. to 16. Luke 23. 18. to 26. John. 18. 39. 40.

Barachel, blessing, or speaking well of God, or bowing the knee to God. Jer. 32. 2.

Barachiah, blessing, or speaking well of the Lord, or bowing the knee unto the Lord. Jer. 1. 1.

Barbarian, what a. Cap. 14. 11. and of the Barbarians. Acts 28. 2.

Bar-jesus, the son of Iesus, A false Prophet, and sorcerer, who resisting Paul, was stricken blind. Acts 13. 6. to 12.

Bar-jonah, the son of a dove, or the son of Jonas.

The addition of Peter's name by Christ himself. Mat. 16. 17.

Barak, lightning. The son of Abinoam, whom Deborah, by God's commandment sent against Sisera.

Judg. 4. 6. Barak and Deborah deliver the people out of the subjection of Jabin. Jud. 4. 14. 15. * Barak and Deborah praise God for the victory. Jud. 5. 1. *

Barabas, the son of consolation, or of the Prophet.

He sold his land, and laid the money thereof down at the Apostles feet. Act. 4. 36. 37. He brought Paul into the Apostles. Act. 9. 27. He is sent unto Antioch. Act. 11. 22. He returned again to Jerusalem. Act. 12. 25. He and Paul were separated, for to preach the Gospel. Acts 13. 2. He and Paul rent their clothes. Acts 14. 1. 4. and were so pierced, that the one departed from the other.

Acts. 15.

Balaam

Balak

Baldad

Babel

Baphis

Barabbas

Bar-jesus

Bar-jonah

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Barak

Barabas

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Barak

Barabas

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Barachiah

Barachel

Barachiah

Barbarian

Bar-jesus

Bar-jonah

Actes 15. 30. Hee was seduced by the dissimulation of
Peter. Gal. 2. 13.

Bartheumus. Hierome saith should be written Barthe-
meus, which in the Syrian tongue is interpreted blind
sonne, of the sime of blindness. Of whom reads Mat.
10. 46.

Baruch, blessed, of bending the knee. Jeremie scrib-
ber. Jerem. 36. 1. wryter a booke, wryt muste, and
burned Jer. 36. 4. 27. he wryteth another. Jer. 36. 37,
38. * and 45. 1. Baruch. 1. 1. to 6.

Barzillai as hard as yron. A noble and rich man, who
relieved Dauid in distresse, and yet would take no-
thing in recompence. 2. Sam. 19. 32. Hee accompa-
nied the king into Iordan, craving nothing but that
his sonne Chimham might goe with him, and he well
increased. 2. Sam. 19. 31, 33, 34. 40. Dauid charged
Salomon, that hee would give himselte unto the
sonnes of Barzillai, and wdp. 1. King. 2. 7. The sonnes
of Barzillai, because they could not be in their genea-
logies, were put from their Disheerhood. Ezra. 2. 61, 62
and Neh. 7. 63, 64.

Bath-math things aromaticall, of confusion of death, of
in desolati- 1. Gen. 26. 34 and 1. King. 4. 19.

Bathan in the tooth, of in youth, of in sleep, in sum-
bring confusion, of slander. A counsellor where Dyr reig-
ned. Deut. 1. 4. and of giants. Deut. 3. 10, 11, 12, 13.
Bath. A kind of measure. Ezra. 45. 10.

Bathsheba the seventh daughter, of the daughter of
an othe. The daughter of Eliam and wife of Uriah the
Pittite. 2. Sam. 11. 3. with whom Dauid committed
adulterie. 2. Sam. 11. 4. he caused Uriah to be slaine
and afterward married her. 2. Sam. 11. 15, 19, 27. the
child which Bath-sheba bare unto Dauid sickened, and
died. 2. Sam. 12. 25, to 23. and afterwards hee bare
Salomon. 2. Sam. 12. 24. March. 1. 6. Dece is called
Bathsheba, the daughter of Amiel. 1. Chr. 3. 5.

Bathsua, the daughter of Saluatiun. Ioseph Bath-sheba.
of Bealith, the God of an isle, the Lord calling him-
selfe downe before it, of possessing it, of 10 an ass. nobly, of
in the Church. 1. Chr. 12. 5.

Bealoth, call vnder, of poss. 1. Chr. 12. 5.

Bebai, voyde, of empty, Ezra. 2. 11.

Becher, the first brought, of first fruits. The name of
Beniamin sonne. Gen. 46. 21. 1. Chron. 7. 6. Also the
sonne of Ephraim. Num. 26. 35.

Bechorath, idem, as Becher. 1. Sam. 9. 1.

Bedan, a doore barre, of alone. 1. Sam. 12. 11, 12. 1.
Chr. 17. 17.

Bediah, the owly Lord, of doore barre of the Lord. The
sonne of Sami, Ezra. 10. 35.

Bediada, an open isle, of master of knowledge. 1. Chr.
14. 7.

Beelzebub, looks Baalzebub and Mat. 10. 25.

Beer, a well, of declaring. Num. 31. 16.

Beera, idem, 1. Chr. 7. 37.

Beerah idem 1. Chr. 5. 6.

Beer Blim the well of Blim. Isa. 15. 8.

Beeri, a well explaining, of declaring. The father of
Hera. Mat. 1. 1. Also the father of Iudith Eliaus wife
Gen. 16. 24.

Beer lahrai, Gen. 16. 14.

Beeroth well explaining, of declaring. A city. Josh. 9.
17. Deut. 10. 6 and 2. Sam. 4. 2, 3. Josh. 8. 35.

Beertheba a well, a wilderness, and a cite. looks Gen.
21. 14. 31. 16. 33. 28. 10. Josh. 15. 28. 19. 2. and 1.
Sam. 3. 20. 8. 2. 1. Chr. 2. 4. 1. 7. 1. King. 19. 3. 2.
king. 23. 8. 4. 1. Chr. 4. 28. Jer. 11. 30. Amos 5. 5.

Behemoth. This word signified the multitude, of
carnally brasts, but chiefly one among the rest. Job. 40.
10. 6. 2. Chr. 6. 49. It is taken for a power of Satan.

Bel, old, ancient, of nothing. The name of an isle,

whereof read Isa. 24. 6. Dan. 14. 4. 23. 1. Chron. 1.
Beladefreying, A cite also called Zuar. Gen. 24. 3,
8. Also Beniamin's house. Gen. 46. 21. Num. 26. 38.

Also a king in Egipt. Gen. 36. 3. 2.

Belial, peruers, of wicked, of the devil. Iung. 19. 22.
and 1. Sam. 2. 12. 2. 20. 17. Nabum. 1. 5. What con-
cord hath Christ with Belial? Cap. 6. 15.

Belshazzar, without measure, of a sacrifice of a sac-
sare. A king of Babylon. Dan. 5. 1. Whose abusing
the befalls of the Temple, and revelling in mirth, ob-
scurd a hand writing upon the wall. Dan. 5. 2, 3, 4. 5.
which betokeneth his death, and the translation of his
kingdome unto Darius. Dan. 5. 6.

Ben, a son, of building, of understanding. 1. Chr. 15. 18.

Benaiah, the Lord's building. The name of men men-
tioned. 2. Chr. 23. 3. 19. 18. Also the sonne of Jehoi-
ada. 2. Sam. 20. 23. Also at Salomon's commandment
slew Ioth, having holde on the horns of the altar.

1. King. 1. 22, 28. to 35. He was our the Cherethites,
etc. 1. Chron. 18. 17. and is numbered among Dauid's
three worthies. 2. Sam. 23. 20, 21, 23. He is called
Benaiab, 2. Sam. 8. 18.

Ben-zumi Gen. 29. 38.

Benhadad, the sonne of nysse, of cry. The sonne of
Tadmor. 1. Kin. 15. 18. Also sonne with Asah king
of Iudah, 2. he besieged the cities of Israel. 1. king. 15. 20.

He besieged Samaria. 1. king. 20. 1. He being drunken
and blaspheming God, was put to flight by Ahab, and
so Samaria was beleagured. 1. king. 20. 16. to 31. he ob-
tained pardon at Ahab's hands, wherefore God was
displeased with Ahab, 2. he destroyed his destruction. 1.
king. 20. 31. Ben-hadad besieged Samaria. 2. king. 6.
24. his bulle is miraculously put to flight. 1. king. 7. 6,
7. he is slaine, and sendeth Hysael to Elisha with a pre-
sent to know if he should recover. 2. King. 8. 7, 8. He
died, 2. Hysael reigned in his stead. 2. king. 8. 7, 8, 15.

Ben-hadad the sonne of Hysael, king of Aram, ru-
led Israel all Iehoshaphat's dayes, 2. wdp. 2. King. 13. 3.

Ben habil the sonne of strength, of of an arm, of the
sonne of riches, of griefe. 2. Chr. 17. 1.

Benhanan, the sonne of grace, of gladness, of the sonne
of spiritiun. 1. Chr. 2. 20.

Ben-hinnom, the sonne of Hinnom. A valley. 1. Chr.
28. 3.

Bene-berak, the sonne of lightning. Jer. 19. 4.

Bene-iaakan, the sonne of sorrow, of labour, of build-
up of sorrow, of labour. Num. 33. 31.

Beniamin, the sonne of my right hand. Iacob's pon-
get sonne, called Ben-oni, that is, the sonne of ser-
vice. Gen. 35. 18. Iacob loved him dearely. Gen. 44. 22,
29, 30. * his misse was due times as much as any of
his brethren. Gen. 43. 34. looks Gen. 45. 20. Hee is
blessed of Iacob. Gen. 49. 27. Holes also blessed his
tribe Deut. 33. 12. his children were Gen. 46. 21,
and 1. Chr. 7. 6. and 8. 1. Of their list. Josh. 18. 1.

The Beniamites refusing to deliuer those wicked
persons that had abused the Leuites wife. Iudg. 19.
25, 26, 27. 8. defending them in their call, were all de-
stroyed and 600. me. Iudg. 20. 11, 12, 13, 14. * The Is-
raelites bewailed the want of it tribe. Iudg. 21. 2, 3. And
was of this tribe. 1. Sa. 9. 1, 2. * And Paul. Rom. 11. 1.

Beninu our sonnes, of our builders. Jer. 10. 13.

Beno, his sonne, of building. 1. Chr. 24. 26.

Ben-oni, looks before in Beniamin.

Ben-zotheth, the sonne of supuration, of the sonne of
that feare. 1. Chr. 4. 20.

Beoni in affliction, of in suffering. Amos 3. 2.

Beer, a flame, of mad. Amos 1. 1.

Bera, a well, of declaring. Gen. 14. 2.

Berachah, blessing, of blessing of the knee. 1. Chr. 16. 36.

12. 3.

Bala

Belab

Belshazzar

Balsasar

Balsasar

Balsasar

Balsasar

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| Barachia | Barachiah speaking well of Jeho. <i>Jer. 1.</i> | Beth-hanan, the house of grace, of mercie. <i>1. King. 4.9.</i> |
| Baraja | Barniah, the chusing of the Lord. <i>1. Chron. 8.25.</i> | Beth-haran, the house of a hill. <i>Abund. 3.2.36.</i> |
| | Berak, lightning, or the Barak. | Beth-hachitah, the house of going out of the way, of Beth-dan the house of thornes. <i>Job. 7.2.</i> |
| Bared | Berea, his wife, of his daughter, <i>1. Sam. 9.4.</i> | Beth-hogla, of Beth-hoglah. <i>Job. 8.19.</i> |
| | Bered, baile. <i>1. Chron. 7.20.</i> | Beth-horon, the house of anger, of house of liberie. <i>Job. 10.10. and 16.35.</i> |
| | Beri, my sonne, of pure, of chosen, of my sonne. <i>1. Chron. 7.36.</i> | Beth-lehem, the house of bread, of house of warre. A cite in the tribe of Judah. <i>Job. 19.25.</i> Also a cite in the tribe of Judah, called Ephraim; nere unto which Rachel was buried. <i>Genel. 35.19.</i> and unto the which Joseph travelled with Marie the Virgine: where she was delivered of Jesus Christ. <i>1. Luke 2.4.6.</i> 7. Whether also the wise men went, and honoured him. <i>Matth. 2.1. to 13.</i> |
| Baria | Bethanin fellow-shipp, of incommu. <i>1. Chron. 2.3.10. and 26.44.45.</i> | Beth-lebaath, the house of lyons. <i>Job. 19.6.</i> |
| | Berim, chosen men. <i>2. Sam. 20.14.</i> | Beth-ichimoth, the house of desolateness, of the house of slaying up in fire. <i>Num. 33.49. Job. 12.3.</i> |
| | Bernice, a sage victorie, of the weight of victorie. The wife of king Agrippa. <i>Act. 25.13.</i> | Beth-marcaboth, the house of vittories wiped out. <i>Job. 19.9. and 1. Chron. 4.31.</i> |
| Merodach | Berodach, the son of death. The right name of Belshazzar, who is called Berodach. <i>Belshazzar 2. King. 20.12. and Belshazzar Belshazzar. Isa. 39.1.</i> | Beth-moon, the house of the dwelling place. <i>Jer. 48.3.</i> |
| | Berodach, of a well, of pursuit, of a Cypress tree. One of the towers that boundeth the land of Israel. <i>Exod. 47.16.</i> | Beth-mirrah, the house of rebellion. <i>Num. 32.36.</i> |
| Berotha | Berothai, Wiles, of a Cypress tree. <i>2. Sam. 8.8.</i> The citizens called Berothites. <i>1. Chron. 11.39.</i> | Beth-palet, the house of expulsiō. <i>Job. 15.27. and 1. Chron. 11.36.</i> |
| Beroth | Belai, a despying, of eyes, of full of myrr, of dirtie. <i>Exod. 12.49. 1. Chron. 7.32.</i> | Beth-pazzez, the house of dividing a sander. <i>Job. 19.21.</i> |
| Befee | Befodiah, the counsell of the Lord. <i>Isa. 3.6.</i> | Beth-peor, the house of the opening of the earth. <i>Deut. 32.30. and 34.6.</i> |
| Befodia | Befor, showing glad newes, of incarnation. <i>1. Samuel 30.10.</i> | Beth-phage, the house of the mouth of the valley. <i>Matth. 21.1.</i> |
| | Behar, trust, of confidence. <i>2. Sam. 8.8.</i> | Beth-rapah, the house of health. <i>1. Chron. 4.12.</i> |
| Bete | Behen, the bellie. <i>Job. 19.25.</i> | Beth-rehob, a cite. <i>Job. 18.28.</i> |
| | Behabara, a house passed over, of house of anger, of (in the Egyptian) of wheat. <i>John 1.38.</i> | Beth-saida, the house of fruites. A cite which Christ repposed for their infidelitie. <i>Matth. 11.21.</i> |
| Beth-anath | Beh-anah, the house of affliction. A cite. <i>Job. 19.38.</i> | Beth-shan, the house of furie, of the house of altering. <i>1. Sam. 13.10. Job. 17.11.</i> |
| | Beh-anoth, idem. <i>Job. 15.59.</i> | Beth-sheba, looketh Bethsheba. |
| | Bethania, the house of obedience, of affliction, of a house of a song, of the grace of the Lord. The towne of Bethsai and Bethsai. <i>Job. 11.1.</i> whither Christ went and lodged. <i>Mat. 21.17. Job. 11.1. 1. Luke 19.29.</i> | Beth-shelem, the house of bondage, of ministry. <i>Job. 15.10. 3.19.22. Jer. 42.13.</i> the citizens of Beth-shelem, seeing the Ark, rejoyced, offered sacrifices unto the Lord. <i>1. Sam. 6.23.</i> Of the Bethchemites, for loosing into the Lake were slain 50070. men. <i>1. Sam. 6.19.</i> |
| Beth-araba | Beth-arabah, the house of sweet smell. <i>Job. 15.6. 61. and 18.22.</i> | Beth-sura, the house of strength. <i>2. Chron. 11.15.</i> |
| | Beth-arara, the house of height. <i>Job. 13.27.</i> | Beth-tappuah, a cite. <i>Job. 15.53.</i> |
| | Beth-arbel, <i>Job. 10.14.</i> | Bethuel, the measure of God. The father of Rebekah. <i>Gen. 1.23. Also a cite. 1. Chron. 4.10.</i> |
| | Beth-aub, the house of vanitie and griefe. <i>Job. 18.12. and 1. Sam. 13.5.</i> | Bethula, a virgine. <i>Job. 19.4.</i> |
| | Beth-azmaueh, the house of death's strength. <i>Job. 7.28.</i> | Bethulia, the virgine of the Lord. A cite. <i>1. Chron. 4.6.</i> which Molochus laid siege unto. <i>Jer. 34.7.3.</i> The citizens beinge armed sturged for the Ark, purpose to perle to Molochus, if helpe came not within three dayes. <i>Jer. 34.7.22.</i> |
| Beth-az-moth | Beth-baal-moen, an idle of the dwelling place, of the Lord by sinne. <i>Job. 13.19.</i> | Beth-zur, the house of a rock. <i>Job. 15.38.</i> |
| | Beth-barah, the house of his son, of the chosen house. <i>Job. 7.14.</i> | Betonim, bellies. <i>Job. 13.26.</i> |
| Beth-bera | Beth-berei, the house of my maker. <i>1. Chron. 4.31.</i> | Betulah inhabited. <i>Job. 6.24.</i> |
| Bethberai | Beth-cae, the house of knowledge. <i>1. Sam. 7.11.</i> | Bezai, egges. <i>Exod. 3.17.</i> |
| Bethchar | Beth-dagon, the house of wheate, of the house of a scaled fish. <i>Job. 15.4. and 19.17.</i> | Bezalel, in the shadow of God. The sonne of Uri, 1. Chron. 2.20. Uri and Abiath were so swayed with Devils spirit, as they made all that appertained unto the tabernacle. <i>Exod. 31.2. to 12. and 35.30.</i> Also a mans name. <i>Exod. 10.30.</i> |
| | Beth-eden, the house of pleasure. <i>Amos. 1.3.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Beth-el, the house of God. The place where Jacob slept when he went to his Uncle Laban, betoynime called Luz. <i>Gen. 28.19.</i> whither he afterward wint to dwell by Gods commandement. <i>Genel. 35.1. to 9.</i> It is taken and inhabited by the house of Joseph. <i>Job. 1.22. to 27.</i> There the Jewes honour God. <i>1. Sam. 19.37.</i> The Israelites purposing to fight against the Beniaminites, doe take counsell of God at Beth-el. <i>Job. 20.18. Rev. 3.12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</i> | Bezel, the shadow of God. The sonne of Uri, 1. Chron. 2.20. Uri and Abiath were so swayed with Devils spirit, as they made all that appertained unto the tabernacle. <i>Exod. 31.2. to 12. and 35.30.</i> Also a mans name. <i>Exod. 10.30.</i> |
| Bethemac | Beth-emek, the house of deepnesse. <i>Job. 19.27.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Bethesda, the house of effusion. So called, because thither raine waters did assemble from divers places. <i>John 5.2.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Beth-el-el, my neighbours house. <i>Job. 1.11.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Bether, division of a searching and holding. <i>Can. 3.17.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Beth-gader, a house for a moult. <i>1. Chron. 2.51.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| Beth-acho-ram | Beth-gatul, the house of a camel. <i>Jer. 48.23.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |
| | Beth-haccarem, the house of the vineyard. <i>Jer. 3.14.</i> | Bezek, lightning. A cite taken by Judah, who slew 10000. men therein, tooketh their Ring, and cut off his thumbs and great toes. <i>Job. 1.4. to 9.</i> |

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| Cafpbia | 10. 1. 1. <i>Chet</i> 1. 1. | Chetulloth, <i>stareful</i> esse. <i>Job</i> 19. 1. 8. | Cafaloch |
| Chaphia | Chaphia, <i>a place where the lake was read and taught unto the people.</i> <i>Eze</i> 4. 17. | Cherib. <i>Gen</i> 3. 1. 5. | |
| | <i>Caster</i> a water, <i>black</i> <i>Act</i> 28. 1. 1. | Chidon, <i>a darr</i> 1. 2. <i>Job</i> 13. 9. | |
| | <i>Cedon</i> mad, <i>black</i> <i>of sad</i> a <i>brooke</i> <i>John</i> 1. 8. 1 | Chileab, <i>all</i> the <i>rehearsal</i> of the <i>fathers</i> 2. <i>Job</i> 3. 7. | Cheleab |
| | <i>tailen</i> <i>Binjon</i> 1. <i>King</i> 1. 5. 13. | Chilion, <i>well</i> perfect, <i>of all</i> like a <i>don</i> <i>Ruth</i> 1. 12. | Chelion |
| | <i>Ceilan</i> <i>a following</i> <i>that</i> 1. <i>Job</i> 5. 15. | Chilmad, <i>a teaching</i> <i>Job</i> 3. 7. 23. | Chelmad |
| | <i>Cenchrea</i> <i>poller</i> of <i>puke</i> <i>Act</i> 1. 8. 8. <i>Rom</i> 16. 1. | Chinam, <i>a they</i> <i>Job</i> 1. 2. 1. <i>Job</i> 1. 2. 1. | Chinam |
| | <i>Cendebeus</i> <i>possessor</i> <i>of</i> <i>grise</i> 1. <i>Job</i> 15. 38. | <i>Chinureth</i> <i>a sharp</i> <i>Job</i> 34. 11. | Cenereth |
| Cenchreis | Centurion, <i>a captain</i> <i>over</i> <i>a</i> <i>hundred</i> . <i>Of</i> <i>whom</i> <i>reade</i> <i>Eze</i> 1. 3. 1. <i>Deu</i> 1. 13. 19. <i>Act</i> 21. 32. and 21. 15. 26. and 23. 17. 23. | <i>Chios</i> <i>open</i> <i>Act</i> 20. 1. 5. | Chio |
| Cendebeus | <i>Equit</i> <i>beareth</i> the <i>Centurion</i> <i>letuane</i> <i>of</i> <i>his</i> <i>Calpis</i> <i>sake</i> . <i>Warth</i> 8. 5. 10. 14. <i>Luk</i> 7. 2. to 11. <i>The</i> <i>Centurion</i> <i>and</i> <i>those</i> <i>that</i> <i>were</i> <i>with</i> <i>him</i> <i>watching</i> <i>Jesus</i> <i>he</i> <i>confessed</i> <i>him</i> <i>to</i> <i>be</i> <i>the</i> <i>sonne</i> <i>of</i> <i>God</i> <i>Matth</i> 8. 24. 24. <i>Paul</i> <i>was</i> <i>committed</i> <i>unto</i> <i>a</i> <i>Centurion</i> <i>Act</i> 24. 24. | <i>Chilun</i> <i>black</i> <i>Cilion</i> . | Chilun |
| | <i>Cephis</i> <i>a stone</i> . <i>The</i> <i>turname</i> <i>of</i> <i>Simon</i> , <i>given</i> <i>him</i> <i>by</i> <i>Christ</i> . <i>John</i> 8. 42. 1. <i>Cor</i> 1. 12. 9. 5. <i>Galat</i> 2. 9. | <i>Chiloth</i> <i>labor</i> <i>saith</i> <i>of</i> <i>trist</i> <i>of</i> <i>election</i> , <i>of</i> <i>paris</i> . <i>a</i> <i>city</i> . <i>Job</i> 19. 12. | Chelileh |
| Cephira | <i>Cephir</i> <i>an</i> <i>olive</i> <i>tree</i> . <i>Eze</i> 4. 1. 1. <i>Job</i> 9. 13. | <i>Chitum</i> <i>waller</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | Thalor |
| Caesar | <i>Cesar</i> <i>is</i> <i>deriue</i> <i>of</i> <i>Casio</i> , <i>which</i> <i>signified</i> <i>a</i> <i>cash</i> , <i>or</i> <i>a</i> <i>cut</i> <i>(Iulius</i> <i>being</i> <i>supposed</i> <i>to</i> <i>be</i> <i>cut</i> <i>out</i> <i>of</i> <i>his</i> <i>mother</i> <i> womb</i> <i>was</i> <i>so</i> <i>named)</i> <i>of</i> <i>Caius</i> <i>for</i> <i>that</i> <i>he</i> <i>had</i> <i>grap</i> <i>eyes</i> <i>but</i> <i>after</i> <i>ward</i> <i>it</i> <i>was</i> <i>reuered</i> <i>as</i> <i>a</i> <i>famous</i> <i> surname</i> <i>unto</i> <i>all</i> <i>the</i> <i>emperors</i> <i>of</i> <i>Rome</i> , <i>as</i> <i>to</i> <i>Augu</i> <i>stus</i> <i>Luk</i> 2. 1. <i>to</i> <i>Tiberius</i> . <i>Luke</i> 3. 1. <i>Mat</i> 22. 17. <i>to</i> <i>Claudius</i> . <i>Act</i> 11. 28. 5. 12. 3. <i>to</i> <i>Herod</i> . <i>Job</i> 4. 22. 2. <i>Ca</i> <i>Caesara</i> . <i>a</i> <i>bulw</i> <i>of</i> <i>hate</i> . <i>A</i> <i>city</i> <i>turnamed</i> <i>of</i> <i>Saronis</i> . <i>Act</i> 9. 30. 9. 10. 1. and 12. 19. and 21. 8. <i>Also</i> <i>another</i> <i>turnamed</i> <i>Philippi</i> . <i>Mat</i> 1. 16. 13. <i>Mat</i> 8. 27. <i>because</i> <i>Polip</i> <i>the</i> <i>Tetrarch</i> <i>was</i> <i>born</i> <i>there</i> . <i>Also</i> <i>another</i> <i>Caesara</i> <i>is</i> <i>the</i> <i>great</i> <i>city</i> <i>of</i> <i>Cappadocia</i> <i>Act</i> 18. 23. <i>In</i> <i>He</i> <i>brew</i> <i>it</i> <i>is</i> <i>written</i> <i>Dor</i> . <i>Look</i> <i>Dor</i> . | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | Cetum |
| Calcol | <i>Chalcol</i> <i>a</i> <i>working</i> . 1. <i>King</i> 4. 31. <i>look</i> <i>Calcol</i> . <i>Chalde</i> <i>is</i> <i>look</i> <i>Caldees</i> . <i>A</i> <i>people</i> . <i>Their</i> <i>countrey</i> <i>is</i> <i>called</i> <i>Caldea</i> . <i>of</i> <i>Chaldea</i> <i>and</i> <i>is</i> <i>interpreted</i> , <i>as</i> <i>de</i> <i>mit</i> , <i>of</i> <i>arabers</i> , <i>of</i> <i>speylers</i> . <i>It</i> <i>lieth</i> <i>by</i> <i>the</i> <i>East</i> <i>side</i> <i>of</i> <i>Iudaea</i> , <i>betweenis</i> <i>Babylon</i> <i>and</i> <i>Arabia</i> <i>Ier</i> 50. 10. and 51. 4. <i>In</i> <i>Hebrew</i> <i>it</i> <i>is</i> <i>called</i> <i>Caldim</i> . <i>Gen</i> 11. 28. <i>Chamois</i> . <i>Dent</i> 14. 5. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | Kurim |
| Charan | <i>Charran</i> <i>a</i> <i>strong</i> <i>of</i> <i>calling</i> <i>out</i> . <i>a</i> <i>city</i> . <i>Act</i> 7. 2. <i>called</i> <i>Harar</i> . <i>Gen</i> 11. 31. <i>look</i> <i>Harar</i> . | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Charam | <i>Chabar</i> <i>strong</i> <i>of</i> <i>power</i> . <i>Eze</i> 1. 1. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chobar | <i>Chedorlaomer</i> . <i>as</i> <i>generation</i> <i>of</i> <i>bondage</i> . <i>Eze</i> 1. 4. 1. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chodrya | <i>Chenech</i> <i>Job</i> 4. 10. 11. 17. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Cheth | <i>Chelab</i> <i>a</i> <i>baiker</i> 1. <i>Job</i> 27. 36. and 4. 11. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Callubai | <i>Chelubai</i> <i>he</i> <i>altogether</i> <i>against</i> <i>me</i> 1. <i>Job</i> 2. 9. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chellian | <i>Chellub</i> <i>all</i> <i>Job</i> 10. 35. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| | <i>Chemarims</i> . <i>The</i> <i>name</i> <i>of</i> <i>Dauid</i> <i>psalms</i> . <i>look</i> 2. <i>kings</i> 23. 5. <i>Job</i> 1. 5. 5. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chamos | <i>Chemosh</i> . <i>as</i> <i>breaking</i> <i>of</i> <i>as</i> <i>taking</i> <i>away</i> . <i>Rum</i> 2. 3. 29. and 1. <i>king</i> 11. 7. and 2. <i>king</i> 23. 13. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chanaanah | <i>Chenaanah</i> . <i>a</i> <i>merchandise</i> , <i>of</i> <i>broken</i> <i>in</i> <i>pieces</i> , 1. <i>king</i> 2. 11. 1. <i>Job</i> 7. 0. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chanani | <i>Chenani</i> <i>my</i> <i>pillar</i> , <i>of</i> <i>foundation</i> <i>of</i> <i>as</i> <i>lasting</i> . <i>De</i> 5. 4. <i>Chenani</i> <i>my</i> <i>pillar</i> , <i>of</i> <i>foundation</i> <i>of</i> <i>the</i> <i>Lord</i> . 1. <i>Job</i> 1. 5. 22. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Capharah | <i>Chephar</i> <i>a</i> <i>little</i> <i>house</i> . <i>Job</i> 18. 24. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Charan | <i>Chephirab</i> . <i>idem</i> <i>look</i> <i>Cephirah</i> . | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Cherethims | <i>Cheran</i> <i>anger</i> . <i>Gen</i> 36. 16. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Ceretites | <i>Cherethims</i> <i>faulders</i> . <i>Lo</i> <i>he</i> <i>Eze</i> 25. 16. <i>called</i> <i>Cherethites</i> . <i>Sam</i> 8. 18. and 15. 18. and 20. 13. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Charith | <i>Cheri</i> <i>h</i> <i>slaying</i> 1. <i>King</i> 17. 3. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| | <i>Cherub</i> <i>as</i> <i>a</i> <i>miller</i> , <i>of</i> <i>as</i> <i>a</i> <i>childe</i> , <i>of</i> <i>as</i> <i>a</i> <i>fighting</i> . <i>Eze</i> 3. 59. 2. <i>Sam</i> 2. 11. 1. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Cherubims | <i>Cherubims</i> <i>as</i> <i>masters</i> , <i>of</i> <i>is</i> <i>fighters</i> , <i>of</i> <i>as</i> <i>children</i> . <i>Gen</i> 3. 24. <i>Eze</i> 1. 5. and 10. 1. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Chellon | <i>Chelalon</i> . <i>prop</i> . <i>Job</i> 15. 10. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Cafel | <i>Chelad</i> . <i>as</i> <i>a</i> <i>desult</i> . <i>Gen</i> 22. 23. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |
| Cefil | <i>Chelil</i> <i>fools</i> <i>house</i> . <i>Job</i> 15. 30. | <i>Chitum</i> <i>water</i> <i>of</i> <i>consumers</i> , <i>of</i> <i>a</i> <i>crowne</i> , <i>of</i> <i>gold</i> . <i>a</i> <i>countrey</i> . <i>Job</i> 23. 1. 8. <i>Eze</i> 27. 6. <i>Rum</i> 2. 4. 24. <i>Dan</i> 11. 3. <i>It</i> <i>is</i> <i>called</i> <i>Chitum</i> . 1. <i>Barac</i> 1. 1. <i>of</i> <i>Kuram</i> . <i>Look</i> <i>Gen</i> 10. 4. | |

DAV

The first Table.

DAY

Ahiram rebelled against Moses and Aaron, and were
swallowed up, quicke of the earth. Num. 16. 1, 3, 31,
32.

David, beloved. Of the coming of Jthai, Ruth, 4. 22 and 1. Chr. 2. 12, 5. Math. 1. 5, 6. Luke 3. 33, 34. 1. Sam. 17. 28. How constitutest him king upon Israel. 1. Sa. 13. 14. What manner of man he was, 1. Sam. 16. 2. He is appointed king by Samuel. 1. Sa. 6. 13. 9. per afterwarde his father Berke. 1. Sam. 17. 15. Jthai sendeth him to Saul with a present. 1. Sa. 6. 19, 20. He was greatly beloved of Saul. 1. Sam. 16. 21. He is sent by his father with food to the Israelites campe. 1. Sa. 17. 17, 18. Having experience of Gods aide against the Lion & Beate, by faith he doubteeth not, but he should conquer the great giant Goliath. 1. Sam. 17. 31. to 38. of his faith, and Sauls want of faith. 1. Sam. 17. 33, 33, 39, 40. His armour, what it was. 1. Sa. 17. 45. He did all things by Gods should be glorified as well among Heavens, as Israelites. 1. Sa. 17. 47. He chased the Philistins. 1. Sam. 17. 49, 50. He brought 200. foreskins of the Philistines unto Saul, and married Michal. 1. Sam. 18. 27. Gods love with Saul, and therefore Saul feasted him. 1. Sam. 18. 28, 29. David and Jonathan make a covenant together. 1. Sam. 18. 3. Saul commended that David should be hisaine. 1. Sam. 19. 1. As he was playing on the harpe betwixt Saul, Saul purposed to have killed him. 1. Sam. 19. 9, 10. His name was much let by among Sauls servants. 1. Sam. 18. 30. He slew the Philistines with a great slaughter. 1. Sam. 19. 8. Fleeing from the presence of Saul, he went to Samuel. 1. Sa. 19. 18. He is persecuted by Saul, and his messengers who prophesying, forgate wherfore they were come, and so he escaped. 1. Sam. 19. 20. & 10. 1. Hee deceiveth Saul. 1. Sa. 20. 5, 6. Being troubled in spirit, he made his complaint to Jonathan. 1. Sam. 20. 2. He reneweth his covenant with Jonathan. 1. Sa. 20. 3. He hideth himselfe from Saul. 1. Sam. 20. 24. Fleeing from Saul he came to Achisheles the Priest. 1. Sam. 21. 1. The entree of the Shepherds. 1. Sam. 21. 6. Of Davids example, who by hunger was constrained to eat of the Shepherds Bread, Christ receiveth his disciples, who by like necessity were driven to gather eates of corne upon the Sabbath. Matth. 12. 1. to 5. Marke 2. 23. to 27. Luke 6. 1, 10, 6.

29. David brings astride of Achish commiserated him.
1. Sam. 21, 2, 3. All that were in debt, and
vexed in mind, came to David, and he was their captain.
1. Sam. 22, 2. Doeg reveals him unto Saul. 1. Sam.
22, 9. David saith likeah by the counsel of the Lord,
and afterwards departeth into the wilderness of Eng-
edi. 1. Sam. 23, 1, 10, 16. He dwelleth in the holts as Eng-
edi, whither Saul pursues him. 1. Sam. 24, 1, 2, 3. He
separates Saul, and cut off the lappe of his garment. 1.
Sam. 24, 4, 5, 9. He declared to Saul his innocence.
1. Sam. 24, 12. He sweareth to Saul, that he will not
despoil his feet. 1. Sam. 24, 2, 3. He sweareth to Abi-
nah son fool, which was deposed him. 1. Sa. 25, 50, 52
David mindeth to be revenged of Achish. is pacified
by the welcome of Achish's wife. 1. Sa. 25, 33, 35 to 36.
He giveth God thanks for Achish's death, & marrieth
his wife. 1. Samu. 25, 39, 40, 43. He separeth Saul a-
gain, and taketh away his speare and a pot of water
standing at his head. 1. Sam. 26, 7. Learning to per-
fess the death of Achish king of Gath. 1. Sa. 27, 1, 5 of
Achish he obtaineth the citie Ziklag to dwell in. 1. Sa.
27, 5, 6. He is made the keeper of Achish's prison. 1.
Sam. 28, 1, 2. Dwelling among the Philistines, he
sleeth many of them, and persecuted Achish there were
slaves which he despoiled. 1. Sam. 27, 8. Going
with Achish to fight against Saul, he is sent backe a-

gain, and to be, 1. Sam. 9. 2. " but two wives taken
prisoners. 1. Sa. 30. 5. He comforteth himself, in the
council of the Lord, after that the Amalekites, and
recovered his two wives. 1. Samu. 30. 6. 10. 20. He
mourneth for Saul and Jonathan death. 2. Sam. 1.
1. 2. He cometh the messenger to be slain, who desired
to have slain Saul 2. Sam. 1. 15.

David by the counsel of the Lord, returned to his country after Saul's death. 2 Sam. 2. 1, 3. Q. He is announced king over Judah. 2 Sam. 2. 17. Q. He is crowned to him in Hebron. 2 Sam. 2. 10 & 1. & 1 Chron. 3. 10, 5. Q. He recovered his wife Michal by Abner's means. 2 Samuel. 3. 12. 17. He lamenteth Abner's death. 2 Sam. 3. 33. 34. Q. He comforted Joab by flaying Abner. 2 Sam. 3. 27, 29. Q. He is appointed king over all Israel. 2 Sam. 3. 36. Q. He taketh the forte of Zion, which is called the cite of David. 2 Sam. 5. 7. His children begone in Jerusalem. 2 Sam. 5. 14, 10, 17, 18, 1. & 1 Chron. 3. 3, 5, 10. He buildeth the walls of Jerusalem. 2 Sam. 5. 17. Q. He playeth before the Ark of the Lord upon instruments. 2 Sam. 6. 5. and for dancing there, 2 Chron. 13. 3. & 2 Sam. 6. 16. 21. Q. He desireth to see his familie. 2 Sam. 6. 30. He refuseth the people after the Ark was placed. 2 Sam. 6. 17, 18, 19. Q. He praiseth God for his promise, touching his promise. 2 Sam. 7. 18. 1. Chron. 17. 16. Q. He vanquisheth the Philistines. 2 Sam. 8. 1, 2, 3. 1 Chron. 18. 1, 2. He maketh Syria tributary. 2 Sam. 8. 6. He decapiteth the rebels gotten of the Gethites. 2 Sam. 8. 10, 11. He becometh David's possessor. 2 Sam. 8. 12. Q. He becometh David's possessor. 2 Sam. 9. 7. He sendeth his servants into Hamath to comfort him. 2 Sam. 10. 2. and 1 Chron. 19. 2. who kill him. 2 Sam. 10. 4. 2 Sam. 10. 6. 2 Sam. 10. 7. 2 Sam. 10. 8. 2 Sam. 10. 9. 2 Sam. 10. 10. 2 Sam. 10. 11. 2 Sam. 10. 12. 2 Sam. 10. 13. 2 Sam. 10. 14. 2 Sam. 10. 15. 2 Sam. 10. 16. 2 Sam. 10. 17. 2 Sam. 10. 18. 2 Sam. 10. 19. 2 Sam. 10. 20. 2 Sam. 10. 21. 2 Sam. 10. 22. 2 Sam. 10. 23. 2 Sam. 10. 24. 2 Sam. 10. 25. 2 Sam. 10. 26. 2 Sam. 10. 27. 2 Sam. 10. 28. 2 Sam. 10. 29. 2 Sam. 10. 30. 2 Sam. 10. 31. 2 Sam. 10. 32. 2 Sam. 10. 33. 2 Sam. 10. 34. 2 Sam. 10. 35. 2 Sam. 10. 36. 2 Sam. 10. 37. 2 Sam. 10. 38. 2 Sam. 10. 39. 2 Sam. 10. 40. 2 Sam. 10. 41. 2 Sam. 10. 42. 2 Sam. 10. 43. 2 Sam. 10. 44. 2 Sam. 10. 45. 2 Sam. 10. 46. 2 Sam. 10. 47. 2 Sam. 10. 48. 2 Sam. 10. 49. 2 Sam. 10. 50. 2 Sam. 10. 51. 2 Sam. 10. 52. 2 Sam. 10. 53. 2 Sam. 10. 54. 2 Sam. 10. 55. 2 Sam. 10. 56. 2 Sam. 10. 57. 2 Sam. 10. 58. 2 Sam. 10. 59. 2 Sam. 10. 60. 2 Sam. 10. 61. 2 Sam. 10. 62. 2 Sam. 10. 63. 2 Sam. 10. 64. 2 Sam. 10. 65. 2 Sam. 10. 66. 2 Sam. 10. 67. 2 Sam. 10. 68. 2 Sam. 10. 69. 2 Sam. 10. 70. 2 Sam. 10. 71. 2 Sam. 10. 72. 2 Sam. 10. 73. 2 Sam. 10. 74. 2 Sam. 10. 75. 2 Sam. 10. 76. 2 Sam. 10. 77. 2 Sam. 10. 78. 2 Sam. 10. 79. 2 Sam. 10. 80. 2 Sam. 10. 81. 2 Sam. 10. 82. 2 Sam. 10. 83. 2 Sam. 10. 84. 2 Sam. 10. 85. 2 Sam. 10. 86. 2 Sam. 10. 87. 2 Sam. 10. 88. 2 Sam. 10. 89. 2 Sam. 10. 90. 2 Sam. 10. 91. 2 Sam. 10. 92. 2 Sam. 10. 93. 2 Sam. 10. 94. 2 Sam. 10. 95. 2 Sam. 10. 96. 2 Sam. 10. 97. 2 Sam. 10. 98. 2 Sam. 10. 99. 2 Sam. 10. 100. 2 Sam. 10. 101. 2 Sam. 10. 102. 2 Sam. 10. 103. 2 Sam. 10. 104. 2 Sam. 10. 105. 2 Sam. 10. 106. 2 Sam. 10. 107. 2 Sam. 10. 108. 2 Sam. 10. 109. 2 Sam. 10. 110. 2 Sam. 10. 111. 2 Sam. 10. 112. 2 Sam. 10. 113. 2 Sam. 10. 114. 2 Sam. 10. 115. 2 Sam. 10. 116. 2 Sam. 10. 117. 2 Sam. 10. 118. 2 Sam. 10. 119. 2 Sam. 10. 120. 2 Sam. 10. 121. 2 Sam. 10. 122. 2 Sam. 10. 123. 2 Sam. 10. 124. 2 Sam. 10. 125. 2 Sam. 10. 126. 2 Sam. 10. 127. 2 Sam. 10. 128. 2 Sam. 10. 129. 2 Sam. 10. 130. 2 Sam. 10. 131. 2 Sam. 10. 132. 2 Sam. 10. 133. 2 Sam. 10. 134. 2 Sam. 10. 135. 2 Sam. 10. 136. 2 Sam. 10. 137. 2 Sam. 10. 138. 2 Sam. 10. 139. 2 Sam. 10. 140. 2 Sam. 10. 141. 2 Sam. 10. 142. 2 Sam. 10. 143. 2 Sam. 10. 144. 2 Sam. 10. 145. 2 Sam. 10. 146. 2 Sam. 10. 147. 2 Sam. 10. 148. 2 Sam. 10. 149. 2 Sam. 10. 150. 2 Sam. 10. 151. 2 Sam. 10. 152. 2 Sam. 10. 153. 2 Sam. 10. 154. 2 Sam. 10. 155. 2 Sam. 10. 156. 2 Sam. 10. 157. 2 Sam. 10. 158. 2 Sam. 10. 159. 2 Sam. 10. 160. 2 Sam. 10. 161. 2 Sam. 10. 162. 2 Sam. 10. 163. 2 Sam. 10. 164. 2 Sam. 10. 165. 2 Sam. 10. 166. 2 Sam. 10. 167. 2 Sam. 10. 168. 2 Sam. 10. 169. 2 Sam. 10. 170. 2 Sam. 10. 171. 2 Sam. 10. 172. 2 Sam. 10. 173. 2 Sam. 10. 174. 2 Sam. 10. 175. 2 Sam. 10. 176. 2 Sam. 10. 177. 2 Sam. 10. 178. 2 Sam. 10. 179. 2 Sam. 10. 180. 2 Sam. 10. 181. 2 Sam. 10. 182. 2 Sam. 10. 183. 2 Sam. 10. 184. 2 Sam. 10. 185. 2 Sam. 10. 186. 2 Sam. 10. 187. 2 Sam. 10. 188. 2 Sam. 10. 189. 2 Sam. 10. 190. 2 Sam. 10. 191. 2 Sam. 10. 192. 2 Sam. 10. 193. 2 Sam. 10. 194. 2 Sam. 10. 195. 2 Sam. 10. 196. 2 Sam. 10. 197. 2 Sam. 10. 198. 2 Sam. 10. 199. 2 Sam. 10. 200. 2 Sam. 10. 201. 2 Sam. 10. 202. 2 Sam. 10. 203. 2 Sam. 10. 204. 2 Sam. 10. 205. 2 Sam. 10. 206. 2 Sam. 10. 207. 2 Sam. 10. 208. 2 Sam. 10. 209. 2 Sam. 10. 210. 2 Sam. 10. 211. 2 Sam. 10. 212. 2 Sam. 10. 213. 2 Sam. 10. 214. 2 Sam. 10. 215. 2 Sam. 10. 216. 2 Sam. 10. 217. 2 Sam. 10. 218. 2 Sam. 10. 219. 2 Sam. 10. 220. 2 Sam. 10. 221. 2 Sam. 10. 222. 2 Sam. 10. 223. 2 Sam. 10. 224. 2 Sam. 10. 225. 2 Sam. 10. 226. 2 Sam. 10. 227. 2 Sam. 10. 228. 2 Sam. 10. 229. 2 Sam. 10. 230. 2 Sam. 10. 231. 2 Sam. 10. 232. 2 Sam. 10. 233. 2 Sam. 10. 234. 2 Sam. 10. 235. 2 Sam. 10. 236. 2 Sam. 10. 237. 2 Sam. 10. 238. 2 Sam. 10. 239. 2 Sam. 10. 240. 2 Sam. 10. 241. 2 Sam. 10. 242. 2 Sam. 10. 243. 2 Sam. 10. 244. 2 Sam. 10. 245. 2 Sam. 10. 246. 2 Sam. 10. 247. 2 Sam. 10. 248. 2 Sam. 10. 249. 2 Sam. 10. 250. 2 Sam. 10. 251. 2 Sam. 10. 252. 2 Sam. 10. 253. 2 Sam. 10. 254. 2 Sam. 10. 255. 2 Sam. 10. 256. 2 Sam. 10. 257. 2 Sam. 10. 258. 2 Sam. 10. 259. 2 Sam. 10. 260. 2 Sam. 10. 261. 2 Sam. 10. 262. 2 Sam. 10. 263. 2 Sam. 10. 264. 2 Sam. 10. 265. 2 Sam. 10. 266. 2 Sam. 10. 267. 2 Sam. 10. 268. 2 Sam. 10. 269. 2 Sam. 10. 270. 2 Sam. 10. 271. 2 Sam. 10. 272. 2 Sam. 10. 273. 2 Sam. 10. 274. 2 Sam. 10. 275. 2 Sam. 10. 276. 2 Sam. 10. 277. 2 Sam. 10. 278. 2 Sam. 10. 279. 2 Sam. 10

1. He acknowledged his sinne, his forgettune, and
 2. his sufficered patience Gods correction. 2 Sam, 12, 1, 3, 19
 3. 4. Heating of Ammons death, he care his garments,
 4. and lay on the ground. 2 Sam, 13, 30, 31. He mostified
 5. himselfe by figuring bare footed from Abalom. 2 Sam,
 6. 5, 30. He stirred Absolopheths goods to Iuda his
 7. seruante. 2 Sam, 16, 4. He reuering it not to outrage
 8. one to him by Shimei. 2 Sam, 16, 10, 11, 12. Under-
 9. standing of Absolophs counsell to Abalom, he fleeth. 2
 10. Sam, 17, 1, 12. He is his people almost comforted
 11. by Gods prouidence reliefe. 2 Sam, 17, 27, 28, 30.
 12. He commendeth not to flay Abalom, but kindly to
 13. entreate him. 2 Sam, 18, 5. By hearing of his death, he
 14. lamenteth. 2 Sam, 18, 33. At Deabs perswasion, he dis-
 15. flecteth his sorrowe lespially reuereth his army. 2
 16. Sam, 19, 8. His rene concealing with Abalom had dis-
 17. covered, he put in hand, his lawe not with them. 2 Sam, 20,

10. He will die in wrath; yet I will not smite them. 2. Sam. 20. 3.
 David flew before them against the Philistines. 1. Sam. 17. 5. & 1. Chron. 20. 4. *He caught the bones
 of Sargel & Jonathan to be buried. 2. Sam. 21. 12, 13, 19.
 His going for his deliverance from his enemies. 2.
 Sam. 22. *His woes. 2. Sam. 23. 8. 1. Chron. 11.
 O. *His last words. 2. Sam. 23. 1, 10. The spirit of
 the Lord spake by him. 2. Sam. 23. 2. He is moved by
 God to number his people, that he might punish them
 for their sinnes. 2. Sam. 24. 1. and 1. Chron. 21. 1, 2.
 These punishments are offered him for this offense.
 2. Sam. 24. 13, and 1. Chron. 21. 12. Striving his people
 for his sinne, he prays the Lord to spare
 him, and punish him and his fathers house. 2. Sam.
 24. 17, and 1. Chron. 21. 17.

Who went with David when he fled from Saul. 1. Chr. 12. 1, to 14. See appointed ministers to serve David 2. Chr. 1. 36. 4. We were ready for the coming of

[illegible]

turns the people from their error. *Eze. 2. 3.* He is sent with the words of God, bolstered by his spirit, and sent to the Israelites in captivity. *Eze. 3. 1, 2, 16.* The similitude of God appeared unto him. *Eze. 8. 3.* He is brought to Jerusalem in the spirit. *Ezek. 8. 3.* He bestrides the Lamb speaks, who fastened him that the captives should return to the land of Israel. *Ezekiel 1. 17.* He summer in spirit fed Judah unto Galilee. *Eze. 1. 24.* His witness heard. *Eze. 2. 2. 3.* He sees the glory of God entering into the Temple, from whence it had before departed. *Ezek. 43. 2.* He sees the waters issue forth of the Temple. *Eze. 47. 1, 2.* He is patient. *Eze. 49. 3.*

Efel
Azaliah

Ezel a walking, *of the way. 1. Sam. 20. 19.*

Ezeliah, near the Lord. *2. Chron. 34. 8.*

Ezem, a house. *1. Chron. 4. 29.*

Ezer

Ezer, an helper. *Gen. 36. 21. Deut. 3. 19, and 12. 42, and 1. Chron. 4. 4, and 7. 31.*

Ezion-

Ezion-giber, counsel of a man. *Num. 33. 35, and 3. Chron. 8. 17. Deut. 2. 3.*

gaber

Eza, an helper, a famous scribe. *Eze. 7. 6.* to whom

Eziogaber
Ezras

Artaxerxes gave commission to return unto Jerusalem with many Jews. *Eze. 7. 1, 11.* whose names are repeated. *Eze. 8. 1.* He separated the strange wives from Israel. *Eze. 9. 1. and 10. 1.* reared the law. *Deut. 8. 2, 3.* and 1. Chron. 5. 29. is called Jeho-

zabab. *1. Chron. 6. 14, 15.*

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Danah as report out of the land of Moab, and flee to Judah. *1. Sam. 2. 5.* He denounceth unto him Gods wrath for numbering of the people. *2. Sam. 24. 11.* Gadarene, *walled, judged about, a people.* *Deut. 4. 12, 18.* Luke 8. 26, 28. called also *Bergatensis* *Deut. 8. 28.*

Gaddah his king, *of his felicity.* *1. Chron. 15. 17.* Gaddah

Gaddi, a king. *Num. 13. 12.*

Gaddiel, the God of felicity. *Num. 13. 17.*

Gadus the Lord. The name of Pauls host. *Rom. 16. 2.* whom he baptized. *1. Cor. 1. 14.* He was taken prisoner. *Act. 19. 29.* his love toward the ministers of the word commendeth. *1. John.*

Gadus of Diche accompanied Paul into Asia. *Act. 20. 4.*

Galatia, *midling, of milk.* A country. *Acts 16. 6.* Galatians

and 18. 23. The people called Galatians, at whose in-

confession Paul did wonder, & especially because they

thought circumcision necessary. *Gal. 5. 6.* Paul calleth

them bewitched, for that they were fallen from faith

unto the worship of the law. *Gal. 3. 1.* He paraphrased

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Gideon, Heb. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Geder, a wall, a citie in Judah Josh. 15. 13.

Gederah idem. A citie Josh. 15. 13. 6. The citizens wherof were called Gederathites, 1. Chp. 13. 4. 6. Gederah. 1. Chp. 27. 18.

Gederoth beges: a citie Josh. 15. 41. and 2. Chp. 28. 18.

Gederathaim idem. Josh. 15. 36.

Gedusidem, a citie Josh. 15. 58. 1. Chp. 4. 38. and 13. 7. also metis names. 1. Chp. 4. 4. 18. and 9. 37.

Gehazi, the valley of vision. Belonged to Eliza. 2. Kings 4. 13. Whom his master sent with his helle to raise to life his souldiers sonne: which he could not do 2. Kings 4. 39.

Gonazi, forgetting lies, got gifts of Naaman, whom his master had dealed of the leproy, which his master because he would not let the graces of God, head refused, for which cause Gehazi and his posteritie is banished with the lepre. 2. King. 5. 22.

Gehazi declared unto the king what miracles Eliza had done. 2. Kings 8. 5.

Geliloth, Josh. 1. 7.

Gemall, ware, of a camel, Matt. 13. 13.

Gemariath, Luke Gamariath.

Gemelath, the valley of salt. 2. Sam. 8. 13.

Gemetar, the garden of a prince. 1. Sam. 1. 67.

Gemetar, idem, a citie, 1. Sam. 14. 34.

Gembath, chist, or garden of the daughter, 1. Kings 11. 30.

Gera, a pilgrime, or stranger. The sonne of Beniamin. Gen. 46. 31. 2. Chp. 8. 3. 5. also the sonne of Elud. Judg. 3. 15. also the father of Shimei. 2. Sam. 16. 5.

Geiah, a measure, Num. 3. 17. Eccl. 4. 11.

Geiar, a pilgrimage, of a shewing. The chiefe cite of the Philistines. Gen. 10. 9. and 10. 13.

Gergathites, idem, as Gergath. A kinde of people. Josh. 3. 10. looke Gergath.

Gergathites idem, a people beyond Gath. 1. Sam. 8. 8.

Gerthom, a stranger there. The sonne of Holoa by Zipporah. Exod. 3. 11. 22. circumcised. Exod. 4. 25. brought to Holoa in the wilderness. 1. Sam. 18. 13.

Gerthom, his banishment. The sonne of Levi. Gen. 36. 21. Num. 3. 17. of whom came the Gerthomites. Num. 3. 21. his office. Num. 4. 1. his genealogie. 1. Chp. 6. 15.

Gerthom, Josh. 1. 27. lo 34.

Gerthom, a mount. Judg. 9. 7. whereupon the Levites were commanded to blasse the Israelites. Deut. 11. 9. and 27. 12.

Gerthummi, banished men, a people of whom Gehiel came. 1. Chp. 26. 21. and 29. 8.

Geruth, going on pilgrimage. A citie called also Chymham and whp. 1. Chp. 4. 17.

Gertham, drawing necke. The sonne of Iahai. 1. Chp. 2. 47.

Gethen, a vale in Iralia. Neh. 2. 19.

Gethur, a walled valley, a country where Calmai reigned. 2. Sam. 2. 3. and 2. 3. 17. the people were also to callee. 1. Chon. 2. 23. and also Gethurites, dwelling in the midst of Israel. Josh. 1. 3. 13. Deut. 3. 14. Josh. 13. 5. and 13. 21. 1. Sam. 27. 8.

Gethur, the valley of vision, ching out. Gen. 10. 13.

Geth-themane, a plentiful valley, a place looke Bar. 26. 36. Bar. 14. 33.

Gethel, Gods redemption. 1. Sam. 23. 16.

Gezer, looke Gezer. This cite Joshua destroyed, both king & people. Josh. 10. 35. burned by Pharaoh and afterwards by Salomon. 1. kin. 9. 16. 17. looke more 1. Kin. 9. 16. 17. 1. Chp. 10. 4. 1. Bar. 5. 8.

Gezzu, the face of Idem, of shewing those. Eccl. 2. 48.

Giah, a fish, or agone, 2. Sam. 2. 24.

Gibbar, strong, mainly, of a man, Eccl. 2. 30.

Gibbethon, a backe, or an high house, a citie. Josh. 19. 44. called Gibethon. Josh. 2. 21. 23.

Gibea, a hill, Belonged to Benjamin. 1. Chp. 1. 2. 49.

Gibeah, idem, a citie. Josh. 15. 57. Josh. 19. 12. and 20. 9. 1. Sam. 10. 26. and 22. 6. and 23. 19.

Gibeah, a hill. A citie in Benjamin Josh. 18. 28.

The citizens called Gibeahites, 1. Chp. 12. 3. also a place where Eleazar was bur. 10. Josh. 2. 53.

Gibeon, idem, a citie from Jerusalem 30 miles. 1. Chp. 9. 17. 18. 25. 2. Chp. 29. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

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The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

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The Gibeonites cravie grace of Joshua, whom he joyntly sought at Gods mouth. 2. Chp. 9. 3. 10. 16.

Gabeon
Gabaon

Gedion

Gedeon
Gedor
Gahon
Gion
Galaia

Galga

Giloh

Girgathites
Girgathites

Gessur
Gessur
Geshuri
Gessu
Geshurites
Geshurites

Gazer

Galam

| | | | |
|----------|---|--|----------------------------|
| Oil | Oil, a <i>rejoycing</i> , of <i>discovering</i> a city <i>Iosh.</i> 15. 5. 1. 2. <i>Sam.</i> 23. 12. The citizens called <i>Gileonites</i> as <i>A-</i>
<i>githaphel</i> 2. <i>Sam.</i> 15. 32. | God appointed to eat <i>Daniel's</i> food. <i>Dan.</i> 1. 4. 3. 2. 4. 3.
<i>Habakkuk</i> , in the person of the faithful worthi-
tously complaining, that the wicked do persecute the just.
<i>Hab.</i> 1. 2. 4. | Habazim
Habbanus
Abd |
| Gineth | <i>Ginath</i> a garden. 1. <i>King.</i> 16. 21, 22. | <i>Habbarcaniah</i> , a hiding of the shield of the Lord,
The father of <i>Jeremias</i> . <i>Jer.</i> 35. 3. | Habazim
Habbanus
Abd |
| Genthon | <i>Ginetho idem</i> <i>Rebe.</i> 12. 4. | <i>Habel</i> vanity, of a gaping. Some to Adam, a keeper
of sheep, whose offering was accepted to God, wherefore
his brother Cain envying him slew him. <i>Gen.</i> 4. 8. | Habazim
Habbanus
Abd |
| Ginethon | <i>Ginnethon idem</i> <i>Rebe.</i> 10. 6. | his faith & righteousness. <i>Heb.</i> 11. 4. The first martyr,
whose blood expert for vengeance. <i>Mat.</i> 23. 35. <i>Lu.</i> 11. 51. | Habazim
Habbanus
Abd |
| Gimfo | <i>Gimzo</i> , a whorl. a cup. 2. <i>Thy.</i> 28. 1. 8. | The blood of Christ speaketh better things, than
that of <i>Habel</i> . <i>Heb.</i> 12. 24. | Habazim
Habbanus
Abd |
| Gergafis | <i>Girgathi</i> , drawing near to pilgrimage. Son of <i>Ca-</i>
<i>naan</i> . <i>Gen.</i> 10. 16. Of him came the <i>Gurgathites</i> . <i>Gen.</i>
23. 2. 1. look <i>Gergathites</i> . | <i>Habiah</i> , <i>idem</i> as <i>Habashah</i> . <i>Rebe.</i> 7. 6. 3. | Habazim
Habbanus
Abd |
| Gerzites | <i>Girzites</i> an <i>Axe</i> , a people. 1. <i>Sam.</i> 27. 8. | <i>Haber</i> , a fellow, of partaker. a city. 2. <i>Kings.</i> 17. 6.
and 18. 1. and 1. <i>Thy.</i> 5. 26. | Habazim
Habbanus
Abd |
| Gafsha | <i>Gilpa</i> , committing hither. <i>Rebe.</i> 11. 21. | <i>Hakaliah</i> , waiting of the Lord. Father to <i>Rehemiah</i> .
<i>Rehem.</i> 1. 1. and 10. 1. | Habazim
Habbanus
Abd |
| Gethath | <i>Gittath</i> , hepherth <i>digging</i> a winepress. <i>Iosh.</i> 1. 2. 13. | <i>Hakilah</i> , hope in that, of a hook in that hill. 1. <i>Sam.</i>
23. 9. | Habazim
Habbanus
Abd |
| Hepher | <i>Gittaim</i> , a winepress. a city. 2. <i>Sal.</i> 4. 3. <i>Rebe.</i> 11. 3. 3. | <i>Hachmoni</i> , a wife man, of the waiting of a gift. 1.
<i>Thy.</i> 11. 1. and 27. 32. | Habazim
Habbanus
Abd |
| Githaim | <i>Gittice</i> , winepress. The citizens of Gath is called
1. <i>Thy.</i> 13. 13. and 2. <i>Sam.</i> 21. 19. | <i>Hadar</i> , a city, of <i>rejoycing</i> , a king of Edom. <i>Gen.</i> 36.
35. and 1. <i>Thy.</i> 1. 46. also <i>Simuel</i> some. 1. <i>Thy.</i> 1. 30.
called <i>Hadar</i> . <i>Gen.</i> 25. 15. also one whom the Lord
called by against <i>Salomon</i> . 1. <i>King.</i> 11. 4. to 18. | Habazim
Habbanus
Abd |
| Gethaim | <i>Gizonite</i> , <i>flaming</i> . 1. <i>Thy.</i> 11. 3. 4. | <i>Hedader</i> , look <i>Adader</i> . | Habazim
Habbanus
Abd |
| Gechize | <i>Guidon</i> or <i>age</i> , an <i>ple</i> . 7. <i>Par.</i> 5. 23. By it <i>David</i>
failed going to <i>Bene</i> . <i>Act.</i> 27. 7. called the <i>Gnidum</i> ,
Goath, <i>hustouching</i> of his roaring. <i>Act.</i> 31. 39. | <i>Hedradimmon</i> , the voices of the bright. A towne. <i>Jer.</i>
12. 11. | Habazim
Habbanus
Abd |
| Gzonite | <i>Gob</i> , <i>Grafhopper</i> , a title called <i>Gezer</i> . 2. <i>Sam.</i> 21.
18. 19. | <i>Hadashah</i> , news, of a month, a title <i>Iosh.</i> 1. 5. 37. | Habazim
Habbanus
Abd |
| Gnidum | <i>Gog</i> , a roof of an house. Son of <i>Shemai</i> . 1.
<i>Thy.</i> 5. 4. also a people. <i>Ezek.</i> 38. 2. and 39. 1. 17. | <i>Hadashah</i> , a Mistle tree, a name of <i>Elber</i> . <i>Ech.</i> 2. 7.
<i>Hadi</i> , <i>rejoycing</i> or sharp. <i>Rebe.</i> 11. 3. 4. | Habazim
Habbanus
Abd |
| Gaah | <i>Reuel</i> . 10. 8. | <i>Hadlai</i> , <i>loving</i> , of <i>letting</i> . 2. <i>Thy.</i> 28. 13. | Habazim
Habbanus
Abd |
| | <i>Golan</i> , a <i>passing over</i> , a title <i>Deut.</i> 4. 43. <i>Iosh.</i> 20. 8.
<i>Golgotha</i> , <i>Path</i> . 23. 3. 3. <i>Thy.</i> 5. 23. <i>Iosh.</i> 19. 17.
called <i>Calvarie</i> . <i>Luke</i> 23. 33. | <i>Hadoram</i> , <i>their praise</i> . <i>Gen.</i> 10. 27. 1. <i>Thy.</i> 18. 10.
<i>Hagab</i> , a <i>graffhopper</i> . <i>Ezra</i> 2. 46. | Habazim
Habbanus
Abd |
| | <i>Goliath</i> , a <i>captivity</i> , of <i>passing over</i> , a giant of whose
figure and defiance, look. 1. <i>Sam.</i> 17. 4. to 12. a re-
ward to him that should kill him. 1. <i>Sam.</i> 17. 25. <i>Da-</i>
<i>vid</i> cutteth off his head, and bringeth it to Jerusalem.
1. <i>Sam.</i> 17. 51. 54. <i>Ecclus</i> 47. 4. He taketh <i>Goliath's</i>
sword of <i>Ahimelch</i> the priest. 1. <i>Sam.</i> 21. 9. | <i>Hagabath idem</i> <i>Ezra</i> 2. 45. <i>Rebe.</i> 7. 4. 8. | Habazim
Habbanus
Abd |
| Goliah | <i>Goliath</i> , the Gittite is <i>Kaine</i> by <i>Channah</i> . 2. <i>Sam.</i>
21. 29. | <i>Hagar</i> , a stranger, chewing the cud, of <i>fearing</i> . <i>Isa-</i>
<i>iah's</i> handmaid. <i>Gen.</i> 16. 1. who conceiving by <i>Abam</i> ,
despised her mistress. <i>Gen.</i> 16. 4. <i>God</i> forgetteth that
her seed should be multiplied. <i>Gen.</i> 16. 10. She is sent
away with her sonne <i>Ismael</i> . <i>Gen.</i> 21. 14. Of her came
the <i>Hagarites</i> which were driven out of the land by the
<i>Hebreutites</i> . 1. <i>Thy.</i> 5. 10. Of whom 9 of the <i>Hagarites</i>
look. <i>more</i> . <i>Gal.</i> 4. 24. 25. <i>2 Pet.</i> 8. 1. <i>Thy.</i> 27. 31. | Habazim
Habbanus
Abd |
| | <i>Gomer</i> , <i>consuming</i> , a consumer, of <i>wanting</i> . The
sonne of <i>Isachar</i> . <i>Gen.</i> 10. 3. <i>Ezek.</i> 31. 6. Also a mea-
sure, look <i>Gomer</i> , and <i>omer</i> . Also the daughter of <i>Di-</i>
<i>blaim</i> wife to <i>Isaiah</i> the Prophet. <i>Isa.</i> 1. 3. | <i>Hagedolim</i> , one of the great men. <i>Rebe.</i> 11. 1. 4. | Habazim
Habbanus
Abd |
| Gomorrie | <i>Gomorrah</i> , a rebellious people. One of the five cities de-
stroyed with <i>brimstone</i> & fire from heaven. <i>Gen.</i> 19. 24.
read <i>Gen.</i> 10. 19. 2. 1. 3. 10. 2. 1. 4. 8. 10. 1. 3. look <i>Sodom</i> . | <i>Haggi</i> , pleasant, of turning in a circle. A Prophet.
<i>Plag.</i> 1. 1. The Temple needeth through the encour-
agement of him and <i>Zacharias</i> . <i>Ezra</i> 5. 1. 2. 8. 6. 14.
See <i>rejoyced</i> the <i>Israhel</i> for being so careful for their
owne houses, and so negligent for the <i>Kings</i> . <i>Mat.</i> 1. 4. | Habazim
Habbanus
Abd |
| | <i>Golan</i> <i>Atad</i> , a thornie corn floor. A place where the
<i>Israelites</i> lamented <i>Isachar</i> . <i>Gen.</i> 50. 10. | <i>Hagger idem</i> as <i>Hagar</i> . 1. <i>Thy.</i> 11. 3. 8. | Habazim
Habbanus
Abd |
| | <i>Gorgias</i> , terrible, of swift. 1. <i>Mat.</i> 3. 8. and 4. 1. 18.
and 5. 59. | <i>Haggi idem</i> as <i>Haggi</i> . The sonne of <i>Ead</i> . <i>Gen.</i> 46.
16. Of whom came the <i>Hagrites</i> . <i>Num.</i> 26. 15. | Habazim
Habbanus
Abd |
| Gessen | <i>Gorthen</i> , a drawing near, a parcell, of Egypt, where
<i>Israel</i> was appointed by <i>Pharaoh</i> to dwell. <i>Gen.</i> 4. 5.
10. and 45. 28. 34. and 47. 49. Also a cite in the tribe
of <i>Judah</i> . <i>Iosh.</i> 10. 41. and 15. 51. | <i>Haggiah</i> , the Lord's Feast. The sonne of <i>Shimea</i> .
1. <i>Thy.</i> 6. 30. | Habazim
Habbanus
Abd |
| Gofen | <i>Gozan</i> , a place of wood, of <i>passing over</i> . A river. 2.
<i>King.</i> 17. 6. 1. <i>Thy.</i> 5. 29. also a cite. 2. <i>Kings.</i> 19. 12.
<i>Isa.</i> 37. 12. | <i>Haccatan</i> , little. <i>Ezra</i> 8. 13. | Habazim
Habbanus
Abd |
| | <i>Grecia</i> , <i>dacaying</i> , of making sad: after the Greeke,
<i>strong</i> in <i>Debyue</i> , <i>Isaiah</i> , a country. <i>Isa.</i> 66. 19. <i>Eze.</i>
27. 17. <i>Acts</i> 20. 3. The people called <i>Grecians</i> , <i>Actes</i>
6. 1. look <i>Greece</i> in the second Table. | <i>Hakkoz</i> , a thornie, the Summer, of an end. <i>Rebe.</i> 7. 6. 3.
and 3. 4. 21. | Habazim
Habbanus
Abd |
| | <i>Goodgodah</i> , the happiness of <i>Israhel</i> . <i>Deut.</i> 10. 7. | <i>Hakoreim</i> , as cold as yee. 2. <i>Thy.</i> 12. 6. | Habazim
Habbanus
Abd |
| | <i>Guni</i> , a garden, of <i>covering</i> . <i>Israhel's</i> sonne. <i>Gene.</i>
45. 24. of him came the <i>Gunites</i> . <i>Num.</i> 26. 48. | <i>Hakup</i> , a commandment of the month. <i>Ezra</i> 2. 51. | Habazim
Habbanus
Abd |
| | <i>Gur</i> , a whip. A cite neere which <i>Israhel</i> slew <i>Abiazah</i>
king of <i>Judah</i> . 2. <i>Kings.</i> 9. 27. | <i>Halah</i> , a most table, a place. 1. <i>Thy.</i> 5. 26. 2. <i>kin.</i> 17. 6. | Habazim
Habbanus
Abd |
| | <i>Gur baal</i> , the whip of the government, a place where
the <i>Arabians</i> dwelt. 2. <i>Thy.</i> 26. 7. | <i>Halak</i> , part, a mount. <i>Iosh.</i> 11. 17. and 12. 7. | Habazim
Habbanus
Abd |
| Hai. Ai | H | <i>Halhul</i> , grief, of the looking for of griefe. <i>Mat.</i> 15. 5. 8. | Habazim
Habbanus
Abd |
| Hay. Ay | <i>Hani</i> , a heaping up together, a city. <i>Thy.</i> 1. 2. 8. <i>Iosh.</i>
12. 9. <i>Ezra</i> 2. 28. | <i>Hali</i> , sickne, a beginning, of precious flow. <i>Isa.</i> 19. 25. | Habazim
Habbanus
Abd |
| Ahaharai | <i>Haahbari</i> , a runner. A thers sonne. 1. <i>Thy.</i> 4. 6. | <i>Halicarnassus</i> , the chief dwelling place by the sea side.
1. <i>Mat.</i> 15. 23. | Habazim
Habbanus
Abd |
| Hebaia | <i>Habaiah</i> , the hiding of the Lord. <i>Ezra</i> 2. 64. | <i>Halleluiah</i> , praise ye the Lord. <i>Psalm.</i> 119. 1. | Habazim
Habbanus
Abd |
| Habreuc | <i>Habakkuk</i> , a wrestler, a Prophet. <i>Habak.</i> 1. 1. whom | <i>Hallohech</i> , saying nothing, of an inchanter. <i>Re.</i> 10. 24. | Habazim
Habbanus
Abd |
| Abacuc | | <i>Hallohech idem</i> , <i>Shallans</i> father. <i>Rebe.</i> 3. 1. 2. | Habazim
Habbanus
Abd |
| Abbacuc | | <i>Ham</i> , a craftie, of bear. Sonne of <i>Israhel</i> . <i>Gen.</i> 5. 32. See
moeth his father being drunken. <i>Gen.</i> 6. 2. He is the
father | Habazim
Habbanus
Abd |

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| | father of Canaan. <i>Ge. 9. 18, 19.</i> His children. <i>Gen. 10. 6, 7.</i> <i>Chp. 1. 8.</i> He is cursed of his father. <i>Gen. 9. 25.</i>
Haman making an uproar, preparing, of troubling.
Son of Hammetar, repaid by king Abasuctol,
and honored of all but God. <i>Eccl. 3. 12.</i> For that
God's decree would not be him reverence, he getteth to
come to put at by Jewes to death. <i>Eccl. 3. 5.</i> He is han-
gered upon gallows which hee had prepared for God's
deceit. <i>Eccl. 7. 9, 10.</i> His ten sonnes hanged. <i>Eccl. 9. 14.</i>
Hamath, anger, heat, of a wall. A cite. <i>Hamath. 1. 3.</i>
22. The cittiznes called Hamathites. <i>1. Chp. 1. 16.</i>
Hamathi idem. Sonne to Canaan. <i>Gen. 10. 18.</i>
Hamathzobath, the anger, heat, of the wall of an
armie. A cite that Solomon overcame. <i>1. Chp. 8. 3.</i>
Hamadan, heat of judgement. <i>Gen. 36. 26.</i>
Hammolech, a King, of a counsellor. <i>Jer. 38. 6.</i>
Hammadatha, troubling the law. Father to Haman.
<i>Eccl. 3. 1.</i>
Hammenoth, of rest. <i>1. Chp. 3. 53.</i>
Hammon, a heat, of the sunne. A cite. <i>Job. 19. 28.</i>
Hammoth-dor, indignation, of heat of generation. A
cite. <i>Job. 31. 37.</i>
Hamonah, in multitude, of his uprose. <i>Eccl. 3. 9. 6.</i>
Hamon-gog, the multitude of the roote of an house.
<i>Eccl. 3. 9. 11.</i>
Hamor, an affe, of dirt. The father of Shechem. <i>Ge. 33. 19.</i> He for the loue of his sonne persuaded his peo-
ple to be circumcised, to joyne themselves in friendship
with Isack. <i>Ge. 34. 20, 25.</i> He demanded Dinah
of Isack to be wedde to his son. <i>Ge. 34. 8.</i> He, his sonne,
and all the Shechemites slaine by Simson and Le-
vi. <i>Gen. 34. 25.</i>
Haniel, grace, of the mercy of God. <i>Num. 34. 23.</i>
Haniel, godly, of mercifull. <i>Ge. 46. 12.</i> Of him came
the Hamulites. <i>Num. 26. 31.</i>
Hamul, heat of the dew. <i>1. Chp. 23. 31.</i> <i>Eccl. 2. 18.</i>
Hanan, full of grace. <i>1. Chp. 3. 23, 38.</i> and <i>1. 43.</i>
Hannah, mercifull, of giving, of gracions. The
wife of Elkanah. <i>1. Sam. 1. 2.</i> She obtained of God
a sonne. <i>1. Sam. 1. 11, 20.</i> She went not up to Shiloh
to worship, untill she had weaned Samuel. <i>1. Sam. 1.</i>
22. She had three sonnes and three daughters after
Samuel. <i>1. Sam. 2. 21.</i>
Hanaheel, the mercy of God, Jeremiahs vnc's sonne.
<i>Jer. 35. 7.</i>
Hananeeh, grace from God, of grace of God. The
name of a toby. <i>Debe. 3. 1.</i> and <i>12. 39.</i>
Hanan, giving gracions, mercifull, of godly. The fa-
ther of Jehu. <i>1. kin. 16. 1, 7.</i> Also a mans name. <i>1. Chp.</i>
25. 4.
Hananiah the grace of the Lord, of the mercy of the
Lord. Certain mens names. <i>1. Chp. 3. 19.</i> <i>Eccl. 5. 4.</i> <i>Eccl. 2.</i>
26. <i>1. 8.</i> <i>Eccl. 2. 4.</i> also a false Prophet. <i>Jer. 28. 1.</i>
Hanes, banishment of grace. A cite. <i>Isa. 30. 4.</i>
Haniel, the gift of God. <i>1. Chp. 7. 39.</i>
Hannathon, the gift of grace. A cite. <i>Job. 19. 14.</i>
Hanoth, dedicated, Sonne of Reuben. <i>Gen. 46. 9.</i>
Of him came the Hanothites. <i>Num. 26. 5.</i>
Hantum, mercifull, of giving. <i>Debe. 3. 13.</i>
Hantum idem. Sonne to Nabath king of the Am-
monites, who desperately retrenched the messengers of
David, whom he sent to comfort him, which afterward
was retrenched. <i>2. Sam. 10. 3, 4.</i> <i>1. Chp. 19. 2, 10.</i>
Happizzer, taking away, of destroying. <i>1. Chp. 24. 15.</i>
Hara, a hill, of bowing forth. <i>1. Chp. 5. 26.</i> The ci-
tiznes called Hararites, and Harites. <i>2. Sam. 23. 11, 12.</i>
<i>Eccl. 11. 34. 35.</i>
Harabith, of furie. A cite. <i>Job. 19. 20.</i>
Harah, a way, of wanderer, of walking sweet. The
sonne of Alla. <i>1. Chp. 7. 29.</i>
Haraklahim, the apothecarie. <i>Debe. 3. 8.</i> | Haran
Harama
Aran
Haram
Harbonah
Harad
Rephaim
Raphaim
Harod
Haraphah, a medicine, of the mouth of a mount. A
Philistine, a father of Gomer. <i>1. Chp. 20. 4.</i> His fu-
sonnes slaine by David and his servants. <i>2. Sa. 21. 22.</i>
Hareph, winter, of reproach. <i>1. Chp. 2. 51.</i>
Hareth, liberte. A toby. <i>1. Sam. 22. 5.</i>
Harim, destroyed, of dedicated to God. A Priest unto
whom the thire lot fell. <i>1. Chp. 24. 8.</i>
Harhar, anger, of the heat of confidence. <i>2. King. 22.</i>
14. 2. <i>Eccl. 14. 22.</i>
Harhoiah, heat of anger of the Lord. Father to
Hathaiiah. <i>1. Chp. 2. 38.</i>
Harhur, made warm, of the heat of liberte. <i>Eccl. 2. 51.</i>
Harnephor, the anger of a bull, of anger increasing.
<i>1. Chp. 7. 36.</i>
Harotheth, workmanship, of a wood. A cite where
Solomon dwelt. <i>Job. 4. 2.</i>
Hartha, idem. <i>Eccl. 2. 53.</i>
Harum, high, of blowing downe. <i>1. Chp. 4. 8.</i>
Harumaph, destruction. <i>Debe. 3. 10.</i>
Haruphite, slander, of youth, of in the Syrian tongue
forbe. <i>1. Chp. 12. 5.</i>
Haruz, carefulite father of Amos mother. <i>2. Kin.</i>
27. 19.
Haradiah, the mercie of the Lord. The sonne of Ze-
rubbabel. <i>1. Chp. 3. 20.</i>
Haraz-hual, a wolfen house. A cite. <i>1. Chp. 4. 28.</i>
<i>Job. 1. 5, 28.</i> and <i>19. 3.</i>
Halenna, a bramble, of an enemy. <i>1. Chp. 9. 7.</i>
Hahabiah, the estimation of the Lord. <i>1. Chp. 9. 14.</i>
Hahabiah, the silence of the Lord. <i>Debe. 3. 10.</i> <i>Eccl. 9. 5.</i>
Hahem, named, of a putting to. <i>1. Chp. 1. 34.</i>
Hahmonah, the hastening of a gift. <i>Num. 33. 29, 30.</i>
Hahub, esteemed, of numbered. <i>1. Chp. 9. 14.</i>
Hahubah, estimation of thought. <i>1. Chp. 3. 20.</i>
Hahum, silence, of their hastening. <i>Eccl. 2. 19.</i>
Hahupha, spent, of made bare. <i>Eccl. 2. 43.</i> <i>Debe.</i>
7. 46.
Hafrah, waiting. <i>1. Chp. 34. 22.</i>
Hatach, smiling. <i>Eccl. 4. 5.</i>
Hathach, feare. <i>1. Chp. 4. 13.</i>
Hatipha, robbrie. <i>Eccl. 2. 54.</i>
Hatita, a bending of sinne. <i>Eccl. 2. 43.</i> <i>Debe. 3. 43.</i>
Hatiticon, middle, between the middle, of preparation.
<i>Eccl. 47. 16.</i>
Hatil, an howling for sinne. <i>Eccl. 2. 57.</i>
Hattush, forsaking sinne. <i>Eccl. 2. 21.</i> <i>Chp. 3. 23.</i>
Haush, living of giving life. The wife of Adam. <i>Ge.</i>
3. 20. and <i>4. 1.</i> Isack Heuah.
Hauilah, grieving, of speaking to him, a countrey.
<i>Gen. 2. 11.</i> Also the sonne of Enay, the sonne of Ham.
<i>Gen. 10. 7.</i>
Hauran, a hole, liberte, of whitenesse. A cite of De-
maus. <i>Eccl. 47. 16.</i>
Hanoth, fair, townes of light. <i>Num. 32. 41.</i>
Hazeel, seeing God. He whom God commanded E-
lisha to anoint King over Syria, that hee might take
vengeance of Israel for their idolatry. <i>1. King. 19. 15.</i>
Hee alseeth. <i>Chp. 1.</i> He who is his Father Ben-don
Should |
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Should recover of his sickness. 2. King. 8. 9. *Elisee fore-
told him that he should have a son. 2. King. 4. 18. He brought Ben-hadad his mother. 2. Kings
8. 15. He discovered the Syrians. 2. Kin. 10. 32. Re-
ceived of Jezebel king of Tyre a great summe of
money. He departed from Jerusalem. 2. Kings 12. 18.
He took a Bath. 2. King. 12. 17. He afflicted the Si-
ryans. 2. King. 13. 7. He died. 2. Kings 13. 24.
Hazanab, looke Hazarah.*

Hafala

Hazar, imprisoned, or bound. A cite. Josh. 5. 27. &
Judg. 7. 16.

Hazar-adar

Hazar-adar, an imprisoned generation, of fairer.
Rumb. 3. 4.

Hazarah

Hazarah seeing the Lord. Rebe. 11. 5.

Hazar-anan

Hazar-anan, an imprisoned or bound soothsaying.
Rumb. 3. 4. 9.

Hazerisulah

Hazar-mauech, Gen. 10. 26.
Hazar-shual, looke Hazac-shual.
Hazarisulah, the haycock, or entry of an horse. A ci-
tie. 1. Th. 19. 5. called Hazer-sulin. 1. Th. 4. 31.

Hazelphuni

Hazelphuni, the shadow of the countenance. The
daughter of Etam. 1. Th. 4. 3.

Hazarim

Hazarim, porches. Deut. 2. 35.
Hazer-h. palaces. Rumb. 11. 35.

Hazer-on-

Hazer-on-tamar, drawing waters between. A place
where the Amorites dwelled. Gen. 15. 7. called Haze-

thamar

on-tamar. 1. Th. 10. 2.

Hafalon-

Hazelidem, as Hazel. 1. Th. 10. 2. 9.

thamar

Hazo, seeing, or prophesying. Gen. 22. 22.

Hoziel

Hazor, bay. Josh. 11. 1. and 15. 23, 25. and 19. 36.
Rebe. 11. 33.

ACau

Heber, a companion, or partaker. Sonne to Beriah.
Gen. 46. 17. Of him came the Heberies. Numbers
29. 45.

Hazor

Hebron, fellowship. a double came in the land of Ca-
naan, wherein Sarah was buried, which came Abra-
ham bought to buriall. Gen. 23. 18. & 23. 2, 9. reate
more. Gen. 35. 27. Josh. 10. 36, 37. and 14. 15. Also a ci-
tie. Judg. 1. 10. Josh. 15. 14.

Hegai

Hog, fighting, or speech. Ester 2. 3.
H-lam, the arms of the mother. 2. Sam. 10. 16.
Helbah, miter, or griefs in law. Judg. 1. 31.
Helbon idem Ester 2. 18.

Helkah

Helcath, a portion, or a dwelling. Josh. 19. 35.

Helchias

Helcias, the portion, or gentleness of the Lord. Sa-
lomon's father. Dan. 1. 3. 2. 9. Also the name of a man. 1.
Ez. 8. 1.

Helchiah

Heldai, the world, or multitude. Mens names. 1. Th.
27. 15. Zech. 6. 10.

Heled

H-lebidem, 2. Sam. 23. 29. and 1. Th. 11. 30.
Heleth, a part, or portion. Josh. 17. 2.

Helph

Helem, dreaming, or healing. 1. Th. 7. 35.

Helph

Hel-ph, a changing, or passing over. Josh. 19. 13.

Helz

Hel-z, armed, or free, Mens names. 2. Sam. 33.
26. 1. Th. 2. 39.

Helias

Helias, looke Eliah.

Heliodorus

Heliodorus, the gift of the sunne. Treasurer to Se-
leucus. 2. Macc. 3. 7.

Helkah

Helkah, a dart, or portion. A cite. Josh. 21. 31.

Helcia

Hilkar, idem. Rebe. 12. 15.

Elkid

Helcath-hazron, the field offering of 2. Sa. 3. 16.

Hilkiab

Helkiab, the gentleness, or portion of the Lord. E-
liakim's father. 2. King. 18. 18.

Hilkiab

Helon, a window, or griefe. The father of Eliah.
Gen. 10. 9. and 1. 7.

Heman

Heman, their trouble, or a tumult. Lotan's sonne.
Gen. 36. 12. called Heman. 1. Th. 1. 36.

Hemah

Hemah much, or making an uproare. A toffe man. 1.
Kin. 4. 39. 1. Th. 2. 6. Also an excellent finger, whom
Dauid appointed over the fingers that pertained to
the house of God. 1. Th. 6. 33. and 35. 1.

Hemanie, An Amoseth. Kane. Ezech. 28. 19.

Hem-lan, before, or heat of judgement. Gene. 36. 26.

Hena, a troubling. A cite. Est. 3. 17. 13.

Henadad, grace of the beloved. Est. 3. 12. 14. 7. 10. 9.

Henoch, taught, or dedicate. Rains some of whom Enoch

the cite Henoch was so called. Gen. 4. 17. Also the fa-
ther of Methuselah. Est. 5. 1. who walked with God
after he begate Methuselah 300. yeeres. Gene. 5. 22.

Reab. Eccles. 4. 16. and 46. 1. 4. and Ps. 11. 5. Jude
14. Ps. 14. 10. 11.

Hebber, a digger, or delver. 1. Th. 4. 6. Also the fa-
ther of Josephah. Num. 26. 23. 27. 1. Of him came
the Ephraim. Rumb. 26. 32.

Hezibab, my pleasure, or delight in her. By this
name the Church gathered of the Jewes & Gen-
tiles is called. 1. Th. 6. 2. 4. Also Hana's mother. 2.
Kings 2. 1. 1.

Hercules, Iuno's glory. The money that should have
bene offered to Hercules, was given to the making of
galilee. 2. Macc. 4. 19. 20.

Heres, the son, or earthen pot. The name of a mount
in Afsion, where the Amosites dwelt untill the family
of Joseph made them tributaries. Judg. 1. 35.

Heret, a capener. 1. Th. 9. 15.

Hermas, Mercury of game. One whom Paul greet-
eth. Rom. 16. 14.

Hermogenes, gotten by Mercury. A man who fol-
lowe Paul. 2. Tim. 1. 15.

Hermion dedicated to God. A mountain. Deut. 3. 9.
Josh. 2. 5. and 13. 5.

Hermionim idem Psal. 42. 6.

Herode the mount of pride. So named by Alcalonite,

Herode the great. He caused the innocents to bee
slaine. Mat. 2. 1. 16. From whose persecution Christ
fled into Egypt. Mat. 2. 13. 14. 15. Also this Herodes
some was surnamed Antipas, who was Tetrach of
Galile. Luk. 3. 1. His opinion of Christ. Mat. 14. 1. 2
Mar. 6. 14. Luk. 9. 7. He celebrated his birthday. Mar.
6. 21. He beheaded John Baptist. Mat. 14. 10. Mar.
6. 16. He made friendship with Pilate. Luk. 23. 12. He
reverenced. John Mark. 6. 20. Christ's answer to the
that told him. Herode would kill him. Luk. 13. 31. 32.
33. Christ called him, a Foxe. Luk. 13. 32. Herode and
his men of warre mocke Christ. Luk. 23. 11.

Also the sonne of Archibulus surnamed Agrippa.

who slew James, and put Peter in prison. Actes 12.
1. 2. 3. 4. His horrible end. Actes 12. 23.

Also the sonne of this Herode, surnamed Agrippa
the younger, before whom Paul preached and preacht.
Actes 25. 13. and 26. 1.

The Herodians sent by the Pharisees to tempt Christ
Mat. 22. 15. to 23.

Herodias idem. Archibulus daughter, whom He-
rode the Tetrach married, being his brothers wife
Mat. 14. 3. 4. and Mat. 6. 17. 18.

Herodion, Iudas's son. Rom. 16. 11.

Heshbon, a number, or thought. A cite of Sihon king Hesbon
to the Amosites. Num. 21. 26. 36. 15. 4. Jerem. 49. 3.

Heshmon, a hasty message. A cite. Josh. 15. 27.

Heth, the arrow of 709. or division of a song. Sonne
of Reuben, looke Hethron. of him came the Hethonites.
Rumb. 26. 6. Also the sonne of Dharz: of him came
another family of Hethonites. Num. 26. 21. Also a cite
called Hazer. Josh. 15. 35.

Heth saare, or a wound. Enan's sonne. Gen. 10. 11.
and 1. Th. 1. 1. whose posteritie Rebeckah forbiddeth
Isaak to marry withall. Gene. 27. 46. and 28. 1. Of
him came the Hittites. Gen. 23. 3.

Hethlon, a house to be feared. Eze. 47. 15. and 48. 1. He

Heuah, looke Hauh. 1. Th. 1. 3.

Hezekiah, looke Hiskiah. A gossie king of Iudah
2. Kings

Ena Ana

Enoch

Hanoah

Hares

Heres

Herman

Hermas

Harmon

Hermion

Hilkiab

Hilkiab

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Hilkiab

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2 Kings 16. 10. & 17. 1. He breatheth downe the breath
Serpent. 2. King. 18. 4. He persued unto Samerchid.
2. Kings 8. 1. to 17. Her husband is Hail the Prophet,
concerning Samerchid. 1. King. 19. 2. Hail 37. 2. He
obtaineth of God a victory against Samerchid. 2. King.
19. 14. to 35. 1. Chp. 32. 20. Hail 37. 2. to 36. He receiveth
presents from the king of Babylon. 2. Kings. 20. 12.
and is rewarded therefore, and for showing his un-
bushy his treasures. Isa. 39. 1. to 8.

Hezekiah being like unto death, receiveth a signe
of his recovery. 2. Kings 20. 1. to 2. Chpn. 32. 24
Hail 38. 1. to 10. His prayer Hail 38. 10. He rejoyceth
in things which his predecessors had taken out of the
Temple, and establisheth pure religion among his
people. 2. Chpn. 29. 2. 3. His exhortation to the Le-
vites. 2. Chpn. 29. 5. 1. 2. The passover kept at his
commandment. 2. Chpn. 30. 1. to 14. He prayeth for
the people which were not sanctified. 2. Cor. 10. 18.

Hezekiah ordereth Priests and Levites to serve in
the Temple, and appointeth for their maintenance. 2.
Chpn. 31. 2. 3. 4. He exhorteth the people to put their
trust in God. 2. Chpn. 32. 7. 8. He dieth. 2. King 20. 31.
and 3. Chpn. 32. 3. He is buried. 2. Kings 20. 3. to 9.
2. Chpn. 32. 3. Eccles. 48. 19.

Hezekiah idem. The sonne of Amariah. 2. Chp. 23.
Hezir, a hog, or converted. 1. Chp. 24. 15. Heph. 10. 20
Hezar, an entry. 1. Chp. 2. Sam. 25. 35.
Hezro, idem. 1. Chpn. 1. 39.
Hezron, or Hebron, Gen. 46. 9. 12. Josh. 15. 3.
Hiddai, a prayer, or a cry. 2. Sam. 23. 30.
Hiddekel, a sharp voice, a river called also Tigris,
which encompaseth Mesopotamia, whose chiefe source be-
ginneth in the region of the greater Armenia. Genesis
31. 4. Dan. 10. 4.

Hierapolis, a holy, or sacred citie. Col. 4. 13.
Hiel, the Lord hunteth, or the life of God. Over that tee-
dified Jericho. 1. Kings 16. 34.

Hilen, as Helon, looketh Helon,
Hilikah, the Lord's gentleness. Eliakim's father. 2.
King. 18. 8. Isa. 22. 6. Also a mans name. Heb. 1. 3. 1.

Also Hieriah. 2. Kings. 22. 4. Also Jeremiahs father,
Jer. 1. 1. Also the sonne of Eshbaim. 1. Chp. 6. 13.

Hilikiah, idem, a Priest. Heb. 12. 7.
Hilic, praising, or foolishness. The father of Abdon
Judge of Israel. Jud. 12. 13.

Himenez, a wedding song. An enemy unto Paul,
or therefore by him delivered unto Satan. 1. Tim. 1. 20.

Hin, measure of many things. Exo. 29. 40. Ezek.
45. 24.

Hirah, liberty, or anger. Gen. 38. 1.

Hiram, the height of life, a king of Tyne that sent
David timber and workmen to build his house.
2. Sam. 5. 11. whom also Salomon bore to the build-
ing of the Temple. 1. Kin. 5. 1. 2. Chp. 2. 3. 1. Kin.
9. 11. to 15. Also a cunning workman, who brought
all Salomons work of brass. 1. Kings 7. 13.

Hircanos, the possessor of a citie, another mans name.
2. Macc. 3. 11.

Hirites, broken a funder, or assaying a people de-
scended of Beth. Gen. 15. 20. Iosh. Heith, God com-
mandeth them to be utterly destroyed. Deut. 20. 17. They
became tributaries unto Salomon. 1. Kings 9. 26. 31.

Hui, living, or declaring. The sonne of Canaan.
Gen. 10. 17. Of him came the Hivites. 1. Chpn. 1. 15.
they are slain by the Israelites. Josh. 21. 19. 20. as
God commanded. Deut. 20. 17. The remnant became
tributaries. 1. Kings 9. 26.

Hizki, strong, or apprehending. 1. Chp. 8. 17.
Hizkiah, the strength of the Lord, His names. Exo.
2. 6. Sept. 1. 1.

Hizkiah, idem, a mans name. Heb. 10. 17.

Also the king of Judah. 2. Kings 18. 1. Iosh. Henochiah.
Hobab, beloved. The sonne of Moses, father in law to
Moses, who refused to go with Moses into the land
of promise. Num. 10. 29. 30. Iosh. meet. Judg. 1. 6.
and 4. 1. and 1. Sam. 15. 6. Jer. 35. 2.

Hobab, a hiding, a place whither Itham pursued Hoba
the four kings, which had taken Lot prisoner. Gen.
14. 15. 16.

Hod, praise of confession. 1. Chpn. 37.
Hodaiah, the praise of the Lord. 2. Chp. 32. 4.

Hodanah, idem. 1. Chp. 32. 4. and 97.

Hodeth, a table, or news. One of Obabarahs wives. Hodia

1. Chp. 8. 9.
Hodiah, the praise of the Lord. 1. Chpn. 4. 19. Hebe. Hodiiah

10. 13. Hodiiah, idem. Heb. 9. 5. and 10. 10.

Hodiah, pleasantness, or his compassion. One of Selo-
phobas daughters. Num. 26. 31. 32. 1. 3. 36. 11.

Hobab, was he is them. King of Gebon. Josh. 10. 3.

Holon, as Helon. A city. Josh. 21. 15. Jer. 48. 21.

called Hilen. 1. Chp. 6. 38.

Holmadam, God of their garments. Luke 3. 28. called Elmodam

Amon. Mat. 1. 10.

Holmam, Iosh. Hemam.

Homer, a kind of measure. Levit. 27. 16. Ezr. 45. Gomer

21. called Omer. Exo. 16. 3. 13. 36.

Hophni, a gift, or little gift. One of the sonnes of Eli.

1. Sam. 7. 1. who with his brother Phineas abused the
priesthood. 1. Sam. 2. 12. 10. 18. God foretold their
deaths. 1. Sam. 2. 34. 2. came to pass. 1. Sam. 4. 1. to 12.

Hori, a hill, or flowering a mount. Isa. 20. 22. 3. 33. 38.

Horam, their hill. King of Egypt. Josh. 10. 33.

Horeb, all about, or forsaken. A mountain called also

Sinai. Exo. 3. 1. Dent. 1. 2. whither Elias fled from
Jezebel. 1. King. 19. 8.

Horem, an offering dedicated to God. A citie. Joshua.

19. 48.

Hore-bagdad, the hill of felicitie. A place. Num. 33. Horgadgad

33. 33.

Hori, a prince, chief, or free borne. Lotans sonne. Gen.

36. 22. 1. Chpn. 1. 39. Also Shephars father. Num.

13. 6.

Horites, idem, a people. Gen. 14. 6. and 36. 20. 37.

Horims, princes, or being angry. giants with Gana
posterity chased from mount Seir. Dent. 2. 12. 22.

Hormah, dedicated, or consecrated. A citie. Num. 14. Horma

45. and 21. 3. Judg. 1. 17.

Horonaim, anger, or raging. A cite of the Moabites

Isa. 35. 5.

Horonite, anger. Debe. 2. 10. 19.

Hofa, trusting, or having sure confidence. 9. Ch. 16. 38. Hofiah

26. 10. 11. also a citie. Josh. 19. 29. 9. Chp. 6. 16. Hofan

Hofanna, Save, pray thee, or keep, or preserve I be-
sue thee, or give salvation. Psal. 118. 25. This prayer

the people applyed to Christ, at his last entry into Je-
rusalem. Mat. 21. 9. Mat. 21. 9. 10.

Hofea, Iosh. Hofea. A Prophet. Hos. 1. 1. By taking

a wife of fornications he bewitcheth the people of Israel
their idolatry. Hose. 1. 2.

Hotharah, the salvation of the Lord, Jeremiahs father

Jer. 42. 1. Also a mans name. Debe. 1. 23. 2.

Hothama, heard, or obeying. 1. Chp. 3. 18.

Hothas, salvation, or a saviour. The sonne of Amn.

Dent. 32. 44. Iosh. Ioshua. Also a king unto Iosh. Pe-
hah, sonne to Remaliah traitorously, and reigning in his
land. 2. Kings 18. 30 and craning aide of the king of
Egypt, was imprisoned, and his kingdom transported
to the Assyrians. 2. Kings 17. 34.

Hotham, a sale. The sonne of Deber. 1. Chp. 7. 31.

Hothir, exceeding, or remaining. The sonne of Deman.

1. Chpn. 25. 4.

Hodaiah

Hodania

Hodes

Hodia

Hodiiah

Hodia

Hagla

Helon

Helen

Elmodam

Gomer

Haphni

Ophni

Chorebab

Horgadgad

Hofiah

Hofan

Hozah

Hofiah-na

Ofee,

Oshiah

Hofaziah

Hofiah

Hofama

Ioshua

Hofea

Hofiah

Hofiah

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2. King. 23. 34 & 2. Cor. 3. 6. 1. Ch. 1. 37. He rebelled against Achubach nezzer, and is taken prisoner, 2. King. 24. 1, 107. 2. Ch. 30. 6, 7, 8. as was prophesied Jer. 22. 18, 19. Dan. 1. 1. 2. Boje of him Jer. 36. 1. He is called Azechi. Luke 3. 28.

Iehoiarib, the fighting, chiding, or multiplying of the Lord. 1. Ch. 29. 9, 10.

Iehonadab, looke Ionadab. A subtil man, who was friend to Amnon. 2. Sa. 13. 34, 45. Also Iohel Rechab who joined with Heta to destroy idolatry. 2. kin. 10. 15. Iehonathan, the gift of the Lord, or the gift of a dove. Sonne of Azzib. 1. Ch. 27. 25. Also the sonne of Shimea. 1. Ch. 20. 7. Also Dauid's uncle, a man of counsell and understanding. 1. Ch. 27. 32.

Iehoram, the height of the Lord, or throwing downe of the Lord. Son of Iehoshaphat king of Iuda. 1. kin. 22. 50, & 2. kin. 8. 16, to 25. & 1. Ch. 21. 1. Also Ahab's sonne, a wicked king. 2. kin. 3. 1, 2. who threatened to cut off Elissa his head. 2. King. 6. 31. Of his warre, and Ahab's with Hazael king of Aram. 2. King. 8. 25. * both slaine by Iehu. 2. kin. 9. 4, to 29.

Iehoshaphat, the Lord iudges, or the iudgement of the Lord. Son of Aha king of Iuda. 1. king 15. 24. 1. Ch. 7. 10. Parth. 1. 8. A virtuous king. 2. Ch. 17. 3. * Who toyed in affinitie with Ahab. 2. Ch. 18. 1. He sought counsell at the Prophet of God. 2. Ch. 18. 6. and taked his part. 1. king. 22. 8. He inquired of Elissa what should happen unto him. 2. kin. 3. 12, to 20. Tying unto the Lord for aide against his enemies, he is heard. 2. Ch. 18. 31. He is reproued by the Prophet Iehu for helping wicked Ahab. 2. Ch. 19. 2. He reprotheth the Judges & ministers to doe their duty. 2. Ch. 19. 6. * The Moabites and Ammonites warred against him. 2. Ch. 20. 1. His prayer. 1. Ch. 20. 6. He toyeth in friendship with Ahab, & is reproued for it by Eliezer. 2. Ch. 20. 35, & 37. He dieth. 2. Ch. 21. 1.

Iehoshua looke Ioshabab. Iehoshua the Lord, or Iamir, or the Lords saluation. Certaine mens names. 1. Ch. 7. 27. Hag. 1. 1. 3. c. 3. 1. looke Ieius.

Iehouah the Lord. One of 7 names of God. Ex. 6. 3. Iehouah-ireth, the Lord seeth, or will see, of the Lord provideth. Gen. 22. 14.

Iehouah-nissi, the Lord my banner. Exod. 17. 15.

Iehouah-shalom, the Lord of peace. Iudg. 6. 24.

Iehozabad having a dowrie, or the Lords dowrie. Certaine mens names. 2. King. 12. 21. 1. Ch. 26. 4.

Iehozadak, just is the Lord, or the iustice of the Lord. A mens names. 1. Ch. 6. 14. Hag. 1. 1.

Iehu be, or he that is, or being. A Prophet prophesied against Baalsh. 1. kin. 16. 2, 3, 4. He rebuketh king Iehoshaphat. 2. Ch. 19. 2. Also a captain who was annointed king of Itracl by Elissa, to destroy the house of Ahab. 2. kin. 9. 2, 3, to 11. & 1. King. 19. 16, 17. He destroyeth Ioram and Ahab's. 1. kin. 14. to 29. and also Jezabel. 2. King. 9. 30. * He slayeth the 700. sons of Ahab. 2. kin. 10. 7, and the 42. brethren of Ahab's. 2. king. 10. 14. Seeming to sacrifice unto Baal, he slew all Baal's priests. 2. king. 10. 18, to 26. He destroyed Baal and his house, and caused it to be made a taken. 2. king. 10. 26, 27, 28. God appoynteth Iehu his doings against the house of Ahab. 2. king. 10. 30. He walked not in the law of God with all his heart. 2. King. 10. 31. He dieth. 2. king. 10. 35. The promise which God made unto him. 2. king. 10. 30. was accomplished. 2. king. 15. 12.

Iehubbah, an hiding, a beloud: or in the Syrian speech, mine, or binding. 1. Ch. 7. 14.

Iehucal, mightie, or persif, or washed. Jer. 37. 3.

Iehud, praising, or confesing. A title of Dan. Iosha, 2. 45.

Iehudath, confession, or praise. Iakob's son by Le. Iehudath. Gen. 29. 35. * By Iakob's counsell Ioseph was sold. Gen. 37. 26, 27. Iudah married Shubab a Canaanite. Gen. 38. 2. He committed incest with Tamar his daughter in law. Gen. 38. 18. He conspired with his feare, and ingratitude towards her. Gen. 38. 26. He offered him selfe to bee Ioseph's bondman, that Benjamin might returne to Iakob. Gen. 44. 33. His children. Gen. 46. 12. He enloped the kindly humour and pynledge of the hill boyn, which apperained unto Reuben. Gen. 49. 4. 5. to 13. His children's portion. Ios. 15. 1, 2. * His posseltie. 1. Ch. 2. 3. * & 3. 1. * & 4. 1. * The tribe of Iudah is made captaine for the war, after the death of Iosua. Iudg. 1. 2, 3, 4. to 22. They with other Itraclites brought Dauid into Ierusalem. 2. Sa. 19. 14. 15. * They onely follow Dauid. 2. Sa. 20. 3.

Theyr idolatry and wickednes. 1. king. 14. 22, 23, 24.

Iehudi, praising, or confesing Jer. 36. 14, 21.

Iehudiah, a praising, or confesing of the Lord. 1. Ch. 4. 18.

Iehuth, keeping counsell: or after the Syrian saster. 1. Ch. 8. 39.

Iciel, God hath taken away, or God heaping up together. 1. Ch. 5. 7.

Ieiah, the Lord lieth. 1. Ch. 15. 24.

Iekabzel, the congregation of God. A title. Achem. 11. 25.

Iekannah, the Lord shall arise, the establishing, or re-neming of the Lord. 1. Ch. 2. 41.

Iekamiam, the people shall arise. 1. Ch. 2. 3. 19.

Iekodeam, the crookednesse, or burning of the people. A title. Ios. 15. 56.

Iekoniah, the prison, or stabilitie of the Lord. Ex. 26. 6. looke Iekoniah.

Iekuhiel, the hope or congregation of God. 1. Ch. 4. 18.

Iemimah, Ios. 42. 14.

Iemini, the right hand, a land belonging to the tribe of Benjamin. 1. Sam. 9. 4.

Iemel, Gods day, or the sea of God. Ex. 46. 10. Ex. 6. 15.

Iephlet, delivered, or banished. 1. Ch. 7. 32.

Iephthach. Iud. 11. 3. looke Iphrah.

Iephunneh, beholding. Num. 13. 7. 1. Ch. 7. 38.

Ierah, the moon, the month, or smelling sweet. Gen. 10. 26.

Ierahmeel, the mercy of God, or after the Hebrews or Syrian the beloud of God. Son of Herion. 1. Ch. 2. 9. of him came the Ierahmeelites. 1. Sam. 27. 10.

Also the sonne of Irah. 1. Ch. 2. 4. 9. also the sonne of Hammel. ch. Jer. 36. 26.

Ieramoth, and Ieremoth, idem, as Iar-moth. A mens names. Ex. 10. 16, 27, 29. and 1. Ch. 7. 7, and 12. 5.

Iered, ruling, or coming downe. The sonne of Bahalateel. Gen. 5. 15. 1. Ch. 1. 3. Luke 3. 37. Also the sonne of Ezra by Iehudiah. 1. Ch. 4. 18.

Ieremai, my height, or fearing, or throwing forth war. Ex. 10. 33.

Ieremiah, looke Iremiah. Certaine mens names. 2. kin. 23. 3. 1. 1. Ch. 5. 2. 4. Also a prophet his flock: and when he prophesied. Jer. 1. 1. 2. 3. God imboldeneth him to preach Jer. 1. 7. He is forbidden to pray for the Jews. Jer. 11. 14. He is persecuted. Jer. 1. 8. 8. and 20. 2. Being mocked for preaching, hee complainer unto God. Jer. 20. 7, 8. Hee is taken of the Priests, and accused before the gouernours, hee answereth that he had declared nothing but the word of God. Jer. 26. 8, 12. Hee sendeth bonds to certaine kings, and annoumeth them to be subiect unto Nabuchad-nezzar. Jer. 27. 3. Hee is taken going into the land of Benjamin. Jer. 37. 12, 13. smitten and put in prison. Jer. 37. 37.

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37.15.16. He is delivered by Zerubbabel. Jer. 37.17. He is cast into the dungeon. Jer. 38.4,5,6. taken out againe. Jer. 38.10,11,12,13. Lamented of Nabuchodonosor. Jer. 39.11,12. having leave to go whether he would. Jer. 40.4. hee dwelleth with the people which were left in Ierusalem under Gedaliah. Jerem. 40.6. He admonisheth the residue of the people not to go into Egypt. Jer. 42.14,15. * Hee lamenteth king Josiah 2. Chro. 35.25.

Ieriah the fears, vision of throwing downe of the Lord. 1. Chro. 23.19

Ieribai, fighting, chiding, of multiplying. 1. Chro. 11.46.

Jericho, the moon, mouth, of his sweet smell. A rich and faire citie of Benjamin, whither Joshua sent spies. Num. 22.1. Josh. 2.1. His people having seene the spies, were astonishd. Josh. 2.11. God deliverteth Jericho into the hands of Joshua, and how Joshua 6.2. * He walles there of fell downe by faith. Joshua 6.20 Heb. 1.1.30. Joshua curseth those that should build it. Josh. 6.26. It is recoverd by Hiel. 1 Kings 16.34. Ch. 11. dwelt in it. 2 Kings 2.18.

Ieruel, the fear, of vision of God. 1. Chro. 7.2.

Ierimoth, looke Iarmoth.

Iaroth panter, Keteth, of cauldrons, of howling out, of breaking a fencer. 1. Chro. 2.18.

Iaroth, making a sweet smell, breathing, the moon of the month. 1. Chro. 5.14.

Ieroboam, fighting against, chiding, of increasing the people. Sonne of Nebat. 1. king. 11.26. who rebelled against Solomon. 1. king. 11.27. Ten tribes promised by the Prophet to be given him. 1. king. 11.35. He fleeth from Solomon into Egypt. 1. king. 11.40. After his returne, hee with the people desired Achoboom to release them of the servitudes which they endured under his father. 1. king. 12.3. He buildeth Shechem and Bethel. 1. king. 12.25. For sticking unto Gods promise, hee setteth by two golden calves in Bethel & Dan, causing the people to commit idolatry. 1. king. 12.26. * and as he was sacrificing unto them, was reproved by the Prophet Ido. 1. king. 13.1,2,3. His hand which he stretcht out against the Prophet rai'd up, & reposed againe. 1. king. 13.4,5. The threatening of signs could cause him to leave his wickednesse. 1. king. 13.33. For money he made Idols of the hie places. 1. king. 13.37. He constituted priests for idols, rejecting the Priests of the Lord. 2. Chro. 11.15. His wife is sent to the Prophet to know if his sonne should recover of his sicknesse. 1. king. 14.4,3. Unto whom the destruction of her husband and his house is foretold, & the manner of the childes death to be a signe thereof. 1. king. 14.5, to 17. Ieroboam dieth, and Nabab his son succedeth. 1. king. 14.20. His house is destroyed by Baasha, according to the word of the Lord. 1. king. 15.25, 26, 27, to 31. Baab Eccus. 47.23,24,25. How his sinne is condemn'd looke 1. king 16.19,26,32. 2. kin. 3.9. 10.29. & 13.2. 4.24. 8.15. 9.27. 21. and 23.15. Against Ieroboam, reade Amos 7.11.

Also the sonne of Iosah a wicked king of Irael. 2. king. 13.1. and 4.23. by whom notwithstanding the Lord preserved Irael for his promise sake. 2. kin. 14.21,25,26,27. He dieth, and Zachariah his sonne succedeth. 2. kin. 14.29.

Ieroboam high, merciful, of after the Syrian, beloved, father of Ekanah. 1. Sam. 1.1. Ch. 6.27,34. Also the father of Howerah. 1. Ch. 9.8.

Hieronymus Ierome, a holy name. A governor who with Timothy, &c. troubled the Jewes. 2. Mac. 1.2.

Ierubbaal, Let Baal avenge, of an idole overcome, looke Gideon.

Ieru-beseeth, Ieru-beseeth, idem, 2. Sam. 1.2,21.

Ieruel, the fear of God, of the vision of God. A. Will deruelle. 2. Chro. 20.16.

Ierusalem, the vision of peace, of the perfect vision, of perfect fears. The head city of Iudah, builded as Lyranus in the 28. chap. of Genesis waterd by Abel, ledce, and called by him Salem, that is peaceable, because hee was king of peace and iustice. Heb. 7.12. Ch. 70.2. Other thinke it was first builded by Ierul some of Canaan called after his name. Gen. 10.16. Josh. 18.28. Eusebius saith, it was called Hieron Salomonis, that is Solomons Temple, and afterward by corruption Hierulale. Called also Solyrna, Lusa, Bethel, Hierus, 9. last of all Helia 92. lia (saith Volaterran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two parts: the higher, with the Temple placed on the top of Sion and called of the builders, the city of David, the tower isured to the Temple. 1. Chro. 11.4,5,6,7. 8. it was in compass about six miles and a halfe Eusebius

Ierusalem called Bethel, and before Luz, whome by the title of Iudah Iudg. 1.21.22.23. The Temple in Ierusalem chosen of God for an habitation. 1. King. 8.15. 1. Chro. 6.1.2. Of the gates. Ezek. 48.3.1. God threateth to it, and the inhabitants, destruction for concerning of his word, 3. preachers. 2. kin. 21.12,13, 14,15. & 23.27. Ezek. 21.2. Jer. 19.3. The burning of it signified by a vision. Ez. 10.2. The vision of restoring of the citie and Temple. Ezek. 40.1,2. * The felicity thereof past, and the calamity present. Ezek. 19.10. * Of the destruction of it, and of the women. Isa. 1.17. After the destruction of it, there should be left one man for vii. women. Isa. 4.1. Signs in heaven over it. 2. Mac. 5.2. The captivitie of it figured Ezekiel 3.25. God threateth to de. mure it into the hands of the king of Babylon. Jerem. 34.1. and that it shall be burned. Jer. 32.38.29. Ezek. 15.1. and 24.3. * Ierusalem besieged by Iezin and Pekah. Isa. 7.1. The destruction of it prophesied. Isa. 21.1. & 29.3. It is taken and burnt by the Caldeans. Jerem. 52.7. 2. king. 24.14 and 25.8,9.2. Ch. 36.6.19. according as it was prophesied. Jeremia 34.2. Although it was brought into captivitie. Jerem. 22.9. God, howbeit the Prophet the captivity of Ierusalem destruction & Ezek. 3.3,27. * The times betwixt the destruction of Ierusalem. Is. 79.1. Of the destruction and redifying thereof. Dan. 9.25. Zach. 1.16. & 12.2. * Who inhabited there after the redifying. Zach. 1.1. Antichristus made new lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Mac. 1.43. * A complaint of the Church under the figure of Ierusalem. Baruch 4.9. Ierusalem is moved to relope for the returne of her people, and under this figure the Church. Baruc. 5.1. * The abam nations of Ierusalem, notwithstanding Gods benefites, Ezek. 16.33. * She confiteth how she is fully punished. Jer. 10.19. * Christ foretelleth how he should die at Ierusalem. Luke 13.33. He rideth into Ierusalem upon an asse. Zach. 2.1. He foretelleth her destruction: the manner, and why. Zach. 2.14.6. He commandeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which he had promised them. Luke 24.49. Acts 1.4. Hee weepeth for Ierusalem. Luke 13.34. and 19.41. Paul, preached at Ierusalem Rom. 15.10. Paul commanded to goe out of Ierusalem, and why Acts 21.18. Of the new Ierusalem. Revel. 3.12. The holy Ierusalem. Revel. 21.10. * The celestiall Ierusalem, the mother of us all, and the habitation of the Elect. Gal. 4.26. Heb. 11.10. & 12.22. Phil. 122.3. Ihs. 37.20. and 54.1. * and 65.19. Ezek. 16.3. Tobit. 13.16. * Baruch. 5.21. *

2. Sa. 3. 27. & 10. 9. 10. He seeing to loke Dauid's fauour, became the instrument of Ahab's death. 1. Sa. 1. 6. * By liberty he reconciled Ahab's son to his father. 1. Sa. 14. 2. * He thrust through Ahab's hanging by his girdle in an oak. 2. Sam. 13. 18. He reproo- ueth Dauid for lamenting the death of Ahab's son, and why 2. Sam. 19. 5. to 9. Dauid chargeth Ahab's son to put Iob to death, and why. 1. Kings 2. 5. 6. which is accomplished. 1. Kings 2. 28. to 36.

Iochaz, the preparing, of stability of the Lord. Son of Josiah. 1. Ch. 1. 34. Iochaz lehoahaz.

Iochaz, the setting, of the establishing of the Lord. The high Priest. 1. Ch. 4. 6. and 15. 8.

Iob, brotherhood, of having a brother. 2. King 18. 18. and 2. Ch. 34. 4.

Iochaz, apprehending, of seeing, Josiah's Recorder. 2. Ch. 34. 8.

Iohanna the grace, gift, of mercy of the Lord. Son of Zebedee. Luke 3. 27. Also the wife of Chusa, who fol- lowed Christ. Luk. 8. 3.

Ioth, disagreeing, despairing, fiery, of burning. Fa- ther of the Zetites and Idonites. Gen. 6. 11. who mo- ued those that honoured Babel. Gen. 6. 31.

Also Ioth with Amalek, as Leui, the son of Be- cher. 1. Ch. 7. 6. Also he who was cure Dauid's stone of oyle. 1. Ch. 27. 18. Also Abias's sonne, who was his from being lame of Ahab's. 1. Kin. 11. 2. 3. Ioth lehoah. Also the sonne of Iehabaz. Ioth le- hoah. Also a little. 1. Ch. 4. 12.

Iotham, Iotham Iotham. Sonne of Ozias. Mat. 1. 9. Called forim. Luk. 3. 29. And Iotham the sonne of A- zariah. 1. Ch. 3. 1. 2. Also, his father being a leper unto his death, gouerned the land of Iudah. 2. Kings. 15. 5. and afterward became king. 2. Kings 15. 7. 32. 2. Ch. 16. 21. 23.

Iob sorrowfull, of hated, of fighting howling out, of a- bidding enmity, a man dygitt & iust, fearing God. Job 1. 1. His children's substance. Job 1. 2. 3. Seeing his chil- dren's feasting, he offered sacrifice for them, re- specting the disorder died at feasts. Job 1. 4. 5. Satan bereaueth Iob of his substance & children. Job 1. 13. to 22. He praiseth God in his affliction. Job 1. 21. 22.

His three friends come to visite him. Job 2. 1. His wife reuileth him. Job 2. 9. He is reprehended of Eli- phaz, and why. Job 4. 1. * He saith that his paine is more grievous then his fault. Job 6. 1. 2. 3. He com- plaineth that his friends forsooke him. Job 6. 14. Hee crieth time to repent. Job 10. 20. * He declareth his patience. Job 11. 4. He reuileth his friends with their stony words. Job 13. 4. He describeth his mis- erie. Job 19. 3. He prophesieth of the resurrection. Job 14. 14. 2. 19. 26. 27. He reuileth the innocency of his life. Job 31. 1. His repentance: God restored to him twice as much as he had lost: his death. Job. 42. 6. * Iob's patience alledged, for the example of the godly. James 5. 11.

Iobad, Iobad. Sonne of Iohanan. Gen. 10. 29. Also the sonne of Zerach. Gen. 36. 33. also a king. Job. 1. 1.

Iobamah, the building of the Lord, of the understand- ing of the Lord, of a house by adoption. Sonne of Je- roboam. 1. Ch. 28. 9.

Iochabed, glorious wife to Amram, and mother to Moses, Aaron and Miriam. Exod. 6. 20. Num. 26. 59. who preserved Moses' life by putting him into an arke of reede. Exod. 2. 3.

Iod, swiftness, decking, robbing, of passing over, of as- ter the Syrian, taking away. Rebe. 1. 7.

Iod, willing, of beginning, of swearing. Ethel's sonne of Samuel. 1. Sa. 8. 2. called also Iahni. 1. Ch. 6. 28. 33. also the father of Semai. 1. Ch. 5. 4. also a Pro- phet. Joel 1. 1. also the sonne of Zerababab. 1. Ch. 3. 7.

Iothah, alighting up, pressing, of taking away slander. Iotha 1. Ch. 3. 12. 7.

Ioezer, helping. 1. Ch. 12. 16.

Iogbeah, an exhalting, of high cattle. Num. 32. 35. Iug. 8. 11.

Iogli, a declaring, a passing over, of turning backe, a reioicing. Num. 34. 22.

Ioha making lively. 1. Ch. 8. 16. and 11. 45.

Iohanan, the grace of God, of gift, of mercy of the Lord. Sonne of Berekah. 2. Kin. 25. 23. who forsook Gedaliah his death. Jer. 40. 13. 14. 15. 16. he put Sa- rath Ithmael. Jer. 41. 11. 12. * he with the Capiaines and the people of the counsell of Jeremie. Jer. 42. 1. * he carrieth the remnant of Israel into Egypt, contri- ary to the mind of Jeremie. Jer. 43. 5. 6. 7.

Iohanan, idem, of gracious, holy, of, mercifull. One that fled from Saul unto Dauid. 1. Ch. 3. 12. 4. also Elias's son. 1. Ch. 9. 1. also the sonne of Mattathias. 1. Mac. 2. 2.

Iohn as Iohanan, Sonne of Simon. 1. Mar. 13. 54. and 16. 1. Also he who those that lay in wait for his life. 1. Mar. 16. 21. 22. * Also the father of Eupolemus. 1. Mac. 8. 17. also the brother of Jonathan taken pri- soner by Bacchides. 1. Mac. 9. 37. 38. 38.

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Ioth

Iochaz

Iohanna

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Ioth

Iotham

Iobneiah

Iobania

Iochabed

Iogbea

Iogbea

Iogbeah

Iehonam

Iohanan

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Matth. 10. 3. They are rebuked of Christ, and why.
Luke 9. 14. 55. John forbade one to call out devils by the name of Jesus, but Christ rebuked him, & why.
Mark 9. 38, 39, 41. Christ revealed unto him who should betray him. **John 3. 23. 26.** He went with Jesus into the hall of the high priest. **Job. 18. 15.** Christ commendeth his mother unto him. **John 19. 26. 27.** Running to the sepulchre with Peter, he overcame him. **John 20. 3. 4.** He affirmed that what he wrote, was true. **John 19. 35. and 21. 24.** He was banished into the Isle of Patmos. **Revel. 1. 9.** The Angel commanded John to honour him, and why. **Revel. 19. 10. and 22. 9.** In his time were deceivers entered into the world, which denied Christ to be come in the flesh. **2. John 7.** He wrote what he had heard, seen, and handled. **1. John 1. 1. 2. 3. and 10. 1.** **John 1. 4.**

Also the name of one called Barke Acts. 15. 37.
Iocairib, the battell, chiding, or multiplying of the Lord. **Ezra 8. 16.**

Iokdeam, the crooked staffe, or burning of the people, a citie in the tribe of Judah. **Josh. 15. 56.**

Iokim that made the sunne to stand. **1. Chron. 4. 2. 3.**

Iokneam the rising confirmation, or revengement of the people, a citie. **1. King. 4. 12.**

Iokneam, possessor, or building up of the people, a citie. **Josh. 1. 2. 3. and 19. 11.**

Iokman, hardness, or an offence, or after the Syrian a knocking, a city some by Arturab. **Gen. 25. 2.**

Ioktan, a little one, or weariness, or strife. The sonne of Eber. **Gen. 10. 25.**

Ionadab voluntar, or willing, looker lehonadab.

Ionah, a dove, or culmer, or a desire, or raising up, or multiplying of people. The name of a Prophet, the sonne of Amittai. **2. King. 1. 4. 2. 5. Ionah. 1. 1.** who being sent unto Nineveh to preach, fled. **Jon. 1. 2. 3.** & cast into the sea, was swallowed up of a great fish. **Jon. 1. 15.** & againe cast upon the dry land. **Jon. 2. 10.** He is sent againe to Nineveh. **Jonah. 3. 1. 2.** The Ninevites repented at his preaching. **Jon. 3. 5. 6. 9. 12. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Jonah. 4. 1. and therefore God repossessed him. **Jon. 4. 9. 10. 11.** Christ by his example foretold how he should rise againe the third day. **Mat. 12. 40.**

Ionan, idem. Josephs father. **Luke 3. 30.**

Jonathan, the gift of the Lord. Sauls sonne, who with his armour bearer, by Gods helpe put the garrison of the Philistines to flight. **1. Sam. 14. 1. to 24.** He should have put him to death by his fathers ordinance but was preferred by the people. **1. Samuel 14. 45. maketh a covenant with David.** **1. Sam. 18. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He revealed to David his fathers wicked purpose. **1. Sam. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He promised David to declare his fathers will, by shooting of three arrows. **1. Sam. 20. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He is slain. **1. Sam. 31. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Also the sonne of Gethsom. Michabs idolatrous priest, who afterward for gaine became priest unto the Danites. **Judge. 18. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Also Dauidis brothers sonne, read lehonahan.

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Ioram, looker lehoram.

Jordan, the river of judgement, or the flowing, or casting forth of judgement, or going downe, or after the Syrian, a caldron of judgement. A river of Judah, so named of his two lopping heads Dan & Ior: it divideth Galilee from Judea, & falleth into the dead sea. **Mat. 3. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

The plaine of Iordan was watered every where. **Gen. 13. 10. His banks filled all the time of harvest.** **Job. 3. 15. Naaman washed himself therein, and became whole of his leprosie.** **2. King. 5. 14.**

Iorim, the Lord exalting, or the exaltation of the Lord. **Iorim the son of Barthai.** **Luke 3. 29. call. a loathá Bat. 1. 9.**

Iolaphar, looker lehothaphar, and Bat. 1. 8.

Iole, sparing, being, or lifted up. The sonne of Elezer. **Luke 3. 29. is called Achaz.** **Mat. 1. 9.**

Ioseph, one, ease, or increasing, or perfect. The eleventh son of Jacob. **Gen. 30. 24. He is beloved of his father, & hated of his brethren.** **Gen. 37. 4. His dream.** **Gen. 37. 9. 10. He is cast into a pit, afterward sold unto the Chaldees, and then unto Potiphar.** **Gen. 37. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Potiphar bought him for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He was sold for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He was sold for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He was sold for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He was sold for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

He was sold for his wife. **Gen. 39. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 1**

foraking. Abrahams sonne by Keturah. Gen. 25. 2

Ith. Bosketh a man of Ismael, of the delay of a man. Saulsons made king ouer Israel by Abner. 2 Sam. 2. 9, 10. he is traitorous. I. line by Rechab & Baanab. 2. 9. for their labour were kaine by Danto. 2 Sam. 4. 5. * I is head buried in Abnera spulchre. 2 Sa. 4. 12.

Ithariot. *anishling, of a man of death.* Iudas the traitours surname. Luc. 22. 3. Iooke. Iudas.

Ithi. *salutation, of bearing regard.* 1. Ch. 2. 3. 34. 20. 42.

Ithiah. *is the Lord.* 1. Ch. 12. 6.

Ithidenob sitting in prophesie, *of taking captiuitie in prophesie.* A giant. 2 Sam. 21. 16, 17.

Ithiech. *is the Lord.* Eze. 10. 31.

Ithma. *put onto, named, a maruiling, of de solation,* 1. Ch. 10. 43.

Ithmael. *God hath heard, of the hearing of God.* Son of Abraham by Hagar. Gen. 16. 3, 15. What matter of man he was. Gen. 16. 12. Abraham prayed for him, & was heard. Gen. 17. 8, 20. God heard Ithmael in his distress. Gen. 21. 17. hee became an archer. Gen. 21. 20. his Generation and death. Gen. 25. 13, to 19.

Ithmaiah. *hearing the Lord, of obeying the Lord.* 1. Ch. 12. 4.

Ithmerai. *a keeper, of keeping.* 1. Ch. 2. 8. 18.

Ithod. *a meely man.* 1. Ch. 7. 18.

Ithpan. *hid, broken in sunder, of a cony.* 1. Ch. 8. 22.

Ithrob. *good man.* 2 Sam. 10. 8.

Ithuah. *plaine, of plaine, equally, putting, of put.* Gen. 46. 17. and 1. Ch. 7. 30.

Ithuai. *idem.* 1. Ch. 7. 30. Gen. 41. 17. Of whom came the suites. Num. 24. 44.

Ithmachah. *cleaving to, of leaning upon, of ioynd to the Lord.* 2. Ch. 31. 13.

Ithpah. *a laser stone.* 1. Ch. 8. 16.

Ithrael. *a prince of God, of preuailing with God, of one that wrestleth with God.* The name of Yaakob giuen him by God. Gen. 32. 28. 35. 10. and the people descended of him are called Ithael. Deut. 4. 1 & 5. 1. of Israelites, whom God called his seruants. Luc. 25. 55. They would haue returned to Egypt, and why Num. 14. 34. What manner of kingdome they should enioy. Num. 23. 24. Their iourneys Num. 33. 1, to 50. God kneweth that they should become idolaters. Deut. 31. 16. For the efface of one person many of them were kaine. Josh. 7. 1, 5, 11, 12. No man moued his tongue against them. Josh. 10. 21. The promises made unto them touching the land of Canaan, accomplished.

Ithua. 21. 43, 44, 45. They chose the Lord for their God, and to forsake idols. Joshua. 24. 16, 21, 24. God solde them into the hand of Iubin. Judges. 4. 2. and for their idolatry were seuen times oppressed of the Midianites. Judges 6. 1, to 7. they are deliuered by Deborah and Barak. Judges 4. 3. They are deliuered into the hands of the Philistines and Ammonites. Judges 10. 7. They commit idolatry with Greecs Ephod. Judges 8. 27. They conspire their time, and put away their idols. Judge. 10. 10, 15, 16. They consult for the punishment of the bishop done to the Leuites wife. Judges 20. 2. They lend to require passage to the land of Geth. Numbers 20. 14, to 22. The Israelites, bring 400000. men, are thus overcome by 26 700. Beniamites, but at length get the victory. Judges 20. 17. They swear not to marry their daughters to the Beniamites. Judges 21. 1. They are discorced by the Philistines. 1 Sam. 11. 4. 2. They beate a king. 1 Samuel. 8. 5, 19, 20. Being afraid of the Philistines, they hide themselves. 1 Samuel 13. 6. They are unprouided of weapons. 1 Samuel 13. 22. Afraid of Goliath. 1 Samuel 17. 24. Distressed from famine and water by the miraculous workes of God. 2 Kings 7. 6, 7. The lepers

declare unto them the previdence of God. 2. King. 7.

10. Israel is smitten by Hazael king of Syria. 2. king.

10. 3. deliuered into the hands of Sishak. 2. Ch. 12.

12. 1, 2. * Their hunger and captiuitie prophesied.

Hosea 9. 2. * They are threatened. Amos 2. 6. * Their captiuitie into Assyria, and why. 2 Kings 17. 6. * God

promiseth to deliuer them from the Gentiles. Ezek.

36. 5. * The end of their kingdome for their idolatry.

2 Kings 7. 17. 18. * They were brought into captiuitie.

Ezekiel 29. 23. * Their destruction, and how they were

deliuered by Arons prayer. Num. 18. 20. * Israel

renewed. Micah 6. 3. * God promiseth to gather the

dispersed ones. Jerem. 50. 45. * They were chosen

of God, and were reiectod. Jerem. 15. 11. * Gods

benefits toward them, and their vntowardness for

the same. Hosea. 11. 1. * Their calamities then to

come, described. Amos 8. 2. * The Israelites shalbe re-

iected for their idolatry, and at the last returne and

believe in Christ. Hosea 3. 1. * which shalbe when the

fullness of the Gentiles shalbe come in. Rom. 2. 16.

Rom. 11. 25. of their exaltation. Micah 5. 7. 8. Their

dame conscience. Hosea 12. 1. * 1. Ch. 10. 1, 8. Their

prosperity together with. Jerem. 30. 10. They and their

prophets carnal. Hose 9. 7. 8. Who are true Israelites,

Rom. 9. 7. 8. Peace and mercie upon the Israel of God

Galat. 6. 16. God will take from the true Israelites all

worldly comfort. Micah 5. 10. * Matanuel a true

Israelite, why Job. 1. 47. Israel inexcusable. Rom. 10

19, 20, 21. Israel hath obtained by grace, that which

they could not by works. Rom. 11. 5, 6. 7. A remnant

of Israel shalbe saved. Rom. 9. 27. They were obtaine

for a time that the Gentiles might receiue the faith of

Christ. Rom. 11. 25. Christ the true Israel. Ihs. 49. 3.

Israel is the people of God. Eze. 34. 14, 15. and 5. 1. and

6. 6, 7. and 19. 5, 6. Luc. 20. 24, 5, 26. Deut. 4. 20, 37.

and 6. 7, 8. and 9. 29. and 10. 15. and 14. 2. and 26.

15, 18, 19. and 32. 9, 36, 43. 1. Sa. 10. 19. and 12. 23.

22. 2. Sam. 7. 17. 1. Ch. 3. 9, 8. 16, 23. Ihs. 19. 25. and

43. 1. * Jer. 31. 7. 8. Eccl. 17. 16. The tribes of Israel se-

parated themselves from the house of David. 1. kin. 12.

20. according to the word of Abiath. 1. kin. 11. 30, 31.

Ithachar. *looke Ithach.*

Ashish *is the Lord.* Certaine mens names. 1. Ch. Ithiah

7. 3. and 23. 10.

Ithiah. *idem.* 1. Ch. 24. 31.

Ithuah. *looke Ithuah.*

Ithui. *looke Ithui.*

Italy. A country is called of king Italus, of of Italia. I. Ithim

which signifies *with claws*, for that it is ouerwhelmed with

clawes. Act. 27. 1. Whether Paul sailed. Act. 27. 6.

Ithai. *idem* as Ithai. 1. Ch. 11. 31.

Ithamar. *Woe to the change, of woe to the hand, of an*

ile of the hand, of finger, of the change of an ile. Aarons

son. Ex. 6. 23. & 38. 21. Anointed priest. Lev. 8. 2.

Ithiel. *idem* as Ithiel. Ps. 30. 31.

Ithlah. *hanging up, of beaping up, a citie in the tribe*

of Dan. Josh. 19. 42.

Ithmah. *an orphan, a maruiling, of a perfellion.* 1.

Ch. 11. 46.

Ithnan. *a citie of the tribe of Iudah.* Josh. 15. 23.

Ithra. *a remnant, of excellent.* 2 Sam. 17. 25.

Ithran. *idem.* Gen. 36. 26. 1. Ch. 20. 7. 37.

Ithre. *the excellency, of remnant of the people.* 2. Ch. 35.

Ithrite. *excellent, of a remaing.* 1. Ch. 11. 40. and

2 Sam. 23. 38.

Ithah-kzim. *an house of time of a prince, of now a*

Prince. A citie in the tribe of Sebulun. Josh. 19. 13.

Ithai. *strong, my signe, a plough share, of a comming to.*

2 Sam. 15. 19. and 23. 29.

Ithiel. *G. d. with me, the signe of God, the comming to*

of God, of the plough share of God. Deut. 11. 7.

Ithra,

Ithre,

Ithrite,

Ithrahkazin,

Ithacafin,

Ithai Ithai,

Ithiel Ithiel,

Ithiel

1. John 3. 12. his children. Gen. 4. 17. he's cursed and departed. Gen. 4. 11. 12. 13. Who pronounced to the followers of Cain. Jude 11.

Kainan, a buyer, or owner. Gen. 5. 9.

Kallai, light, passing by fire, of my voyer. Job. 12. 26.

Kamon, a rising, or a flabbing, a title. Jude 10. 5.

Kamuel. God hath risen, or God hath raised up, or a-
flashed him. Babylon on by Babel. Gen. 2. 21.

Kamah, of reeds, a river. Job. 16. 8 and 19. 28.

Kareah, bald, or yce. The father of Jobanah. 1. Kin.
25. 23.

Karcas, a floor, or dissolving coldness, a city. Job. 15. 3.

Karcas, a calling, reading, or meeting, a city. Job. 21. 32.

Kaziz, a cutting asunder, or an end, a valley. Job. 18. 21.

Kedar, blackness, or sadness. Both a mans name
and a people. Gen. 5. 13. Jer. 49. 28. Isa. 21. 17.

Nedemah, ancient, of the first. Gen. 25. 25.

Kedemoth, ancients, of the chiefs, or the owning, of the
crookedness, of death, a wilderness and a title. Deut. 2.
29. Job. 13. 18.

Kedeth, holiness, a title. Job. 12. 22. and 15. 23.

loke Kadeth.

Kelhelathah, a whole, a congregation, of the Church, a
manfion. Num. 33. 23.

Keliah, dissolving, dissolving, or cutting that, of his sister-
ning, a title. Job. 15. 44.

Kelaiah, the voice of the Lord, of the easing, or resting
of the Lord. Ezra. 10. 23.

Kelica, succour, a gathering together, or a bending of
the voyer. Ezra. 10. 23. Jer. 8. 7. and 10. 10.

Kemuel, looke Kamuel.

Kenan, looke Kainan.

Kerath, a buying, a possession, or a bewailing, a title.
Num. 32. 42.

Kenaz, that birds nest, of this bewailing possession, of buy-
ing. The son of Eliphaz. Gen. 16. 11. 42. Job. 15. 17.

Keni, a possession, a buying, a birds nest, or bewailing,
Whies father in law. Job. 1. 16.

Kenites and Kenefites, idem, a people. Num. 24. 21,
22. and 32. 12.

Keren happuch, the horns, or chide of beauty, Job.
42. 14.

Kenoth, circles, callings, readings, or meetings, a title.
Job. 15. 25. Jer. 38. 24.

Keros, crooked, or crookedness. Ezra. 2. 44.

Keturah, smiling sweet, performing, or comended for,
Abrahams second wife. Gen. 25. 11.

Keziah, as pleasant, a Casia, of fine spices. Job. 42. 14.

Kibroth-hataa'ah, the graves of lust, a manfion,
Num. 11. 34. and 33. 16.

Kibzaim, congregation a title. Job. 21. 32.

Kidron, making black, or sad, a river in the hall: be-
tweene Jerusalem and mount Olivet. 2. Sam. 15. 23.

Job. 18. 1. looke Cedron.

Kinab, as Keni, a title. Job. 15. 22.

Kir, a wall, a block, or coldness, or meeting, a title. Isa.
15. 1. Amos 1. 5.

Kir-harelech, a wall of workmanship, a title. Isa. 16. 7.

Kir-harath, idem, a title. Isa. 16. 11.

Kir-beres, a wall, block, coldness, or meeting of the
Sunne, a title. Jer. 48. 31.

Kerhar, as Kerioth, a title. Job. 18. 28.

Kerharham, idem, a title. Job. 13. 22.

Kiriath-arba, the fourth gate. A city builded by Arba
called Hebron. Gen. 23. 2. Job. 14. 5. and 15. 3. and
31. 11. 1. Elion 6. 55. At his cite the virgin Mary
visited her cousin Elizabeth Luk. 1. 39. where also the 4.
Patriarchs, Adam, Abraham, Isaac, and Jacob were
buried. Gen. 25. 10. and 33. 29. and 49. 20. and 50. 13.

Kiriath-arim, a city of cities, towns, or waters, or
in the Hebray and Syrian, acut of enemies, a title.

Ezra. 2. 25.

Kiriath-baal, a city of an idol, of a ruler, or possessor, a
cite. Job. 15. 60.

Kiriath-iaerim, a city of woods, a title, Job. 9. 17. and
15. 60.

Kiriath-lannath, a city of a blackberry tree: or in the
Hebray and Syrian, a city of enemy. A cite call. a. al-
lo D. bir. Job. 15. 49.

Kiriath-lepher, acut of letters. A title, called also De-
bir. Job. 15. 51.

Kiriath-bar, or fore, or straw to thatch. The sonne of A-
bid. 1. Sam. 9. 1. and 1. Elio. 1. 30. 33.

Kishion, hardness, or fierceness, &c. Job. 19. 20.

Kithon, as Kith, a river, or dyke of Galilee nere the
hill Gabor. Amos. 4. 7. 1. King. 16. 40.

Kithlith, it is a wall: or in the Hebray and Syrian, the
company of the house, or as pulled away by violence, a city.
Job. 15. 40.

Kitron, making sweet, or performing, or abiding together
or a bond: or after the Syrian, a knot, a title. Judges. 1.
30.

Kittim, breaking small, or gold. Gen. 10. 4.

Koa, hope, a congregation, a line, or a rule. Ez. 3. 23.

1. ohath, looke Koaath. and Gen. 46. 11. of him came
the Koxathite. Num. 16. 57. 58.

Kolaiah, the voice of the Lord, Wens names. Jer.
11. 7. Jer. 29. 31.

Korah, bald, baldness, yce, or frost. Gen. 36. 5. and 1.
Chro. 2. 43.

Kore, crying, calling, reading, or a partridge. 1. Chr. 9. 9.

Kothites, idem, a people. Num. 26. 58.

Kuthaia, hard, 1. of grassy, or his offence. 1. Chr. 15. 17.

L

Laadah, to gather, to assemble together, or to sit, also
passing out, or robbing, or for the decking, or after the
Syrian, taking away. 1. Elio. 4. 21.

Laadan, for pleasure, denouncing judgement, for decking
or for a witness: or after the Syrian, was the time. 1.
Ladan. Ch. 7. 26. and 23. 7.

Laban, white, shining, gentle, or brittle. Brother to Re-
bekah. Gen. 23. 29. He runneth to meete Jacob. Gen.
29. 11. He giueh his daughter Leah unto Jacob in
stead of Rachel. Gen. 29. 23. He dic with Jacob. Gen.
31. 7. He purchased him. Gen. 31. 23. He maketh a cor-
nant with him. Gen. 31. 44. Also the wild rmlle,
where Hotes read Deuteronomie unto the Israell. s.
Deut. 1. 1.

Labana, the Aboue, whiteness, frankincense, or brittle.

1. Elio. 5. 29. Ezra. 2. 40. Rebe. 7. 48.

Lacedemonians, a lake of skulls, or a will of mad men,
a people. 2. Mac. 5. 1.

Lachish, walking, or he going flood fill, or being to thy
self, a title. Job. 10. 3. taken by Saba. Job. 13. 31.

reade. Job. 15. 39. and a. R. Jag. 1. 4. 9. and 2. Elio. 1. 1.
9. Nehem. 11. 30.

Lachto God, or to the mighty. Num. 3. 34.

Lahad, praising, to praise, or to confess. 1. Chr. 4. 2.

Lahaman, the bread of thum, of the wars, or fight of
them, a title. Job. 15. 40.

Lahmi, my bread, or my fight, Amighty Giant. 1. Chr.
20. 5.

Laiih, a Lyon, a cite whose inhabitants is the tribe of
Dan destroyed. Judg. 18. 27. 18. reade. Isa. 10. 30. cal-
led also Lachem. Job. 19. 47.

Lamech, looke Lemech.

Lamuel, God to them, God with them, or with whom
is God. Job. 32. 1.

Laodicia, just people, a cite in Asia, first called De-
polis afterward Laod, last of all Laodicia. Reul. 1. 1.
Col. 1. 4. 16.

Lappidoth, lightnings, or temps. Husband to Rebo-
lah.

Lebanah

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Thalaffa
Lali
Lathienas

rah Judges 4. 4.
Laica, *thick, of wife*. A cite on the bank of Ectra.
Ages 27. 8.
Lashia, *to call, of many*. A cite. Gen. 10. 19.
Lathienas, *the strength of a stone*. 1. Mac. 1. 1. 31.
Lazarus, *the help of God*. A beggar. Luke 16. 20.
Also the brother of Mary and Martha, who was sick
for the glory of God. John 11. 1. 3. 4. Being dead and bur-
ied, he is raised unto life by Christ. John 11. 4. 44. Af-
ter which the Pharisees rejoiced unto his house to see
him. John 12. 9. The high priests would have put him
to death, and whp. John 2. 10. 11. For rising again.
turned many to the faith. John 12. 42.

Lea

Leah, *fruitful, of weary*. Laban's eldest daughter.
Gen. 29. 16. God seeing her despised make her fruit-
ful. Gen. 29. 31. The daughter of Rachel the Levis
bandages, to the wife Jacob. Gen. 30. 5. 5. 6. The
people wished Ruth as fruitful as Leah. Ruth. 9. 11.
Lebana, *of Lebanon*. Lebaan. Lebaan.
Lebanon, *idem*. A place of Syria. Is called for the
great hope of fra. kindness there. Deut. 1. 7. Job 11.
17. Judges 3. 3. 1. King. 7. 1.
Leboath, *of a lioness, a sign of the heart, of unto the*
entering in a cite. Job 15. 30.

Libna
Lebona
Lecha
Lahabim
Laavira
Lechi

Lebeus, *praising, of confiding*. An Apostle of Jesus
Christ, surnamed Thaddaeus. Mat. 10. 3.
Lebnah, *as Labana a city*. Job 1. 5. 23.
Lebonah, *idem*. A city. Judges 11. 19.
Le cah, *walking, of going*. 1. Chron. 4. 21.
Lehabim, *in flames, of flames, of swords*. Sonnet
to Dizzan. Gen. 10. 13. 1. Chron. 1. 11.
Lehi, *the way*. A place where Samson slew a thousand
men. Judges 15. 9. 14. 1. 5. 16. 17.

Lamech

Lamech, *poore, humbled, of justice*. Methuselah's son.
Gen. 4. 18. He had two wives. Gen. 4. 19. He boaster of
his murders unto his wives. Gen. 4. 23. Also the name
of Methuselah. Gen. 5. 25.

Lehem

Lehem, *a name, of putting, of they put unto, of a preci-*
ous stone. A cite. Job 19. 47.
Lebuchim, *hammer men, of file men*. The sons of De-
ban. Gen. 2. 5.

Leudim

Leui, *joyed, of coupled, of added to him*. Jacob's thir-
d son by Leah. Gen. 29. 34. 1. Chr. 2. 1. Of him came
the Levites. Exod. 4. 14. 2. Chr. 6. 1. He and Simon
slew the Shechemites. Gen. 34. 5. 26. and are repon-
ded therefore. Gen. 49. 5. 6. 7. They are blessed. Deut.
31. 8. 10. 12. God chose the tribe of Leui to be his priests
1. Sam. 2. 13. 20. They are appointed to keepe the
Tabernacle. Num. 1. 47. and 2. 31. They beare the
Arke before the people. Job 3. 6. They are separated
from the other tribes, and whp. Deut. 10. 8. 9. Cleaz-
er the chiefe capitaine of the Levites. Num. 3. 32. Their
purgation, and oblation. Lev. 8. 2. Of their offices
Num. 4. 2. They are numbered. Num. 3. 16. They
must be nourished. Deut. 12. 18. 19. They purge the
house of God under Pharaoh. 2. Chr. 20. 5. They are
numbered, that returned to Jerusalem with Zerubbabel.
Neh. 12. 1. Danks numbereth them, and assigneth
to them offices. 1. Chr. 23. 3. The administration of holy
things given them. Sam. 3. 8. Whose oil setteth Den-
teonomie to them. Deut. 31. 9.

Leui

They had no inheritance, and whp. Deut. 10. 9. 2. 18.
1. 2. The first fruits must be brought to them. Deut. 26.
2. 3. They must offer to God the tenth of their tribes.
1. Sam. 18. 26. Pharaoh commanded to give them the
tithes, and whp. 2. Chron. 31. 4. Cities assigned unto
them. Num. 35. 2. Job 2. 1. 2. 3. 4. The selling of their
houses, and cities. Lev. 25. 1. 2. 3. 5. They put to death
soldiers at Apheke's commandment. Exod. 32. 28.
They are driven out of Israel by Jeroboam. 2. Chron.
21. 14. A Levite ran about the countrie, and became

Whithers priest. Judges 17. 7. Ann of the Levites, that
had a wife to his concubine. Judges 19. 1. 2.
Lemmim, *country, of without waters*. Gen. 2. 5. 3.
Libnah, *as Labana a cite*. Num. 33. 10. Job 10.
29. and 2. Kings 8. 23. Isa. 37. 8.

Lammim
Libna
Libona
Libnas
Libni

Libni, *idem*. The sonne of Betham. Exod. 6. 17. 1.
Lyon, 6. 20. 2. 9. Of whom came the Levites. Num.
3. 21. and 26. 58.
Licia, *a wolf, a province of Asia*. 1. Mac. 15. 2. 3.
Linus, *a name*. 2. Tim. 4. 21.
Lisra, *dissembling, a cite*. Acts 14. 6.
Liviathan, *a coupling together, his fellow ship, of delecta-*
ria to himselfe. A fish called a whale. Job. 40. 20. 2. Chr.
6. 49. Psal. 104. 26. Isa. 27. 1.

Lycia
Lysra
Lycianum

Lo, *anani, my people*. Psal. 1. 9.
Lobin, *whiteness, of*. As Labana, read Libni.
Lod, *naturis, of generation*. A cite. 2. Chr. 8. 1. 2.
Lod-hadid, *rising, of rising, of sharp*. Of after the Libni
Hebrew and Syriac, a new naturis, of generation, a cit-
ty. Exod. 2. 23.

Lycia
Lysra
Lycianum

Loi, *better*. Grandmother to Timothee. 2. Tim. 1. 5.
Lo-rhama, *without merry*. Hose. 1. 6.
Lot, *wrapped, of bound, of bound together*,
sonne to Hatan. Abraham's brother. Gen. 11. 27. He and
Abraham are rich. Gen. 13. 2. 6. Lot chose Sodome to
dwell in. Gen. 13. 11. 12. He is taken prisoner, and
delivered by Abraham. Gen. 14. 12. to 17. Two Angels
his guests. Gen. 19. 1. 2. 3. He would rather suffer his
daughters to be defiled, then his guests should suffer
injure. Gen. 19. 8. He is commended. 2. Pet. 2. 7. 8.
Forgetting the destruction of Sodome to his sonnes
in law, they mocked him. Genesis 19. 14. He and his
house commanded to depart out of Sodome. Gen. 19.
15. He is delivered by Abraham's sark. Gen. 19. 19.
Being delivered, he went and dwelt in a cave with
his two daughters, where he fell to horrible incest.
Gen. 19. 30. Soar persecuted at his prayer. Gen. 19.
20. 11. 26. His wife turned to a pillar of salt. Gen. 19.
29. is an example for us, to put no trust in worldly
things, and distrust God. Luke 17. 32. 33. 1. Chron. 19.
28. 29. The land of Ar given to it. 1. Chr. 1. 2. 2.
Lot for a possession. Deut. 3. 9.

Loth

Loran, *as Lot*. Gen. 39. 30. 1. Chr. 1. 38.
Lubim, *the heart of a man, of the heart of the sea*. A Lybia
country. Nah. 3. 9. the people called Lubims, 2. Chr. 1.
12. 3. Jer. 46. 9. look Libya.
Lucifer, *bringing light*. Isa. 14. 12.
Lucifer, *flight, a Prophet*. Actes 13. 1. Rom. 1. 6. 21.
Lud, *naturis, of generation*. Sonnet to Chem. Gen.
10. 22. Of him the country of Lydia, in Asia, the lesse
toke name: look Lydia, and Isa. 66. 19.

Lybia
Libianum

Ludim, *idem*. Mizraim's sonne. Gen. 10. 13.
Lubith, *a floor made of boards, of greenesse*. A hill. Isa.
15. 5. Jer. 48. 5.
Luke, *after the D-byein, is interpretation, arising to him*,
A Christian who became an Evangelist. Col. 4. 14. 2.
Tim. 4. 11.

Lubith

Luz, *an abond, a departing, of a bending*. A cite called
also Bethel. Gen. 28. 19. Job. 16. 2. and 14. 2. taken
by the family of Joseph. Judges 1. 23.

Luz

Lybia, *grasse, of sea*. A country lying from Europe
to the West Ocean: is called of the Moyses. Actes 2.
10. look Libin.
Lycania, *a wolf, a province of Asia*, where Barne-
bas and Paul preached. Acts 14. 6.
Lydda, *a standing pond of water*. A city of the Philistines
on the banke of the great sea, called Joppolis. 1. Mac.
11. 3. 4. Acts 9. 35. 36.

Luz

Lydia, *idem*. a country in Asia the lesse, on the East
loping to Phrygia: on the North to Thracia: on the
South byen part of Caria. 1. Mac. 8. 8. called also Ly-
dia

Lydia

| | | | |
|----------|--|---|---------------------|
| | Mamzer, <i>a bastard, of one borne of an halve. Dent. 21.2.</i> | James. <i>Matth. 27. 16. and 4.21. Mat. 1.19.</i> | |
| Manna | Man part. portion, <i>of gift, of meat prepared, of what is this? Proseut unto the Israelites from heaven. Exod. 16.5. God rained Manna upon the Israelites. Exod. 16.13. Num. 11.31. The Manna melted it, and being kept longer then God appointed it to last. Exod. 16.20, 21. It fell not on the Sabbath, & wdy. Exod. 16.25, 26. It was refused, and wdy. Exod. 16.31. The Israelites loathed it. Num. 11.6. It ceased after they had taken of the come of Canaan. Josh. 5.12. Man not the true bread, but a figure thereof. Josh. 6.3.1.2.3.35.49, 58. Of Man, read Paul. 78.24, 25. Tit. 1.6.20, 21. 1. Cor. 10.3. 1. Pet. 2.17.</i> | Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, & wiped his feet with her haire. John 11.2. & 12.3. Mat. 26.7. He meeteth Jesus coming to her house. Job. 11.39. * Christ alsaeth her wdy the worst. Job. 20.15. Out of her Christ cast seven devils, & the follower him ministering to him of her substance. Luk. 8.2, 3. * See timethy to her sentence. Mat. 27.61. and 28.1. Job. 20.11. Christ being risen againe, forbiddeth her to touch him, and wdy. John 20.17. She sheweth to the Apostles the resurrection of Christ. Mar. 16.9. 10. John 20.18. | |
| Menahem | Manahem, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Maroth, <i>betweene. A citie. Jer. 1.12.</i> | |
| Minales | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mars streete. <i>lookes Acts 17.19, 22.</i> | |
| Menalish | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Marlena, <i>the bitterness of a bramble, of myrris of the enemy, of shewing the bramble of an enemy. Eccl. 1.14.</i> | Areopagus
Marian |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mattha, <i>stirring up, bitter, of provoking: of after the Syrian, a lady. Sister of Mary and Lazarus. Luke 10.38. 39. cumbered about much businesse. Luk. 10.40. and lured supper. Job. 12.3. her faith. Job. 11.22, 24, 27. her distrust. Jer. 3.9.</i> | |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Maschal, <i>a parable, of mourning, of ruling. A citie. 1. Chr. 6.74.</i> | Masfal |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mathannath, <i>his service, of his oyle, of touching, of taking away, a gift, of number 1. Chr. 12.30.</i> | Mathann |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mathrecah, <i>an hissing, of drawing of vanity, of touching vanity, of a vine. A citie. 1. Cor. 1.47. Gen. 36.36.</i> | Mathrecah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matla, <i>a burden, a taking unto, of sometimes, of prophesie. Gen. 25.14.</i> | Matla |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matlab, <i>remission. A place. Exod. 17.7.</i> | Matlab |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthachias, <i>lookes Matthachia, and Luke 3.35, 26.</i> | Matthachias |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthul, <i>lookes Methuselah, and Luke 3.37.</i> | Matthul |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Marred, <i>a wand descending, of the wand of government, of after the Syrian labour. Gen. 36.39.</i> | Marred |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Marri, <i>rain, heaping, of cash, of deposit, of a gift. 1. Chr. 10.18.</i> | Marri |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martan, <i>his gift, of the house, of the death of them, of after the Syrian, expectation, of hope. 2. King. 11.18, 2. Chr. 23.17.</i> | Martan |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martanah, <i>idem. A place. Jer. 21.18.</i> | Martanah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martavi, <i>of Matthaniah, Jer. 12.30.</i> | Martavi |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martaniab, <i>the gift of the Lord, of the Lord of the house, of after the Syrian and Bezeiah, the hope of the Lord. Jehoiakims uncle called also Sebekiah. 2. King. 24.19. also the sonne of Ahab. 1. Chr. 9.15.</i> | Martaniab |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martachia, <i>his gift. Luke 3.31.</i> | Martachia |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Martani, <i>lookes Martani.</i> | Martani |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthan, <i>as Martan. Mat. 1.15.</i> | Matthan |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthar, <i>a gift, of giving. Luke 3.24, 39.</i> | Matthar |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mattarah, <i>his gift. Ex. 10.33.</i> | Mattarah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mattachia, <i>as Martannah. Father of Judas. 2. Chr. 24.1. 2. Chr. 2.1. * Also called mrr. Luke 3.25, 26.</i> | Mattachia |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthew, <i>given, of a reward. An Apostle and Evangelist, named also Levi, whom Christ called. Mat. 9.9. 10. Mat. 2.7. Luke 5.27.</i> | Matthew |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Matthias, <i>the gift of the Lord. 2. Chr. 14.19. Also the Apostle chosen in the room of Judas. Act. 1.26.</i> | Matthias |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mattathia, <i>a gift of the Lord. The eldest sonne of Shallum. 1. Chr. 9.3. also another 1. Chr. 15.18.</i> | Mattathia |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mazzaroth, <i>the morning haire. Job 28.12.</i> | Mazzaroth |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mazzim, <i>strengthened, of strength, of succours. Ant. 11.18.</i> | Mazzim |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Meah, <i>an hundredth cubit. A tower. Jer. 3.1.</i> | Meah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mearah, <i>a den, of a cave, a making empty, of pouring out of water, of watching. Job. 13.14.</i> | Mearah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mebannai, <i>a house, a building, understood, of under- standing. 2. Sam. 23.27.</i> | Mebannai |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mecherathite, <i>cling, of knowledge. 1. Chr. 31.36.</i> | Mecherathite |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | Mechonah, <i>a faste of a pillar, of promission. A citie. Jer. 11.18.</i> | Mechonah |
| | Manahes, <i>a comforter. He that firm shall him king of Israel, and reigned in his stead. 2 King. 15.14. He died. 2 King. 15.14.</i> | | Mechonah |

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| | <i>Medad, measuring, of the waters of the beloved Sam.</i> | <i>Medad, Ephraim, 2. Sam. 3. 4. and 10. 5.</i> | |
| | <i>Medan, looks Medan.</i> | <i>Meden, a dwelling down from the head, of after the Mares</i> | |
| Melabe | <i>Melaba, the waters of griefe, of w ater springing up.</i> | <i>Meden, an imposition, Ephraim, 1. 2. 4.</i> | |
| Melane | <i>a citie. Rumb. 21. 30. Josh. 13. 9, 16.</i> | <i>Melito-bad, rebellion, of fighting against Baal, The</i> | |
| | <i>Meden, a measure, abundance, of argument in Hebrew</i> | <i>sons of Jonathan. 1. Sam. 1. 5. 14.</i> | |
| Magaddo | <i>Magadda, a people. Ezech. 6. 2. Isa. 13. 17. Acts 2. 9.</i> | <i>Meliorah, strife, of contention. A place. Ezech. 17. 7.</i> | Meliorah |
| Magaddon | <i>Magaddo, of Magaddon, a declaring of amessage, an</i> | <i>Magd. 10. 13. Ezech. 47. 19.</i> | |
| | <i>apple, of the chiefe friend. A citie. Josh. 12. 21. Zechar. 12</i> | <i>Merodach Baladan, better contention without judg-</i> | |
| | <i>11.</i> | <i>ment. Baladans name, king of Babel. Isa. 39. 1. called</i> | |
| | <i>Mehetabel, how good is God? of God is doing well.</i> | <i>Merodach Baladan. 2. King 20. 12.</i> | |
| | <i>Gen. 36. 39.</i> | <i>Merom, heights, a river. Josh. 11. 5.</i> | |
| Mehida | <i>Mehida, a riddle, sharpness of wit, of showing the hand</i> | <i>Meromoth, my singing, rejoycing, of crying out, in</i> | |
| | <i>of after the Egyptian, the hand smitten. Ezech. 2. 53.</i> | <i>the Egyptian, bearing rule. 1. Chron. 27. 30.</i> | Meronathine |
| Mehir | <i>Mehir, a reward. 1. Chron. 4. 11.</i> | <i>Merot, secret, of leanness, a citie of Galilee. Iosue. 5. 3.</i> | Merot |
| Musael | <i>Mehusael, teaching, of declaring God, of God blotting</i> | <i>Metha, a burden, of a taking, of salvation. Sonnes of</i> | Metha |
| | <i>out, of after the Egyptian and Hebrew, smitten of God,</i> | <i>Calah. 1. Chron. 3. 4. 2. Also a king of Moab. 2. Kings 3. 4</i> | Mela |
| | <i>Gen. 4. 18.</i> | <i>5. Also a citie. Gen. 10. 30.</i> | Mela |
| Amas | <i>Mechuman, troubled, making an uprise, of a multitude</i> | <i>Melchah, prolonging, of drawing, of lodging in waters.</i> | Melchah |
| Mauzan | <i>Ezech. 1. 10.</i> | <i>Dan. 1. 7.</i> | |
| Muercon | <i>Me-iarkon, a citie. Josh. 19. 46.</i> | <i>Melchec, idem. Sonnes of Napht. Genes. 10. 2. Di</i> | Melchec |
| Melias | <i>Melachiah, deliverance of the Lord. Rube. 3. 7.</i> | <i>idom that country of Melchec took name. Ezech. 27. 17.</i> | Meloch |
| | <i>Mela, a quene, of the consoler, of after the He-</i> | <i>1. 3. Psal. 120. 5.</i> | |
| Melcha | <i>brew. Supplying, of supplied. 1. Kings 3. 12.</i> | <i>Melchileham, the peace, the perfection, of recovering</i> | Melchileham |
| | <i>Melchi, my king, of my consolk. The name of men</i> | <i>of the Lord. Genes names. 1. Chron. 2. 21. and 2. 6. 1.</i> | Melchileham |
| | <i>mentioned. 1. Kings 3. 24. 28.</i> | <i>Melchizedek, God taking away sinning, of after the</i> | Melchizedek |
| Melchi- | <i>Melchi-idedec, looks Melchi-zadek.</i> | <i>Egyptian and Hebrew, the salvation of God. Rube. 3. 4</i> | Melchizedek |
| zedek | <i>Melch, a king, of consoller. 1. Chron. 3. 35.</i> | <i>and 10. 31.</i> | |
| Milicoi | <i>Melichu, king dome, of consoll. Rube. 12. 14.</i> | <i>Melchilem, peaceable, perfect, giving againe, of</i> | Melchilem |
| Milich | <i>Melita, flowing with basie. An Isle betwene Epi-</i> | <i>the parables of death. 1. Chron. 2. 12.</i> | Melchilem |
| | <i>tus and Italie, looking toward Sicilie. Actes 28. 1.</i> | <i>Melchilem, of the parables of death. 1. Chron. 2. 12.</i> | Melchilem |
| Milafar | <i>Melzar, the circumcison of a narrow place, of a</i> | <i>Melchullam, a peace maker, of peaceable, perfect, giving</i> | Melchullam |
| Malar | <i>band, of a firmard. Dan. 1. 11.</i> | <i>againe, their parables, of their power. 2. Kings 2. 3. Rube.</i> | Melchullam |
| | <i>Memphis, from the month: of after the Egyptian a</i> | <i>3. 4. 6. 30. 61.</i> | |
| | <i>coverer, of our bewelmer, a country. Job 9. 6. Iu. 1. 10.</i> | <i>Melchibaire, the standing place of the Lord, the Lord</i> | |
| Memchan | <i>Memucan, prepared, sure, made poss, of wisdom. E-</i> | <i>standing, of a little Dor. 1. Chron. 11. 47.</i> | |
| Memuchan | <i>Eccl. 1. 14.</i> | <i>Melopotamia, A country, parcel of the greater A-</i> | |
| | <i>Menabem, looks Manabem.</i> | <i>sis, of Syria, betwene Babylon & Arabia, & betwene</i> | |
| Menach | <i>Menatheth, forgotten, of forgetfulness. looks Mana-</i> | <i>the two rivers, Egyptis and Euphrates, as the Stricke</i> | |
| Manafe | <i>theth, and also Ezech. 10. 33.</i> | <i>between Melos middle, & Potamos, rivers, 1. whereof it is</i> | |
| | <i>Mene, Mene, Tekel, Vpharim. Dan. 5. 5. 5.</i> | <i>compassed) see figure. Act. 2. 9. 87. 2. Iud. 2. 24. 5. 7.</i> | |
| | <i>Menelaus, power, of strength of the people. 2. Thacc. 5.</i> | <i>Melias, adorned, but after Greekes Cor. 1. 41</i> | |
| | <i>15. and 11. 29.</i> | <i>Melchuliel, asking death, of his death, of a grave.</i> | |
| Meneheus | <i>Menehebea, cheerefulness, anger, of the strength of</i> | <i>Gen. 4. 18.</i> | Methuliel |
| | <i>God. 2. Thacc. 4. 31.</i> | <i>Methulielah, he sent his death, of the weapons of his</i> | Methuliel |
| | <i>Meonenim, chamber. Iud. 9. 37.</i> | <i>death: of after the Hebrew and Egyptian, flying his</i> | Methulielah |
| Meonathi | <i>Meonothai. 1. Chron. 4. 14.</i> | <i>death, of the spoyle of death, The father of James. Eccl.</i> | Methulielah |
| | <i>Mephath, an appearance of waters, of the force of</i> | <i>5. 2. 5. 26. 27.</i> | |
| | <i>waters. A citie. Josh. 2. 1. and 3. 18.</i> | <i>Methogammath, the bride of bondage. 2. Sam. 8. 1.</i> | |
| Mephoboth | <i>Mephoboth, shame of mouth. Son of Jonathan,</i> | <i>and 1. Chron. 18. 1.</i> | |
| | <i>name of his feet. 2. Sam. 4. 4. comforted and was irrita-</i> | <i>Mecunim dwelling places, afflicted, offending, of an-</i> | |
| | <i>ted by David for his fathers sake. 2. Sam. 9. 6. Hiba-</i> | <i>swering. 1. Chron. 5. 31. Ezech. 2. 50.</i> | |
| | <i>bystall accusation, obtained all that hee did possesse.</i> | <i>Mezahab, gilded, of the waters of gold, of what gold.</i> | |
| | <i>2. Sam. 1. 6. 4. which being knowne, the lands are divi-</i> | <i>Gen. 38. 19.</i> | |
| | <i>ded betwene him and Jibn. 2. Sam. 29. 19.</i> | <i>Miziam, the right hand, of preparing waters. Ezech.</i> | |
| Mero | <i>Mero, fighting, chiding, of multiplying: of after</i> | <i>1. 2. 6.</i> | |
| | <i>the Egyptian, the office of a master. Bands cloed sang-</i> | <i>Mibbar, chafin, of youth. 1. Chron. 11. 38.</i> | Mibbar |
| | <i>ter. 1. Sam. 1. 4. 49. promised to David to write, but gi-</i> | <i>Mibam, melting snow, of confounding them. Eccl. 2. 5.</i> | Mibam |
| | <i>uent to another. 1. Sam. 18. 17. 18. 19.</i> | <i>13. and 1. Chron. 4. 25</i> | |
| | <i>Meraioth, bitterness, rebellion, of changing. The</i> | <i>Mibnar, defended, walled, forbidden, taking away, of</i> | |
| | <i>sonne of Zerah. 1. Chron. 6. 6. also the sonne of Aitub</i> | <i>gathering grapes, A Duke. Gen. 36. 42.</i> | |
| | <i>1. Chron. 9. 11.</i> | <i>Michah, poore, lowly, smiling, of swiftness, of who is</i> | |
| Mirari | <i>Mera-hator stirred up, of provoked. The sonne of A-</i> | <i>low in this place, of waters here. Genes names. 2. Sam.</i> | |
| | <i>ti. Gen. 4. 6. 11. Ezech. 6. 10. Of whom came the Mora-</i> | <i>9. 12. 1. Chron. 5. 5. Judges. 17. 1. and 18. 1. 3. 10. 27. 2.</i> | |
| | <i>ries. Rumb. 26. 57.</i> | <i>Chron. 2. 4. 20.</i> | |
| | <i>Mercurius, of merchandise. One of the heathen gods</i> | <i>Michael, Who is God, of who is like God, of the low-</i> | |
| | <i>to whom Paul was likened. Act. 14. 12. Also one who</i> | <i>liness of God, of the power of God, the smiting of God,</i> | |
| Mard | <i>Paul greeted Rom. 16. 14.</i> | <i>of God smitten. Son of Osor. Rumb. 13. 14. also the</i> | |
| Mimmoth | <i>Mered, a rebel, of rebellious, going downe, of bearing</i> | <i>son of Jisrahah. 1. Chron. 7. 3. Also an Archangel. Dan.</i> | |
| Marimuch | <i>1. Chron. 4. 37. 18.</i> | <i>12. 1. Iud. 2. Row. 12. 7.</i> | |
| | <i>Mermoth, of mermoth, bitterness, of myrris of</i> | <i>Michaiab, who is the Lord, who is like the Lord, of</i> | |

M O R

Molera

Moses, *learning, discipline, of a bond*: as after the Egyptian, *giving, as tradition*. A mountain where Aaron died, and was buried. Deut. 10.6. Called Horeb. Num. 20.22. * and 31.18, 39. Deut. 3.2. 50.

Moses, *idem*. Num. 33.30, 31.

Moses, *drawn up, as drawn forth, as taken out*. Son of Amram. Exod. 6.20. Moses borne, and miraculously preserved. Exod. 2.2, 10. 11. Hee layeth an Egyptian. Exod. 2.11, 12. Hee would have pacified two Hebrews. Exod. 2.13. Hee fleeth into the land of Midian, and whither. Exod. 2.14. Where hee married a wife, and hath two sonnes. Exod. 2.15. * Keeping sheepe, hee teacheth the Angel in a bush. Exod. 3.2. God teacheth him to Pharaoh to deliver the Israelites, and promiseth to be with him. Exod. 3.12. Hee receiveth tokens to assure his location. Exod. 4.1. he refuseth the charge committed to him, and whither. Exod. 4.10. Hee teacheth his children goeth toward Egypt. Exod. 4.20. Almost killed by the Angel in the Inn. For omitting the circumcising of his sonne. Exod. 4.24. Hee and Aaron having done their message to Pharaoh, are repulsed, and the Israelites were grievously oppressed. Exod. 5.1, 2. His route turned into a serpent. Exod. 7.10. Hee complaineth that the people were not immediately delivered after his message done. Exod. 5.22. His long. Exod. 15.1, to 20. While he prayeth, the Israelites overcome Amalek. Exod. 17.11. * Hee cometh to the counsel of Jethro his father in law. Exod. 18.24. The matters of greatest importance are brought to himselfe. Exod. 18.22. Hee shargeth not to touch mount Sinai, and whither. Exod. 19.13. Hee sanctified the people. Exod. 19.14. Hee and Aaron ascend up to Sinai. Exod. 19.24. Hee consecrates the old Testament, and doth. Exod. 24.8. Hee is with God in the cloud. 40. days and 40. nights. Exod. 24.18. Being angry hee speaketh the two Tables of the Law in pieces, & burneth the golden calf. Exod. 31.18. * Hee desireth to be taken out of the booke of life, if God would not pardon his peoples sinne. Exodus 32.32. God speaketh to him face to face. Exod. 33.11. Hee desireth God to conduct him and the people in the way. Exod. 33.13, 14, 15. God commandeth him to stand in a place to see his backe parts. Exod. 33.21. * Hee might not see Gods face, and liue. Exodus 33.20. Hee returneth from the mount with new Tables. Exod. 34.1, to 29. Speaking to the people, whither hee dieth to cover his face. Exod. 34.33. * 2. Coyneth 3.23. hee murmureth and refuseth to conduct the people. Num. 11.11, to 16. Hee witheth all the people could prophesie. Num. 11.1, 29. Hee was Gods faithfull servant. Num. 17.7. Hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14.5. Hee appealeth Gods wrath. Num. 14.13, to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Num. 16.4. God by destroying Korah and the rest, declared that hee had sent Moses to gouerne. Num. 16.3, 5, 8. Fearing to be slaine, hee fleeth to the Tabernacle. Num. 16.41, 43. The people despoiled for murmuring against Moses. Num. 16.49. * Hee & Aaron entred not into the land of promise. Num. 20.12. Hee sendeth messengers to the king of Edom. Num. 20.14. hee receiveth the Law to the Israelites. Deu. 1.3. hee desireth God to appoint a Governour to succeed him. Num. 27.16. * The land of promise is shewed to him. Num. 27.12. Hee constituted others to helpe him in the government. Deuter. 1.9, to 19. Hee abideth upon Horeb 40. days and 40. nights, without any refreshment. Deu. 9.9. His encouragement to the people that should warre. Deut. 10.1. Hee commandeth to reare up an Altar after they had passed Jordan, and causeth the Law to be written thereon. Deuter.

27.2, to 9. Hee prepareth himselfe to die, comforteth the people, & giveth them precepts. Deut. 31.2, to 14. Hee and Joshua are charged to compile a long, and to what end. Deut. 31.1, 14, to 22. Hee ascendeth mount Abarim to see the land of promise. Deut. 32.49. being a bond to die, hee blessed all the tribes of Israel. Deut. 33.1. * Hee dieth and was buried by God. Deut. 34.7. 6. Israel bewailed his death 30. dayes. Deut. 34.8. His sepulchre unknown. Deut. 34.6. Hee is praised. Eccles. 45.1, to 20. Hee had impiment of speech. Exod. 4.10. Aaron was his spokesman. Exod. 4.16. Hee Prophet like Moses. Deut. 34.10. Hee hideth himselfe what he did upon Sinai. Deut. 9.7. * and 10.1, to 12. He became mediator betwene God & the people. Deut. 5.27. Hee was most mecke. Num. 12.3. Hee is angry that the Midianites women were polluted. Num. 31.14, 15. His last age when hee dieth. Deuter. 34.7. The faith of his parents, and of himselfe. Heb. 11.23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3.2, to 7. James and Jameses resist him. 2. Tim. 3.8. The Jewes beleue that God spake unto him, but not unto Christ. John 9.35. Moses, and the Prophets the Scripture of the old Testament. Luk. 16.29, 32. The Jewes would not obey him. Act. 7.39. Moses in whom the Jewes trust, that accuse them in that they beleue not Christ of whom hee wrote. Joh. 5.41. * Moses was wont to be read in the Synagogues every Sabbath day. Act 15.21. hee foretold the coming of Christ. Deut. 18.15. Act. 3.22. and 7.37. Hee and Elias appeared at the transfiguration of Christ. Mat. 17.3. The confessing of sinners after the Law of Moses. 2. Tim. 16.21, 27.

Morah, *form, vnderstanding, the end, expressing, as wa-* Mosa
king chance. 1. Chr. 2.46.

Morah, *a chiding, a subtil invention, unlaunched, Mofah*
as a pressing downe. A cite. Josh. 18.26.

* Muphim, *out of the mouth*: as after the Egyptian. Mophim
accusing. Gen. 46.31.

Mulach, *answering, as answering, as an offering*: looke
2. Kin. 16.18. where it is twisiten a halle.

Musi, *departing, taking away, touching, going backe* Musi
as carried away violently. Sonnes of Herari. Exod. 6. Musites

19. of him came the Musites. Num. 3.33. 26. 58.

Muth-labben. Psal. 9. in the title.
* Myrthe a gum. Ex. 30.23. Psal. 45.8. Mat. 2.11.

Myrtus, *a Myrte tree*. Rebe. 8.15.

N

Naam faire, *as pleasant*. 1. Chr. 4.15.

Naamah faire, *beautiful, comely, as greatly moving*. Noema
Gen. 4.22. and 1. Kin. 4.21.

Naaman, *idem*. Sonnes of Benjamin. Gen. 46.21. Noeman
Also a captaine, who was holed of leproy by Elsha.

2. Kin. 5.1, to 20.

Narab, *a meide, a young man, as shaking off, as wa-* Naara
ching. 1. Chr. 4.5.

Naarath, *a chiding*. A cite. Josh. 16.7.

Naariah the child of the Lord, the shaking of the
Lord, the watchmen of the Lord, as the Lord wa-

ching. 1. Chr. 3.22.

Naathon, looke Naathon.

Nabaioth buds, *as fruits, as prophesies*. Gen. 25.13. Nebo
Nabal, *a foole, as mad*. A rich man, husband of Abis

gail reade. 1. Sam. 25.2, to 40.

Nabat, *beholding*. Father of Jacobson. 1. King. 11. Nebat

16. Eccles. 47.23.

Nebathites speaking, *prophesying, as building forth*. Nabathites
1. Mac. 5.21. and 9.35.

Naboth, *a speech, prophesie, speaking, prophesying, sanctifying, as building forth*. Hee that refused to sell
Abah his vineyard, and therefore was slaine by Je-

zebel which pisse. 1. Kin. 11.1, to 17.

D 2

Nachon,

| | | | |
|-----------|--|--|--|
| | Nachon, ready, of sure. A mans name, 2. Sam. 6. 6. called Chidon. 1. Chr. 13. 3. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Nadab, a prince, of liberal, pouring, of his own accord. The sonne of Aaron. Exo. 6. 23. he & Abihu, &c. saw God, and in what likeness. Exo. 24. 9, 10. They offering strange fire, are denounced. Leu. 10. 1, 2. also the sonne of Jeroboam, who reigned over Israel. 1. King. 14. 30. like his wicked father. 1. King. 15. 26. slain by Baasha, who reigned in his stead. 1. King. 15. 27, 28. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nagge | Nagge, a picture, of light. Luke 3. 15. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahalol | Nahamel, the inheritance, flowing, frame, of valley of God. Sam. 11. 19. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahalal | Nahalal, praised, bright, of a foot. a city. Josh. 19. 15. and 21. 35. Judg. 3. 30. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahum | Nahan, a comfort, of repentant, of the leader of them, of the rest of them. 1. Chr. 4. 19. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahas | Nahamani, idem, Bethem. 7. 7. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nazas | Naharai, of Nahalon. 1. Sam. 31. 37. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahas | Nahas, a snake, of serpent, soothsaying, of prophesying, of like brass. a city. 1. Chr. 4. 12. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nazas | Nahash, idem king of the Ammonites. 1. Sa. 11. 1. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahafon | Nahathon, a wife, weighing, a making warme, of drinker: of after the Syrian, a strangling. Brother of Eliezer. Exo. 6. 23. Isa. 1. 7. Ruth. 4. 20. Bar. 1. 4. Lu. 3. 32. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Naafon | Nabath, rest, of leader: of after the Syrian, a going downe. Gen. 36. 12. and 1. Chr. 6. 16. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahshon | Nahoi, very secret, of hid, my beloved, of resting with me, of a leader with me. Sam. 13. 15. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahabi | Nahor, harts, angry, of dr: of after the Syrian, strangled. The sonne of Serug. Gen. 11. 22. Also the sonne of Terah. Gen. 11. 26, 29. and 22. 20. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nachor | Nahon, looke Nahathon. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nahesson | Nahum, as Naham a Prophet. Rahum 1. 1. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Naim, faireness, beautifullness, pleasantness, trouble, of the mourning of them. a city. Luke 7. 11. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Naioth, faireness, beauty, comeliness, of a dwelling place. a place. 1. Sam. 19. 18. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Nanea. According to the Persian tongue, Diana. 2. Bar. 1. 13. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Noemi, as Naamah wife to Elimelech. Ruth. 1. 2. and 2. 1. and 4. 15, 16. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Naphis, a fowle, of resting: of after the Syrian, multiplying. Gen. 25. 15. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Naphthali, my wrestling comparison, likeness, of crookedness. Jacobus sonne by Rachel. Gen. 30. 8. his children. Gen. 46. 24. Num. 26. 48, 49, 50. 1. Chron. 7. 13. He is blessed. Gen. 49. 21. Deut. 33. 23. his portion. Josh. 9. 32, to 40. Naphthali could not drive out the inhabitants of Beth-thermeth, &c. but made them tributaries. Judg. 1. 33. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Also a city. Tob. 1. 2. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nephtali | Naphtha, Dan 3. 46. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nephtali | Naphraim, looke Nephtim, The son of Mizraim. Gen. 10. 13. and 1. Chr. 1. 11. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Narcissus, aforesaid, of neglecting. Rom. 16. 11. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Nathan, given, giving, of rewarded, a Prophet, who foretold David, that his sonne should build Gods Church, meaning Christ, of whom Solomon was but a figure. 2. Sam. 7. 13, 14. he reposed David for his adultery. 2. Sam. 12. 1, to 16. he is praised Eccles. 47. 1. Hee making obedient, & with David, how David was blessed in his kingdom. 1. King. 1. 23. to 28. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Also Davids sonne. 2. Sam. 5. 14. Of whose stocke the virgin Marie descended. Luke 3. 32. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| | Nathaniel, the gift of God. The son of Nethai. 1. Chr. 2. 14. Also the name of a true Israelite. John. 1. 45. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nethaniel | Nave, a posterity, a sowne for ever, a remaining for ever, of faireness, of a dwelling place: of after the Syrian, a fifth Father of Jesus. Eccles. 46. 1. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |
| Nazaret | Nazareth, separated, crowned, of sanctified, a city, where Christ was conceived and brought up. Matth. 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | 2. 23. Luke 1. 26. The devil conspired Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Jesus, Matth. 13. 57. but would have cast him bent long from their hill. Luke 4. 27. | |

6.11. and Dender found. 1. Gen. 5.13.

Nephthim, diminished, of terms impious. 1. Gen. 5.13.

Nephthim, 1. Gen. 5.13.

Nephthim, and Nephthim, looks Naphthali.

Nephthar, 1. Gen. 5.13.

Nephthar, open, of an opening, a fountain. Job. 15.2.

and 18.15.

Nephthar, idem. Gen. 10.13.

Nephthim looks Nephthim.

Ner, a candle, of light, of land from every other year.

Father to Abner. 1. Sam. 14.30. 1. Chron. 3.1. 1. Chron. 3.1.

Gen. 3.6.

Nergal, a dwelling, of a house, of a candle cover.

of land from every other year. 1. Chron. 3.1.

Nergal, idem. 1. Chron. 3.1.

Neraz, as Neraz after the Greek, great. Rom. 1.6.

1. Chron. 3.1.

Ner, as Ner, Luk. 3.27. who is also called Nechem.

as 1. Chron. 3.1.

Neraz, the light, of a candle of the Lord, of the land.

from every other year of the Lord, the light of Baruch.

Baruch. 1. Chron. 3.1.

Nehaniel, as Nathaniel, divers names. 1. Chron. 3.1.

1. Chron. 3.1. 1. Chron. 3.1. 1. Chron. 3.1.

Nethaniah, the gift of the Lord. 1. Chron. 3.1.

1. Chron. 3.1. 1. Chron. 3.1. 1. Chron. 3.1.

Nethan-melech, the gift of a king, of the gift of a king.

1. Chron. 3.1.

Nethinians given, of rewarded. 1. Chron. 3.1.

1. Chron. 3.1.

Necrophat, a drop, of dropping down from the head.

of a name that droppeth down from the head, of the head.

of the mouth. 1. Chron. 3.1.

Necrophat, idem, a certain family, which has their

possessions in the field. 1. Chron. 3.1.

and 9.16.

Neriah, a conqueror, of everlasting, of strong. 1. Chron. 3.1.

1. Chron. 3.1.

Nerib, standing, of a standing place, of an advancing

of any title or right, of after the Syrian, a place. 1. Chron. 3.1.

1. Chron. 3.1.

Nibhaz, fruitful, of building forth a vision, of

speaking, of prophesying a vision, an idol. 1. Chron. 3.1.

1. Chron. 3.1. 1. Chron. 3.1. 1. Chron. 3.1.

Nibhan, speech, prophetic, the springing forth, of of

springing, of of changing, of springing forth of a tooth of

a word. 1. Chron. 3.1.

Nicanor, a conqueror, of victorious. 1. Chron. 3.1.

and 7.16. and 1. Chron. 3.1.

Nicodemus, innocent blood, after the Greek, the

victory of the people, a Pharisee and ruler of the Jews,

who came to Christ by night to be taught of him. Job.

3.1. "renew John 7.50." and 1. Chron. 3.1.

Nicolas, a victor, of conqueror, of the victory of

the common people. A deacon. Actes 6.5. who (as some

think) held, that wineshould be common. The sect

was called Nicolaitans. Rev. 2.6.

Nicomopolis, a city of victory, of victorious citie, a citie

of Thracia. Tit. 3.12.

Niger, black, purple, of dark. The surname of Si-

mon. Actes 13.1.

Nilus, in Hebrew Shihor, black, of trancheus. A fa-

mous river in Egypt. Gen. 7.15. Job. 13.3. Jer. 2.1. 8

Nimrod, a leopard, a rebellion, biter, of a change.

A citie. Job. 15.6.

Nimrod, a rebel, of rebellious, a sinner, of transgres-

sion, of an apostate. Gen. 10.8. 9.

Ninereh, faire, beautiful, of a dwelling place. A citie

built by Nimrod. Gen. 10.1. The translation thereof

prophesied. Adam. 3.1. Jer. 1.1. Jer. 1.1. The

repentance after Nimrod's preaching. Job. 3.5. The

hall condemn the Jews and why. Job. 1.1.

Nimrod, a sinner, of a sinner, of a sinner.

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1. King. 5. 7. we prayeth that all that haue grace in the Temple, might be heard; 1. King. 2. 23. God willeth him to walke before him in the palace of heart; 1. King. 3. 4. Salomons gift to Hiram; 1. King. 9. 1. which Hiram gave him againe; 2. Chron. 2. 13. His chariot, horses, and riches; 2. Chron. 1. 14. What he was called Salomon; 1. Chron. 22. 9. God appeared to him againe; 1. King. 9. 23. 1. Chron. 7. 12. The Queene of Sheba came to heare his wisdom; 1. King. 10. 1. to 14. he ordered all things in riches and wisdom; 1. King. 10. 23. he became an idolater; 1. King. 11. 1. to 9. God raised up enemies against him; 1. King. 11. 14. to 40. His death; 1. King. 11. 43. his cruel iniuries; 1. King 12. 20. We prayeth obtaine wisdom. Psal. 9. 1. to the end of the book. Ps. psalms and psalmes. Eccles. 47. 1. Salomons speech. Job. 10. 23. Acts 3. 11.

Sopater, keeping his father without danger, at the health of the father. One that accompanied Paul in Asia Acts 20.4.

Sopher. a scribe, shewing, or numbering. Acts. 5. 2. 35.
Sophereth idem. Ezech. 2. 35.

Sorai, declaring, throwing forth, as after the Syrian

Sorek a vine, of vineyard, of a hiffing. A river. Judg.
16:4.

Sopater, and Sopater, *Deus Names*, 3. *Int.* 12. 19.
Rom. 16. 21.

Softness. a mighty, or strong saviour. The chief ruler of the Jewish Synagogue. Acts 18. 17.

Soldatus. keeping his arms from danger, of the health
of his armie, 2. Mat. 4. 27.

¶ Sparta, *sowed, or sowing*. The chief city of Laconia. 1. *Gen.* 14. 30. and 16. 23. the citizens called

† *Stachys. ancare of corns.* One beloved of Paul.

Rom. 16. 9. *Stephanas, la croisine, Di croisine, On whole house-*

Seven *idem*, a Dragon full offaily and of the holy

Scorax - a forest gramine. *Scirpus* 34-17.

Swah, 28 Shuah. Gen 38.12,
Swah. rooting up, or treading under foot. 1. Job 7.36.

Succoth habermach: 03 1901. n. d. Gens. 33. 17.

Succoth-benoth, the tabernacles of daughters, of the

Sud my fever, ariyet Barich 1.4.
Sakkim: contrary of ointed, comend. of Malmed. 9

Shuphanine, look! Shuphan!

Sufama. ally, of rest, of joyfulness. Wife to Hon.

[illegible]

Sufis, idem a citis. Cf. i. g. looke Shushari.
Sychur, w. w. c. l. o. n. o. p. s. u. d. e. a. citis. John 4.5.

Sychem, w Shechem, Toke Shechem, and Oct. 7. 16.

Synagogues, look in the 2. Table, and Mat. 4. 23.

Syracule, drawing violently, a circle of *Diellia*. Nets.

Sylla. (Verb. *Arans*) signifies high, descending, or the flander of them, a country in Asia, having on the

1000

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Zebulon
Zebulon
Zacharias
Zacharias
Zachariah
Zacharia
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Zelphad
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Semari
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Sophonias
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Zephania
Zephoniah
Sephath

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Zeph. 2. 1. 5. 6. 7. 8.

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FINIS

The second Alphabet of directions to common places, containing all the English words, conducing vnto most of the necessariest and profitablist doctrines, sentences, and instructions, which are to bee found in the Olde and new Testaments.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the Reader, and placed before the first Table.

Absinable. Abominable. **A**bsinable. Abominable.

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Mean. 7. 14. * and all outward rites of Intellectual opulence. **Isa. 1. 11, 12, 13, and 3. 4.** **Jerem. 31. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**

Abstine. The absence of a good magistrate from his government, by excessive great pains, **Ps. 136, to 10.**

Abstinent. To abstain in body, and present in spirit. **1. Cor. 5. 3. Col. 3. 5.**

To be at home in the body, & absent from the Lord. **1. Cor. 5. 3. Col. 3. 5.**

Abstine. To abstain from fornication and lust. **1. Cor. 5. 3. Col. 3. 5.**

To abstain from all appearance of evil. **1. Cor. 5. 3. Col. 3. 5.**

Abstinence. True abstinence is to abstain from lust. **1. Cor. 5. 3. Col. 3. 5.**

To be those that be abstinence, will come to glory. **1. Cor. 5. 3. Col. 3. 5.**

Of the abstinence of John Baptist. **Mat. 3. 4. Luke 1. 15. Mark 1. 6. Of Whales.** **Job. 41. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**

Abundance. Abundance of all things cometh of God, and shall be given to the thankful. **1. Cor. 5. 3. Col. 3. 5.**

Abundant. To be abundant in goodness and truth. **1. Cor. 5. 3. Col. 3. 5.**

Abuse. Abuse in the Church to be removed by good pastors according to Gods word. **1. Cor. 5. 3. Col. 3. 5.**

Abuse of Gods gifts. **1. Cor. 5. 3. Col. 3. 5.**

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Gen. 3. 24. 25. * He clothed upon the Angel
as he delivered him from all evil, to confine
him dwelling to Josephs children. Gen. 48. 16.

Christ comforted by an Angel. 1. Kin. 19.
5. 6. and willing to go to Chazay, 2. Kin. 1. 15.
Abrahams (servicing of his home, stayed
by an Angel. Gen. 22. 11, 12.

God promitteth the Israelites the protec-
tion of his Angels. Exod. 23. 20. and 32. 2.

An Angel went before the hoste of Israel.
Exod. 14. 19. and 32. 34.

An Angel comforted Joshua. Josh. 5. 13,
14. 15.

An Angel appeared to Gideon. Judg. 6.
11. 20. 28.

An Angel with a sword in his hand, in the
way resisted Balaam. Num. 22. 22. 23. 26.

An Angel reproved the Israelites, and
wip. Judg. 2. 1. 20. 26.

The Angel Raphael guide to Tobias.
Tob. 5. 10. chapter 13.

An Angel protecter of Judith to and fro.
Judith. 13. 11.

By an Angel, 185000. of Sanctified
holies fifteen one night, 2. Kin. 19. 35. Mat.
27. 36. and 2. Thim. 3. 31. Eccles. 48. 22. 1.
Mat. 27. 41. 2. Thim. 3. 19. 970000. Israelites
stricken with the pestilence, 2. Sam. 24. 15,
16. 17. and thine preferred in the fiery tri-
umphant. Dan. 3. 23. 24. 25. * and Daniel fed and
preferred from the lions. Dan. 6. 16. 20. 23. 8.
Corp. 14. 31. 32. 33. 34. * and the vision of the
70. Weekes declared. Dan. 9. 21. 25. * and
Zacharie promised a sonne. Luke 1. 13.

The Angels minister to Christ in the des-
cent. Mat. 4. 11. Marke. 1. 13. An Angel com-
forted him in the garden. Luke 22. 43. * He
could have had legions of Angels to have de-
livered him, but he would not. Mat. 26. 53.
and wip. Mat. 26. 54.

The Angels view the women that Jesus
is risen. Mat. 28. 5. 6. Marke. 16. 5. 6. * Luke
24. 4. 5. 6. 11. John 20. 12. 13.

Devil stricken by an Angel, vied misere-
ly. Acts. 12. 23.

The Apostles delivered out of prison by
Angels. Acts. 12. 7. 10. 11.

Angels Angel. Acts. 12. 15.

An Angel willed Philip to preach to an
Eunuch. Acts. 8. 16.

An Angel rebuked Paul that none of
them with him in the ship should perish. Acts
27. 23. 24.

The Angel declared to the shepherds the
birth of Christ. Luke 2. 9. 10. 11.

The Angels rejoice at the conversion of a
sinner. Luke 15. 7. 10.

Christ farre more excellent then Angels,
and wip. Heb. 1. 4. yet inferior in some re-
spect. 2. Heb. 2. 7. 9.

Christs Gospel disobedient, more worthy
punishment, then that given by Angels. Heb.
2. 2.

An Angel from heaven preaching any o-
ther salvation, then Christ, not to be belee-
ved. 1. Pet. 1. 12.

An Angel rebuked worship. Rev. 9. 10. and
22. 8. 9. and would not let anyone offer sa-
crifice to him, but to God. Judg. 13. 16. * and
Paul rebuketh to beware of superstitious
worshipping of Angels. Col. 2. 18.

The wife ought to count her dead for the
remembrance of Angels. 1. Cor. 1. 16.

Angels appointed guardians of children.
Mat. 18. 10. their nature (see comfort. 2.

Chil. 5. 15. Luke 1. 13. 20. and 22. 43.

Christ shall come to judgement with all
the Angels. Mat. 25. 31. 2. Thim. 1. 7.

The children of God shall live an Angels
life, after the resurrection. Mat. 23. 30. Mat.
12. 25. Luke 20. 35. 36.

Angels food, what. Psal. 78. 25.

Divers visions of Angels. Rev. 7. 1. and
8. 2. and 10. 1. and 14. 6. and 15. 1. and 18. 20.

Christ looks not on him the nature of An-
gels, but of men. Heb. 2. 16. 17. 18.

Satan can transforme himselfe into an
Angel of light. 2. Cor. 11. 14.

God spares not the Angels that sinne, 2.
Pet. 2. 4. Jude 6. Of allowing to the fall of
Angels. Luke 10. 18. and 15. 15. Mat. 14.

12. 20. 2. Thim. 2. 18. 20. 2. Thim. 2. 18. 20. 2. Thim.
2. 18. 20. 2. Thim. 2. 18. 20. 2. Thim. 2. 18. 20.

Christians shall judge the Angels that fell. 1.
Cor. 6. 3.

Dauid compared to an Angel, and wip.
1. Sam. 3. 9. 2. Sam. 1. 4. 2. 17. 30. 2. 29. 37.

Paul received of the Galatians, as an
Angel, and as Christ himselfe. Gal. 4. 14.

Angels called the children of God. Job 38.
7. Psal. 34. 7. Psal. 91. 11. Psal. 103. 10. and
10. 3. Job 38. 7. Psal. 34. 7. Psal. 91. 11. Psal. 103. 10.

5. 13. 14. 15. 2. Kin. 6. 6. 17. and 2. Pet. 11.
6. 10. 14. and one, a watchman. Dan. 4. 10.

The Angel of Gods presence, whose name is
wonderfull, counsellour, he is Christ. Mat.
9. 6. and 63. 9. Thelms John was his messenger.

John. 5. 14.

Angels for Preachers, or ministers. Rev.
1. 10.

The Sadducees deny, that there are An-
gels. Acts. 23. 8. 9.

Of Angels, seen. Isa. 63. 9. 2. Cor. 1. 5. *
Dan. 1. 15. 16. and 10. 5. 2. Cor. 12. 5. * Isa.
63. 9. 2. Cor. 1. 5. 2. Cor. 12. 5. 2. Cor. 12. 5.

5. 19. and 10. 3. Rom. 8. 38.

Of good Angels, looks Archangels, Sera-
phims, and Cherub.

Of evil Angels, looks Devils, and Spirits,
and Psal. 78. 49.

Angels, to be banished from Christians.
Eph. 4. 31. 1. Tim. 2. 21. Col. 3. 8.

God angry with the Israelites, and wip.
Deut. 32. 21. 2. Tim. 2. 12. 13. with Hoses, and
wip. Deut. 4. 14. Deut. 1. 17. with Aaron, and
wip. Deut. 9. 20. with Salomon, and wip.
2. Tim. 11. 8.

God being angry for our finnes delivereth
us into captivity. Judges. 2. 14. 1. King. 8.
33. 46.

Steven prayed God not to be angry with
him, and wip. Judg. 6. 39.

Christ looked on the Pharisees angrily,
and wip. Marke. 3. 5.

He ought not to provoke God to anger,
and wip. 1. Cor. 10. 23.

If Gods anger be once kindled, he sen-
teth no reasonable word. Deut. 11. 17.
and 1. King. 8. 35.

True love is not provoked to anger. 1. Co.
13. 5.

Dauid so familiaritie, neither Arise with
an angry man, and wip. Psal. 20. 24. 25.

Eccles. 3. 15. 16.

Heavenly appeareth anger. Psal. 1.
1. 2.

To be angry with thy brother, is un-
ble. Mat. 5. 22.

Be angry, but hate. Eph. 4. 26.

A mans anger is according to the way
and riches. Eccles. 28. 10.

Joseph angry with God, and wip. Gen.
30. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

God is the Lord of anger, and wip. Gen.
30. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Anger. The Israelites heartened
unto Gods wrath for anguish of sin.
Exod. 6. 9.

Christe anguish and agonie, at the
Pilate. Mat. 26. 27. 28. Marke. 14. 33. 34.
Luke 22. 44.

Answers, put for to speak. Mat. 22. 45.
and 17. 4. and 18. 5. Mat. 22. 45. and 17. 4. and 18. 5.

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Paul circumcised Timothy, and why.
Act. 16. 3.

Paul circumcised not Titus who was a Gentile, and why. Gal. 2. 3.

False Apostles could abate the Gentiles to be circumcised, and why. Gal. 6. 12, 13.

Circumcision to bondage. Gal. 2. 4.

In Christ Jesus, neither circumcision nor uncircumcision availeth any thing. Col. 2. 11, 12.

Abels wife circumcised her sons in a time of necessity. Gen. 22. 27.

Of the circumcision of the heart & ears of the faithful. Deut. 10. 16. and 30. 6. Jer. 4. 4. and 6. 10. Acts 7. 5. Rom. 2. 29. wherewith Christ hath circumcised the faithful. Col. 2. 11, 12, 13. and in stead of the other, hath instituted Baptisme, looke Baptisme.

The Jews did uncircumcise themselves, and became Apostates. 1. Thim. 1. 6.

Children were circumcised, Raine with their mothers. 2. Thim. 6. 10.

Circumcision maintained in the Apostles time. Titus 1. 10. notwithstanding their Eject to the contrary. Act. 15. 1, 2, 3. Looke Circision.

Circumspice. By meditating Gods Law we are made circumspice. Psal. 119. 11.

Cities. The first cities before and after the flood, were builded by the wicked. Gen. 4. 17 and 11. 4.

Cities and suburbs given to the Levites, and why. Num. 35. 2, 10, 9.

Cities of refuge, see Refuge.

God commanded the idolaters and their cities to be utterly destroyed and burnt. Deut. 2. 3, 12, 13, 17.

The boy of Zion became the citie of David. 2. Sam. 5. 7, 9.

God is the defender of cities. 2. Kings 19. 34. and 20. 6. Psal. 137. 1.

The portion of the citie of Jerusalem. Ezekiel 45. 6.

If God spareth not the citie where his Name was called upon, he will not let other goe free. Jer. 25. 29.

No enill in the citie which the Lord hath not appointed. Amos 3. 6.

A citie that is set on a hill, cannot be hid. Mat. 5. 14.

There shall beere no continuing citie. Heb. 13. 14.

The description of the new and heavenly citie Jerusalem, of which God is the founder. Heb. 11. 10 & 12. 22. Re. 3. 12. & 21. 10. Cities threyned by Christ. Parth. 11. 2, 3 and 13. 37. Luke 19. 44.

Citie for the people of the citie of Jerusalem. Mat. 21. 10.

Thy God is our Father, and we are the clay. Isa. 64. 8. Job. 10. 9. see Man.

Clean bealls, see Bealls.

None cleane that is borne of a woman. Rom. 21. 4.

The Scribes and Pharisees make cleane the utter side of vessels, but their hearts were full of hyderie and exesse. Mat. 23. 25.

The Apostles were made cleane onely by giving credit to Gods word. John 19. 3. and 21. 16.

Thats that be pure and cleane in heart,

Mat. 5. 8.

Cleane. God commanded us to cleane us by his faith. Deut. 10. 16. and 17. 22.

Cleane that cleane unto the Lord; his love preferred, but idolaters shall bee destroyed. Deut. 4. 1, 4.

We ought to cleane us so that which is good, & abhorre that which is evill. Ro. 12. 9.

Clerks and Clergy, see Elders.

Cl-ty, see Mantel.

Cloin and Cloies. God clothed Adam with Dena Gen. 3. 21. see Hood.

The Israelites being uncircised, washed their clothes. Exod. 19. 14.

The high Priest ought not to rend his clothes for the dead. Lev. 21. 10, 11.

Green clothed in Gods spirit. Iud. 6. 34

We ought to clothe the naked. Parth. 23. 36, 43. Isa. 58. 7. see Tearing.

Clouds. The Temple was filled with a cloud. 1. King. 8. 10, 11.

God clothed on the cloudes in his glorie. Deut. 33. 26.

The glory of God appeared in a cloud. Exod. 16. 10.

The Israelites were guided in their journey by a cloud. Exod. 13. 21, 22. Num. 9. 15, 22. Exod. 14. 19, 20.

God spake unto Moses in a cloud. Num. 11. 25. Deut. 31. 15.

A cloud rising out of the West, is a signe of raine. Luke 12. 54.

The blessing of the white cloud. Rev. 14. 14

Cluster. A cluster of grapes of exceeding bignesse and weight. Num. 13. 34.

Coadiutors in the Gospel. Ro. 16. 3. Col. 4. 11. 1. Cor. 3. 9.

Coales of fire were kindled at the Lovers wrath. 2. Sam. 22. 8, 9.

We ought to heape coales of fire upon our enemies head. Rom. 12. 20. Psal. 25. 3. 22.

Coats. Josephs coat dipped in goates blood. Gen. 37. 31, 32, 33.

He that hath two coates let him part twise him that hath none. Luke 3. 11.

Of Armons coates. Exod. 20. 39, 40.

Samuels coate. 1. Sam. 2. 19.

Christ his coate was without seame. John 19. 23.

God made Adam coats of skinneres Gers. 21. see Raiment, Garment, and Apparell, Cockatrice, Isa. 11. 8.

Cold. God will spue out of his mouth, those that are neither cold nor hot. Re. 3. 16.

Colledham, see Gatherings and Almsh.

Colledge. There was a Colledge in Jerusalem. 2. King. 22. 14. 2. Chro. 34. 22.

Cumbride. see Care. 3. Cor. 11. 28.

Cumbrissit. see Farewell.

Come neere. When God will come neere unto us. Deut. 4. 7 and 33. 3.

Comfort. Christ will be to bee of good comfort, and why. John. 16. 33.

Dauid comforted himselfe in the Lopr. 1. Sam. 30. 1, 6.

Moses comforteth the Israelites in the Lopr. Deut. 31. 6.

God is the God of all comfort, and comforteth us, and maketh us able to comfort others, in all tribulation. 2. Cor. 1. 3, 4. Example in Iacob. Gen. 28. 15.

Consider. Considering the things of

Job. 28. 10, 19, 20, 21. and 42. 5. Psal. 139. 23, 24. Eccles. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Consider. Christ promised us the Holy Spirit. John 14. 13. 1. Cor. 12. 13.

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Commendments. All mankind to love God, and keep his commandments. Deut. 6. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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The people ought not to make any covenant with the heathen, and with. *Exo. 34. 12, 13, 15, 16.* *Isa. 57. 3.*

They ought not to make any covenant with the heathen, and with. *Isa. 57. 3.*

The Israelites for making covenants with the heathen are punished. *Judg. 3. 6, 8.*

The fathers covenant with God, whereby the children. *Deut. 29. 14, 15.* and *31. 13.*

The people make a covenant with the heathen, and with. *Isa. 57. 3.*

The covenant of salt, what. *Rom. 18. 19.*

Covenant. *Isa. 57. 3.*

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Chicken counsell might be turned to foolishness. *1. Sam. 15. 21.*

Those that disobey Gods commandments shall be without counsell. *Deut. 32. 8.*

The counsell of God is beyond mans reach. *Rom. 11. 33, 34.*

The difference between aged and young mens counsell. *1. King. 12. 6, 7, 9, 10, 11.*

Ruth followeth the counsell of her stepmother Naomi. *Ruth. 3. 1, 10. 6.*

Matters were ought to aske counsell of Gods word and prophets. *Gene. 25. 22, 23.*

Deut. 17. 8, 10, 14, and 21. 5. *Judg. 1. 1.*

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Counsell, lacke Nations.

Counsell. *Ex. 29. 9, 10, 10, and 38. 9, 10, 11.*

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Heard. 1. Kings 17. 28.

Christ went to the Father by suffering death. John 14. 2.

God is glorified by the death of his saints.

Job 31. 9. Psal. 130.

But in such glory receive death, as comfort the survivors which he taught. Psal. 17. 25.

Paul foretold that his death was at hand.

2. Tim. 4. 6.

Paul willingly conformed himself to Christ's death, that he might attain to the glory of the resurrection by him. Phil. 2. 10, 11, 23.

Paul's death brought fruit to the Corinthians. 2. Cor. 4. 12.

Christ foretold his Disciples of his death. Matth. 16. 21. and manner thereof. John 12. 32, 33. and how not should deceive the Gospel after his death, when it has bin always present. John 12. 24.

Christ has some trials, even to the death.

Mat. 26. 38. Psal. 147. 35, 36.

Christ condemned to death. Matth. 27. 22.

23. 26. Psal. 115. 13, 14, 15. Luke 23. 21, 22. delivered to death for our sakes. Rom. 4. 25.

Job 9. 15.

God hath reconciled us to himself by the death of his Son. Col. 1. 20, 21. 22.

Death is the wages of sin. Rom. 6. 16, 23. James 1. 15.

The King of death. 1. Cor. 15. 55.

The death of Jesus Christ hath saved us from death. Rom. 5. 6, 7, to 19.

Peter proved the death and resurrection of Christ. Acts 2. 23, 24, 40.

Christ's death. Rom. 20. 14. & 31. 8. Job 5. 24, 25.

Christ compared his death unto baptism. Luke 12. 50.

Death and the time thereof is appointed for all men. Deuter. 31. 14. Joshua 23. 14. 1. Sam. 26. 10. Job. 14. 5. Psal. 89. 48. Eccles. 3. 2. and 8. Eccles. 17. 2. John 7. 30. and 8. 20. Rom. 5. 12. Heb. 9. 27.

Death of the faithful called a sleep. Deut. 31. 16. Mat. 9. 24. & 27. 52. John 11. 11, 12.

13. Acts 7. 60. & 13. 36. 1. Cor. 7. 39. and 11. 30. 1. Thes. 4. 13.

Playing upon instruments, when at the death of burial of any. Matth. 9. 23.

Sworn death, or else lasting damnation which prepared for the wicked. Gen. 7. 21. and 14. 15. 19. 24. 35. Exod. 15. 28. Num. 16. 31. 32. 33. 49. Ester 7. 8, 9. and 2. Kin. 10. 12, 13. Jer. 9. 55, 56.

We ought rather to suffer death, then commit idolatry. Dan. 3. 16, 17, 18.

Precious is the death of Saints. Psal. 116. 15.

After death commeth the judgement. 1. Cor. 14. 15. Heb. 9. 27.

Though come of the devil come death into the world. Gal. 3. 24. by God's sufferer. Eccles. 11. 14. None is to be tempted by death, but God, and why. Eccles. 11. 28.

Of death and of those that be the occasion of their own death, look Die, and Kill.

Draw sell with the Sanna. Exod. 16. 13, 14.

The heavens dropped the dew on the poor people. Deut. 32. 28.

Which prayer God to give. Asahab the dew of heaven. Gen. 27. 28.

God gave neither dew nor rain in three years together. 1. Kings 17. 1.

Which blessed the tribe of Joseph with the dew of heaven. Deut. 33. 13. and prayer that his doctrine may drop as the rain, and his speech as the dew. Deut. 32. 2.

Debas her name Abraham & Lois her name. Gen. 12. 7. 8. Look Confection.

Debt. The wicked's debts paid by the creditors of the opie. 1. King. 4. 1. 2. to 8. Look Lending.

Desire our brethren has may not. Levit. 19. 11. Look Deceit.

Deceit deceived her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all prophets deceived him. 1. Sam. 28. 20, 22, 23.

Jacob deceived Esau. Gen. 27. 36. and Esau Jacob Gen. 31. 7.

Dania deceived Saul. 1. Sam. 20. 1. 5. and Achish king of the Philistines. 1. Sam. 27. 8. to 11.

Let no man deceive us with vain words. 1. Pet. 5. 6.

How many hearts may deceive him. Deut. 11. 16, 17. through pride. Psal. 3.

Men are deceived, for want of the knowledge of the Scriptures. Matth. 23. 29. Mar. 12. 24. Look Error and error.

Evil men and deceivers shall wage warre and wage. 1. Tim. 3. 13.

Christ counted a deceiver, and those that believed in him, deceived. Matth. 27. 63. John 7. 47.

God's preachers also are counted deceivers. 2. Cor. 6. 8.

Who be sincere deceivers, look 1. Job. 7. 1. Tim. 3. 1. to 10.

Deceit, look Ordinances.

Dedication of the Temple by Solomon. 1. Kin. 8. 63, 64. confirmed by God. 1. Kin. 9. 3.

Of the dedicating of a new house. Deut. 20. 5.

Of the dedicating of the Temple in the time of Elias. Ezra 6. 16, 17.

Of the dedication of the wall at Jerusalem. Neh. 12. 27.

Of the dedication of the Altar under Joshua. Jos. 24. 5, 6.

Fest of dedication. John 10. 22. Look Sanctification.

Deceit. God does as tokens of amendment of life. Mat. 3. 8, 9, 10. Luke 3. 8, 9. Ac. 26. 20. Look Doe and Works.

Deep. The deeps Gen. 1. 2. is a mass of fumes of earth without forme, mingled confused with the waters.

The devils craze that they may goe out into the deeps. Luke 8. 31.

Desend, look Humble.

Deserve. To deserve turning to God. Look Repenting.

Desire. How the name of God is desired. Levit. 18. 20. and 19. 12.

How the Priests of the Law were defiled. Levit. 21. 1. Ezek. 44. 25. Look Pollute.

Dissemble, look Ravish.

Dissemble, not one another. 1. Thes. 2. 5. Look Deceit.

Dissemble, look Estate.

Deliver. God delivereth his out of bondage. 1. Sam. 4. 9. and 22. 14.

God sent Moses to deliver the Israelites. Exod. 3. 10, 11, 12.

God delivereth the deliverance of the Israelites. Gen. 50. 24.

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Faith quicketh the hearts. Acts 15. 9.

Of Faith proceedeth the observation of Gods commandments. Eccles. 32. 23, 27.

We ought to pray in the holy Ghost, so be we in faith and love. Jude verse 20. 21.

True faith is that, that together by love, and hinders forth good works. Galat. 5. 6.

1. Pet. 1. 5, 16.

Against the faith of the Church, the gates of hell shall not prevail. Matth. 16. 18.

All the chosen are regenerated by faith, and hence justified. Rom. 3. 24, 25, to 29. 2. Cor.

1. 17.

The end of our faith is the salvation of our souls. 1. Pet. 1. 9.

Those that are justified by faith, are at peace with God. Rom. 5. 1, 10.

Just by faith looked for the hope of righteousness. Gal. 5. 5.

Who are raised up from thence by faith. Col.

1. 12.

Who are by grace saved through faith, in Christ. Eph. 2. 8, 9. 1. Tim. 3. 5.

We know God by faith. 1. John 3. 3.

We have boldness, and free access to God by faith in Christ. Eph. 3. 12.

By faith we resist the devil, and overcome him the world and him. 1. John 5. 4. 1. Pet.

1. 5.

We are blessed of God by faith. Gal. 3. 14.

We are preserved unto salvation by faith. 1. Pet. 1. 5.

Christians see God by faith, not with their eyes. 2. Cor. 5. 7.

Faith maketh us rejoice in tribulation. Ro.

1. 2. 5.

The holy Ghost is received by faith, looks

for his inclination to good works, wee

come together wee have true faith of no.

John. 5. 1. John 2. 3, 4, 5.

The heart and shield of faith and love.

Eph. 6. 6. 1. Thess. 5. 8.

The true knowledge of faith, is the summe

of Christianitie. 1. Thess. 3. 5.

Faith sustained is known by love. 1. Tim.

1. 5.

Faith, hope, and love continue: other gifts

will. 1. Cor. 13. 8, 13.

What things the fathers attempted, and

what they endured by faith. Heb. 11. 4.

Of Abrahams faith. Rom. 4. 17.

Of the faith of John Baptist. John. 1. 31.

Of Ananias. Acts 9. 40. Of Philip,

and Barnabas. Acts 4. 3, 4. 5. and of Peter.

Matth. 16. 16.

The faith of the Thessalonians. 1. Thess.

1. 3.

Let us follow the faith of the Apostles.

like Conversation.

Could prayer that Peters faith should not

fail. Luke 22. 32.

The faith taken by faith. Luke 23. 43.

The faith of the Centurion, and those that

hinder Christ. Matth. 27. 54.

Peter and John by faith healed a cripple

boy. Acts 3. 2, 6, 7.

A sinful woman for her faiths sake, is for-

given. Luke 7. 47, 50.

By faith we receive the forgiveness of

sins. Acts 26. 18.

Faith and Dinnin his wife instructed in

the faith. Acts 14. 25, 26.

The good faith of God for Pauls con-

version to the faith. Gal. 1. 23, 23.

The faith of the leper. Matth. 8. 2. of blind

men. Matth. 9. 27, 28, 29, and 10. 30. 2. Mar-

cus. 10. 46. 1. Lu. 18. 35. of the ruler of the

synagogue. Matth. 9. 18, 19. Of the woman

with the issue of blood. Matth. 9. 21, 22. Of the

father of him that was possessed. Matth. 9. 24.

Of the Canaanitish woman. Matth. 15. 22, to

29. Matth. 7. 24, to 31. Of the ruler in Caperna-

um. Matth. 8. 5, to 14. Luk. 7. 2, to 11. Of a man

same name. Acts 14. 8, 9, 10. Of the sick of

the palsy. Matth. 9. 2. Matth. 2. 5. Luke. 5. 20, and

7. 2, to 11.

Sicknesses are healed by faith. Matth. 14

39. Matth. 6. 5, 6.

Christ tried the Apostles faith by a tem-

pest. Matth. 8. 24, 25, 26.

Peter walked upon the water by faith.

Matth. 14. 28, 29.

Faith as much as a grain of Mustard

seed. Matth. 17. 20, and 21. 21. Luke 17. 6.

John 15. 7, 8.

Christ reprooveth his Apostles for want of

faith. Matth. 4. 40.

The Apostles desired Christ to increase

their faith. Luke 17. 5.

Whatsoever we aske in faith shall be gran-

ted. Mat. 21. 22. Marke 11. 24.

The doors of faith opened unto the Gen-

tiles. Acts 14. 27.

The Pharisees neglecting faith, judg-

ment, &c. the mint, rue, &c. Matth. 23. 23.

Luke 11. 23.

Wee ought to draw neere to Christ with a

true heart in assurance of faith. Heb. 10. 22,

23.

Whoe exhorteth the people to have faith in

the bishop promised them. Deut. 30. 3.

Paul exhorteth to bee steadfast in faith. 1.

Cor. 15. 12. Acts 14. 1, 3, 22.

An exhortation unto faith and good works

Psalm 37. 3, 4, 5.

All men have not faith. 2. Thes. 3. 2.

When the sonne of man cometh, shall he

find faith on the earth? Luke 18. 8.

Of trying and examining our faith, looks

Examine.

Wee must fight the good fight of faith. 1.

Tim. 6. 12, and persevere therein. Col. 2. 23.

John 1. 5. 4. and growe from faith to faith.

Rom. 1. 17.

Wherever is not of faith, is sinne. Rom.

14. 23. Matth. 12. 3, 34. Rom. 10. 14. Heb.

11. 6.

Faith taken for the doctrine of the Gospel.

Acts 6. 7. 1. Tim. 3. 9, and 4. 6. and for a full

persuasion of Christian liberty in things in-

different. Rom. 14. 23.

Rememberers from the faith. Heb. 6. 4, to 9. and

2. Pet. 2. 20, 21, 22.

Good instructions in the faith. 1. Tim. 4. 6.

God will performe in us his works of faith

Psalm 138. 8.

Of faith, hope, and love. 1. Cor. 13. 13.

We must use good to all, but especially to

those of the house of faith. Gal. 6. 10.

By no thing worldly can man assure him-

self of Gods favour but onely by faith. Ec-

cles. 9. 1, 2, 3.

Fruits of faith, looks Fruits.

Faith obtaineth that which the sacrifices

persecutions. Gal. 3. 23.

The law of faith given upon condition.

Rom. 2. 27, and 2. 8. Looks Believe, Works,

and Justice.

Faithfull. Samuel was a faithfull Pro-

phet. 1. Sam. 3. 9, 20.

God expects that hee would store by a

faithfull Disciple. 1. Sam. 2. 35.

Whoe was a faithfull servant of the Lord

Rom. 12. 7. Heb. 3. 5.

God is faithfull, 1. Cor. 1. 9. 2. Thess. 3. 3,

1. John 1. 9.

All the faithfull are one house in Christ,

Rom. 12. 4, 5.

The faithfull are called the house of God.

1. Peter 4. 17. a chosen generation borne of

God, a royal and holy Priesthood, an holy

nation, a peculiar people, and a spiritual

house, and temp. 1. Peter 2. 5, 9. The Temple

of the living God. 2. Cor. 6. 16. beloved of

God. Jude 3. 21. children of God. John 3.

1, 10. made free by Christ. John 8. 36. Eph.

1. 1. and coherers with Christ of his everlast-

ing kingdomes. Tit. 2. 7. Rom. 8. 17.

The faithfull in afflictions humble them-

selves to God. Job. 1. 20, 21.

God promitteth to be a father to the faith-

full. 2. Cor. 6. 18.

God is careful for the faithfull. Psalm 107.

6, 7, 8.

The Prophet exhorteth the faithfull to god-

liness and patience. Psal. 37. 18.

God exhorteth the faithfull unto faith and

patience by the example of Abraham. Iai.

5. 12.

The confession of the faithfull. Iai. 43. 9.

The faithfull put their trust in God onely.

Psalm 146. 3, 4, 5, 6.

The faithfull acknowledge their periculi-

ous to come by Gods providence, Psalm

38. 1.

The loves of the faithfull, and toyments

of the unfaithfull. Iai. 65. 3, 14.

Prayer of the faithfull against persecu-

tions. Look Persecution.

God heareth the faithfull for their great

profit. Psal. 3. 17, 18.

The faithfull praise God, by whose grace

they serve not idols. Psal. 1. 5, 2.

A comparison between the faithfull and

the infidels. Psal. 37. 1, 24.

The faithfull and unfaithfull mingled to-

gether in the Church. 2. Tim. 2. 10.

The faithfull ought not to have fellowship

with an infidel. 2. Cor. 6. 14, 15, 16.

Into the faithfull all things are pure. Tit

2. 15.

The faithfull ought to bee steadfast in the

doctrine which hath bene taught them. 1. Job

2. 27.

The faithfull desire to be removed from

the body, to dwell with God. 2. Cor. 5. 4.

The faithfull be strangers in this world.

Heb. 11. 13, 16.

The faithfull ought to bee ready alwayes

to render a reason of their hope. 1. Peter 3.

and 12. 42. and 19.8.

Cyprian feared God with all his household. Acts 10.2.

Simon feared God. Luke 2.5.5.

Judgement and righteousness follow the fear of God. Heb. 5.7.

Ministers must not fear. looks Ministers.

Of childly fear. Jerem. 36.16. Mat. 5.33.

Act. 9.31. 10.2.2. Cor. 7.1. Eph. 5.21. Col. 3.22.1. Pet. 2.17.

Of natural fear. Mat. 14.26. Isa. 24.13.

Of servile fear. 2. Tim. 1.7. 32.33. Job. 1.

16. Jer. 32.16. Rom. 8.15. Luk. 1.74 and 1. John 4.18. Reuel. 21.8.

We ought not to fear the reproch of men, and whyp. Mat. 5.1.7.8.

Des that feareth inconveniences, shall never doe his dutie. Eccles. 11.4.

That which the wicked feareth, shall come upon him. Psal. 10.2.4.

Elter was trained up in the feare and knowledge of God. Ester 14.5.

Of the persecution of those that feare the Lord 2. Thim. 1.6. 5.1, to 6.6. and how God will deliver them. 2. Cor. 6.6. and punish the wicked. verse 68.

It is a fearful thing to fall into the hands of the living God. Heb. 10.31. looks Timorous.

Feast. The Jewes feasts were many. looks Sabbath and Passover, and looks Pentecost in the first Table.

The feast of blowing of homes of trumpets. Leuit. 23.24. Rumb. 29. 1. to 7. and 2. Ch. 5.12.13.

The feast of humbling, reconciling, and cleansing finnes. Lev. 16.29. 30. * and 23.7. Rumb. 29.7. to 12.

The feasts of doughes of booties, or Cakes, hermetics, called also the feast of gathering fruits. 2. Cor. 23.16. Lev. 23.24. to 37. Rumb. 29.13. * Deuter. 16.13. to 16. and 31.10. to 14. Gen. 3.44. Rumb. 8.1. 14.15. * 1. Ch. 5.1. 5.2.3. * Deuter. 1.9.18. * and 19.5. to 9. John 7.2.

The feast of the new moone. Rumb. 28. 1. to 16 and 1. Sam. 20.5. 34. * 2. Ch. 45.18. 19 and 46.7. with other feasts: as Est. 9.31. * 2. Pet. 15.36.37.

The dedication of the Temple was also counted a solemne feast among the Jewes. 1. King. 8.65. Job. 10.22.

What Jewes should offer at every feast. Gen. 23.14 to 20. Lev. 23.2. * Rumb. 20.3. * Wee hate the Jewes feasts, for that they were appointed. Isa. 1.11. to 15. and 66.17. Amos 5.21.22. * and 8.5.10. Mal. 2.8.13.

The Christ was not appended on the feast day. Mat. 16.5.

Jesus on the feast day, by one buyers and sellers out of the Temple. John 2.14.15.16.

Abraham made a feast when Ishak was bound. Gen. 21.8.

Wee were ought to bin to our feasts: and wee were should beane our selves in feasting. Eccles. 9.17.18. Eccl. 8.12. Luke. 24.42.13.14. Tobit 2.13. and 4.16. 17.1. Col. 5.8.

We were ought to bee remembered at our feasting. Mat. 8.10.

Abraham bought and a hule in his child

hens feasting. Job. 1.5.

Ishak made a feast to Abimelech. Genes. 26.30.31. and Joseph to his brethren. Gen. 43.31.2. and Salomon to his servants.

1. Kings. 3.15.

Deceases blest at sheepehearing. Gene. 38.12. 1. Samuel 25.4.11.36.2. Sam. 13.24.28.

Pharaoh made a feast on his birth day. Genes. 40.20. 16. did Herod. Mat. 14.6.

Parke 7.21.

Wedding feasts. Gen. 29.22. Judg. 14.10. John 2.13. to 11.

David made a feast to Abner. 2. Sam. 3.20.

Adonisham made a feast unto his brethren, 1. Kings 5.9.25.41.49.

The lowest roomes at Feasts. Luke. 14.8. to 12.

Barthew made a great Feast for Christ, his disciples, and others. Luke 5.29. Parke 2.15. Mat. 9.9.10.

The chiefe places at Feasts. Mat. 23.6.7. The office of a feast master. Eccle. 32.1.7.

looks Solemne.

Feasting. for feasting. Mat. 22.12.13. 9. Feasts. We ought to comfort the feeble minded. 1. Thess. 5.14.

Hannah barren, and feeble, had children. 1. Sam. 3.5.

Feeds. Jacob was fed of God all his life long. Gen. 48.15.

How David did feed Israel. 2. Sam. 5.2. Psal. 78.72.

Judges and governors ought to see Gods people fed. 2. Sam 7.7.

Christ commaunded Peter to feede his sheepe. John 21.15.16.17.

Peter billett the Elders of the Church, to feede the flocks of Christ. 1. Pet. 5.1. to 5.

Those that feede a flocks are worthy to eate of the milke. 1. Cor. 9.7.

The green pastures and waters for Christians to feede on, are to bee found in the Scriptures. Psalme 23.23. Jobn 6.27. 55.36.

Fests. It was a custome in olde time, first to wash the feete of such as a man harboured. Gen. 18.4. 5. and 19.1.2.3. 24.32.33. Judg. 19.31. Gen. 43.23.

Abigail humbled her selfe to wash Davids servants feete. 1. Sam 25.42.

The feete of the Israelites did not smell in the wilderness. Deut. 8.4.

God marketh the feete of his chosen, to bee like Hindes feete to doe his will. 2. Sam. 2.34.

Joshua cauled his chiefe men of warre to set their feete on the neckes of Kings. Josh. 10.24.25.

David slept at the feete of Boaz. Ruth 3.4.8.14.

As had a disease in his feete. 2. King. 15.23. 2. Chron. 16.12.

A sinful woman washed Christs feete. Luke 7.37.38.

Christ washed his disciples feete. John 13.5.14.15.

Job was seere to the lame. Job. 39.15.

Fellow-helpers, looks Coadjutors, Fellow servant. Tychicus a fellow servant

in the Lord. Col. 4.7.

Fellowship. The faithful continue in the Apostles doctrine and Fellowship. Acts. 42.

To have fellowship with God and his Sonne, is to believe in Christ, and to walk in the light. 1. John 1.3.5.6.7.

The joyfull fellowship of Christs members. Psal. 14.7. and 15.1.

Righteousness hath no Fellowship with unrighteousness. nor light with darkness, nor the godly with the ungodly. 2. Cor. 6.14. * Eph. 5.4.8. and 1. Thess. 5.5.6.

Feuer. God will smite such as disobey him with fevers. Deut. 28.22.

Christ healed Peters mother in law of a fever. Mat. 8.14.15. * Mat. 1.30.31.

Field. The Israelites might not sow their field with mingled seed. Lev. 19.19.

Of him that suttereth his neighbours field of vineyard. Exod. 22.5.

We ought not to remove the marks of bonnes of the field. Deut. 19.14.

A stone cauled Iobbs field to bee set on fire. 2. Sam. 14.30.

The field of blood Acts 1.19.

The field which Jeremie bought of Pharnael. Jer. 32.7. to 16.

Fight, looks Warre; Figs. The parable of the Figgetree. Mat. 24.32.33.

The curding of the Figgetree. Mat. 21.19. to 23. Mat. 11.13.34.

The parable of the unfruitfull figgetree. Luke 13.6. to 10.

The Figge would not be king over the trees. Judg. 9.10.11.

Fill. God will fill us with all good things, if we love him. Deut. 1.1.3.14.15.

We ought not to forget God, when we are filled with his benedict. Deut. 8.10.19. and 6.10.12.13. as did the Israelites. Deut. 32.15.

Finds. To seeke God and to find him, and to lesse him. 2. Chro. 15.2.4.15.

Gods judgements cannot be found out by man. 2. Ch. 5.40.

Finger. A giant flaine that had 24. fingers and toes. 2. Sam. 21.20.21.

Tables writen with the finger of God. Exod. 31.18.

Pharaohs enchanter confesseth that Moses miracles were brought to passe by the finger of God, and not by sojcery. Exod. 8.18.19.

The finger of God. what it sheweth 1.30.

Firmament. Gen. 1.6.7.8. Psal. 150.1.

Fist. The first borne of man of beast, dedicated to God. Exo. 13.2.12.14. and given for a parcel of the Levites inheritance. Nu. 3.12.13.

The first borne of man might be redeemed, and sold. Exod. 13.13.

The first foale of an asse was redeemed with a lambe. Exod. 13.13.

Christ was the first borne of every creature. Rom. 8.29. Col. 1.15.

How the first fruites ought to bee offered. Deut. 18.2.3. to 19.

The first fruites pertained to the high Priest. Num. 5.9.10. Tithes.

Of the first fruits, first borne, and first begun of the dead. 1. *Exod.* 23. 20, 21, 22. *Cal.* 1. 18. *Rom.* 1. 5.

All the first borne of Egypt are slain. *Exod.* 12. 29.

The first borne are the *Loyas*. *Exod.* 23. 29, 30, 34. 19. 20. *Leuit.* 27. 26. *Rom.* 8. 14. 16. 19. 20. *Deut.* 14. 19. 1. *Sam.* 1. 11, 20, 22. 18. *Exod.* 44. 30. *1. Cor.* 2. 23.

Of the firstlings of first fruits. *Exod.* 3. 16 and 34. 16. *Leuit.* 23. 10. *Rom.* 18. 3. *Deut.* 18. 4. *Chom.* 31. 13. *Exod.* 10. 35, 37. *Psa.* 3. 10. *Exod.* 44. 36.

The paragonage of the first borne over his brethren. *Gen.* 4. 7. and 35. 31. 32, 33. *Gen.* 49. 3. *Deut.* 31. 13, 14, 17. 2. *Chom.* 31. 3.

We that have the first fruits of the Spirit, become for deliverance. *Rom.* 8. 21, 22, 23.

The first borne were otherwhiles rejected, and now, and why. *Gen.* 9. 22, 23. and 48. 14. 18, 19. and 49. 4.

If the first fruits be holy, the whole lump is holy. *Rom.* 11. 16.

Flesh created by the word of God. *Gen.* 1. 21, 22.

Fishers called Fishers. *Ezekiel.* 47. 10. *Mat.* 4. 19. *Mat.* 1. 17. *Luke.* 5. 10.

Flame, look Angel.

Flattering, both hurtfull flatteries is. *Prou.* 27. 6. and 28. 23. *Eccles.* 7. 7. *Job.* 3. 15.

Against flatterers. *Prou.* 24. 24. and 18. 8. *Ag.* 22. 28. *Mat.* 1. 7. and 14. 4. and 18. 15. *Rom.* 16. 18. 1. *Cor.* 11. 17. 1. *1. Cor.* 5. 1.

Flattery of false Prophets, look False.

Mouldings flatter both God and themselves. *Psal.* 78. 36. and 36. 2. look Worldlings and conceit.

The nature of flatterers. *Psa.* 29. 5. *Rom.* 16. 17, 18. *Psal.* 41. 5. 10. 9. examples of flatterers. *Mat.* 23. 16. *John.* 18. 32. *Acts.* 3. 4. and 11. 23. and 24. 2. 3.

Flatterers have flattering lips. *Job.* 4. 15. 16, 17. 18. 16. 5. 6, 10, 13, 15, 16. 19. *Psa.* 2. 16. 10. 20. and 5. 1. 10, 17. and 6. 24. 2. and 7. 5, 21. 2.

Whom by flattery, sought to aspire to his fathers kingdom. 2. *Sam.* 15. 2. 3, 4, 5, 6.

Flee David tearerth himself a Flea. 1. *Sam.* 26. 20.

Flee Christ willst thou if we be preferen in one cite, to flee into another. *Mat.* 10. 23. 6. *1. Thim.* 1. 10. *Barabas.* 1. 14. 15, 16.

Elisa willst one of the sonnes of the Prophet to flee, as looke as he had another Je-

sa. *King.* 9. 1.

God wills Eliah to flee from the presence of Ahab. 1. *King.* 17. 3.

David fled. 1. *Sam.* 15. 14. and 19. 10, 12. and 23. 4, 5.

Eliah fled from Jezebel. 1. *kin.* 19. 3.

Wales fled from Baraboi. *Exod.* 3. 15. *Rom.* 16. 42. and *Isaiah* from *Chom.* *Exod.* 3. 15.

The disciples fled. *Mat.* 26. 5, 6.

Isaiah seemed to flee before the people of Ahab. 8. 2. 5, 10. 30.

The Syrians flee from Ahab. 1. *kin.* 20. 10. *Isaiah* fled. *Job.* 4. 17, 21.

Whom fled. 1. *Sam.* 13. 23, 24.

The Philistines fleeing were slain. 1. *Sam.* 17. 51, 52.

The Philistines fled before the Philistines

1. *Sam.* 31. 7.

Flesh. Of the experience of the Fleeces of wool. *Job.* 6. 37, 40.

Flesh taken for man simply. *Mat.* 24. 23. *Act.* 2. 17. *Rom.* 3. 20. and 7. 18. 1. *1. Cor.* 4. 19.

Galat. 3. 16. for the naturall affection of man. *Mat.* 26. 41. for the outward hope of man.

John. 8. 15. for outward pompe and ostentation, for weak state and condition. 2. *Cor.* 10. 2, 3. for the common course of nature. *Gal.* 4. 29. for this present life. 1. *Pet.* 4. 2. for the ceremonies of the law. *Gal.* 3. 3. for the magistal doop. *Phil.* 1. 22. for the generation after the flesh. *Phil.* 3. 3. 4. 2. *1. Cor.* 15. 50.

Flesh and blood taken for man, or any thing in mans nature corrupted. *Mat.* 16. 17. *John.* 3. 6. *Rom.* 7. 18. and 8. 5. *Gal.* 1. 16. *1. Cor.* 6. 12. and for men corrupt through sin. 1. *Cor.* 15. 50.

The Jewes might not eat any flesh taken of beasts. *Exod.* 22. 31. not that touched any unclean thing. *Leuit.* 7. 19. neither might they eat their flesh for the dead. *Leuiticus.* 19. 28.

Man and wife are but one flesh. *Gen.* 1. 24. *Mat.* 19. 5. *Mat.* 10. 8. *1. Cor.* 5. 31. 1. *Cor.* 6. 16.

The people fed a lustful for flesh, and God gave it them. *Rom.* 11. 4. 13. 18. 19. and punished them for their lust, verse 13, 14.

Opprob and Obineasooke from the people perforce, the flesh of the sacrifice. 1. *Sam.* 2. 13. to 16.

Eliah is nourished with blood and flesh by ravenous. 1. *King.* 17. 6.

Flesh attributed to fishes. 1. *Cor.* 15. 39.

Man being destitute of Gods Spirit, is but flesh, working fleshly topholders he doth. *Gen.* 6. 3, 12.

All flesh is grass. 1. *Pet.* 1. 24.

Jesus Christ being made man, became partaker of our flesh and blood, and why. *Deut.* 2. 24. 1. *John.* 4. 2.

The true knowledge of Christ is not revealed by flesh and blood. *Mat.* 16. 17.

By the sinne of the flesh is understood fornication, and all such sinnes as our nature is inclined to. *Gal.* 5. 16, 17, 19, 20, 21.

The flesh naturally desired fleshly things. *John.* 3. 6. *Rom.* 7. 14. and 8. 3, 5.

The wickedness of the flesh is death. *Rom.* 8. 6.

They that are in the flesh, cannot please God. *Rom.* 8. 8.

As goodly as whelketh in the flesh. *Rom.* 7. 18.

Who that live after the flesh, shall die. *Rom.* 8. 13.

The faithfull must banish from them all fleshly lusts. *Rom.* 13. 12, 13, 14. *Gal.* 5. 13. *Eph.* 2. 3, 11. *1. Pet.* 2. 11. *Gal.* 5. 24.

The weeds of the flesh are mortified by Gods Spirit. *Rom.* 8. 3.

Reverall in fleshly helps. *1. Thim.* 5. 7. *1. Thim.* 5. 9, 19.

Of the teardrops of the flesh. *Eccl.* 14. 17, 18.

The flesh appoynerth his own counsell. *Prou.* 15. 21.

The flesh is deceaun by his own will.

Mat. 23. 12, 13.

The pynners opinion of the flesh, whether that God hath no regard unto it. *Job.* 35. 13.

The flesh is contrary to the Spirit. *Gal.* 5. 17.

Flesh of Christ, lookes Supper.

For a lump heart, God will give a heart of flesh. *1. Cor.* 11. 19.

Flesh in Egypt. *Exod.* 8. 21, 24.

Flesh, lookes Feede and Foode.

The flockes of cattell are cursed to those that disobey God. *Deut.* 32. 18.

We ought to know the state of our flocke, or family. *Psa.* 37. 23 and to feed them with true doctrine, and good examples. 1. *Peter.* 5. 2, 3, 4. *Actes.* 10. 2. *Rom.* 16. 5. *1. Cor.* 14. 1. *1. Tim.* 5. 8. 2. *1. Tim.* 4. 19. lookes Household

Christis flocke little. *1. Luke.* 12. 32.

Flood, Noahs flood, Genesis. 6. 17. *and*

Job. 1. 10.

Floore Christis floore. *Mat.* 3. 12. *Luke.* 3. 9.

Flours. *Mat.* 13. 12. *Luke.* 11. 11. lookes Grasse.

An offering of floure. *Lev.* 2. 1.

Fold, lookes Sheepefold.

Folow. We ought to follow goodnes. *Gal.* 5. 18. 1. *Thim.* 5. 15.

We ought to follow Gods word. *Deut.* 1. 1, 10, 12. and *Deut.* 1. 13. 4. 1. *Sam.* 12. 14.

Johns and Calch constantly followed the Lord. *Rom.* 3. 12.

To follow Christis steps, is to suffer affliction patiently as he did. 1. *Thim.* 3. 21.

Great multitudes followed Christ, and he healed them all. *Mat.* 12. 15.

Christ fedd by miracles, but the flesh want nothing that follow him. *Mat.* 14. 19, 20, 21. *Mat.* 6. 34. 17. to 45. 1. *Luke.* 9. 1, 2, 3.

Who so will follow Christ, must deny self, and let to stop him. *Mat.* 8. 22.

To follow strange Gods, lookes cho-

ring.

We ought not to follow a man, but to seee euill. *Exod.* 3. 2.

We ought to be followers of Gods and deers children. *Eph.* 5. 1.

We ought not to follow that which is evil, and why. 3. *John.* 17.

Paul willst thou to be followers of him. *1. Cor.* 4. 16. 2. *Thim.* 2. 15.

The Thralionians became followers of Christ and his Apostles, and why. 1. *Thim.* 2. 15.

We ought to be followers of them which are strong and patient in tribulation. *1. Thim.* 2. 15.

Foolish of Gods house, and why. *1. Cor.* 14. 19.

God ordained food for man, and why. 1. *Cor.* 15. 30.

Isaiah desired of God food, and why. *Isaiah.* 28. 20.

The Philistines desired all the food of the Philistines, and why. *1. Sam.* 31. 10.

God gives food, and why. *1. Cor.* 14. 19.

Christ willst thou to be after the happy food.

Watch. 6. 11. and not to be careless for things of this life. *Watch.* 6. 5. 5. 31. 33. *look* *Ray-*
ment.

The *Succothites* and *Benelites* flaine
for that they would not give foode to *Sidon*
and his men. *Judg.* 8. 5. 9. 16. 17.

Fooles ought to be scourged with rodde.

Pro. 16. 3.

Fooles are the anshors of contentions. *Pro.*
18. 6.

Fooles delight to talke what they list but
without. *Pro.* 18. 2.

Fooles are not to be taught. *Pro.* 23. 9.

Doctrine is very ch. n. b. r. i. o. n. s. for fooles.

Eccles. 21. 9. and 22. 7.

A fooles counsell is not to bee regarded.

Eccles. 8. 17.

Riches profit not a foole. *Pro.* 17. 16.

The heart of fooles is in their mouth. *Eccles.*
21. 26.

Honour is unseemely for a foole. *Pro.* 26. 2.

A foole thinketh his stone will breke. *Pro.*
23. 15.

A foole is incorrigible. *Pro.* 17. 30.

Of the nature and qualitie of a foole, and
how he should be regarded. *Pro.* 12. 16. and
26. 4. to 15. *Eccles.* 21. 20.

Foolish is that regardeth not God for at his
benefits. *Deut.* 32. 5. 6.

Christians may not be foolish talking of
nothing. *Eph.* 5. 4. 5.

The preaching of the Crosse is counted
foolishnesse. *1. Cor.* 1. 18.

To be truly wise, is to bee accounted a
foole in the world. *1. Cor.* 3. 18. 19.

God hath chosen the foolish things of this
world to confound the wise. *1. Cor.* 1. 27.

Paul was counted a foole for Christ his
sake. *1. Cor.* 4. 10.

God hath made the wisdom of this world
foolishnesse, by the foolishnesse of preaching.
1. Cor. 1. 20. 21.

Dauid was very foolishly in naming his
people. *2. Sam.* 24. 10.

The naturall man judgeth the doctrine of
the Gospel foolishnesse. *1. Cor.* 2. 14.

Foolish questions. *see* *Questions.*

Feet of gide. *Psal.* 36. 11.

Forke. Christ would not that his Apostles
should forbid any to do a miracle in his name.
Mat. 23. 29.

Forerunner. Christ our forerunner and high
priest. *Heb.* 4. 14. 15.

Forerunner. Saul desired of Dauid a hum-
ble forerunner. *1. Sam.* 18. 5.

Forget. God. *Psal.* 103. 17.

The Israelites having forgotten God,
were plagued. *Deut.* 32. 17. 18. to 27. *Deut.*
32. 17. 18. to 27. *Deut.* 32. 17. 18. to 27.

The chiefest burte of *David* was that he
forgot God. *1. Sam.* 12. 9.

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forgot God. *1. Sam.* 12. 9.

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The chiefest burte of *David* was that he
forgot God. *1. Sam.* 12. 9.

25. and 44. 22. and 51. 11. *Jer.* 51. 3. 4. 8. 33. 2.

Psal. 3. 8. 9. 17. 9. and 32. 2. 5. and 49. 7. 8.

and 51. 1. 4. and 79. 9. *Deut.* 9. 9. *Psalm* 13. 4.

Exod. 7. 8. 19. *Deut.* 2. 7. *1. Sam.* 5. 21. though

Christ Jesus. *Isa.* 45. 25. and 53. 5. 6. *Dan.*

9. 24. *At.* 1. 21. and 9. 2. 6. *Psalm* 3. 5. 9. 10.

Deut. 26. 28. *Luk.* 1. 77. 8. 2. 30. 31. *Luk.* 5. 10

24. and 24. 47. *John* 1. 29. *Acts* 4. 12. and 15. 2.

43. and 3. 23. 3. 19. *1. Cor.* 6. 11. and 15. 2.

3. 1. *1. Cor.* 5. 18. 19. 21. *Gal.* 4. 4. *Col.* 1. 14. and

2. 11. 13. 1. *Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3. 8

9. 13. 14. 22. 26. 28. 1. *Peter* 1. 9. 10. 11. 18. *

and 2. 2. 4. 8. 3. 18. 4. 1. 13. 1. *John* 1. 7. 9. and

2. 12. 8. 3. 5. and 4. 10. *1. John* 4. 11. and 5. 7. 8.

Free forgiveness of sinnes. *Rom.* 4. 7. *1. Cor.* 10. 3.

answered to the Gospel. *Mat.* 16. 19. *1. Cor.* 10. 3.

Forerunner. *see* *Counsell* and *Providence.*

Formet. Egypt is called the pen forname.

Deut. 4. 30.

Formation. The body is not for fornication.

1. Cor. 6. 13.

We ought to be flaine from fornication. *1.*

Cor. 10. 8. 1. *1. Thess.* 4. 3. *Acts* 1. 5. 20. 29. *Heb.*

12. 16.

To auoid Fornication, every man may

have a wife. *1. Cor.* 7. 2.

Fornicators shall not inherite the kingdome

of heauen. *1. Cor.* 6. 9.

Christians ought not to eate with forni-

cators. *1. Cor.* 5. 11.

Fornication ought not once to be named

among Christians. *Eph.* 5. 3.

Paul recomunicates the fornicator.

1. Cor. 5. 1. to 6. whom upon amendment he

received againe and employed. *2. Cor.* 2. 17.

to 12.

Of fornications that deserue death. *Leuit.*

18. 6. 9. * *look* *Incest* and *Whoredome.*

Forake. The Israelites forooke God, and

the forsake God, when the Gentiles by any

other thing. *Jer.* 5. 7. and 4. 2.

Forerunner. *see* *Other.*

Fortis. The forte of *Flois*, was the citie of

Dauid. *2. Sam.* 5. 1. 7. which was besieged.

1. Mac. 6. 1. 8. 19. 48. 51. and *Simon* the

brother of *Judas* enlopes it. *1. Mac.* 13. 47. 49.

Fortis. It raigned fortie dayes and fortie

nights. *Gen.* 7. 12.

Forty persons and more conspired the death

of *Paul*. *Acts* 23. 12. 13. 14.

The punishment of fortie stripes. *Deut.*

25. 2. 3.

In *Sodom* for tie righteous could not bee

found. *Gen.* 18. 19.

Fortie was in the mountaine fortie dayes

and fortie nights. *Exod.* 2. 5. 18.

Ed inged *Israel* fortie peres. *1. Sam.* 4.

18

Dauid raigned ouer *Israel* fortie peres.

King. 2. 11.

Salomon had fortie thousand slaues of

Israels. *1. King.* 4. 26.

Israel was in the desert of *Sin* forty peres

Num. 14. 33. 34.

Christ was in the desert fortie dayes. *Mat.*

1. 13.

The Temple was in building fortie and

six peres. *John* 2. 20.

Jesus appeared vnto his disciples fortie

dayes after his resurrection. *Acts* 1. 3.

Signes leene in the ayre fortie dayes long.

2. Thess. 2. 1. *see* *Falling.*

Fortune. *see* *Providence.*

Foules. *see* *Birds.*

Fountain. *Leuit.* 12. 36. *Gen.* 21. 19. and

16. 7. and 21. 25. and 24. 11. 13. 16. and 29. 3.

10. 11. *Exod.* 2. 15. *John* 4. 6. *look* *Wells.*

God milke the Israelites to digge the

the plague, bodied them that died in the
plague of Knap. Rom. 1. 6. 49.

Fourteen generations in the gene-
alogy from Abraham to Christ. Mat. 1. 17.

Found. Whose favour in Gods sight
God. 3. 13, 14.

God found Jacob his inheritance in a
wild land, and toiling wilderness. Deut.
32. 9, 10.

Foundation. Christ is the foundation of
the Church. 1. Cor. 3. 11.

Preachers must build upon Christ the
foundation. 1. Cor. 3. 10, 11, 16.

The foundations of the mountains shall
be set on fire in Gods wrath. Deut. 32. 22.

and the foundations of the world were dis-
comfited at his rebuke. 1. Sam. 2. 1, 6.

Paul would not build on any mans foun-
dation. Rom. 15. 20.

For. Christ calleth Herod a Foxe. Luke
13. 32.

Foxes have holes, but Christ had no re-
sting place. Mat. 23. 20.

Samson open his hands to 300. Foxes
tailed. Judg. 15. 4-5.

Foxes for heretics. Cant. 2. 15.

False prophets like Foxes, and why. Ezech.
13. 4.

Franchise of man, see Man.

Free. God requires of the Israelites free
willings. Exod. 25. 2.

Free cities, see Refuge.

Free ought to stand fast in the libertie
wherewith Christ hath made his free. Gal.
5. 1. that is from sinne. Rom. 6. 7, 18, 22. and
Gal. 1. Pet. 2. 16.

Freedom proclaimed to the Israelites in
the year of Jubile. Lev. 25. 10, 11.

Christa having freely received Gods gifts,
bestowed them freely to helpe Naaman. 2.
King. 5. 15, 16.

Friend. Of mans freewill before his fall.
Gen. 1. 26, 31. and 2. 15. Eccles. 15. 14, 20
18 and 17. 1. Job 1. 2. Will. 2. 23. Col. 3. 9, 10
Eph. 4. 23, 24.

Of mans freewill after his fall, and how
the without Gods spirit he can doe nothing
better. Gen. 6. 5, 8. 21. 20. 6. Deut. 29.
2, 3, 4. Psalm. 14. 3. and 49. 20 and 116. 11.

Job. 16. 9. and 19. 21. 20. 24. and 21.
16. 15. Ezech. 36. 26, 27. Mat. 13. 9, 14. Matt.
10. 20. and 15. 18, 19. and 16. 17, 23. Marke
23. 12. John 1. 13, 15. and 3. 5, 8, 27. and 6.
44, 45 and 15. 24, 25, 6. Acts 16. 14. 26. 18.
Rom. 8. 6, 7. and 9. 16. 1. Cor. 7. 3, 4, 7. and
11. 3. and 15. 10. 2. Cor. 3. 5. Eph. 2. 1, 3, 5,
10. Phil. 1. 6. and 2. 13, 21. 4. 13. Tit. 3.
3, 5, 6. Heb. 2. 13, 20, 31. Jam. 2. 14, 17. and
4. 8. Eccles. 17. 14. Rom. 5. 6. Gal. 5. 17.

Friends and neighbors ought to bee loving.
Levit. 19. 8.

The beerie counsell of a friend is most
sweet. Ps. 27. 9.

Our friends ought to bee entertained.
Ps. 37. 9. Eccles. 9. 12. and themselves. Ec-
cles. 12. 13. to 17.

The secrets of our friend we may not dis-
cover. Eccles. 27. 16. to 23.

Secrets of secret friends, and why. De-
ut. 7. 2. Ps. 7. 4, 45.

The prospect of a friend, and how that
should chuse him, and beware our secrets to
show him. Eccles. 6. 5, to 18.

Sweete taile multiplyeth friends. Eccles.
6. 5.

Riches engender friendship. Ps. 19. 4.

What things breake friendship, and what
continuance and charity ought to bee among
friends. Eccles. 22. 20, 21, 26.

How to beware our secrets with a friend
that is our superior. Ps. 23. 1, 6, 7, 8.

Friends ought to be friendly one to an-
other, and why. Ps. 8. 24.

The property of a true friend. Ps. 17. 17.

Eccles. 27. 6. and of a falsh friend. Eccles.
27. 1, to 6.

How a man may know a friend. Eccles.
12. 8, 9.

We ought not to give our friend power o-
ver us. Eccles. 3. 1, 8.

Friendship of this world, enmitie with
God. James 4. 4.

We ought to make us friends, by distribu-
ting our temporal goods to the poore, & why.
Luke 16. 9.

Christ calleth his Apostles friends, John
15. 14. calleth Judas friend. Mat. 26. 50.

Of deceitful and wicked friends. Deut.
23. 6, 8, to 12. 1. Sam. 3. 27. and 15. 7, 10.
and 20. 9, 10. Psalm 55. 13, 14. Jerem. 9.
3, to 7. and 12. 6, 14. and 41. 2, 6, 7. Dan. 11.
26, 27, 31.

Onias a faithful friend to Darius. 2. Sam.
15. 37. and 16. 16, 17.

Forward, see Generation.

Fruit. The tree is known by his fruit.
Mat. 7. 16, to 21. Luke 6. 43.

Fruit of righteousness and of sinne. Rom.
6. 16. and fruit of the spirit. Gal. 5. 22.

God places the Israelites in the land of
Canaan, to eat the fruit of the field. Deut.
32. 13.

The spies sent to Canaan, brought of the
fruit. Num. 13. 21, 24.

Fruit of bodie, and fruit of growne, &c. be-
lieve to those that love God. Deut. 28. 1, 3. and
curled to those that doe not. Deut. 28. 1, 18.

Fruit of the body eaten. Deut. 28. 53. see
Women.

We are delivered fro the curse of the law,
that he should bring forth fruit. Rom. 7. 4. 6.

Our motions to sinne, bring forth fruit
unto death. Rom. 7. 5.

God make Leah fruitful. Gen. 29. 31. and
Rachel. Gen. 30. 22. Ruth 4. 11.

Of unfruitfull fruit. Levit. 19. 23.

What be the fruits of faith after regene-
ration. Jer. 8. 16. 17. 1. John 3. 14, 23. Pet. 1.
6, to 10. Hebr. 9. 1, 2, 3.

Fruits of righteousness. Phil. 1. 11. & fruits
of mans inventions. Psal. 7. 13. Luke
Confession and Faith.

Fulfilling. Wherein the fulfilling of the
law consisteth. Gal. 3. 12. Deut. 10. 12, 13.
Rom. 13. 8. Gal. 5. 14. and 6. 2.

Christ hath fulfilled the Law for us. Mat.
3. 15. Rom. 8. 4. Mat. 5. 7. see Christ, Obe-
dience, and Faith.

Fulfill the measure put for making perfect
and supplying all weakness. Mat. 23. 3, 32.

Gen. 15. 16.

Fullness. The fullness of Christ, is the
Church. Eph. 1. 23.

Christ came at the fullness of time, & why.
Gal. 4. 4. 5. Eph. 1. 10.

Of Christ his fullness we have all recei-
ved. John 1. 16.

Full. Christ full of grace & truth. Joh. 1. 14

How he to them that be full, by they shall
hunger. Luke 6. 35.

The vessels full of unrighteousness. Rom.
1. 29. * and 3. 10, 14, to 19.

The fullness of God is full of mercy and
goodness. Jam. 3. 17.

The full age of Christ. Eph. 4. 13.

Funerals, see Mourning.

Furious men abound in transgression. Ps.
29. 22. Luke Willfull.

Furnitures necessarie for a Preacher. 2.
Kings 4. 10. see Armour.

For breaching forth. Eccl. 2. 26.

Fire was not kindled on the Sabbath day.
Exod. 35. 2.

Of fire that should never be put out. Lev.
6. 12, 13.

Fire was in the tabernacle by night. Exod.
40. 38.

God consumed Sidons sacrifice by fire,
and why. Judg. 6. 21.

Fire from heaven consumed Elissas sacri-
fice. 1. Kings 18. 24, 38, 39.

Fire mingled with brimstone, the seventh plague
of Egypt. Exod. 9. 24, 25.

Sodom and Gomorah destroyed with fire,
and brimstone from heaven. Gen. 19. 24, 25.

The murrains against God, consumed
with fire. Num. 11. 1.

Harab and Abba destroyed with fire, and
why. Lev. 10. 7, 9.

The two captives our allies, were with
their allies consumed with fire from heaven.
3. Kings 1. 10, 12.

Of purifying by fire. Num. 31. 20, 23.

How consecrated his sinne in fire unto
Idols. 3. Kings 16. 3.

The fire wherewith the wicked shall be
tormented. Mat. 9. 44.

Everlasting fire prepared for the devill
and his angels. Mat. 25. 41.

The fireball shall bee cast into hell fire.
John 15. 6.

The fire that continue remotes and blas-
phemies. Heb. 10. 27.

God is a consuming fire to the wicked.
Deut. 4. 9, 10, 24. Heb. 12. 29. & a consume-
able fire to the good. Eccl. 12. 31, 22. Amos. 9. 15

God came downe in fire, when he deli-
vered the Law. Exod. 19. 18.

The glory of God appeared on mount Si-
nai, as a consuming fire. Exod. 24. 17.

Consuming fire went out of Gods mouth.
1. Sam. 2. 5.

Fire was kindled in Gods wrath against
Israel. Deut. 32. 22.

Christ delivers that the fire of his Gospel
will burne kindle. Luke 12. 49.

Every mans tongue shall be open by fire.
1. Cor. 13. 1, 5.

Christ was taken by into heaven by a char-
iot, and by a fire in a whirlwind.
2. King. 3. 12.

14.23, 31.
It is the gift of God with patience to bear affliction. **Psalm 101. 1. 39.**
All things that we enjoy, are Gods good gifts. **1. Pet. 2. 15, to 3. 1. Luke 19. 12, to 28.**
1. Cor. 14. 7. James 1. 17. 1. Pet. 1. 3.
Christ ascending into heaven, gave divers gifts to the edification of his Church. **1. Cor. 12. 11, 12.**
The gifts of God are without repentance. **Rom. 11. 39.**
Every man hath his proper gift of God. **1. Cor. 7. 7.**
Gods gifts are divers, according to his grace given us. **Rom. 12. 6.**
Of the gifts of tongues. **1. Cor. 12. 10, 13, 14, 15, to 12, and of healing. 1. Cor. 12. 28, 30.**
To sit on the right or left hand of Christ, is the gift of God. **Mat. 20. 21, 23. Mark 10. 37, 40.**
The gifts of God must be employed to his glory. **1. Pet. 4. 10, 11.** lest we be deprived of them, and cast into hell fire. **Mat. 25. 27, 28, 30. Luke 12. 32, 34, 36.**
Gifts blind the eyes of the wise. **Eccles. 10. 28.** Therefore Judges ought not to receive them. **Deut. 1. 6, 18, 19. 1. Cor. 13. 1.**
Gifts to tribute. **1. Sam. 8. 2.**
Gods gifts are given by the heart. **Mat. 14. 41, 43, 44.**
Of gifts a persons looks more. **Eccl. 3. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**
One, and it shall be given unto you. **Luke 6. 38.**
Great and precious promises are given us by Christ. **1. Pet. 1. 4.**
The holy Ghost teacheth us that all things that we have, are given us of God. **1. Cor. 2. 10, 11, 12.**
To whom much is given, of him shall be much required. **Luke 12. 48.**
It is a blessed thing to give rather than to receive. **Acts 20. 35.**
God giveth all things. **Gen. 3. 11.**
God gave the clide Jericho into the hand of Joshua. **Joshua 6. 3, 4, 5.**
God loveth a cheerful giver. **2. Cor. 9. 7.**
God gave Samuel to succeed Eli in the priesthood. **1. Sam. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**
Girded. God girded David with power to overcome his enemies. **2. Sam. 22. 40.**
Saint Paul willeth us stand girded with verity. **Ep. 6. 14.**
Girded with joy and Rejoicing.
Gird. Be that beareth me with me, as a warrior beareth his face in a glass. **James 1. 2, 3, 4.**
We see now through a glass darkly, but then face to face. **1. Cor. 13. 12.**
Gleaning. Ruth gleaned corn after Boaz. **Ruth 2. 3.**
The gleanings of grapes of Ephraim, between the binnage of Abiezer. **Judges 8. 2, see Widowers.**
Glor. The glory of God appeared in the cloud. **Exo. 16. 10.**
The light of the glory of the Lord, like consuming fire. **Exo. 24. 17.**
The glory of the Lord appeared, when

Joshua and Caleb should have been slain. **Ruth. 14. 10.**
The glory of the Lord filled the tabernacle. **Exo. 40. 34, 35, 36. 1. Kin. 8. 11.**
The glory of God appeared to Moses and Aaron. **Num. 16. 42, 44.**
Gods delight is the Lord to show him his glory. **Exo. 33. 18.**
The Ark of God called the glory of Israel. **1. Sam. 4. 21.**
I wish I saw the glory of God in a sign. **Isa. 6. 1, 2, 3, 4, 5, 6.**
God discomfiting Pharaohs all his host, got glory to himself. **Exo. 15. 1, 11. Rom. 9. 19.**
God sheweth all the earth with his glory, by punishing the idolaters of his people. **Num. 14. 31.**
God was the sword of the Israelites glory. **Deut. 33. 29.**
God chose the children of Israel unto his glory. **Deut. 26. 18, 19.**
David did all that hee did to the glory of God. **1. Sam. 17. 45, 46, 47.**
The countels of the wicked turne to Gods glory. **Psalm 66. 10, 11, 12.**
All the people created to the glory of God. **Deut. 10. 9.**
The Philistines being plagued with terrors and mice, their priests cryed them to give glory to the God of Israel. **1. Sam. 6. 10, 11.**
The glory of Christ, as the glory of the only begotten Son. **John. 1. 14.**
Glory put for mercy. **Rom. 9. 23.**
The glory of God is revealed to us by the Gospel. **2. Cor. 4. 6.**
The healing and raising of Lazarus was the glory of Gods. **John 11. 4, 10.**
Glory to God in the high heavens. **Luke 2. 14.**
Abraham gave glory to God, when he constantly depended on his promises. **Rom. 4. 20.**
God did shew the riches of his glory upon the elect, by his mercy. **Rom. 9. 23.**
All glory is due unto God onely, for whose pleasure all things were created. **Rom. 4. 11.**
Glory to the Lamb, who was slain for us. **Rev. 5. 12.**
No man ought to glory in any thing, but in God. **1. Cor. 1. 31, 32. 1. Cor. 10. 17.**
Christians ought to doe all things to the glory of God. **1. Cor. 10. 31.**
The good works of man, for sooth Gods glory. **Psalm 115. 1, 11. 1. Pet. 2. 12.**
The holy Ghost, for he dwelleth in us, his sufferings and glory. **1. Pet. 1. 11.**
Our light afflictions are not worthy the eternal weight of glory, which they bring. **Rom. 8. 18, 19. 1. Cor. 4. 17.**
Man is the image of Gods glory, and the woman is the glory of the man. **1. Cor. 11. 17.**
The glory of the Ephesians was Pauls suffering. **Eph. 3. 13.**
The Ephesians were Pauls glory and crown. **1. Thes. 2. 9, 10.**
Paul preached the Gospel for the glory of men, but to please God. **1. Thes. 2. 3, 10.**
Christians should not be desirous of fame

glory. **Gal. 5. 26. 1. Cor. 4. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**
The glory of the wicked is to their shame. **Psalm 3. 19.**
Glorified. God will be glorified. **Rom. 10. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**
God is to be glorified in all things. **Deut. 28. 58. through Jesus Christ. 1. Pet. 4. 11.**
We ought to pray that the work of God may have free passage, and be glorified. **1. Thes. 3. 1.**
Christ was glorified, when Judas went to betray him. **John. 13. 31.**
Christ desired his father to glorify him among men. **John. 17. 1.**
Berthas glorified himselfe in strength of his arm, and was discomfited. **1. Kin. 20. 31, 32, 33, 34.**
We ought to glorify God that suffereth as a Christian. **1. Pet. 4. 14, 15. 1. Cor. 10. 11, 12.**
God is to be glorified by the pursuit of our duties. **1. Cor. 6. 20.**
Jesus Christ shall be glorified by his Saints. **1. Thes. 1. 8.**
If we will be glorified, wee must suffer with Christ. **Rom. 8. 17.**
Of the glorifying of our bodies, look. **Psalm 3. 21, and Body, and Resurrection.**
Gluttony is a worke of darkness. **Rom. 13. 13, and of the flesh. Gal. 5. 19, 21, to be overcomen. 1. Pet. 4. 3.** by the example of Esau, who was purchased thereby. **Heb. 12. 16.**
Wee may not keepe company with gluttons of drinke. **1. Pet. 4. 3, 4.**
A prayer against gluttony. **Eccles. 31. 3, 4.**
Of the rich glutton. **Luke 16. 19.** Look Drunkenness, and suffering.
Gnashed. The Jewes gnashed at Peter with their teeth. **Acts 7. 54.**
Of gnashing of teeth, look more. **Mat. 23. 12, and 13, 30, and 24. 30.**
Gnat. The Pharisees strained out a gnat, and swallowed up a camel. **Mat. 23. 24.**
Goe. God did goe before the Israelites to guide them. **Deut. 31. 3.**
How the Israelites did goe out of Egypt. **Exo. 12. 37, 38, 39.**
To goe unto his fathers, put for to die. **Gen. 1. 5, 15.**
To goe into the number, put for being collected. **Exo. 30. 13.**
God. God is a Spirit. **John. 4. 24.**
God is one. **Mat. 11. 23. 1. Cor. 8. 6. 1. Thes. 1. 9. Alpha and Omega, beginning, and ending. Rev. 1. 8, and 21. 17.**
God the Father took great delight in his Son. **Mat. 3. 17.**
Christ promised that he was God, and that the Father would be with him. **John. 5. 7, and 10. 31.**
No man hath seen God, can see him, or know him as he is, but Christ. **John. 1. 18, and 4. 22. 1. Tim. 6. 16.**

One God and Father of all, above all things, all and in all, 1. Cor. 8. 6. Eph. 4. 6. God dwelleth not in Temples made with hands Acts 17. 24. and 7. 48.

The Name of God-Elohim. 1. 15. God blesseth heaven and earth, and seeth all things. Job 23. 14.

Knowing him as unknown to God Coloss. 1. 17, 18.

We live, move, & have our being in God. Acts 17. 28.

The wisest thinks there is no God, so that God hath no regard to foolish things. Job. 22. 13, 14. 24. 1, 2. 3. 14. 19. Psal. 10. 4, 13. and 1. 4. 1. and 53. 1. and 73. 11.

Nothing is certain without God. Psal. 11. 12.

All things are possible with God Gen. 18. 14. Matth. 19. 26. Luke. 18. 27. Mat. 10. 27. God needeth no mans help. Job. 26. 3, 34.

Because God hath made all creatures, they ought to humble themselves unto his equities. Jer. 45. 9, 10, 11, 13.

All things are Gods. Psal. 24. 1. of God, through God, and for God. Rom. 11. 36.

God seeth all things unsearchably. Psal. 25. 23.

Philip desired to see God the Father. Job. 24. 8.

All the works of God are exceeding good. Eccles. 2. 26. Gen. 1. 31.

The God & Father of Christ, is our God and Father. John 20. 17.

God was the Israelites God, and dwelt amongst them. Exod. 29. 45.

There is no God but the God of Israel. Deut. 4. 35, 39. and 32. 39. 1. Sam. 2. 2.

The Lord says that he was the God of Israel, and has them not to fear the gods of the Amorites. Judges 6. 10.

God chose the Israelites, to the end he might be their God Exod. 6. 7. Deut. 4. 20.

God would have known to be the Lord, by signs and miracles. Exod. 7. 17.

Our God is God of gods, and Lord of lords. Deut. 10. 17, 21. Jer. 45. 1, 13.

God was declared to be the only and true God of Israel, by sending fire to consume the idols sacrifice. 1. Kings 18. 36, 37, 38.

Naaman the Syrian confessed, that the God of Israel was the only true God. 2. King. 5. 17. He did so. Exod. 18. 11. Ann. Rebech. Job. 2. 11.

Name other but God alone, that afflicteth and healeth, that killeth and giveth life Deut. 32. 39.

God was the only conductor of the Israelites. Deut. 32. 10, 12.

God is he that doeth all things in us. 2. Sam. 21. 30.

David did all things that God might be glorified. 1. Sam. 17. 45, 46, 47.

God created all things. Gen. 1. 11.

God saved his by. 1. Pet. 5. 7.

Of the familiarity and familiarity of God towards Abraham. Genes. 18. 10, 17, 18, 19. 24. and 19. 30.

God was with Jacob for his fathers sake, and therefore blessed him not to fear. Genes. 26. 24.

God was with Jacob in his way, and on

him only he depended. Genes. 28. 13, 15, 20. and 46. 4.

God was with Joseph. Gen. 39. 2. 3. with Esau. Joshua 14. 12. and with Joshua in his service. 1. Josh. 1. 9. and with Jonathan. 1. Sam. 14. 10, 15, 45.

God promised Simon that he would be with him. Judg. 6. 12, 16.

God would be known to be our deliverer out of bondage. Exod. 16. 6. Deut. 5. 9.

God refused to conduct his people for their idolatry. Exod. 32. 33.

God fought for Israel. Josh. 10. 12.

God delivered into the hands of the Israelites, their enemies Deut. 2. 21. and 3. 2.

God will have all victory to be ascribed unto him. Job. 24. 11, 12. for he delivered the Ishidites into the hands of the Amorites. Deut. 6. 24, 25. and Og into the hands of the Amorites Deut. 3. 3. Therefore he sent but three hundred men with Othiel. Judges 7. 2, 4, 6, 7.

God was he that chose the Amorites, and other. Exo. 34. 11.

God gave Heshlah victory for his own names sake, and for David his servants sake. 2. King. 19. 34.

God will not bestow his grace althoep in vain. Judg. 10. 10, 12.

How Holes, Aaron, Abrahah, Abihah, and the 70. Elders of Israel, saw God. Exod. 24. 9, 10, 11.

God appeared to Joshua like a man with a javelin. Joshua in his hand. Josh. 5. 13, 14, 15.

Samson and his wife thought they had seen God, when they saw but his Angel. Judges 13. 3, 22.

God ought to be followed. Eph. 5. 1. and blessed, and obey. 2. Cor. 1. 3, 4.

The children of Israel not able to hear God speak. Exod. 20. 18, 19.

The people seeing the like of the people heathen, glorified God. Mat. 9. 8.

How to offer to God our selves, and all that we have. Rom. 6. 13.

We ought to fear, worship, and offer to God only. 2. Kings 17. 36.

We know shall bow unto God. Jer. 45. 23.

We must love and serve God with all our heart and soul. Deut. 6. 3, 5. 10. 11, 13.

We submit our selves unto him. Eccles. 12. 8. and by prayer seek unto him only, and we shall find him. Deut. 4. 29, 30, 31. Eccles. 38. 2. 9.

That God only belongeth all honour and glory. Jer. 42. 8.

We cannot serve God and riches. Mat. 6. 24. Luke 16. 13.

We ought not to tempt God. Deut. 6. 16.

He that is of God, heareth Gods voice. John 8. 47.

He that is of God, ought to walk as Christ walketh. 1. John. 2. 6.

All things are of God by Jesus Christ. 2. Cor. 1. 11, 12.

God the giver of all grace begetteth the good works in us, and perfecteth it. 1. Cor. 4. 7. Phil. 1. 6. Heb. 13. 21.

God is to be acknowledged the author of all goodness. 1. Cor. 8. 6, 7.

God is he that induceth us for the love of

Christ. Rom. 8. 3, 2, 33.

We are elected of God to be sanctified by his Spirit. 1. Pet. 1. 2.

God hath raised us up to life with Christ, and wip. Eph. 1. 5, 6, 7.

God hath called us unto glory and virtue. 1. Pet. 1. 3.

The Pharisees despised the counsel of God. Luke 7. 30.

We are in God, and dwell in him, if we love God and our neighbour. 1. John. 2. 5. and 3. 24. and 4. 12.

Our God is the God of mercy, patience, and comfort. Rom. 15. 5. 2. Cor. 1. 3.

God cannot lie. Titus. 1. 2.

God will give eternal life to those that he hath promised the same. Heb. 10. 23. 36.

Gods gifts and calling are without repentance. Rom. 11. 29.

Those that cleave to God, shall live, where as those that follow idols, shall perish. Deut. 32. 17.

God chastiseth him whom he loveth. Heb. 12. 6.

The first fruits ought to be offered unto God. Exod. 23. 16, 19.

Joshua going into Egypt, offered sacrifices unto God. Gen. 46. 1.

Joseph attributed unto God both his blessing into Egypt, and the honour that he received there. Gen. 45. 8.

God suffereth the spirit of return to possess the mouth of false prophets. 1. King. 22. 21, 22.

God sent on cruel spirit betwixt the inhabitants of Shechem and Abimelech, that they might destroy one another. Jud. 9. 23, 24.

Of the providence of God towards the Samaritanes still. 2. King. 17. 16.

The mercy of God towards all men. Luke. 11. 20, 26. and 12. 1, 2, 3, 10.

None good but God only. Matth. 19. 17.

Mark. 10. 18. Luke. 18. 19.

God is true. 1. John. 4. 16.

Preachers are Gods labourers. 1. Cor. 3. 9.

God only comforteth the heart. 1. Kings. 18. 37.

God touching our hearts, we shall follow. 1. Sam. 10. 16.

God ruled the steps and torques of men. Psal. 20. 24. Jer. 10. 23.

Paul proceeded to God to guide his journey. 1. Cor. 3. 11.

God begetteth the heart, not outward appearance. 1. Sam. 16. 7.

God seeketh things to come, and not idols. Jer. 42. 8, 9.

God of the author of peace, and not of confusion. 1. Cor. 14. 33.

God only is holy. Rene. 15. 4.

The description of God. Exod. 34. 5, 6, 7. his power and brightness. Jer. 40. 10.

The Name of God is our protection. Psal. 18. 10.

How God is to be sought for, and who find him. Luke. 11. 1, 2.

God only lengtheneth times. Mark. 2. 7.

God saith without measure. 1. Sam. 17. 45.

God is only wise. Rom. 16. 27.

God seeth and searcheth the heart, and reines. Acts 1. 2. 1. Thess. 3. 4. Reuel. 3. 31.

1. **Ps. 73.** **Jer. 11, 30.** **7. 11.** **17. 10.**
 God only was the maker of idols.
Ps. 135. 16.
 In punishing the wicked, God is esteemed
 justified. **Is. 5. 16.**

It was the will of God, that Rehobekah
 should be the wife of Jacob. **Gen. 24. 50. 51.**
 Of the man of God. **Deut. 33. 1.**
 Of those that worship both God and
 idols. **1. Tim. 2. 2. 3. 3.**

The Israelites did choose to serve God, and
 rejected idols. **Isaiah 24. 16, 21, 22, 23, 24.**
31.

Satan called the god of this world. **2. Cor. 4. 4.**
 God made Baal a god to Pharaoh. **Ex. 7. 1, 2.**

To sanctify God what. **Deut. 32. 5. 1.**
 God speaketh by his preachers. **Jerem. 7. 1, 2.**

God is pacified. **Dan. 4. 24.**
 God is able to abate the pride of princes.
Dan. 4. 34.

God never faileth those that trust in him.
Dan. 1. 2. 3. 8. 2. 3. 16. 27.

What God requirerh of us. **Mich. 6. 8.**
 God onely governeth all things. **1. Cor. 6. 6**
 God is the preserver and giver of king-
 doms. **2. Tim. 3. 2. 3. 16. 16. 16.**

God is tempted. **Ps. 78. 18.**
 God is our father. **Deut. 32. 6. 1. 1. 6.**
2. Cor. 1. 3. 9.

Godhead. The fulness of the Godhead,
 dwelt in Christ. **Col. 2. 9.**

Godly. Who we are partakers of the godly
 nature. **1. Pet. 1. 3.**

All that live godly shall suffer persecution.
1. Tim. 3. 12.

Godliness causeth a king to be blessed.
Ps. 35. 24.

Godliness, as ungodliness doeth neither
 profit us nor God, but man. **Job 35. 6, 7, 8.**

Godliness, hopeth for eternal life. **Tit. 1. 1, 2.**

We ought to exercise faith, true godli-
 ness, and holy conversation. **1. Tim. 4. 7, 8.**
3. Pet. 3. 11.

Gods. If we honour strange gods, we shal
 perish. **Deut. 5. 7, 10.**

The gods that are made with hands, are
 no gods. **Acts 19. 26.**

Idols shal away the gods as idols of her
 father. **Gen. 31. 19, 20.**

Isaiah commended his household to put a-
 way the strange gods. **Is. 35. 2.**

Samuel rebuked the people to put away
 the strange gods, to serve the true God. **1. Sam. 7. 3.**

Gods shal for Judges and Princes. **Ex. 21. 8. 1. 1. 6. 1. 6. 1. 6. 1. 6.**

Gods the works of mens hands. **Deut. 4. 28**
 Of the diversity of the gods of the Gen-
 tiles. **2. Tim. 1. 7. 15. 17. 31.**

Many be called gods, yet unto us there is
 but one. **1. Cor. 8. 5, 6.**

The gods of the Gentiles are not to be
 feared. **Baruch 6. 3. 4. 22. 26.**

The true God blasphemously compar-
 ed to the gods of the Gentiles. **2. King. 18. 3. 33.**
14. 15. and 19. 10, 13, 14.

That which serve the Lord must put away
 strange gods. **Isaiah 24. 23.**

No mention may be made of any other
 gods but the Lord. **1. Cor. 2. 3. 3.**

Who is offered to other gods ought to be
 blame. **Ex. 32. 20. looke Idolatrie and Su-
 perstition.**

That to whom Gods word is given, are
 called gods. **John 10. 34. 35.**

Gold or silver that appertaineth to Idols,
 may not be put to private use, and why. **Deut. 7. 25. 26.**

The weight of gold that came verely to
 Salomon. **1. Kings 10. 14.** The Mercie of
 Shabas gift unto him, and of divers things
 made of gold. **1. Kings 10. 10, 16, 17, 18, 21.**

Gold and silver as plenty as stones. **2. Chron. 1. 15.**

Gold or silver cannot deliver any from
 Gods hand. **Ezek. 7. 19.**

Joshua refused the gold, silver, &c. at the
 taking of Jericho, and put it unto the trea-
 surer of the house of the Lord. **Josh. 6. 19, 24.**

If any man build gold on the foundation
 of Christ, his building will endure. **1. Cor. 3. 12.**

Christ sent his Apostles to preach with-
 out gold, silver, &c. **Matth. 10. 9. Mark 6. 8.**
Luke 9. 3.

Good. None good. **Ps. 14. 3. 4. 5. 3. 3. 3.**
3. 10. no; pure. 1. Job. 25. 4. but God only. Ps. 19. 16, 17. Jer. 10. 13. Luke. 8. 19.

God saw all that hee had made, and loe it
 was very good. **Gen. 1. 31.**

God made all his good to goe before So-
 les. **Ex. 33. 19.**

Classe to that is good, and abhorreth that
 is evil. **Rom. 12. 9. Gal. 4. 18. 1. 1. 1. 1.**

We ought to be true to good, and simple
 to evil. **Rom. 16. 19.**

Do good to all, but especially to the faith-
 full. **Gal. 6. 10.**

We ought to doe good even to our ene-
 mies. **Luke 6. 35.**

It is lawfull to doe good on the Sabbath
 day. **Luke 6. 9. 10.**

God will consume idolaters after he hath
 done them good. **Isaiah 24. 10.**

Dante did good for evil. **1. Sam. 24. 5, 7, 8. and 26. 9.**

We ought to doe that is good in the sight
 of the Lord. **Deut. 6. 18.**

Good and evil. **Deut. 30. 15.**

Our corrupt nature can not doe that good
 we would. **Rom. 7. 18, 19.**

Good intent contrary to Gods word, is
 sinne. **1. Cor. 13. 11, to 15. 6. 15. 11, 13, 19, 20.**

Against his good intent contrary to
 Gods commandment, was blame by God.
1. Sam. 6. 6, 7. looke Thoughts.

Gods of him that is taught are to be im-
 parted to the teacher. **Gal. 6. 6.**

Shame is the reward of evil gotten
 goods. **Act. 1. 18. looke Riches, and Kings**

Goodness. Outcome evil with goodness,
Rom. 12. 11.

Man's heart unloyned by God, is unapt
 to goodnes. **Reg. 1. 14.**

Gods. It was not lawfull for the
 Jewes to este of a Gods house. **Deut. 14. 13.**

God is the glad saviors of saluation.

Luke 2. 10. Rom. 16. 27.

The Gospel declared how Christ died for
 our finnes, was buried, &c. **1. Cor. 15. 1, 2, 3.**

The Gospel giveth eternal life by Christ
 unto Gods chosen, according to his purpose
 and grace. **Ephe. 1. 7, 9. 1. Tim. 1. 3. 1. 3.**

The Gospel called the wisdom of God.
**Matth. 11. 19. 1. Cor. 2. 7. the mystic know-
 ledge from the beginning of the world. Ephe. 3. 9.**

**Col. 2. 26. the administration of the spirit and
 righteousness. 2. Cor. 3. 5. a mystery, or
 secret. 1. Cor. 4. 1. Col. 4. 3. and the revelation
 of the mystic. Rom. 16. 25.**

There are lauded by the Gospel. **1. Cor. 15. 2, 3.**

The Gospel is the new covenant. **Jerem. 31. 31.**

The Gospel preached by Christ first in
 Galilee. **Isa. 9. 2. Matth. 4. 16.**

It was foretold that the Gospel should be
 revealed to the Gentiles. **Isa. 29. 18. and
 preached. Is. 27. 12, 13. and how sinners
 should receive the same. Is. 29. 24.**

Whither the Gospel trained us. **Ps. 119. 22, 23, 24.**

The Angel declared the Gospel unto the
 shepherds. **Luke 2. 10.**

The promise of eternal life revealed by the
 Gospel. **Ephe. 1. 5. Tit. 3. 11.**

The Gospel which the Apostles heard in
 secret, should be preached openly. **Matth. 10. 27.**

Christ sent his disciples to preach the Gos-
 pel. **Mat. 28. 19, 20. Mark. 16. 15, 16.**

The Gospel to be preached throughout all
 the world. **Matth. 24. 14. Mark. 13. 10. and to
 every creature. Mark. 16. 15. and so it was. 1. Cor. 9. 13.**

Paul preached the Gospel from Jerusa-
 lem to Illyricum. **Rom. 15. 19.**

The mystic of Christ is declared by the
 Gospel. **2. Cor. 4. 4.**

None ought to be forbidden to preach the
 Gospel, albeit hee be unworthy, and why.
Luke 9. 49, 50.

Who is lovelier father or mother more than
 Christ, is not worthy to be a minister of the
 Gospel. **Matth. 23. 37, 39. and 23. 35. Mark 8. 35.**

The deceitfulness of riches, &c. maketh
 the Gospel to be unprofitfull in many. **Mark. 4. 15, 17, 19.**

The Gospel compared to seed sown.
Matth. 13. 3, 10, 18, 23, 24.

All those to whom the Apostles preached
 the Gospel, believed not. **Rom. 10. 14. 1. Cor. 5. 3.**

The Gospel is hid to some through their
 incredulitie. **2. Cor. 4. 3, 4.**

The Gospel from the time of John Bap-
 tist, suffereth violence. **Matth. 23. 13, Luke 16. 16.**

Those that have not become faithful in ri-
 ches of iniquitie, are not to be trusted with
 the Gospel. **Luke 16. 11.**

The Gospel unknown to the wise Jewes,
 and yet known to the silly Apostles. **Matth. 11. 25.**

The Gospel compared to a treasure hid-
 den.

Dauid's enemies crying for ayde, were not heard. 2. Sam. 22. 42.

God heard the cry of the afflicted and oppressed calling on him. Psal. 102. 17. 2. Sam. 22. 42.

Whom God hath heard, and whom not. Job. 9. 13.

God heard the voice of Abimelech. Gen. 31. 17. of Leah and Rachel. Gen. 30. 5. 17. and of Jacob in his tribulation. Gen. 35. 3.

Heard was heard of the Lord. Exod. 3. 2. 14. Sam. 14. 30. Deut. 7. 16. 19. 8. Samuel.

Heard comforted with bread. Judg. 19. 5.

The heart of a man is deceitfull and wicked above all things. Jerem. 17. 6. Genes. 6. 5. and 8. 21.

To blesse a mans selfe in his heart, is to flatter himselfe in his wickednesse. Deuter. 29. 19.

God knoweth the secrets of all hearts, and testifieth them. 1. Sam. 16. 7. 1. Kin. 8. 18. Act. 15. 8. 1. The. 2. 4. 1. Job. 3. 20. Genes. 2. 3. 1. The. 28. 9. Psal. 7. 9. Jer. 11. 20. and 17. 10. and 30. 12.

God shall make manifest the counsaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart, the mouth speaketh. Luke. 6. 45. Mat. 12. 34. 35.

What defileth the heart, and what not. Mat. 15. 11. 19. Mat. 7. 15. 18. 19. 20. 24.

The hearts are purified by faith. Act. 1. 5. 9.

God reneweth and reneweth the hearts of men and woyn. Ezek. 11. 19. and 36. 26. 27. Jer. 31. 33. 40. 1. King. 18. 37.

Salomon prayed to God to convert the hearts of his people unto him. 1. Kings. 8. 38.

God gave Saul another heart to be a new man. 1. Sam. 10. 6. 9.

With the heart man believeth unto righteounesse. Rom. 10. 9. 10.

God must open the heart if any hear attentively. Act. 16. 14. and reforme it before it be open to goodnesse. Hag. 1. 14.

Where our treasure is, there will the heart be also. Mat. 6. 21.

Our heart will not conuence us before God. 1. Cor. 13. 18. 19. 20.

We ought to speake vnto our selues and make melody vnto the Lord in our hearts. Ephes. 5. 19. The word of God ought to be layd vpon our hearts. Deut. 10. 16. and 11. 18.

Samuel prayed in his heart to the Lord, to become faithful. 1. Sam. 7. 10. 12. 14. and having obtained, her heart rejoyced. 1. Sam. 7. 11.

To beleue in heart. 2. Cor. 1. 37.

God manifesteth our sinnes according to the heart. Marke 12. 41. 44. Luke 21. 1. 10. 15.

We ought to draw nere to Christ with a pure heart. Heb. 10. 22. and follow them that call vpon God with pure hearts. 2. Tim. 3. 12.

It is God that stablisheth our hearts in holinesse. 1. The. 3. 13. 2. The. 2. 16. 17.

The Pharisees couered rather to shew their cuppes then their hearts cleane. Mat. 23. 25.

Christ mourned for the hardness of the Pharisees hearts. Marke 3. 5.

We ought to forgive our brother from our hearts. Mat. 18. 21. 23. 28.

We ought to loue and serue God with all our hearts. Deut. 6. 5. 10. 12. and 11. 1.

Like 10. 27.

As his heart was bright with the Lord. 1. King. 1. 14. and to make ours be. Chap. 8. 6.

Johns exhorteth to serue God with all the heart and loue. Job. 24. 14. 23. and 22. 5.

We may not attribute to our hypocrisiesse of heart, eternall life which God giveth freely. Deut. 9. 4. 5.

We ought to turne to God in heart, if wee looke to obtaine mercie. 1. Kings 8. 47. 48.

Dauid followed God with all his heart. 1. King. 1. 4. 8.

Jeremiah walked before the Lord with a perfect heart. 2. King. 20. 3.

Our heart is turned from God, when wee see strange gods, or trust in any thing besides God. Deut. 29. 18.

The idolatrous times of Salomon, turned away his heart from God. 1. Kings 11. 34.

Those that turne their heart from God, shall taste their liues spoiled. Deuter. 30. 17. 18.

The cry of a contrite heart vnto God. Psal. 130. 1.

If we turne vnto God with all our heart, he will turne vnto us. Deut. 30. 9. 10.

Samuel exhorteth to turne to God, with all the heart, and to serue him only. 1. Sam. 7. 3.

Isaiah turnes to the Lord, with all his heart. 2. King. 23. 25.

God promitteth mercie to those that conuert to heart. Deut. 30. 1. 2. 3.

Salomon craueth of God an vnderstanding heart. 1. King. 3. 9.

The King is commanded to read the Law, lest his heart should be lifted up. Deut. 17. 14. 15.

Our hearts ought not to be lifted up to forget God, and woyn. Deut. 8. 5. 14.

Pharisees hearts hardened. Exod. 9. 34.

God giveth to those that feare him, an vnderstanding heart. Deut. 30. 14. and to those that disobey him, a faint heart. Leu. 26. 36.

The Shechemites mooued the hearts of the Israelites to receiue Abimelech. Judges 9. 2. 3. 6.

The hearts of the Amorites and Canaanites fainted at the Israelites counsaile. Josh. 5. 1.

The Israelites hearts melted, when they were discouered at Ai. Josh. 7. 5.

Boys comforted the heart of Ruth, by speaking kindly. Ruth. 2. 13.

Heart hardened against the people, looks harden.

God giveth the disobedient a trembling heart. Deut. 28. 65.

Sauls heart forentaken, when he saw the Philistines assembled against him. 1. Sam. 28. 5.

Dauid toucheth in heart, after he had out

of the top of Samis garment. 1. Sam. 24. 4.

The Lord smiteth the Israelites to let their hearts to God. Deut. 32. 44.

We ought not to seeke after our owne heart. Rom. 15. 39. 40.

The hearts of the simple deceived by Salom. 1. Sam. 15. 2. 10. 7. 10.

We ought to loue one another with a pure heart. 1. Tim. 2. 5. 1. Pet. 2. 22.

Saint Paul walked in the simplicitie of his heart. 2. Cor. 2. 1. 12.

Dauid fed the Israelites in simplicitie of heart. Psal. 78. 2.

The thanksgiving of a true and faithful heart. Psal. 103. 1.

God let Israel 30. yeeres in the wilderness to purge their hearts. Deut. 8. 2.

Isaiah heart did melt, when he heard the Law read. 2. King. 22. 10. 11. 18. 2. Chron. 34. 27.

They whose heart God had touched, followed Saul. 1. Sam. 10. 26.

The sorrow of the heart hath staine many. Eccl. 3. 30. 33.

Now a mans heart may deceiue him. Deut. 10. 16.

The pride of the heart deceiveth man. Gal. 6. 3.

The heart of God for the purpose of his will. 1. Cor. 17. 19. 29.

Eyes and heart of God, looke eyes. The heart ought to hold fast the word of God. Psal. 119. 4. 4.

Gods lawes written in the hearts of the faithful. Heb. 8. 10.

One heart and one way expounded. Job. 29. 40. 42. 1. The. 11. 19. 8. 16. 26. 27.

Close to the double hearted. Eccles. 2. 19. and 3. 28.

He that feareth the Lord, conuener is heart. Eccles. 31. 6.

The return of them that let up idols in their hearts. Ezek. 14. 1. 3. to 11.

Of the keeping of the heart. Psal. 4. 2. 3.

Dauid was a man after Gods owne heart. 1. Sam. 13. 14.

God lay in his heart. Gen. 6. 6.

The heart is made holy and pure through Christ. Psal. 51. 10.

Heart of the earth, for the inward part of the earth. Mat. 12. 40.

Heart for the desire of the heart. Mat. 21. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Heaven, Such as refuse admonition, ought to be vnto us as Heathen men. Mat. 18. 17.

Heaven, and the heaven of heavens is the Lord. Deut. 10. 14. and is called his thron and dwelling place, though it be not aboue containe him. 1. Kings 8. 27. 30. 39. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The heaven called the firmament, made by the word of God. Gen. 1. 8.

The heavens created and preserued by Gods word, shall bee dissolved with fire. 1. Pet. 3. 5. 7. 12.

Dauid taken up into the third heauen. 2. Cor. 12. 2.

Heuereopen. Mat. 3. 16. Act. 7. 56.

Heuereopen.

The Lord of Hosts ought to be honoured a
house. Isa. 1. 4, 29. Jer. 1. 17. 20. Psal. 1. 6
House infected with the leprosy, how it is to
be cleansed. Lev. 14. 34.

Of the sale or redeeming of lands, houses,
&c. Lev. 25. 39, 40.

The houses of Solomon, and his wife,
Isaiah. 1. King. 7. 1, 2, 3.

What we ought to do, when we build faire
houses. Deut. 8. 12, 13, 17, 18. Luke. 14. 28.

As we sit in our houses, we must meditate
on Gods word. Dru. 1. 19, and 6. 7.

Of the government of the house of Salo-
mon. 1. King. 4. 7, 22. * and 10. 4, 5, 10.

The people wish that the house of Boaz
might be like the house of Pharez. Ruth. 4.

Both of the house of God. Gen. 28. 2, 3. and
15. 7, 15. Job. 1. 8, 31.

David seeing that his son was dead, went
into the house of the Lord. 2. Sam. 12. 20.

The house of him whose shoe is put off,
for his power. Deut. 25. 9, 10.

Dauid might not build God an house. 2.
Sam. 7. 5. and 1. King. 5. 3.

God promises David to establish his house
for ever. 2. Sam. 7. 16.

God promises to build Jeroboam a house.
1. Kings 11. 38. and promises to Jacob
house. 1. Gen. 28. 3, 5.

Rachel and Leah builden the house of Is-
rael. Ruth. 4. 11.

God called the people of Israel his house.
Ruth. 12. 7. and the house of Israel Gods
house. Isa. 5. 7.

The house of God, is where his word is
taught. Gen. 28. 13, 18.

The house of God, is the Church. 2. Sam.
7. 33.

The faithful are the spiciest house of
God. Jer. 1. 4. and 1. Pet. 2. 5.

The Temple the house of prayer. Isa. 56.
Matt. 21. 13. Luke. Temple.

House taken for mans body. Corint. 3. 5, 1,
2.

Paul preached publicly, and throughout
every house. Acts 20. 20.

Better to go into the house of mourning
than feasting. Eccles. 7. 4.

What we must do, returning from Gods
house, to our home. 1. Ch. 12. 43.

We ought to set our house in order before
we die. 2. Kings 20. 1.

Houses maintained by hire shall be de-
stroyed. Job. 1. 5, 34.

Household, Abraham instructed his house-
hold. Gen. 18. 19.

Household of faith, looks Faith.

Humilitie. The humble episcopus of the Re-
formers, &c. for erecting an altar. Jer. 22. 31,
32, 33.

The prayer of the humble pierceth the
clouds. &c. Eccles. 35. 17.

God gives grace to the humble. Jam. 4. 6
& Pet. 5. 5.

Paul humbled himselfe, that he might
walk the Corinthians. 2. Cor. 11. 7.

Who so will be greater in the kingdome
of God, must humble himselfe as a little
child. Matt. 18. 2, 4. Mat. 23. 12. Luke 9. 48

Paul was humbled, yet perished not. 2.
Cor. 4. 9.

He that humbleth himselfe shall exalte.
Mat. 23. 12. Lu. 14. 11. James 4. 10. Exam-
ples of the Publicke. Luke 18. 13, 14. And
Christ himselfe. Phil. 2. 8, 9.

How humbled himselfe before the Lord. 1.
Kings 21. 17, 39.

We ought to humble our selves under the
mightie hand of God. 1. Pet. 5. 6, 7. 2. Th. 8.
48, 49.

God punisheth man to humble him. Lam.
3. 20, 21, 31, 33, 33.

Whereby God humbleth man. Eccles. 3.
10, and 1. 13.

To be humbled, is to know mans life.
Deut. 8. 16

God humbleth whom he pleases. Tobit. 4.
19.

To humble the soule, is to fall. Levit. 23.
27.

Humbled taken for subdued. Judg. 3. 30.
and for distressed, or vexed. Deut. 31. 4. and
22. 24, 29.

God humbled the pride of them that trust
in themselves. 2. Samu. 22. 28. Luke 1. 51,
52.

The Israelites often humbled by the Mi-
dianites. Judg. 6. 2, 6.

The Midianites humbled before the Is-
raelites. Judg. 8. 28.

To humble our selves to hell, is by word
ly means to seek salvation. Iai. 57. 9. &c.

Hamah was humbled as brought low by
barrennesse. 2. Sam. 3. 7. looks Lowly.

Humilitie full of minde to be embayed. Ec-
cle. 4. 2. Col. 3. 12. looks Meeknesse.

Humilitie taught by the parable of ghesis
bitten to a feast. Luke 14. 7 to 12. by the ex-
ample of Christ. Mat. 11. 29. Phil. 1. 10, 8.

The praise of humilitie. Psa. 16. 19. Ec-
cles. 10. 8.

The prefeerment of humilitie, Psa. 15. 33.
and reward thereof. Psa. 32. 4.

Humilitie purchaseth Gods favour. Dan.
10. 12. 1. Kings 21. 27, 29.

God doth alway reward true humilitie.
Gen. 18. 37. & 29. 31. * and 41. 40, 51. * Cro.
3. 5, 10, 11. * and 4. 10. * Judg. 6. 11, 13, 32. *

1. Sam. 7. 6, to 13. 2. Ch. 12. 6, 7, 12, 32. *

26 & 3. 12, 13, 34. 27, 28. Psal. 34. 18. Ps.
11. 3 & 18. 13, 35. 7. 29. 23. Iai. 137. 1. to
8. 14. * & 57. 15, 16, 24. Jer. 1. 3, 6, 7. Iona. 3.
5, 6. * Eccles. 3. 19, 20, 31. 8. 7, 17. & 11.
1, 12. Iud. 4. 9, 10. 16. Iud. 9. 9, 11. * Mat.
3. 4, 14, 15. & 5. 3, 5, 11, 10. 13, and 8. 3. to 14. &
8. 15, 23, 20. 29. and 20. 26, 27. & 21. 5. Mat. 9.
35, 36, 37. & 10. 43. 44. Luke 9. 23, 48. and 10.
16 & 1. 17. * & 22. 24, 25, 26. Iai. 3. 4, 12. &
18. Eccl. 10. 30, 31, 35. Rom. 11. 18, 20. 2. Cor.
4. 6. * and 5. 2. and 15. 8. to 12. Heb. 11. 25. *

Reuel. 4. 10, 11. and 19. 4.

Hundred. An hundred foldmore in this
world, promised to those that forsake all for
Christ. Matth. 19. 29. Mat. 10. 29, 30. Luke
18. 29.

Hundreds. &c. Exo. 18. 31. Dent. 1. 13, 15,
and 31. 28. looks Centurion.

Hunger. Christ was hungry. Matth. 4. 2. &
21. 1. Luke 4. 2.

God Alketh and giveth bread to the hun-
gry. Luke 1. 53. Psal. 14. 6, 7.

Paul has learned much to be full and hun-
gry. Phil. 4. 11, 12.

Hunger and other afflictions, looks 1. Cor.
4. 12, 13, 14. 2. Cor. 11. 23, 27. *

Those that hunger and thirst for righte-
ousnesse, shall be filled. Mat. 5. 6. & the com-
ing to Christ. Job. 6. 35.

If our enemies hunger, we must feed him.
Rom. 12. 20. Psal. 135. 21. much more our
brother. Isa. 58. 7, 10. & Jer. 18. 7. & Job. 1. 16,
and 4. 16. Eccles. 4. 2.

The faithful that neither hunger nor thirst
after this life. Isa. 49. 10. Lu. 7. 6.

To make empty the hungry soule. Mat.
23. 6.

Christ hungry in his members. Matth. 23.
35, 40, 42. 48.

Hurt. If we hurt any, we must recompense
it, or be punished. Exo. 22. 5, to 16. and 21. 22.
22. God would not suffer Adam to hurt Na-
ahob. Gen. 3. 7.

He that hurteth any of Gods people, hurt-
eth himselfe. Jer. 2. 8.

Husband. Sarah obeyed her husband Ab-
raham, and called him Lord. 1. Pet. 3. 5, 6.
Gen. 18. 12.

Elihuah a loving husband. 1. Sam. 1. 55
8, 23. to Iud. Ithak. Gen. 24. 67. and 26. 8.
The husband is the bulwark head. 1. Corint.
11. 3.

Of the vertue and authority of husbands
towards their wives. Gen. 2. 23, 24. and 3. 16
Rom. 5. 12, 13. * and 7. 8, 9. Mat. 22. 13.
to 22. & 24. 10. 6. Eccl. 7. 19. 26. 89. 1. Mat.
22. 3. Psa. 5. 15. to 21. Psal. 3. 14, 16, 15. &
10. 12. Eccles. 9. 9. 1. Corint. 7. 3, 4, 5, 11, 12,
27, 39, 33. Eph. 5. 25. * Col. 3. 19. & Th. 2. 4,
5. 1. Pet. 3. 7. looks Wife.

Husbandry, looks Plough and Tillage.
Husbandry, looks Rusticities.

Hypocrisis is a deceit in the heart. Psal.
12. 10.

Hypocrisis of the Iewes reposed. Isa. 39
13. * and 58. 2, to 6.

Hypocrisis the leaven of the Pharisees.
Luke 12. 1.

Against Hypocrisis, Psal. 139. 1. *

Hypocrites are a generation pure in their
owne conceit. Psal. 30. 12.

Hypocrites murmure, for that God hear-
eth them not. Isa. 58. 2, 3.

The language of hypocrites is confusion
and despair. Job. 36. 13.

The blindness of hypocrites will never
suffer them to knowledg their sinnes. Mat.
3. 7, 13, 14, 15.

Against the Iewes which were hypo-
crites. Isa. 48. 1, 2, to 12.

Against hypocrites, that sanctifie them-
selves by outward works. Isa. 66. 3, 4.

The Lord knoweth evidently, that the
Iewes were hypocrites. Jer. 1. 13.

Of the hypocrite and hypocritical repen-
tance of Saul. 1. Sam. 15. 13, 30, 30. * and
18. 17, 19.

Hypocrites pretend to set loose Gods glo-
rie when they yet maintain idolatry. Exo. 4. 2,
to 17.

Hypocrites speak faire, but knowe a work
behinde his backe, and seek his destruction
Job.

to that end. Deut. 37. 25.
Innocent. Which other Innocents Name
 by Danies commandment. 2. Sam. 11. 17.
 Samuel pleased his innocencie before
 the people. 1. Sam. 12. 2. 10. 6.

The innocency of Tobias. Tob. 2. 13. 14.
 Job recited his innocency. Job 31. 1.
 Orso caused the innocent children to be
 slain. Matth. 2. 16.

Blaise said he was innocent of the blood
 of Child. Mat. 27. 24.
 Abimelech took a Dyzahams wife with inno-
 cent hands. Gen. 20. 5.

Innocent as Doves. look simple.
 Every man ought to defend his innocen-
 cie. Job 22. 31. to 32. 1. Samuel. 1. 15. 16. 1.

King. 18. 18. Jer. 37. 13. 14. 18. John 8.
 46. 49. Actes 2. 13. to 37. and 6. 11. 13. and
 7. 3. and 8. 17.

Inordinate affection ought to be mortified
 in vs. Gal. 5. 5.

Every brother walking inordinately, is to
 be humbled. 2. Thel. 3. 6.

Inquire. Wee ought to inquire of Ius to
 God by aide in sickness. and not to idoles.
 2. Kin. 1. 6.

Joshua made peace with the Gibeonites,
 and inquired, of counselled not with God.
 Job. 9. 14. 15.

Instructed. God instructed the Israelites
 40. years. Deut. 8. 2. 3.

Instruments of musike played upon by
 David's his people before the Ark. 2. Sam.
 6. 5. 12. which afterward appointed to
 continue. 1. Chr. 15. 16.

The Instruments of a foolish shepheard,
 Job. 1. 15.

Insurrection. look Rebell.
 Intemperancie breedeth diseases. Eccles.
 31. 19. 20. and 37. 29.

Intent. Of good intent. look Good.
 Intercessor. Abraham an intercessor for the
 Sodomites. Gen. 18. 23.

Christ is our onely intercessor unto God
 his Father. Rom. 8. 34. 1. John 2. 1. look Me-
 diator.

Interpretation of dreames cometh of God,
 Gen. 41. 8. 15. 16.

Do that speaketh a strange tongue, ought
 so pray that he may interpret. 1. Cor. 14. 13

The interpretation of tongues is a gift of
 the holy Ghost. 1. Cor. 12. 10. 11.

Interfere. look Vnry.
 Interf. Wee ought not to consent unto such
 as incite his unto sinne. Psa. 10. 20.

Invention. Carres against wicked works
 and inventions of men. Deut. 28. 30. 2. Mil.
 15. 4.

Unlawfull inventions are not to be regarded,
 Psa. 119. 113.

Innocent. look Call and Prayer.
 The inward man delighteth in the Law
 of God. Rom. 7. 22. and is renewed daily. 2.
 Cor. 4. 16.

Journey. Paul journeyed often. 2. Cor.
 11. 26.

Of the 43. journeyes of the Israelites,
 Num. 32. 1. 2.

A Sabbath dayes journey. Acts 1. 13.
 Ioy. The faithfull suffer with ioy the spoli-
 ing of their goods, and why. Heb. 10. 34.

That ioy is in heaven for one sinner that
 converted. Luke 15. 7.

The joyes of the godly shall bee turned
 into ioy. John 16. 20. 22. 23.

All true ioy and peace proceedeth from the
 holy Ghost. Rom. 14. 17. Galat. 5. 22. by the
 preaching of the Gospel. 1. John 1. 4.

Christ would that his ioy should bee fulfil-
 led in vs. John 17. 13. 17. 25.

The two Baries in ioy in Christs resur-
 rection. Barth. 28. 8. and so did his disciples.
 Luke 24. 41. 52.

The birth of Christ was tidings of great
 ioy. Luke 1. 10.

Of ioy and peace of conscience, looke Act.
 2. 46. and 8. 8. and 12. 52.

The feare of the Lord giueth ioy. Eccles.
 1. 12. and 3. 14. and the life of man. Eccles.
 30. 22.

Ioyfull giuer. looke Giuer.
 Ioyes ordained for the godly. Rom. 2. 7. 10.

1. Cor. 2. 9. Ila. 35. 10. and 51. 3. 11.

1. Ifracties of two forties. Rom. 9. 6. 1. Cor.
 10. 18. Gal. 6. 16. looke Children.

Italie Paul saileth into Italie. Act. 27.
 1. 6. looke in the first Table.

Cornelius capitaine of the Italian band.
 Acts 10. 1.

Judge and Iudgement. Iudges are ex-
 pected to iustice and wisdom. Mat. 6. 1. 3. 3.

Who so presumptuously disobeyeth Iudge
 that iudgeth right, ought to die. Deut. 17. 12.

The Iudge ought not to haue any regard
 of persons. Levit. 19. 15.

Iudges ought to be mercifull to the widows
 and the fatherlesse. Psa. 3. 3.

Iudges termed gods. Psa. 82. 1.

Wee ought not to raise upon Iudges, &c.
 Eccl. 2. 2. 3. Act. 23. 5.

An example of a true Iudge of Princes. 1.
 Sam. 12. 2. 3.

Of Iudges Iudges. see Centurion.
 Ortniel was Iudge over Israel. Iudg. 3.

9. 10. so was Deborah. Iudg. 4. 4.

God many times deliuered his people for
 their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became
 idolaters. Iud. 17. 6.

Samuels children were bishping Iudges.
 1. Sam. 8. 1.

Wicked Iudges condemned innocent Ba-
 both. 1. King 21. 1. 13.

That God is Iudge of all the world, and
 how he iudgeth. reade Gen. 18. 25. Deut. 12.

17. 18. Job 32. 1. 12. Psa. 72. 11. 9. 9. 4. 2.
 Psa. 24. 12. Ila. 21. 3. 4. Eccles. 35. 12. Mat.

16. 17. Rom. 2. 1. to 12. 1. 1. Chr. 4. 3. 4. Heb. 12.
 23. 2. Tim. 4. 1. Psa. 35.

Christ shall iudge both quicke and dead.
 Acts 10. 12. Rom. 14. 9. to 13. John 5. 27.

We may not be rash Iudges of other. Mat.
 7. 1. 3. to 6.

Iudges ruled in Israel 450 yeeres. Actes
 13. 10.

Like Iudge. like officers. Eccles. 10. 2.

The meane to iudge rightly is to regard
 Gods glory, & not psonal commoditie. John
 5. 43.

Iudge none blessed, before his death, and
 why. Eccles. 11. 28.

Iudges execute not many iudgement, but
 1. 4. 4.

Gods. 2. Tho. 19. 6.

The faces of Iudges are covered by God.
 Job. 9. 24.

Iudges and Princes shall abide the last
 iudgement, if they abuse their authority.
 Mat. 6. 5. to 10.

God both iudgement to the fatherlesse
 widows. Deut. 10. 18.

God iudged Dauid cause against Sa-
 bul. 1. Sam. 25. 3. 8. 39.

Wholes iudged controuersies betwix the
 Israelites from morning till euen. Eccl. 1.

13. so did the Elders. Eccl. 2. 4. 14.

Why Aaron bare the names of the twelve
 tribes in the breastplate of iudgement. Exod.
 28. 19.

Samuel went his circuit to execute iud-
 gement pere by pere, all his life. 1. Sa. 7. 15. 16.

In iudgement we may not follow the opi-
 nion of the multitude to ouerthrow the truth.
 Eccl. 2. 3. 2.

What equitie is required in iudgement.
 Eccl. 2. 3. 1. 7. to 10.

Weighty matters in iudgement were de-
 cided by the high Priest. Deut. 17. 8. 9.

Wee ought not in iudgement to peruert the
 right of strangers, fatherlesse, &c. and wid.
 Deut. 27. 17. 18.

Abraham commanded his household to be
 righteousnesse, and iudgement. Gen. 18. 19.

Jeremias exhorted the king of Iudah to
 execute righteousnesse and iudgement. Jer.
 22. 3.

Dauid executed iudgement to all his peo-
 ple. 2. Sam. 8. 1. 5.

All the wayes of God are iudgement. Deu.
 32. 4.

Wee must haue Gods iudgements before
 our eyes. 2. Sam. 2. 2. 3.

If Gods hand raise hold on iudgement, he
 will reuenge those that hate him. De. 32. 40.

Gods iudgements are iust, and like a great
 verpe. 2. Chr. 5. 40. Rom. 1. 1. 3. 3. Psa. 36. 6.

Whatsoeuer we do, is subject to the iud-
 gment of God, and not of men. Rom. 14. 6. 12.

The iudgement and vnsearchable wis-
 dome of God is manifested by his works. Job
 17. 1. 2.

The iudgements of God are wonderful.
 Mat. 13. 17.

The wicked haue no consideration of Gods
 iudgements. Job 28. 5.

God by his iudgement sometime suffereth
 the obdurate to doe what they list. Psa. 115. 12.

Of the great iudgement of God against
 the wicked. Mat. 17. 1.

Iudgement mercifulle to them that shew
 mercy. James 2. 13.

Gods iudgements against such as beleeue
 not his Gospel. 2. Thel. 2. 10. 11. 12. and such
 as withstand other from the truth. Gal. 3. 10.

God iudgeth the heart, not by outward
 appearance. 1. Sam. 16. 7. neither ought we
 to iudge by likelihoods. Eccles. 11. 3. Job
 7. 24.

If God should iudge according to righte-
 man should be innocent. Job 9. 28.

Gods iudgements begunned at his crea-
 tion. 1. Peter 4. 17. Job. 11. 31. and why.
 1. 4. 4.

Man's life, and the Law of Grace and death Rom. 7. 2. 8. of which Rom. 4. 15. is the manifestation of death and damnation. 2. Cor. 3. 7. and the elements of the letter Rom. 7. 6. shows that the Jews kept the Law. John 7. 19.

The Law giueth not life. Gal. 3. 12.

No man is justified by the Lawe in the sight of God. Gal. 3. 12. and 3. 11.

As many as are of the works of the Law, are cursed. Gal. 3. 10.

The end of the Law is love. Matth. 5. 43. 44. and 7. 12. and 23. 37. to 41. John 13. 34. 35. Rom. 13. 8. 9. Gal. 5. 14. 22. and 6. 2. 10. 1. Tim. 1. 5.

Christ hath abrogated the Lawe. Eph. 2. 15. 2. Cor. 3. 7. 11. Gal. 3. 1. 2. Act. 13. 38. 39. 41. 10. 11. Rom. 7. 6. Gal. 3. 24. 25. and 4. 4. 5. Col. 2. 17. Heb. 8. 9.

The Lawe was a shadow of good things to come. Heb. 10. 1. 10.

The Lawe was read in the Synagogues every Sabbath. Act. 13. 27.

The Jewes acknowledge a law to pin Christ to death. John 1. 9.

Christ came to redeem those that were under the Law. Gal. 4. 5.

Christ is the end of the Law. Rom. 10. 4.

That which the Law could not doe, Christ hath accomplished. Rom. 8. 3. 4.

The Lawe was nothing perfect. Heb. 7. 19.

The similitude of the tree, and the allegorie of the children of Sarah, and Agar, prove that the Law is cruell. Gal. 4. 1. 2. 1.

Christ came to fulfill the Lawe and the Prophets. Matth. 5. 17.

The Law is not giuen to the righteous, but to the lawlesse, disobedient &c. 1. Tim. 1. 9. 10. Gal. 5. 8.

God hath written his Lawes in the hearts of the faithful. Heb. 8. 10.

The Law of God delighteth the spirits of the faithful. Heb. 7. 22.

The obedience of the flesh is not, as cannot be subject to the Law of God. Rom. 8. 7.

The law of our members rebellet against the law of our mind. Rom. 7. 23.

The Law of Christ is a Lawe of libertie. Rom. 7. 12.

The royal Law is the love of our neighbour. James 2. 8.

If the Law were glorious, how much more the Gospel. 2. Cor. 3. 7. 8. 9.

Who is not faithfull in one point of the Law, is guilty of all. James 2. 10.

Whosoever breaketh Lawe makers, looke Iste. 10. 1.

Unleashed liues ought to be broken. Dan. 6. 15.

Custom is a Lawe to the wicked. Matt. 23. 15.

There is one Law giuen, which is able to save and to destroy. Rom. 4. 23.

The first Law. Gen. 2. 16. 17. transgressed, and punished. Gen. 3. 6.

The Law of the ten commandments was giuen by Moise. Exod. 31. 18. written in Tablets. Gen. 3. 18. Deut. 5. 22. which are broken Exod. 32. 19. Deut. 9. 17. & written, Deut. 10. 1. 2. 5. 24. 1. 28.

The Lawe is dead. Deut. 31. 9. 14. 1. 1. 1. 1.

8. 15. Act. 15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Before the Lawe, sinne was not counted sinne. Rom. 5. 13.

It transgresseth the Lawe of God, as the King, see Transgress.

The Lawe of God cannot be fulfilled without the Spirit of God. Deut. 3. 29. 33. and 30. 14. Psal. 119. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Lawe was giuen to bring forth fruit in vs. 2. Cor. 9. 31.

Prophecy followeth them that love Gods Law. Psal. 119. 16.

The Lawe of faith giuen vpon condition, and how. Rom. 3. 27. and 8. 1.

We may not goe to lawe under unbelieuers. 1. Cor. 6. 1. to 9.

Laugh. Abraham and Sarah laughed, and why. Gen. 17. 17. and 18. 12.

Close them that laugh now, for they shall weepe. Luke 6. 25.

Though some laugh Gods messengers to scorn, yet some profit thereby. 2. Cor. 10. 10. 11.

Laughter, see Countenance.

One ought to laugh no man to scorn. Ecclesi. 7. 11. see Pastime.

Law, see Whoredome.

Laying on of hands. Gen. 48. 13. 1. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Leadeth. Good looke suffering leadeth to repentance. Rom. 2. 4.

Leafe. The sound of a leafe shaken, shall close the wicked. Leuit. 26. 36.

Learn. The Children of Israel did learne Gods Law. Deut. 8. 13.

Leafe. When confesseth himselfe least of his fathers house. Iudg. 6. 15.

Least among the Apostles. 1. Cor. 15. 9. and of all Saints Eph. 3. 18.

Least he shall breake one of the least commandments, and teach men to, shall be called least in the kingdom of heaven Mat. 5. 19.

The least in the kingdom of heaven is greater then John Baptist. Matth. 11. 11. Luke 7. 7. 8.

Lawe see Forlake.

Leauen. The meate offerings were made without leauen. 1. Cor. 2. 11.

Leauened bread might not be eaten at the celebration of the Passouer. Exod. 12. 15.

The kingdom of God compared to leauen. Matth. 13. 33.

Leaueneth for pernicious doctrine. Mat. 16. 6. 2. Gal. 5. 9. 3. for hypocrite. Luk. 12. 1.

The leauen of malice ought to be purged in vs. 1. Cor. 5. 7. 8.

Least. To seeke God, and to find vs least him. 2. Cor. 15. 2. 15.

Of feeding or finding Oxe, Sheepe, Ass, or garment. Deut. 22. 1. 2. 3.

Light of Angels and devils. Matth. 16. 53. Mat. 5. 9. Luke 8. 30.

Leaping. The Law of leaping, leaping, and receiving is curious. Exod. 22. 29. 14. 15. Leuit. 6. 4. Deut. 24. 10.

Of lending to the poor. Exod. 22. 25. 26. 27. 28. 29. 30. 31. Eccles. 29. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Leperie. How it was to be knowne. Lev. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

How man the Syrian heales of leprosy. 2. King. 5. 15.

The Lepers declared to the Samaritanes the prouidence of God. 2. King. 7. 10.

Niriam became leprous for grudging of gentill Moses. Num. 12. 10. and was healed the thirte leuen dayes Num. 12. 15. according to the law. Leuit. 13. 44. Num. 24. 2. King. 15. 5.

Christ heales one of the Leprie, Matth. 23. 3.

Of the ten Lepers which were cleansed by Christ Luke 17. 12. to 20.

King Elisha stricken with Leprie, for surping the Prophets office. 2. Kings 15. 5. 2. Chr. 26. 16. 19. 20. 23.

Lefferlee Men.

Letter taken for the Law. 2. Cor. 3. 4. 5. for the signe of the sacrament, when the truth is not conformed. Rom. 2. 27. 29.

Uriah carried a letter of his shame death. 2. Sam. 11. 14.

Of Nabieus counterfeited letters. 1. Kin. 22. 26. Psal. 119. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Letters that serued doles, no more admitted to the Bishophood, and why. 2. Cor. 44. 10. to 15. looke in the next Table.

Leuide. God giueth the wicked ouer into leuide midde. Ista. 57. 10. 21. Rom. 1. 23.

Libertie. One ought to be liberrall to the poore. Eccles. 11. 1.

Libertie. The creature shall bee deliuered from corruption into the glorious libertie of the sonnes of God. Rom. 8. 21.

Christe serueth us at libertie in the Law. 1. Cor. 7. 22.

The libertie of the Gospel ought not to be an occasion of falling to the weak, upon our hour of wickednesse to the flesh. 1. Cor. 10. 31. 1. Pet. 2. 16.

Of the libertie which was haue by Ista. Christ. Ista 43. 15.

Not vnder his libertie. 1. Cor. 9. 4. 15.

False preachers promise false libertie. Pet. 2. 19.

Libertie proclaimed in the 50. perre. Lu. 24. 10. Deut. 15. 2. 3.

Libertie vpon man and beast in Egypt. Exod. 8. 16. 17.

Life breathen into mans face. Gen. 2. 7.

The life of man is a vapour. Ista 9. 3. is a vaine. Job 7. 7. is short. 1. Cor. 7. 29. 30. 31. Psal. 39. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Job is worrie of his life. Job 14. 1.

God prolongeth and shorteneth the life. 2. King. 20. 6. Deut. 30. 16. 18. 1. Cor. 13. 26.

Long life promised to those that obey God. Exod. 23. 26. and that honour father and mother. Exod. 20. 12. Deut. 5. 16. Eph. 6. 2. 3.

The life of the wicked shall be long. Psal. 37. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Full delectation. Deut. 28. 46.

The Jungs ought not to receive a lie of
his tale. **Eccles. 3. 1.**

All men are liars. **Job. 9. 17.**

An Amalekite to please David forged a
lie. **Sam. 1. 10.**

The Lord bareth a rich man that is a ly-
ar. **Eccles. 10. 3.**

The Creteans were liars. **Titus. 1. 12.**

The Jewes liars. **John. 8. 55.**

Annania and Sapphira lied to the Holy
Ghost. **Acts. 5. 2, 3.**

God cannot lie. **Tit. 1. 2.** **Heb. 6. 18.**

Isaiah by his mothers counsell, made a
lie obtaine the blessing. **Gen. 27. 19.**

Of Lying looke moze. **Gen. 3. 3.** and **37. 32**
Job. 14. 5. **Leu. 19. 12.** **16. 2.** **Dea. 15. 37. 8.**

10. 3. **25. 11.** **1. 5. 6. 8. 11.** **Eccles. 7. 12**
10. 23. **24. 15.** **26. 5.** **Pro. 17. 3.** **13. 17.** **18**
19. 4. 2. **20. 3. 4. 1.** **Job. 3. 4.** **22. 8. 4. 20.**

Curied be he that lyeth with his fathers
wife. **Deut. 27. 20. 23.**

M

Mad. He that enquired Jehu king over
Israel, was termed a mad fellow. **2. Kings**
9. 11.

Felix tolde Paul, that much learning
made him mad. **Acts. 26. 24.**

God will unte the wicked with madnes.
Deut. 18. 28. 34.

What an aduise is. **Eccles. 1. 17.**

Magistrates. What he ought to obey Magi-
strates. **Rom. 13. 1. to 8.**

What payen tribute to the Magistrate.
Mat. 17. 24.

On the Magistrates thron is establishen.
Job. 5. 5.

Which Magistrates regard not the sup-
per of the poore. **Isa. 29. 2.**

Magistrates ought to be no drunkards, and
no Debauchers. **1. Cor. 1. 13.**

A good Magistrate is the gift of God. **Ec-
cles. 10. 4.**

Three things pointed necessarie for a Magi-
strate. **Eccl. 10. 3.** looks Princes, Judges, Ru-
lers, Elders and Powers.

Magistrats. Iudge Soothsayers, Sorcerers,
Witches and Wilemen.

To Make. God will make. **Deuter. 32. 15.**
Therefore turne ought not to alke him why he
doe so. **Rom. 9. 10.**

Men praise them that make much of them-
selves. **Psalm. 49. 8.**

Male. God created the male and female.
Gen. 1. 2.

Malice. God destroyeth the wicked in
their owne malice. **Psalm. 64. 3.**

Malice of women. **Eccles. 15. 14.**

What is clearest not from malice, shall ye-
eld. **1. Sam. 2. 25.**

Maliciously. Wickedly to be banished from
Christians. **1. Cor. 5. 8.** **Ephe. 4. 3.** **Col. 3. 8.**

Malice. **1. Tim. 1. 21.**

Maughe to be children concerning ma-
liciousnesse. **2. Cor. 1. 9.** looke Enuie.

Mammon. Iake Riches. **1. Luke 16. 13.**

Man. In what estate man was created.
Gen. 1. 26. 27. 2. 9. 6. **1. 27. 22.** **Eccl. 7. 3.**

What man. **Job. 4. 19.** and **10. 9. 10.**
13. 14. **1. 27. 22.** **Eccl. 10. 9.** Man is a wild
beast. **Eccl. 10. 9.** **1. 27. 22.**

grosse. **Job. 40. 6. 7. 8.** **1. 27. 22.**

God gaue man power to multiply, and
made all things for his sake, and subiect to
him. **Gen. 1. 26. 28. 29. 2.** **Eccl. 6. 55.**

God forbade man the eating of the tree of
knowledge. **Gen. 2. 17.** and gaue him food.
Gen. 1. 29.

Man placed in paradise, to be sic it. **Gen.**
2. 15. where he gaue names to all things.
Gen. 2. 19. 20.

The name of man giuen to both sexes in-
differently. **Gen. 5. 2.**

God gaue man an helper like vnto him-
selfe. **Gen. 2. 18. 21.**

Mans dignitie. **Psalm. 8. 4.**

He be heart of man is naturally wicked.
Gen. 6. 5.

Circumcise by birth is man. **Job. 35. 4.**

Man is full of merite. **Job. 14. 1.** **1. 27. 22.**

All men are liars. **Job. 14. 1.** **1. 27. 22.**

by nature the children of wrath. **Ephe. 2. 3.**

and death by their owne knowledge. **Jer.**
10. 14. and **51. 17.** they are in Gods hands
as clay in the potters. **Eccl. 33. 1.** their
dayes are numberd. **Job. 7. 1.** their helpe is
vaine, they are vanitie. **Psalm. 60. 11.** and
62. 9.

What mans righteousness is. **Job. 6. 4.**

Man looketh on the outward appearance.
1. Sam. 16. 7.

Jesus Christ knoweth what man is, and
what is in him. **John. 2. 25.**

By one man came death vnto all mankind.
1. Cor. 15. 22.

God reformeth mans heart before it be-
cometh good. **Psalm. 139. 2.**

The first man Adam was made a living
soule. **1. Cor. 15. 45.**

The first man was of the earth earth-
ly. **1. Cor. 15. 46.**

Jesus Christ is a man. **John. 8. 40.**

Paul diuideth man into three parts. **1.**
Cor. 15. 23.

Paul went not about to please men, but
God. **Gal. 1. 10.**

It is lawfull for every man to haue his
wife. **1. Cor. 7. 1.**

The Pharisees teaching mens precepts,
worshipped God in vaine. **Mat. 23. 2. to 10.**

Pharisees. **Mat. 23. 2. to 10.**

Fables of men that turne from the truth
are to be auoided. **1. Tim. 1. 4.**

Phobas called the man of God. **Deu. 33. 1.**

Phobas. **Deu. 33. 1.**

Phobas. **Deu. 33. 1.**

Phobas. **Deu. 33. 1.**

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Phobas. **Deu. 33. 1.**

Phobas. **Deu. 33. 1.**

Of the regeneration of man. **John. 3. 3.**

John. 3. 3. and **1. Cor. 15. 22.**

John. 3. 3. and **1. Cor. 15. 22.**

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John. 3. 3. and **1. Cor. 15. 22.**

Gen. 19. 19.

Godman acknowledged the mercie of God to David, in placing him King in his stead. 1. Kings 3. 6.

God in mercy redeemed his children out of captivity. Exod. 15. 13. All things in this life to be attributed, to Gods mercie. Deut. 8. 18.

The mercie of God extendeth it selfe even to beasts. Psalme 36. 5, 6, 7.

Mercy is promised to those that repone Dnt. 30. 3. to 11.

The mercie and trust of God promised. Psal. 59. 1. 2.

The onely mercie of God hath delivered us from sinne by the blood of Jesus Christ Iha 5. 3.

God will not withhold his mercy from the wicked. 2. Sam. 7. 15.

We are regenerated by the mercie of God 1. Pet. 1. 3.

Through the tender mercie of God, Christ became man. Luke 1. 7. 8.

Christ took on him our flesh, that he might be mercifull and a faithfull high Priest. Heb. 2. 17.

It is not in him that willerth, or in him that cannerth, but in God that sheweth mercie. Ro. 9. 16. 18.

God hath mercie on whom he will. Exo. 33. 19. Rom. 9. 15, 18.

Paul propounded to the Jewes Gods mercie Rom. 11. 6. 7.

The Gentiles have obtained mercie by the Jewes might follow them. Rom. 11. 31, 32.

Paul obtained the office of preaching by Gods mercie. 2. Cor. 4. 1.

Let us looke for the mercie of the Lord Jesus Christ. Iudges 2. 1.

Woeles considereth the mercie of God. Am. 14. 18. 19.

David wisheth her daughters in law Gods mercie. Psal. 138. 1.

Paul wisheth mercie to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shew mercie on his friends. 1. Kin. 8. 30.

God will have mercie and not sacrifice. Psalme 51. 13.

Be mercifull as your Father is mercifull. Luke 6. 36.

How greatly Christ esteemed the workes of mercie. Matth. 25. 35.

Mercy promised to the mercifull. Mat. 5. 7.

God blesseth the mercifull and liberal. Psal. 112. 5, 26.

Judgement mercifull to him that sheweth mercie. James 2. 13.

David shewed mercie unto his enemy Saul. 1. Sam. 24. 7. 8. which mercie Saul is compelled to acknowledge. 1. Sam. 26. 20.

Jonathan desired David to be like mercie to his father, as he did to him. 1. Sam. 30. 15.

Saul spared the Kenites because they shewed mercie to Israel. 1. Sam. 15. 16.

To beate mercifull and true, is to doe that man desireth. Gen. 47. 29.

God hardened the Divites hearts, that no mercie might be shewed them. Iosua

8. 12. 36.

To shew mercie, put say to save life. Iudg. 2. 34. Job 2. 12.

The pangs of mercie. Psal. 14. 11. 8. 19. 17.

Isaac confesseth himselfe unworthy the least of Gods mercies. Gen. 32. 10.

Wee ought to pray to God to be mercifull unto us. Iudg. 6. 25.

Gods mercie to Joseph. Gen. 39. 21.

God was mercifull to his people for their enemies cruelty. Iudges 2. 18.

God be mercifull to thee, my sonne, was Josephs blessing to his brother. Gen. 43. 29.

Wee ought to shew mercie with cheerefulness. Rom. 12. 8.

God more inclineth to mercie then to wrath. Micah 7. 18. 19.

God is he that sheweth mercie. Jer. 9. 24.

Gods mercie is as great as himselfe, and his punishment as his mercie. Eccles. 2. 21. and 16. 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9. 3.

God is mercifull to such as convert unto him. 2. Chr. 30. 9.

An example of Gods mercie towards man. Iosua. 4. 11.

Of the mercifullnesse of God toward the faithfull. Gen. 18. 15. * Exod. 6. 1. to 9. 36.

and 11. 37. and 20. 6. and 34. 6. 7. Numbers 20. 8. Deuteronomie 4. 30. 31. and 5. 10. and 7. 9. and 10. 17. 18. and 28. 1. to 15. and 30. 1. 11. and 32. 3. 14. 36. and 32. 3. 14. 36.

15. and 12. 13. and 24. 10. 12. 14. * 1. King. 23. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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54. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Rom. 3. 10. 11. 12. 13. 14. 15. 16. 1

The Ministers of the word ought to feede the flocke. *John 21.15.*

What loue true Ministers beare to the Church. *1. Cor. 12.1.*

What the minister should declare the word of God. *1. Pet. 4.11.* and suffer persecutions. *Matth. 23.34, 35. John 12.26.*

What ought to loue the Ministers of the word. *1. Thess. 5.12. 13.* and honour them. *1. Tim. 5.17.* and pray for them. *Eph. 6.19. Col. 4.3. 2. Thess. 3.1.*

Ministers ought not to seek their own, but the honour of our Lord Jesus. *Philippi 2.21.* Neither ought they to be contentious. *1. Tim. 6.5. Tit. 1.7.*

Ministers of the word ought to haue all things necessary. *Matth. 10.10. Luke 10.7. Rom. 5.13. 8. 9. 10. 11. 14. Gal. 6.6. and 1. Timothy 5. 18.* As Paul being in prison had. *Phil. 4.10. 14. 16. 18.*

What ought to pray for the increase of labouring Ministers. *Matth. 9.38.*

Of that will be chiefe among Gods ministers, ought to be moue their seruants. *Matth. 20.26. 27. Luke 22.26.*

What is to be rectified according to their labour. *1. Cor. 3.8. 4.*

What a minister of the Church of Christ should. *Rom. 16.1.*

Against false ministers, see False.

Ministers that tickle the eares with fables. *2. Tim. 3.6. and 4.3. Titus 1.10.*

The ministers discorde causeth religion to be contemned. *1. Sam. 2.27.*

God giueth his ministers such vertues as are suitable to their vocations. *1. Samuel 10.9.*

The holy Ghost speaketh by his ministers. *Matth. 18.21.*

Death ought not to fray Gods ministers from declaring the truth. *Jer. 26.12. 10. 16. Actes. 18.9. 10.*

The office of ministers. *Ezek. 33.3.* looke Priests, and Preaching.

Misfiring to the poore. *Rom. 15. 16. 26. 2. Cor. 8.4.* looke Almes.

The ministry of the word is the preaching of the Gospel of the grace of Christ. *Eph. 4.12. Actes 20.24.*

Miracles. God sheweth miracles, that hee might be acknowledged the onely God. *Exo. 7.3. 4.5.*

God wrought miracles by his prophets. *2. Kin. 4.1. 10. 9.* and by Moses. *Exo. 4.3. 5. 14. 31.* and declared by miracles that hee was with Joshua. *Joshua 3.7.*

The Father is glorified by the miracles of his Sonne. *Matth. 11.31. Marke 7.37.*

Power of working miracles is the gift of Gods Spirit. *1. Cor. 12.10.* for to confirme his word. *Mat. 16.17. 18.*

Roman could doe such miracles as Christ did, except God were with him. *John 3.2.*

Miracles are wrought onely by the power of Christ. *Actes 3.12. 16. and 9.34. Marke 16.17.*

The Apostles praised that they might work miracles. *Actes 4.30.*

Christ was appoynted the Sonne of God by miracles. *Actes 2.22.*

The Galileans seeing Christs miracles

desected in him. *John. 4.53.* to do other. *John 2.23. Marke. 12.15. 23. 23.*

All glorified God for the miracle. *Actes 4.22. 24.* and turned to the Lord. *Actes 9.35.*

The first miracle that Jesus wrought. *John 4.11.*

The Apostles wrought many miracles. *Actes 5.12. and 3.15.*

God wrought no small miracles by the hands of Saint Paul. *Actes 19.11.*

By the miracles of Christs dearth, the Centurion confessed him to be the Son of God. *Matth. 27.54.*

The disciples should not reioyce, that they had wrought miracles, but that their names were written in heauen. *Luke 10.20.*

All the miracles of Christ are not written. *John 20.30. and 21.25.*

It was foretold that seducers should work miracles. *Matth. 24.23. 24.2. Thess. 2.9. 10. Reuel. 13.14. and 16.14.*

Misery of man, looke Man.

Mitigate, True repentance mitigateeth Gods wrath. *Jonah 3.5.*

Moue in the brothers eye. *Matth. 7.3.*

Mocked. Christ was mocked. *Mat. 27.29. John 19.3. Marke 15.20.* so was Christ. *2. Kings 2.23.* and Dauid of Michal. *1. Sam. 19.17.*

Christ mocked Baal and his prophets. *1. Kings 18.27.*

What men mocked Job. *Job 30.1. to 15.*

Men of high degree leare to be mocked. *Jer. 38.19.*

Moderate fare, looke Diet.

Moderie required in a Bishop. *1. Timot. 3.2.* and in young men. *Ecclesi. 32.8.9.*

Money deliuered, looke Lending.

Unto money all things are obedient. *Ecclesi. 10.19.*

Month, Abib, wherein the Israelites departed out of Egypt. *Exo. 13.4.*

The oblations for the first moneth. *Ezek. 45.18.* and of the seven first dayes of the seventh moneth, *de. Num. 29.2.*

Monuments, high monuments were and may bee erected. *Job. 4.6.* * Looke Stones, and Graue.

Mortal. The wise man counted himselfe mortall. *Eccl. 7.1.*

Master untempered. *Ezekiel 13.15.* and 22.28.

Mortification. *2. Cor. 4.10. 11. 12. Col. 3.5. Rom. 8.13.*

Mother. He that honoureth not his mother is cursed. *Deut. 27.16.*

Christ sheweth who are his mother and brethren. *Mat. 12.47.* * *Mat. 3.34. 35. Luke 8.10. 21.*

Christ commended his mother to Saint John. *John 19.26. 27.*

Risped sheweth a mothers affection on Soules seuen times banger. *2. Sam. 21.10.*

Of the grievous punishment of the seuen brethren, and their mother. *2. Accabees. 7.1.*

The mother gaue her childe sucke three peeces. *2. Accabees. 7.27.* Looke Father, and Mare-dome.

Mother tongue, most commodious to edifie withall. *1. Cor. 14.3. 4.*

Motions of Sinne, while we are in the flesh, haue force to bring forth in us fruites unto death. *Rom. 7.5.*

Mount. Neither man nor beast might approach neere the mount of Sinai. *Exo. 19.12. 13. and 24.3.*

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Mat. 3. 10 Luke 5. 15 and 6. 17,
18, 19.
Murmuring to bee avoided in all things.
Phil. 1. 4. 1. Cor. 10. 10. Gal. 1. 11.
Murmurers were consumed with fire from
the Lord. Num. 11. 1.
The murmuring of Israelites were consumed
by the hand of God. Num. 16. 41.
The Israelites murmured for flesh. Num.
11. 4. because the water was bitter. Exod.
17. 14. for want of water. Exod. 17. 1. 2. 3.
Num. 20. 2. for bitter cheese. Exod. 16. 3. 3.
and for the way. Num. 21. 4. 5.
Wholes murmured against God. Num. 11.
10. 16. Aaron and Miriam against Mo-
ses. Num. 12. 1. and the people against Mo-
ses, after they heard there were Spemes in
the land of Canaan. Num. 13. 34 and 14.
34.
Wholes murmured against Gods mini-
sters, murmured against God himselfe. Exo-
16. 8.
Wholes putted them in remembrance of
their murmuring. Num. 32. 8.
God threatened the Israelites murmuring,
Num. 14. 29 to 39.
Of murmurers, looke moze Mat. 9. 11. Lu-
ka. 11. 30. and 19. 7. Job 6. 41. 6. 1. Rom.
11. 39. Jude 16 looke Rebellion.
Murder abhorred of iudicels. Acts 28. 4.
Law for murder. Num. 35. 16.
Punishment for murderers. Reuel. 21. 8.
looke Kill and Manslaughter.
Mysteries ought to be given care unto. Ec-
cles. 32. 5. 6. 7.
Mustard. The increase of the Church
taught by the parable of the graine of Mu-
stard seed. Luke 13. 19.
Myf went up from the earth, and watered
him the beginning. Gen. 2. 6.
Myserie. The myserie of our saluation is
the Gospel revealed in the Scripture. Rom.
16. 25. 26.
The myserie of the Gentiles receiving,
revealed to Paul. Eph. 3. 3. 4. 6. Colossians
1. 26.
The great myserie, God manifested in
the flesh, and infused in the spirit. 1. Tim. 3.
16.
Cleannesse required before and after the
communicating of Gods mysteries. 1. Sam.
21. 5. 6.
The myserie of the great whope. Reuel.
19. 3.
The myserie of iniquity. 2. Thes. 2. 7. looke
Secret.
Myrr. Of Armons myrr, looke Exod. 39.
28. and 28. 39.

N

Wholes were wont to give Names to their
children. Genesis 39. 32. and 30. 24. And.
13. 24.
The neighbours gave name to Boaz child.
Ruth. 4. 17.
The high Priestis daughter that playeth
the whope, putteth the name of her father.
Leuit. 21. 9.
Nobias name famous throughout all the
world, and whp. Job. 42. 7.
A man ought to have a regard of his good
name. Eccles. 41. 1. 2. 3.
God made David to have a great name
upon earth. 2. Sam. 7. 9.
The builders of the Tower of Babel,
sought to get them a name upon earth. Gen.
11. 4.
To stir by the name of the dead. Ruth. 4.
10. 11.
Names written in heaven. Luke 10. 20.
God will put out their name from under
heaven, that flatter themselves in wicked-
nesse. Deut. 29. 20.
The Jewes are commanded to destroy
the name of Amalek from under heaven.
Deut. 25. 19.
To destroy idols, and abolish their names.
Deut. 12. 3.
The Name of God. Exod. 3. 14.
God revealed not his great Name Jeho-
uah, to Abraham, Izhak, and Iakob. Exod.
6. 3.
The name of God is a strong tower. Ps.
18. 10.
David overcame Goliath in the name of
the Lord of hostes. 1. Sam. 17. 45. 49.
Gods name is holy. Luke 1. 49. 51. 52.
God exalteth the name of such as keepe
his lawes. Deut. 26. 19.
The place that God chuseth to put his
name there, is to be sought unto. Deuter.
12. 5.
God will not forsake his people for his
great Names sake. 1. Sam. 12. 22.
The great Name of God heard over all.
1. King 8. 41. 42.
David blessed the people in the name of
the Lord. 2. Sam. 6. 17. 18.
Elisah cursed the children in the name of
the Lord. 2. King. 2. 24.
When men began to call on the name of
the Lord. Gen. 4. 26.
Abraham called on the name of the Lord.
Gen. 12. 8. and 22. 4. Iddi Hagar. Gen. 16.
13. and Izhak. Gen. 26. 25. looke Calling.
Wholes did publish the name of the Lord.
Deut. 32. 3.
The Levites blessed Israel in the name
of God. Deut. 10. 8.
Elisah in the name of the Lord reedified
the Altar. 1. King. 18. 30. 31.
Who so blasphemed Gods name, was con-
demned to death. Leuit. 24. 1. 14. 16.
Take not the name of God in vaine. Exo-
20. 7. Deut. 5. 11.
Swear by the name of God, and not of
holies. Deut. 6. 13.
Gods name was in the Angel that guided
Israel. Exod. 23. 21.
To put the name of God upon any, is to
pay for him. Num. 6. 27.

Joshua feared Gods name should be blas-
phemed, if Israel were overcome. Joshua 7.
9.
The false Prophet speaking in the name
of the Lord, should die. Deut. 18. 20. 22. looke
Pollute.
Name blessed for power. Mat. 7. 22. John.
1. 12. and 22. 3. Acts 3. 6. For dignitie.
Phil. 2. 9.
Names put for men. Reue. 3. 4. Acts 1. 5.
A good name is better then great riches.
Eccles. 7. 3. and maketh the bones fat. Ps. 15. 30. and
indureth for ever. Eccles. 41. 13.
Narrow is the way that leadeth unto life.
Mat. 7. 14.
Nations. God divided to the nations their
inheritance. Deut. 32. 8. Eccles. 17. 15.
The Jewes above all nations created to
Gods glory. Deut. 26. 19.
Wholes disrooted out the nations by
little and little. Deut. 7. 22. Judges 3. 1.
Wholes foretold that all nations that
refused Joshua, should be destroyed. Deut. 3.
21.
The nations are with God as a drop of a
bucket. Isa. 40. 15.
Christians are a holy nation. 1. Pet. 2. 9.
Exod. 19. 6. looke Gentiles.
Naturall, looke Birch.
Naturall branches God spared not. Rom.
11. 21. 24.
The naturall man perceiveth not 7 things
of the spirit of God, and whp. 1. Cor. 2. 14.
We must first heare the naturall body be-
fore we can enioy the spiritual. 1. Cor. 13.
5. 46.
Timothee, Pauls naturall sonne, John. 1.
Tim. 1. 3.
Nature taken both in good and ill part
Eph. 2. 3. 1. Cor. 11. 14.
All men by nature are halus and ignorant
Eph. 1. 3. 1.
Two natures in Christ. Mat. 1. 23. John.
1. 14 and 3. 13. and 6. 62. Acts 20. 28. Rom.
1. 3. 4. Phil. 2. 6. 7.
Nayle. Iak dreweth a nayle into others
his temples as he slept. Iudg. 4. 21. 22.
As a nayle in the wall richeth fast, so
doth sinne betwixne selling and buying.
Eccles. 10. 2.
Thomas would not beleue till he saw the
print of the nayles of Christs wounds. John
20. 25. 27. 28.
Necessary, looke Scripture.
Needs of all things sheweth to the dis-
obedient. Deut. 28. 48. looke Poore & Begger.
Negligently, looke Cursed.
Neer, looke Seuen.
Neighbours. We ought to bring home our
neighbours. Ex. 23. 4. 5. 6. that garth a
stray, if we know the roof. Deut. 22. 1.
Every man hath a commandment given
him concerning his neighbor. Eccles. 17.
12.
We ought to lende to our neighbours.
Eccles. 29. 1. 2.
Neighbour bless for another man. Mat. 23.
39.
Those that contemne their neighbours
reproue,

reproves. *Gal. 2. 10.*

Thou ought not to defame our neighbour. *Eccles. 19. 6. 10.*

Thou to reproves our neighbour. *Eccles. 19. 17. Levit. 19. 17.*

Thou is our neighbour, that needeth our help. *Lev. 10. 30. 10. 31.*

Every man must please his neighbour in that that is good to edification. *Roma. 15. 2. 1. Cor. 10. 24.*

Love of our neighbour fulfilleth the Law. *Roma. 13. 8. 9. 10.*

God threateth destruction unto those Jewes and neighbours that trouble them. *Jerem. 12. 14.*

A neighbour neere is better then a brother farre off. *Prov. 27. 10.*

Neer, the same for him that loveth a brother neer. *Deut. 23. 6. 7.*

To let a mans neck on high. *Job. 3. 9.*

Net. The parable of the dyameter. *Matth. 13. 47. 48. 51.*

The net of God what. *Ezek. 12. 13. and 17. 20. and 32. 3. Job. 7. 12. and net of man, Job. 1. 16. Job. 5. 1.*

New. The Idolaters erected new gods. *Deut. 32. 17.*

Christians must be new creatures. *Gal. 7. 15. 1. Cor. 5. 17.*

New beauties, and newe earth. *2. Peter 3. 12.*

Newnesse of life is the Spirit. *John 3. 6.*

Thou ought to walke in newnesse of life. *Roma. 6. 4. Act. 3. 26. and 20. 21. Gal. 5. 16. Eph. 4. 1. and 5. 1. to 31. Col. 3. 1. 8. 16. 20. 1. 1. Cor. 4. 3. to 13. 1. 2. Cor. 1. 23. and 2. 9. to 13. 1. John 2. 3. to 7.*

To love God in newnesse of spirit. *Roma. 7. 6.*

Thou must put on the new man. *Eph. 4. 34.*

The New Testament. *Heb. 8. 10. and 10. 16. 17. Gen. 3. 13. Matth. 20. 28.*

Paul an able minister of the New Testament. *2. Cor. 5. 6.*

The New commandment, 1. John 2. 8. and 3. 23.

New of him. *Job. 3. 10. and 10. 16. 17. Gen. 3. 13. Matth. 20. 28.*

Neysk. Every man neysk after his neighbours will. *Job. 5. 8.*

Night. The parable of him that came to borrow bread of his friend at midnight. *Lu. 11. 3. to 11.*

The night was created by the word of God. *Gen. 1. 5.*

Joseph by night fled into Egypt with Mary and Jesus. *Matth. 2. 14.*

The shepherds watched their flocks by night. *Lev. 2. 8.*

Anna seene God night and day. *Luke 2. 36. 17.*

Peter resusited all night, and could get nothing. *Luke 5. 5.*

Prophets came to Christ by night. *John 3. 1.*

The night cometh when no man can worke. *John 9. 4.*

If any man walke in the night, he stumbleth, and why. *John 11. 10.*

The Angel by night opened the prison

doors, and brought the Apostles forth. *Act. 5. 19. and 12. 6. 11.*

The night is past, and the day is at hand. *Roma. 13. 12.*

Thou are the children of the day, and not of the night. *1. Cor. 15. 5. 5.*

Night divided into watches. *Mat. 14. 25. and 24. 43. Luke 12. 38.*

Night or herboise divides. *Mat. 13. 35. and 14. 30. Luke Day.*

No nobilitie desired by pride and foolishnes. *Eccles. 22. 9.*

Numbered. The Israelites meet for warre numbered. *Roma. 1. 3.*

Nour, but for deep lew. *1. Cor. 2. 8.*

Nourishment, looks Food, and Meate, Nof, looks Eates.

Nurse. Naomi nursed Ruths child. *Ruth. 4. 16.*

Nurse ought to nurse their owne children. *2. Cor. 8. 10. 3. 1. Cor. 7. 27. looks Sucke.*

Obedience, looks Correction, and Discipline.

Obedience God more esteemeth then all sacrifices. *1. Sam. 15. 22. 23. Eccles. 4. 17. Psa. 51. 16. 17. 22. 23.*

Thou ought to obey the voice of God. *Ex. 13. 26. Deut. 30. 20.*

The people promised to obey Gods voice. *Exod. 24. 3. 7.*

Blessing promised to those that obey God. *Deut. 11. 7.*

Paul is relect of God, because he obeyed not. *1. Sam. 28. 18.*

Thou ought to be obedient to those that helpe to advance the Gospel. *1. Cor. 16. 16.*

Christ obeyed his Fathers will unto the death. *Heb. 5. 7. 8. Phil. 2. 8. by whose obedience we are made righteous. Rom. 5. 19.*

Thou ought to be obedient children. *1. Pet. 3. 14.*

Thou ought rather to obey God then men. *Act. 5. 29. and 4. 19.*

Paul proueth the Christians obedience. *2. Cor. 2. 9. and reposed thereat. 2. Cor. 7. 13. 14. 15.*

Obedience due to parents. *Exod. 20. 12. Levit. 19. 3. Deut. 5. 16. Tob. 4. 3.*

Christ obeyed his mother and supposed father also. *Luke 2. 5. 1.*

Thou ought to obey those that haue the oversight of us. *Heb. 13. 17. upon paine of excommunication. 1. Cor. 3. 14.*

Thou ought to obey Magistrates. *Ex. 22. 28. Rom. 13. 1. 2. Cor. 17. 8. to 14.*

The children of Israel were obedient to Joshua. *Deut. 34. 9. Josh. 1. 16. 17.*

Abrahams obedience praised of God. *Gen. 22. 3. 16.*

The Gentiles obeyed the Gospel as soon as they heard it preached. *2. Samuel 22. 45.*

Obedience of the Rechabites praised and rewarded. *Jer. 35. 6.*

How God and his word must be obeyed before all things and what profit were reape thereby. *Gen. 12. 4. and 17. 1. and 26. 2.*

Exod. 1. 5. 8. 19. 5. 9. 23. 23. 1. Cor. 20. 22. 2. 26. 3. 4. Deut. 4. 1. 8. 7. 1. 11. 27. 13. 4. 8. 18. 9. 24. 8. 9. 27. 10. 3. and 28. 1. 10. 15. Josh. 22. 3. 1. Sam. 12. 8. 9. 2. 2. Sam. 10.

6. 2. 1. Cor. 17. 12. 2. Cor. 1. 8. 9. and 15. 31. 1. Cor. 4. 8. 17. and 5. 3. 7. Jerem. 11. 3. and 17. 5. 7. 13. 22. 2. Sam. 3. 17. 1. Cor. 1. 1. 10. 17. 35. 1. 2. 2. Cor. 7. 1. 1. Cor. 4. 19. 10. 23. and 7. 21. 2. and 8. 27. and 9. 2. and 13. 35. and 17. 24. 2. and 23. 3. 1. Cor. 5. 4. 12. 12. and 10. 3. to 21. John 2. 7. to 11. Rom. 16. 19. 1. Cor. 4. 3. 2. and 5. 10.

Oblation, looks Offerings.

Obligation, looks Handwriting.

Obstat, Destruction of the obstat is prophesied. *Ezekiel 6. 11. Jerem. 7. 13. 16. and 17. 27. 19. 2. 10. 10. looks Harden and Stiffnecked.*

Occasion. It came of the Ropes, that Samson sought an occasion against the Philistines. *Judge. 14. 2. 3.*

Sinne was occasion by the commandment, and wrought. *1. Cor. 5. 8.*

Odor. God will not smell the savour of their sweet odours, that disobey him. *Lev. 26. 31.*

Offend. Thou ought not to offend or weake brother for meate sake. *Roma. 14. 20. 21. 22. giving occasion of falling. 1. Cor. 10. 3. 1. and 10. 3.*

Christ forbode his Disciples that they should be offended by him. *Matth. 23. 13. Mark. 14. 27.*

Peter was an offence to Christ. *Matth. 18. 3.*

Christ willesh vs to be wary of offence. *Matth. 18. 6. 10. 10.*

Paul is tormented in spirit for the offences of others. *2. Cor. 11. 29.*

Not to be offended for persecution. *John 16. 1. 10. 4.*

Some of Christs disciples offended at his preaching. *John 6. 61. 65. 66.*

The Pharisees were offended in hearing Christ. *Mat. 15. 12.*

Happie are they that are not offended in Christ. *Mat. 11. 6.*

The Pharisees offended with Christ, and why. *Mat. 13. 57. Mat. 6. 4. Luke 4. 22. 24.*

The gods are an offence to the wisemen. *Exod. 10. 7.*

Whatsoever doth offend by the ought is sin. *Exod. 34. 12. to 18. Deut. 7. 2. 17. 18. 16. 26. and 13. 6. 2. 2. Cor. 1. 23. 30. 10. 16. 22. 23. 27. 2. Cor. 9. 4. 2. to 4. 8. Rom. 16. 17. 18.*

Offering done without leanen. *Lev. 6. 15. 16. 17.*

The offering for sinne done by ignorance. *Roma. 15. 24. to 30. Levit. 4. 2. 2.*

All meat offerings must be seasoned with salt. *Levit. 2. 13.*

Offering of beasts. *Levit. 3. 1.*

The offerings of the princes at the dedication of the Tabernacle. *Roma. 7. 2.*

Offerings of every solemn feast. *Ex. 28. 2. 3. and of the 8. first dayes of the 7. month. Roma. 29. 1.*

God esteemeth not the offerings of the obstat. *Jer. 14. 1. 2. Eccles. 14. 18.*

Christ was offered once for us. *Heb. 7. 27. and 9. 26. and 10. 12.*

The pure offering of the Gentiles. *Gal. 2. 11.*

Thou ought to offer unto God only. *Ex. 23. 30.*

Gen. 22. 20. *Leuit. 17. 3. 20. 10.*

One ought not to offer unto God any vile thing. *Mat. 1. 8. 13. 14. looke Sacrifices.*
Office of any man meeteth not his prayer of sacrifice acceptable to God. Mat. 1. 9.
Of Unting Oyle. Eccl. 30. 23. to 34. looke Anoint.

Older. Testaments abolished with Christs death. Heb. 8. 3. 13. looke Testament.
Of till his house should neuer be old man. 1. Sam. 2. 32.
Old adulterer, looke Adulterer.
The olde man his person is to be honoured. Len. 19. 32.

The olde in understanding shall flourish in the Church. Isa. 65. 20.
The old way the best way. Jer. 6. 16.
Old commandment, see Love.
Old man with his works were ought to put off. Col. 3. 9. and crucified, and whp. Romans 6. 6.

Olme. The Olive refused to reigne ouer others. Judges. 9. 9.

Will Olives ingrafted, ought not to boast against the naturall branches. Rom. 11. 14, 17, 18.

Our heart and one way expounded. Jerem. 30. 9. Jer. 11. 19. and 36. 26, 27.

Be we Jew or Grecian, man or woman, all are one in Christ. Gal. 3. 28.

Child prayeth his Father, that all the faithfull should be one. John 17. 21.

All that belerued were of one heart and one soule. Acts 4. 32.

Only God is our God onely. Deut. 32. 39.
The Lord onely of alone is the Israelites God. 1. Cor. 8. 4.

God onely deliuereth out of tribulation. 1. Sam. 10. 19. goddard all things. 2. Cor. 6. 18. onely God. 1. Th. 5. 19. onely will. Rom. 13. 7. onely to be feared and feared. Deut. 10. 10. and 6. 13. Mat. 4. 10.

Christ the only begotten sonne of the Father. John 1. 14. and 3. 16. and 1. John 4. 9.

Only belerue. Luke 8. 30.
The elect onely belerue. Acts 13. 48.

Open. Elsha prayes God to open the eyes of his enemies. 2. King. 6. 20.

We ought to open our hand to our poore brethren. Deut. 15. 8.

God opened the wombe of Leah. Genesis 30. 31.
Gods mouth was open to the Cozintians. 1. Cor. 6. 11. looke Mouth.

Operations of the holy Ghost are diuers, and liberally bestowed. 1. Cor. 12. 6. 10. 12.

Oppression. looke Time.
Oppresse. Thou shalt not oppresse thy brother. Leuit. 19. 13.

Samuel an upright Judge and neuer oppressed any. 1. Sam. 12. 3. 4. 5.

Some comfort the oppressed Eccles. 4. 1.
Against oppression. John 8. 9. and Gal. 3. 1. Wrong, Defraud, and Vltie.

Opprobrious. One that is accustomed to opprobrious speeche, will neuer be reformed. Eccles. 23. 15.

Ordered unto eternall life. Acts 1. 3. 48.
Order. All things ought to be done honestly by order. 1. Cor. 14. 40.

Orching before he died was willing to put

his house in an order. 2. Kings 20. 1. which was deuised to Alcimus. 1. Macc. 9. 55.

Ortophet put his house in order, and hanged himselfe. 2. Sam. 17. 23.
Of the land where is more order, looke Job 10. 22.

Other things will I set in order, when I come. 1. Cor. 11. 34.

Ordinances. see Abolish.
Of publicke ordinances. Psa. 106. 11.

Against wicked decrees and ordinances. Isa. 10. 1, 10.

Organ. inuented. Gen. 4. 21.
Original sinne, see Sinne.
Orphanes, see Fatherlesse.

Of Ocher, of his nature Job. 39. 17. 10. 22.
Of Oche. God hath kept his oche with the posteritie of Abraham, Israhel, and Iacob. Deut. 7. 1. 8. Job. 21. 43. 1. Th. 1. 7. 10. 76. as he promised. Gen. 15. 18. and 26. 3.

Israhel and Abimelech took an oche the each of other. Gen. 26. 28, 29. 31. to Iud. Iacob, 2. Laban. Gen. 31. 50.

How Abraham took an Oche of his seruants. Gen. 24. 3, 10.

Saul bound the Israelites with an oche. 1. Sam. 14. 24.

Saul fastidied the oche made to the Gibeonites. 2. Sam. 21. 2.

Oches are to be performed. Numbers 30. 3.

When the Iudge shall take an oche. Exo. 22. 10, 11.

An oche is the end of all strife. Iezher. 6. 16.

God bound himselfe with an oche. Iezher. 6. 17, 18. Isa. 54. 9. 10.

*Oche bound. Mat. 23. 16. * and 26. 63, 72.*
Mat. 6. 26. Acts. 23. 12.

Peter with an oche and cutting, deneged he knew Christ. Mat. 26. 73, 74. Mat. 1. 4. 66, 18. 71.

Herods rath oche. Mat. 14. 7. 9.

Shimei put to death for breaking his oche. 1. Kings 2. 36, 37, 42.

The chiefs of Israel in the name of the reth, received an oche to walke in Cooplaw. Jer. 10. 29.

Diners saymes of oches. Gen. 22. 16. and 42. 25. and 47. 31. 1. King. 19. 2. Iudeth. 1. 12.

Looke in Pericure and sweare.
Of Owe looke Loue.

Outward, looke Appearance.
Outward man. 2. Cor. 4. 16.

Of Oxe that goeth what shalbe done therewith. Exo. 21. 28. 35. 36.

The offering of oxe or bullocke. Len. 3. 1.
Saul threw a yoke of oxen in pieces, and whp. 1. Sam. 11. 7.

The oxe ought not to bee mullen, that treadeth out the coine. Deut. 25. 4. 1. Cor. 9. 10.

The Jewes might eate the fleshy of oxen. Deut. 14. 5, 16.

Oxen in the Temple, under the molten sea. 1. Kings 7. 23, 24, 25. 2. Chronicles 4. 3. 4.

Of Oyle, looke Debrs.
The holy oyle. Eccl. 30. 23, to 26.
The mouth of a strange woman might soft then oyle. Psa. 15. 3.

Of Pacified. How God may be pacified. Dan 4. 29.

Painted. Hezbel painted her face. 2. Kings 9. 30.

Palfe healed by Christ. Mat. 9. 3. 6. 7. 8 by Peter. Acts 9. 33, 34.

Alcimus being stricken with the paine that he could not speake, was miserably. 1. Macc. 9. 55, 56.

*Parable of Barthom to David. 2. Samu. 12. 1, to 5. of the Childe and Cedar. 2. Chron. 29. 18. of Gods vineyard the Jewes. Mat. 5. 7. of the two Tytes. Ezechiel 17. 1. 7. * of the tree thing pot, and of Ezechiel with bring death. Eze. 24. 3, 16.*

Jesus spake nothing to the multitude without Parables, and whp. Mat. 13. 13. which he expounded to his disciples. Mat. 13. 36.

*The Parable of children piping in the market place. Mat. 11. 16, 10. 20. of the unclean spirit that returned twice then he went out. Mat. 12. 43. 44. 45. Of the sower. Mat. 13. 13. Of the tares. Mat. 24. 25. Of the graine of mustard seed. Mat. 13. 31. of the leauen. Mat. 13. 33. Of the reuelation. Mat. 13. 44. Of the precious pearle. Mat. 13. 45, 46. Of the dragnet. Mat. 13. 47. to 51. Of the Publicans and Pharise. Luke 11. 9. 10. 15. Of the two sonnes. Mat. 21. 28. Of the figge tree. Mat. 24. 32. Of the thistle. Mat. 24. 43. Of the talents. Mat. 25. 1. 5. Of the reme birging. Mat. 25. 1. 10. 14. Of the Samaritane. Luke 10. 30. to 38. Of the rich man. Luke 12. 16. 10. 22. Of the fruitlesse figge tree. Luke 13. 6. 10. 10. Of the figgeal sonne. Luke 13. 11. * Of the figgarn. Luke 13. 11. to 9. Of the wicked Iudge and the widow. Luke 18. 1. to 9. Of the candle light. Mat. 5. 15. Luke 11. 33. Of the house built upon the sand. Mat. 7. 26. Of the lost sheepe. Mat. 18. 2. Of the unmercifull seruant. Mat. 18. 23. Of the labourers in the vineyard. Mat. 20. 2. Of the vineyard hired sold. Mat. 21. 33. Of the king that made the marriage. Mat. 22. 2. Of the faithfull and naughty seruants. Mat. 24. 45, 48. Of the leuie that groweth and increaseth. Mat. 4. 27. Of the importunate friend. Luke 11. 5. Of the strong man armed. Luke 11. 22. and of the piece of silver lost. Luke 15. 3.*

Of the Signification of a Parable. Luke 8. 10. Parables are darkes speeces. Psalme 49. 4. and 78. 2.

Parable for Propheticke. Amos. 23. 7. for a fess. Iaba. 2. 6. looke Prouerbe.

Paradise unknown. 2. Cor. 4. 7. looke Eden in the first Table.

Pardon looke Forgiue.

Many sometimes pardoned for a few good. 1. Th. 2. 24. 32. and 19. 2. per for one. Jer. 5. 1.

Against Pardons and Pardonage. Mat. 18. 18. and 57. 1. 2. and 43. 25. Ezechiel. 18. 26, 27. 28. Psal. 13. 14. Psalme 51. 7. and 103. 1. 1. 13. Eccles. 9. 56. and 11. 3. Mat. 3. 1. 2. 3. Eccles. 14. 24. 16. Job. 3. 6. Mat. 7. 13. 14. and 25. 46. Mat. 3. 29. Luke 16. 23. 1. 26. 23. 47. 43. 46. John 3. 18. 36. and 5. 24. 29. and 17. 24. Act. 7. 59. Rom. 8. 1. Gal. 6. 10.

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Pardon looke Forgiue.

Psalm. 1. 27. 23. 1. Thel. 4. 3. 2. Tim. 4. 7. 8.
 Heb. 9. 4. 27. 1. John 1. 7. Reu. 14. 13. looks
 purging.

Partridge. How in old time was executed
 the right of Partridge. Ruth. 4. 1. 7.

Parents must be honoured, obeyed, and
 helped. Exod. 20. 12. Deut. 5. 16. Eph. 6. 1. 2
 Matth. 15. 4.

They ought not to curse nor limits our
 parents. Exod. 21. 15. 17.

Those that despise their parents, are less
 captives. 1. Thel. 2. 7. 10. 15.

Parents are commanded to hew their chil-
 dren how they were delivered from Phara-
 oh's pyramine. Exod. 13. 8. 14. 15.

Parents and children dwell together in
 concord. Psalm. 78. 5. 6. 7. 8. looks Father and
 Children.

Parishioners must render double honour to
 the spiritual Fathers. 1. Timothy 5. 17.
 18. 1. Corinth. 4. 1. 15. and be careful lest the
 legs of Gods word be unfruitfull in them.
 Matth. 23. 3. 10. 18. 24. * looks Children
 and Hearers.

Partakers of Christs sufferings. 1. Pet. 4.
 13.

We are made partakers of Christ, if we
 persevere in faith. Heb. 3. 14.

Partridge. Saul hunted Davids, as one
 hunter a Partridge. 1. Sam. 26. 20.

The cuckoo resembled to Partridges. Je-
 rem. 17. 11.

Passion of Christ. Zech. 13. 7. Matth. 26.
 31.

Passover celebrated and kept under Ex-
 od. 12. 6. 19. 20.

When, which what order, and what obla-
 tion the Passover was celebrated. Exod. 12.
 2. 29. and 13. 3. 11. and 23. 15. and 34.
 18. Deut. 16. 1. Exe. 45. 18. 21. how Christi-
 ans must keep the feast of Passover. 1. Cor.
 5. 8.

Joseph and Mary went yearly to Jeru-
 salem at the Passover. Luke 2. 41.

Christ keepeth his Passover with his disci-
 ples. Matth. 26. 17. 18. 19.

Our Passover Jesus Christ was sacrific-
 ed for vs. 1. Cor. 5. 7.

We must always continue the memori-
 all of the Passover. Exod. 12. 14.

Who ought to eat the Passover, how and
 where. Exod. 12. 43. 44. 45.

The solemnity of the Passover is com-
 manded. Levit. 23. 3. 5.

The Passover commanded to be celebra-
 ted againe, and punishment of the neglec-
 ters thereof. Num. 9. 2. 5. 13.

The Passover kept by Joshua. Josh. 5. 9.
 10. By Jerikiah. 2. Chron. 30. 1. * By Josiah
 2. King. 23. 21. 22. 23. and no Passover from
 Samuels daies kept like his. 2. Chron. 35.
 16. 19.

Passive. He that loveth passive, shall be
 a peace man. Psal. 21. 17. look Play.

Passor Christ the chief Pastor promiser.
 Exe. 36. 25. 26. Jer. 23. 5.

Against false Pastors which seduce peo-
 ple. Jerem. 12. 10. and scatter and destroy the
 sheepe of Gods pasture. Jer. 23. 1. 10. 5 looks
 Watchmen, Bishops and Shepherd.

Peace. God is the God of Peace, and

consolation. Rom. 15. 5.

God by his patience and long suffering,
 lengtheneth vs to repentance. Rom. 2. 4.

After Gods long patience cometh his
 wrath. Rom. 9. 22. 2. Pet. 3. 9. 15.

The Prophets are left before vs for ex-
 amples of long patience. Jam. 5. 10.

The patience of Job & Tobit. Job. 2. 10.
 Tob. 2. 10. and 3. 2.

The ysaie of patience. Psal. 16. 3. 2.

We ought to be patient, not seeking re-
 venge. 1. Thel. 5. 14. 15. Col. 1. 11.

Love is patient. 1. Cor. 13. 4. 7.

Christians have need of patience, and to be
 Heb. 10. 36.

Faith being exercised with afflictions, en-
 gendureth patience. Rom. 5. 3. Jam. 1. 3. and
 patience experience. Rom. 5. 4.

Paul rejoyceth of the Thebalaionians pa-
 tience. 2. Thel. 1. 4. and suffereth persecution
 himself patiently. 1. Cor. 4. 11. 12. 13.

Our patience must be made perfect through
 good works. Jam. 1. 3. 4.

Who bring forth good fruit with patience
 Luke 8. 15.

Quiescence in youth traineth vs unto pa-
 tience. Jam. 3. 27.

By our patience possesse your owne soules
 Luke 21. 59.

Our patient minds ought to be knownen to
 all men. Phil. 4. 5.

Patriarke expounded. Heb. 7. 4.

The Patriarke came of the Jewes. Rom.
 9. 5.

Isaac begate the twelve Patriarke. Act.
 7. 8. 9.

Of the Patriarke Davids. Act. 2. 29.

Of Peace be with you & unto you, a kinde of
 salutation. 1. Cor. 16. 2. Genesis 43. 23. Aug.
 19. 30. Luke 24. 36. John 20. 19.

God in peace, a kinde of leave giving. 1.
 Sam. 1. 17. Luke 7. 50. and 8. 48.

God is the author of peace. 1. Thel. 5. 3. 3.

1. Corinth. 14. 33. Rom. 15. 33. and Christ
 is our peace, and preacher thereof. Eph. 2.
 14. 17.

Peace for reconciliation betweene God and
 man. Act. 10. 36. for quietness of conscience:
 Luke 2. 14. for safe and sound. 1. Cor. 16. 11.

for true joy and felicitie. Matth. 10. 13. Luke
 1. 79. and 19. 42. and 24. 36. Job. 14. 27. Rom.
 1. 7. and 8. 6.

Paul rejoyceth the Corinthians unto
 peace. 2. Cor. 13. 11.

We ought to have peace with all men, as
 much as lieth in vs. Rom. 12. 18. Eph. 4. 2.

Heb. 12. 14. 1. Pet. 3. 11. 2. Tim. 2. 22.

Gods would have fit peace betweene two
 brethren. Exod. 2. 13.

Paul wisheth to all Christians peace. Ro-
 15. 33. Eph. 1. 2. 2. Thel. 3. 16.

We ought to pray unto God for peace.
 Rom. 6. 16.

Hezekiah rejoyceth that he should enjoy
 peace in his daies. 2. Kings 20. 19.

Peace betweene Salomon and Hiram. 1.
 kings 5. 12.

Peace in Israel at Salomons daies 1. Ch.
 22. 1. king. 4. 24.

The Lord gave peace to the Israelites in
 Joshuas daies. Josh. 22. 4.

Peace in the Church. Actes 9. 31. 1. Thel. 66.
 13.

When men shall say peace, sudden destruc-
 tion shall come. 1. Thel. 5. 3.

If peace be offered a citie, and accepten, it
 must be spared. Deut. 20. 10. 11.

Israel forbidden to make peace with Moab
 and Ammon. Deut. 2. 3. 6.

Simeon called his altar, The peace of the
 Lord. Judg. 6. 24.

The Lord promised peace to his people.
 Psal. 14. 4.

Peace of heart by Jesus Christ. Psal. 46.
 8. 9.

Peace in the Church. Isa. 66. 12.

Peace in heaven, and glory in the highest
 places. Luke 19. 38.

Glory to God, and peace in earth, in
 Glory.

The faith of Christ bringeth peace of con-
 science. Rom. 5. 1. 2.

The peace of Christ passeth all understand-
 ing. Phil. 4. 7.

Jerusalem knoweth not what belonged to be
 peace. Luke 19. 42.

The peace of God ought to rule in our
 hearts. Col. 3. 15.

Peace on the house of those that recei-
 ve Gods ministers. Mat. 10. 13.

The doctrine of Christ bringeth peace to
 those that suffer afflictions. John 16. 33.

Christ left peace among his disciples. Joh.
 12. 27.

Samuel was asked if he came peaceably. 1.
 Sam. 16. 4.

Abraham to buy peace, resigned his right
 to him nephew. Gen. 13. 8.

Josephs brethren could not speake peace-
 ably to him, and why. Gen. 37. 4.

Be peaceable. 1. Thel. 4. 11.

Peacemakers the children of God. Matth.
 5. 9.

The inward peace betweene God and the
 beleiver by Christ. Isa. 2. 2. 10. 6. 9. 3. 10. 1.
 and 11. 1. * Hose. 2. 18. * and * Jer. 31.
 9. 9. * Luk. 24. 25. 50. Job. 14. 27. 4. 16. 33.
 and 22. 19. Acts 10. 36.

Peculiar. Christians a peculiar people, and
 holp nation. 1. Pet. 2. 9. Tit. 2. 14. looks Pri-
 cious.

Pelican unlawfull for the Jewes to eat
 of. Deut. 14. 17.

Penance. look Amendement.

Pence. One being forgotten 10000. talents
 would not forgive an hundred pence. Matth.
 18. 24.

The wound given to the horse, to tellen
 the wounded man. Luke 10. 35.

Pennis. A measure of wheat for a penny
 Reu. 6. 6.

Of the lost penny. Luke 15. 8.

People. God hath not cast away his people
 which he knew before. Rom. 11. 2.

Two manner of people in the wombe of
 Rebekah. Gen. 25. 23.

God took the children of Israel to be his
 people. Exod. 6. 7. Deut. 4. 7. 1. king 8. 51.

God appointed a place for his people Is-
 rael. 2. Sam. 7. 10.

Israel promised that they will be Gods
 people. 2. kings 11. 7.

Physician ought to be honoured, and holy.
Ecclus. 38. 1. to 9.

Physicians could not heal the woman's bloody flux. **Marks 5, 25, 36.**
 Asa sought not to God, but to Physicians

7 Partis-see Noddingss.

Pillar. A cloud by day, and a fiery
by night, directed the Israelites. Exo. 13, 21.
Num. 14, 14. Deu. 1, 22. Psal. 78, 14. 1 Cor.

10.1.

The pillars of the Tabernacle, Exod. 27, 18-11.

The two pillars of brass for the Temple,
and setting of them: Kings 7:15-41.

James, Cephas, and John were counted pillars in the Church Gal. 2. 9.

Pach. De that toucheth pitch, shall be be-

Pitchers of the 300 men that were with

Steele, Ind. 7. 16.
Pu, see Diggs.

Rajah, &c. went before me quicks into the pit.
Num 16. 30. to 34.

Pise. Peter willed Chyls to pitie himselfe.
Mat. 17. 23. see Mercie, and Compassion.

9 Place. Not lawful for the Jews to offer in every place. Deut. 12. 5, 10 & 15.

Plagues, see Amendment.
Plagues are sent for containing Gold

word and preachers. **Jer. 29. 18, 12.**
God plagued the Egyptians that they

might learn that he was the only true God.
 Prov. 7.1. * 8.1. * 9.1. * 10.1. * 12.1. *

Plagues sent upon the Misobient. Deut.
28. 15. *see Curses, and Blasting.

No end of plagues to the cruel man. Ps.
34-30.

In all plagues God reserveth a remnant,
to declare the cause of his punishment. Ezek.

It is a plague for a rich man not to have a

To know the plague in our stone heart, is

Playd. The Israelites played before the

Samson played before the Philistines.

Dauid and others played on instruments

Denio was a cunning player on the harp.

. Sam. 16. 16, 17, 18. 23. and all west finger.
. Sam. 23. 1.
New Jerusalem counted a place full of

Whanflaughter counted a play batchlous-
fers. 2. Sam. 2. 14, 15, 16.

Planted. God planted the garden of Eden. Gen. 2.8.

God planted Israel in the mountains of
inheritance. Prov. 15. 17.

God promiseth to plant his people, that
they shall move no more, 2. Sam. 7. 10.

Hee that planteth a vineyard, may expect
the fruit. 1. Cor. 9. 7. to 15.

Paul planted, and Apollos watered. 1. Cor.
6.
Every plant which I have sown hath

Every plant which is essentially larger than
it is planted, shall be rooted up. Bact. 15. 13.

2 Ballito

Bartholomew shall take no wages, *Matth. 10. 4, 5.*

Place. The place for the holy creature was of pure gold. *Exod. 39. 30.* and set upon the top of the altar. *Exod. 28. 36, 37.*

Pleas. Samuel pleased, and was in favour both with God and men. *1 Sam. 2. 26.*

Every man ought to please his neighbour in that that is good to edification. *Rom. 15. 2.*

Those that go about to please men, let us not thank. *Gal. 1. 10.*

Without faith it is impossible to please God. *Heb. 11. 6.*

God is well pleased in his Son. *Matth. 3. 17.* and *17. 5.* *1 Pet. 1. 17.*

Three things please God. *Eccles. 25. 1.*

Pleasure. All things created for Gods pleasure. *Heb. 4. 11.* *See Refill.*

Pledge. Judah gave Tamar a pledge. *Gen. 38. 17, 18.*

When pledges shall be restored. *Exod. 22. 26, 27.*

What ought not to be taken to pledge. *Deut. 24. 6, 17.*

We may not take any pledge by violence, nor sleepe with it. *Deut. 24. 10, 14.* *Look Earnest.*

Plume is an argument of Idolaters for their religion. *Jer. 44. 17, 18, 19.*

Plainsfulness. Want of plainsfulness, is to be imputed to our sinnes. *Yagge. 2. 17, 18, 20.*

Plow not with an Ox and an Ass together. *Deut. 22. 10.*

Plough. of him that putteth his hand to the Plough, and looketh back. *Luke 9. 62.* *See Tillage.*

Pollute. Those that offer their children to Pollute, pollute the name of God. *Lev. 18. 21.* and *20. 2, 3.* so doe the perjured. *Lev. 19. 12.*

Pollution coming by night, how it was purged. *Deut. 23. 10, 11.*

The Psalms. *Psalm. John 5. 2.*

Power among us, *1 Cor. 15. 43, 44.* *1 Pet. 2. 11.* *John 2. 8.*

We ought not to turne our eye from the poore. *Eccles. 4. 1, 2.* but be careful of them. *Deut. 15. 7, 10.* *1 Cor. 8. 7, 9.* * and *9. 1.*

Lending to the poore, see Lending.

Wee that sleepeeth his eares at the crye of the poore, shall crye himselfe, and not be heard. *Prov. 21. 13.*

Paul laboured to relieve his owne necessitie, and other poore brethren. *Acts 20. 34.*

The reward of relieving the poore. *Matth. 25. 40.* *1 Cor. 16. 9.*

Wee ought to bin the poore to our feasts, and wby. *Luke 14. 13, 14.*

God hath chosen the poore of the world, which are rich in faith. *James 2. 5.*

We ought to glorie the poore cherefully, and wby. *Rom. 12. 8.* *1 Cor. 9. 7.*

Paul was welled in his preaching to the Gentiles, so be minofal of the poore at Jerusalem. *Gal. 2. 9, 10.*

Pauls care for the poore. *Gal. 2. 10.* *1 Cor. 16. 1, 2.*

The liberality of those of Macedonia and Achaia toward the poore. *Saints. Roman. 15. 26.*

Portion. The Lotz portion is his people. *Deut. 32. 9.*

Phanah gave portions to his wives, and

poore mans pledge, see Pledge.

Judges ought not to respect the rich more than the poore. *Exod. 23. 3.* *Levit. 19. 15.* nor overtop the right of the poore. *Ex. 23. 6, 7.*

The poore must be relieved, not oppressed. *Pro. 22. 3, 7, 9, 16, 22.*

Against oppressors of the poore. *Amos 5. 11.* *Eccles. 5. 7.*

Wicked magistrates regard not poore men hirs: but see that doth, his thons shal be stablished. *Pro. 29. 2, 4, 7, 14.*

The poore labourers hire must not be detained. *Deut. 24. 14, 15.*

God raiseth the poore out of the dust. *1 Sam. 2. 8.* and exalting the poore, punisheth the haire. *2 Sam. 22. 38.* *Luk. 1. 48, 51, 52.*

The children of the Prophets were poore. *2 Kin. 6. 1, 2.* so was the widow of Zarephath. *1 Kings 17. 9, 10, 17.*

We may not oppress or mocke, but have mercie on the poore, and wby. *Prov. 14. 31.* and *17. 5.*

The godly poore better than the wicked rich. *Pro. 18. 6.* *Psal. 37. 16, 17, 20, 23.*

What a poore man that oppresseth the poore, is like. *Pro. 28. 3.*

God bareth a poore man that is proud. *Eccles. 25. 2.*

Widow are the poore in spirit. *Matth. 5. 3.*

What a poore man that receiveth the Gospel of Christ. *Matth. 11. 5.*

Christa helpeth the poore. *2 King. 4. 1, 2.* so that hath mercie on the poore inherit into the Lord. *Pro. 19. 17.* and shall not lacke. *Pro. 28. 27.*

God regardeth the poore. *Judg. 6. 15, 16.* and is their strength. *Isa. 25. 4.*

Poore and rich by nature both alike. *1 Cor. 13. 12.* *Eccles. 9. 3.*

Wee are willed to be liberal unto the poore, and wby. *Eccles. 11. 1.*

We must be content with our estate, be it poore or rich. *1 Phil. 4. 11.*

What poore men God regardeth. *Isa. 66. 2.* *See Widow.*

The comfort of poore men. *Matth. 10. 28.* and *30.* *Luke 9. 23* to *27.*

Better is a poore wise child than an alse scoldish king. *Eccles. 4. 13.*

Pauertie and shame to him that refuseth instruction. *Pro. 13. 18.*

Pauertie with the feare of God, is commendable. *Pro. 15. 16, 17.*

He that is fallen into pauertie ought to be relieved. *Levit. 25. 35, 36, 37.*

The Philippian relieved Pauls pauertie. *Phil. 4. 10, 14, 16.*

In pauertie thinke upon pauertie. *Eccles. 18. 24.* *See Competent.*

Pauertie and riches are of the Lord. *Pro. 14. 31.* *Eccles. 11. 14.*

Christ his pauertie. *Matth. 8. 20.* *Luke 2. 7, 12, 16.* and *9. 58.*

Porch of Solomon. *Actes 3. 11.* called the great court. *2 Cor. 4. 9.* taken for the Temple where Christ preached. *Matth. 21. 23.*

Porters ordained. *1 Cor. 26. 1.*

Portion. The Lotz portion is his people. *Deut. 32. 9.*

Phanah gave portions to his wives, and

children. *1 Sam. 1. 4, 5.*

Possible. If it be possible have peace with all men. *Rom. 2. 18.*

Christ prayed that if it were possible, that he might suffer from him. *Matth. 18. 35.*

If it were possible, the very elect should be deceived. *Matth. 24. 24.* *Mark. 13. 22.*

If it had bene possible, he would have given me your eyes. *Gal. 4. 15.*

All things are possible to God. *Gene. 1. 4.* *Matth. 19. 26.* & to him that believeth. *Matth. 9. 23.*

Posterius, looks Seed.

Pot. *Ezechiel prepared a Pot*. *Ezech. 1. 1.* *See Pious.*

Potter. We are in the Lords hand, as clay in the potters. *Jer. 18. 6.* *Rom. 9. 21.*

Power of God vanquisheth the enemy, not worldly helpe. *Isa. 31. 6, 7.*

God is of power and might. *Deut. 10. 17.* His power is not diminished. *Isa. 50. 2.* He would have it known to all. *Isa. 3. 13.*

Pharaoh trusted that Gods power might be known. *Exod. 9. 16.*

All power shall be taken from those that disobey God. *Deut. 28. 3, 23.*

Gods strength is only in the power of God, as may appeare by *Psalm. 124. 1.* *1 Sam. 2. 9.* and *Samuel. Judg. 1. 6, 20.*

Wee may not attribute our riches to the power of our hands, but to the mercie of God. *Deut. 8. 17, 18.*

The Gospel is the power of God unto salvation. *Rom. 1. 16.*

The preaching of the crosse is the power of God. *1 Cor. 1. 18.*

Paul approueth himselfe a minister of Gods by power of God. *2 Cor. 6. 4, 7.* which was annexed to his preaching. *1 Cor. 4. 5.*

Paul had power to edification, not to destruction. *2 Cor. 13. 10.* which wrought in him mightily. *Col. 1. 29.*

We are preferred by the power of God, unto salvation. *1 Pet. 1. 5.*

Gods power is made perfect through weakness. *2 Cor. 12. 9.*

God ministereth to us the power of his spirit by faith. *Gal. 3. 5.*

To be endued with power from an high. *Luke 24. 49.*

Achan trusted to his power, and was in God. *2 Sam. 1. 5, 2, 26.*

Gods anger is according to his power. *Eccles. 28. 10.*

We ought not to burthen our selves about our power, in keeping companie, and wby. *Eccles. 13. 20.* *1 Cor. 16. 9.*

Power. All powers are ordained of God. *Rom. 13. 1.* *1 Cor. 6. 3.*

We must obey them for conscience sake. *Romans 13. 5. 1.* *1 Pet. 2. 13, 14.* *1 Cor. 17. 20.* *1.* *See Kings, Princes, Judges, and Magistrates.*

Prayer. Christ prayeth for us, and abideth what hee saith in his name. *John 16. 23, 24, 26.*

Christ prayeth for the Apostles, and all that should beleeve through their preaching. *John 17. 9, 20.* and for Peter, that his faith should not faile. *Luk. 22. 32.*

Before wee pray, wee must forgive, and

God.

The Apostles continued in the Temple praising and lauding God. Luke 24. 52, 53.
The people seeing Christ his miracles, praised God. Luke 18. 43.

God hath predestinate us to the praise of his glory. Eph. 1. 4, 5, 6.

For which beleever, praised God. Actes 2. 46, 47.

We must offer to God the sacrifice of praise. Heb. 13. 15.

Every man shall have praise of God, when the council of the heart shall be made manifest. 1. Cor. 4. 5.

Another man ought to praise us, and not our selves. 1. Jo. 3. 22.

Praises unto God ought to be sung with understanding, and worship. Psal. 47. 7. looke Blessings, Give thanks, and Song.

Pratler, looke Babbler,
Pray, looke Spoile.

Preaching, Christ preached in a ship. Mat. 13. 2. Marke 4. 1.

God promised that he would send Preachers of his word. 1. Th. 2. 21.

Of preachers sent to shew the glad tidings of the Gospel. 1. Th. 2. 5.

Before Isaiah began to preach, he was purified by the Lord. Isa. 6. 5, to 11.

Jesus commended the Gospel to be preached to every creature. Mar. 16. 15.

None ought to preach except hee be sent. Rom. 10. 15.

Preachers ought to speake nothing but as the word of God doth teach them. 1. Peter 4. 11.

The Apostles preached in the Temple and from house to house. Act. 5. 20, 21, 42.

Christ willed him that was healed by him, to preach, what God hath done unto him. Mar. 5. 19, 20.

Preachers ought to put their brethren in remembrance of their duties. 1. Pet. 1. 12.

Who to preach any thing beside the Gospel of Christ, is not to be entertained. 2. John 10.

Wee ought to receive and relieve preachers. 3. John 8.

The Apostles preached what they had heard and seen. 1. John. 1. 3.

False preachers and their punishment. 2. Pet. 2. 1, 2, 3.

Paul loved that the Gospel of Christ was preached to all men. Phil. 1. 18.

Christ preached alwayes openly. John 18. 20.

Preachers ought to beware of usurped authority. 1. Pet. 5. 3.

What a Preacher and his office is. Eccle. 1. 1.

God speaketh by his Preachers. Jerem. 9. 26.

The wicked seek to slander the good Preacher. Jer. 18. 18.

Whether the people will heare or no, the Preacher must speake. Jer. 7. 27. Ezek. 2. 5, to 11. and 3. 9, 11, and 33. 2. 18. 19.

Contempt of Gods word and Preachers plagued. Jer. 29. 18, 19. The contrary recompensed. Jerem. 39. 18.

Preachers must rebuke, not flatter sinne. Am. 2. 14.

What a Preacher ought to pray for. Col. 4. 3, 4.

They that heare not Gods Preachers, are not of God. 1. John 4. 6.

True Preachers teach out of the Scriptures. Actes 28. 23.

Preachers are called shepherds. Ezek. 47. 10. and watchmen, and wps. Ezekiel 3. 17. and 33. 2.

Preaching is a gift of the holy Ghost. 1. Cor. 12. 10.

At Peters first preaching, there added to the Church 3000. soules. Actes 2. 41. at his second preaching the Church was numbered 5000. Actes 4. 3.

Of the preaching of Paul. Actes 13. 14. and what was the effect thereof. 1. Cor. 2. 1, 2.

The preaching of St. Paul was sweet, & no bawling doctrine. 2. Cor. 1. 18, 19, 20.

God by the foolishnesse of preaching, sweeth beleivers. 1. Cor. 1. 21.

Against preaching of Balaams. 1. Pet. 50. 16, 17. 1. Jo. 2. 23. and 39. 18. 11. 42. 19. and 56. 10, 11, 8. 58. 1. Jer. 1. 7, 8. 2. 3. 1, 2. 4. 8.

1. Cor. 3. 18, 20. 13. 3, 4, 5, 8. 33. 7, 8. 3. 34. 2, 3, 10, 18. 1. Cor. 4. 6, 8, 9, 8. 9. 17. and 8. 11.

1. Cor. 2. 7. 1. Cor. 11. 17. 1. Cor. 13. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 13. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 14. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 15. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 16. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 17. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 18. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 19. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 20. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 21. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 22. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 23. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 24. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 26. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 27. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 28. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 29. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 30. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 31. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1. Cor. 32. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 7

Pharaoh refused not to honour Haman
as a maid, but for conscience sake. *Esther* 13.
13.14.
God is able to abate the pride of princes.
Psalm 4. 34.
The pride of these latter days prophesied
in *2 Chron.* 33. 2. *Tim.* 3. 2, 3, 4. looks
Presumption and Ambition.
Princes were either such as did sacrifice in
the first tabernacle, as entered once a year into
the holiest place. *Leviticus* 9. 6, 10, 9.
That the high Priest ought to observe be-
fore he entered into the Sanctuary. *Leviticus*
21. 23.
The Priests did wear the vestment of the ob-
lutions. *Leviticus* 10. 12.
When the Priests might not drink wine.
Leviticus 10. 9.
The manner of consecrating the Priests
Exodus 29. 1, 2, 3, 4.
They were meet to receive Priesthood.
and who not. *Leviticus* 21. 1, 7.
The high Priest might marry a maid, or
the none. *Leviticus* 21. 13, 14.
Of Priests and Levites, 8 of their offices.
1 Chron. 9. 1, 2. *1 Chron.* 19. 8, 9, 10. their posses-
sion in the land of promise. *1 Chron.* 48. 9, 10.
God was the Priests inheritance, & there-
by they lived of the sacrifices. *Deuter.* 18. 1, 2.
Causes of great importance were brought
before the Priest. *Deuter.* 17. 8, 9.
Gods Covenant with the Priests was of
life and peace, and that their lips should pre-
sent knowledge. *Isaiah* 2. 4, 5.
The Priests bare the Ark, going before
the people. *Joshua* 3. 6.
The king ought to receive the law at the
Priests hands. *Deuter.* 17. 8, 19, 20. and there-
by the law was taught by Nehobad the
Priest. *2 Kings* 1. 2, 3.
Solomon governed by the counsell of the high
Priest. *1 Kings* 2. 27, 28, 29.
The Priests daughter playing the whore,
must be burnt. *Leviticus* 21. 9.
Jeroboam made Priests for money. *1 Kings*
12. 31.
Solomon spared Abiathar, because he
was the Lords Priest. *1 Kings* 2. 26, 27.
Many Priests of Eli his flock, looks
in the first Table.
Israel long without Priests to teach, and
without Law. *2 Chron.* 1. 5, 3.
The Whittims Priests doubted whether
their plague was of God, or by fortune. *1*
Samuel 6. 2, 9.
Dragons Priests tread not on the threshold
of his temple. *1 Sam.* 5. 4, 5.
Elisha slayeth Baals priests. *1 Kings* 18.
40. he bin Jehu. *2 Kings* 10. 25.
The craft of Bels priests detected. *Dan.*
14. 10, 23.
Pharaoh provided for his priests in the
famine. *Genesis* 47. 22.
The Priests live in. *Ezekiel* 46. 20.
Against Priests who. 5. 1. that contemne
God and his name. *Jer.* 2. 8. and of their con-
tinuance. *Isaiah* 1. 6, 8. and 21. 1, 2. *Isaiah* 3. 14.
Of the unmercifulness of the Priest and
Leviticus 10. 3. 37.
The Priests could how to put Christ to
death. *Matthew* 26. 3, 4.

Christ was delivered to Pilate by the en-
vye of the high Priests. *Mat.* 27. 18.
Christ commanded the leper to shew him-
self to the Priest. *Mat.* 8. 3, 4.
Priests obedient to the faith. *Acts* 6. 7.
Baltan Baals priest slain. *2 Kings* 11. 18
Of the Priests of the second order. *2 Kings*
23. 4.
Wherein the Priests offended. *Ezekiel* 22. 6.
Of the high Priest, wherefore he was opor-
tuned. *1 Chron.* 5. 1. and 8. 3.
Like people like Priests. *Isaiah* 24. 2. *Ysaiah*
5. and 6. 9. and such princes such Priests. *2*
Chron. 33. 2.
Christ the everlasting high Priest after the
order of Melchizedek. *Hebrews* 5. 6. and 7. 1, 24.
25. and 6. 20. Whereof teach. *1 Sam.* 2. 35.
Psalm 110. 4. *Jerem.* 33. 18. *Hebrews* 6. 11. *Hebrews*
2. 17 and 3. 1. and 7. 15, 16, 17, and 8. 6. and
9. 11. and 10. 10, 12, 15.
The faithful are Priests. *1 Peter* 1. 9. 6. *Isaiah*
61. 6. and 66. 21. *Jer.* 33. 21. *Psalm* 131. 9, 16
offering spiritual sacrifices. *Rom.* 12. 1. 1.
1 Peter 2. 5. *1 Peter* 1. 6.
The Priest of Midian had seven daugh-
ters. *Exodus* 2. 16.
With the Priesthood is changed by Christ,
there must be a change of law. *Hebrews* 7. 12.
Salon obtaineth the high Priesthood by
Simone. *2 Peter* 4. 7. to 11. looks Elder, and
Sacrifice.
Princes are Gods Ministers, and whp.
Rom. 1. 3, 34.
The estates of Princes are changed, and
whp. *Job* 2. 17, 20, 22.
An exposition to the Princes and gover-
nours of Israel. *Ezekiel* 45. 9.
Against Princes that oppress the poore.
Amos 4. 1. "Time in pleasures *Amos* 6. 1."
The Lord reproveth the princes of Jeru-
salem, and whp. *Jeremiah* 3. 3.
Against the rearing of princes. *Ezekiel* 22.
27. *Isaiah* 3. 1, 9.
Wicked prince, wicked servants. *Isaiah* 29.
12. *Ezekiel* 10. 3.
The princes of this world crucified the
Lord of glory. *Acts* 3. 17, 18, and 1. *Col.* 2. 8.
The portion of the prince in the land of
promise. *Ezekiel* 45. 7. and 48. 21. and of his
and the peoples offerings. *Ezekiel* 43. 16, 17.
and 46. 4, 10, 19.
Paul preached not the wisdom of prin-
ces. *1 Cor.* 2. 5, 7.
The prince of this world is cast out. *John*
12. 31.
The devil is the prince that ruleth in the
air. *Ephesians* 2. 2.
The princes of Salomons officers were
five hundred and fifty. *1 Kings* 9. 23.
Princes ought to eat in time, for strength,
and not for drunkenness. *Ecclesiastes* 10. 17.
Princes may be ought to deal in matters of
religion, as well as in civil causes. *Deuter.* 13.
13. 4. *1 Kings* 17. 19. *Isaiah* 3. 6. *2 Sam.* 5.
6. 21. *1 Chron.* 13. 1, 2, 3, 15. *1 Kings* 16. 1.
16. 4. 2. *Isaiah* 14. 15. *1 Kings* 17. 6. to 10. *1 Kings* 19. 8. 9.
20. 3. *2 Kings* 35. 3, 5. *2 Kings* 18. 4. *2 Kings* 23. 4.
5, 14. 21. to 25. *2 Chron.* 29. 3, 5, 15. *1 Kings* 20. 1.
2. *Isaiah* 42. 10. *Isaiah* 49. 23. *Isaiah* 22. 21. *John*
10. 34. *2 Kings* 13. 1. to 8. 1. *1 Kings* 21. 1, 3, 1.
1 Kings 2. 13, 14, 17.

The example of a Prince proveth the
subject to imitate. *1 Sam.* 3. 35, 36.
The enst of the subjects, the Prince must
account his own. *Ezekiel* 8. 6.
Christ a prince. *Acts* 5. 9.
Princes ought not to gather much treasure.
Deuter. 17. 17, 19, 20.
God direct by the spirit of princes to doe
his will. *2 Chron.* 36. 22.
Princes the authors of wickedness. *Ezekiel*
9. 2.
Princes companion of theesens. *Isaiah* 1. 23.
Princes wherein they offend. *Ezekiel* 22. 27.
Princes otherwile abused by their than
are about them. *Ezekiel* 1. 6. 6.
God is the protector of princes and king-
doms. *Ezekiel* 1. 6. 16.
He that is favoured of the prince, is loose
in favour with the subject. *Ezekiel* 9. 3. looks
King, Judges, Magistrates, and Powers.
Principalities spoken by Christ. *Col.* 2. 19.
who is the head of all principalities & powers.
Col. 2. 10.
Principles of Gods word, looks Word.
Prison, Michajah the Prophet of God put
in prison. *1 Kings* 22. 27. to *2 Kings* 5. 10.
11. 23. *Isaiah* 6. 2, 3. and *Peter.* Act 12. 4.
and others. *Acts* 5. 18.
The Jailour of the prison befriended, and
was baptized. *Acts* 16. 23, 33.
Paul persecuted Christians, & put them
in prison. *Acts* 8. 3.
Christ preached to the spirits in prison. *1*
Peter 3. 19.
Prisoners, how they ought to be comforted
1 Cor. 14. 14. to 17. *1 Sam.* 30. 10. *Jerem.*
31. 7, 10. *1 Kings* 1. 16, 18. *Isaiah* 25. 36, 43.
Isaiah 2. 12, 13. *1 Timothy* 1. 16, 17, 18. *Hebrews*
13. 3.
Procession of Bacchus. *2 Peter* 2. 7.
Prodigality forbidden. *Proverbs* 5. 9, 10, looks
Excess.
Profit. The gifts of the spirit are given to
profit withall. *1 Cor.* 12. 7.
What God requirith at our hands, is for
our profit. *Deuter.* 10. 12, 13.
Profitable, looks Indifferent.
Prolong. By keeping Gods command-
ments a mans life is prolonged. *Deuter.* 11.
8, 9. *1 Kings* 20. 12.
Promises, We ought to credit Gods pro-
mises. *1 Chron.* 20. 10. as did Abraham. *Gen.*
24. 7.
God persecuted unto the Jews all his
promises. *Isaiah* 1. 43.
God is true in his promises. *1 Sam.* 3. 1,
12, 19.
God will not break his promise. *Leviticus* 26.
44, 45. *1 Kings* 15. 8.
God performeth all his promises to those
that walk in the truth. *1 Kings* 1. 4, 8, 15.
Gods promises are given to the faithful
only. *1 Sam.* 2. 30, 35.
God visited the Jews because of his pro-
mise unto Abraham. *Exodus* 2. 24. *Deuter.* 7. 8.
2. *Kings* 1. 3, 3.
God because of his promise to David, dis-
possessed not Rehobam of all the kingdom.
1 Kings 1. 32, 36. and 2. 20.
God is charged with his promises. *Exodus*
32. 11, 13. *Deuter.* 9. 26. *Isaiah* 89. 16.
A 4
Isaiah

Isaiah calling to mind God's promises, commended himself to his calling. Gen. 3. 9, 10, 11.

Isaiah prayed that the promises made to Abraham might be accomplished in Isaiah. Gen. 22. 3, 4.

David reflects the accomplishment of God's promises. 2 Sam. 7. 25.

The promise of eternal salvation, 1. John 3. 15, made known all things, was revealed by the Gospel. Ephes. 1. 3, 9. 2 Tim. 1. 9, 10.

The promises of God are true and stable. 2 Cor. 1. 18, 20.

The inheritance of the kingdom of God is by promise, not by works. Gal. 3. 14.

Those are the children of promise, that believe in Christ promised Rom. 9. 7, 10, 11.

The fathers received not the promise, and hope. Heb. 1. 1, 20. Gal. 3. 17.

God great and precious promises are given unto us, and hope. 1 Pet. 1. 3, 4.

God sent our Saviour according to his promise. Luke 1. 54, 55. Acts 3. 12.

Those receive the promise, who with patience wait the will of God. Heb. 10. 36.

The promise of the Father was the holy Spirit. Acts 1. 4.

The Church is confirmed by the promises made unto our fathers. Ephes. 7. 20.

God promised he would be our God and Father. 2 Cor. 6. 16, 18.

We ought to render unto God that we promise, being gods. Deut. 32. 21, 22, 23.

The people promised to keep God's laws. Exod. 24. 35, and 5. 8.

God promised Solomon to be with him. 1 King. 6. 11, 16, and the Israelites to cast out their enemies. Exod. 33. 10, 11. Luke Covenants and Vows.

The land of promise is a very good land. Exod. 3. 8. Deut. 8. 7, 8, 9.

Prophecy is no private motion of man's wit, but the gift of God through the holy Spirit. 1 Pet. 1. 10, 21. Rom. 12. 6. and 1 Cor. 12. 10.

The gift of prophecy. 1 Cor. 14. 1.

We ought to covet to prophecy. 1 Cor. 14. 1, 2, and not to despise prophesying. 1 Thess. 5. 20.

The spirit of prophesying, sometime given unto the wicked. 1 Thess. 7. 22. As appeared by Calphurn, Job 1. 5, and Saul. 1 Sa. 20. 30, 11, 12.

The testimony of Jesus is the spirit of prophecy. Rev. 19. 10.

The ancient men chosen to govern with Moses, not only prophetic, but also Elders and Priests. Num. 11. 25, 26, 27.

Elisha prophesied as long as the minstrel played. 2 Kings 4. 15, 17, 18.

Paul prophesied of the resurrection. 1 Cor. 15. 15.

Moses wished that all the people might prophesy. Num. 11. 29.

The wicked imagine when prophecies take no speedy effect, that they are false. Ezek. 33. 23.

Pride prophesied, see Pride.

Prophecy, for doctrine. Psal. 33. 1.

The Prophecy, for to speak as a man, man.

1 Sam. 18. 10.

Women ought not to Prophesy publicly, of days before. 1 Cor. 14. 24, 25, and 11. 5.

A Prophet in the old time was called a Seer. 1 Sam. 9. 9. And also a man of God. 1 Kings 13. 1.

The Lord would not answer Saul by Prophets. 1 Sam. 28. 6.

The Lord exposed the Israelites by his Prophets, to turn from idolatry. 2 King. 17. 12.

God spoke unto the Prophets by dreams, and visions. Num. 12. 6.

There arose not a Prophet like Moses thence his death. Deut. 34. 10.

God called Elisha from the plough to be a Prophet. 1 Kings 19. 14, 19.

Elisha wished Naaman to be sent him, to the end he might know that there was a Prophet in Israel. 2 Kings 5. 8, 15.

The Prophet of God cannot speak but that which God doeth put in his mouth. 1 Kings 22. 14, 17.

The authority of the Prophets of God. Micah 3. 8, and 2 King. 5. 8.

There shall be no more diviners. 1 Kings 22. 14, 17.

A certain Prophet representing Jeroboam idolatry, is after slain by disobedient God by the persecution of the old Prophet. 1 King. 13. 1, 3.

A Prophet was sent by God to Ahab, to promise him victory. 1 King 20. 13, 14.

Obadiah did a hundred Prophets in caves, and few them. 1 King 18. 3, 4.

Elisha complained that all the Prophets were false before him. 1 King 19. 10.

None a false prophet may be known, and of his punishment. Deut. 18. 10, 11, 22. and 3. 1, 10, 12.

Forbidding the false prophet confirmeth the opinion of the 400. other false prophets, against Balaam the only true Prophet. 1 King. 22. 6, 11, 17.

Jeremie complaineth of the lying doctrine and countenance of false prophets and priests, and threateneth their destruction. Jer. 14. 10, 15, 17 and 8. 8.

God Elisha causeth all Baal's prophets to be slain. 1 King. 18. 20, 40. and Jehu destroyed them. 2 King. 10. 19, 25.

When Gods Prophets are not heard there followeth Gods wrath. 2 Cor. 14. 19, 23, 24.

When Gods Prophets are mislead, he will surely punish by desolation. 2 Cor. 13. 6, 15, 10, 22.

The prophets enjoyed Gods spirit. 1 Cor. 12. 30.

The word of the Prophets is as a light that shineth in a dark place. 2 Pet. 1. 19.

The Prophets prophesied of the grace that should come into us by Christ. 1 Pet. 1. 10.

The spirits of Prophets are in their power. 1 Cor. 14. 32.

The Prophets an example to us of patience. Jam. 5. 10.

The Prophets did desire to see Christ. Math. 13. 17. Luke 10. 24.

The words of the Prophets were poor. 2 King. 6. 2. and were refreshed by Elisha. 2 King. 4. 38, 43.

The reward of him that receiveth a Prophet of righteous man, in the name of a Pro-

phet of righteous man. Mat. 10. 41, 42.

False prophets like serpents, and dogs. Ezek. 13. 4.

Dissembling prophets meet for the wicked. Micah. 2. 11. Isa. 30. 10.

Against wicked prophets. Jer. 3. 4.

A dumb beast reproves the Prophet. 1 Pet. 2. 16.

God will do nothing, but he renews the same by his Prophets to the people. Amos. 7. 8.

Abraham and Aaron Prophets. Gen. 20. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15, given and testified. Math. 23. 27, 29. 19. 57. Luke 9. 16. John 4. 25, 26. and 6. 11, 69. Luke Preacher.

Prophets. Miriam the sister of Aaron. Prophets. Exod. 15. 20.

Deborah the Prophetess judges Israel. Jud. 4. 4.

Joshua after counsel of the Lord, by God, had the Prophetess. 2 King. 22. 1, 14, 15.

Lying Prophetesses. Ezek. 13. 19.

Anna the daughter of Simeon, a Prophetess. Luke 2. 36.

Prophets. Acts 3. 10. Math. 23. 15.

Prophet, and of Prophecy. Whatsoever they God hath put in his heart, shall prosper. 1 Chron. 13. 21.

It grieveth Gods enemies that his children prosper. Psalm. 2. 10.

We ought to desire God to prosper our hands. Psalm. 90. 17.

God prospereth our labours, and directeth our substance. Deut. 8. 18.

Prophecy and wisdom are only comings of the Lord. 1 Cor. 12. 11, 12.

Prophecy maketh men to forget God. 1 Sam. 9. 28.

Prophecy followeth them that love God. 1 Sam. 10. 19, 16.

He that is in prophecy ought to remember his sin. Job 3. 25, 26. Eccles. 11. 32.

Prophecy maketh not the godly proud. Job 31. 26.

Prophecy is advertised come of the Lord. Eccles. 11. 14.

Of the prophecies of the wicked, and of their destruction. Job 21. 7. Psalm. 37. 1, and 10. 1. and 52. 1. and 73. 3. Jer. 14. 1, 2, 3. 2 Cor. 3. 33.

Prophets. God is the Protector, Deliverer, and salvation of the faithful. Psalm. 121. 2. and 27. 1. and 31. 1. and 33. 18, 19, 20, and 71. 2. and 115. 9. and 144. 1, 2, 3. 10. Buckler and Shield.

Proue. God proueth the Israelites. Exod. 23. 16, 4. and Abraham. Gen. 22. 1, 19.

Deut. 11. 17. and led the Israelites by the hand to prove what was in their heart. Deut. 1. 10. and proued the Israelites to cause them to fear him. Exod. 20. 20. and proued whether the Israelites would love him or no. Deut. 1. 10.

Judg. 2. 1, 2, 3, 4. and 3. 1, 4.

We ought to prove what the good will of God is. Rom. 12. 2. Eph. 1. 10, 17. 1 Cor. 13. 1, 2, 3, 4, 5.

Christ proued Philip. John 6. 5, 6.

God proueth his elect that he may possess them. 2 Cor. 13. 3. Job 1. 11, 12. 2. 1, 2, 3.

It rained forty dayes, and forty nights
upon the earth, when God destroyed it by
water. Gen. 7. 12, 17.

God rained flames and coales. Iohann. 10.
11. Psal. 14. 12, 13. and Hanna, see Quares.
The land of promise shanke the raine of
heaven. Deut. 11. 11.

God will send raine in due season unto
them that keep his commandments, and to
other tarme raine into dust. Ier. 12. 4. Deut.
28. 12, 13. and 11. 14. of seedly to raine. 1.
Kings 8. 35. and 17. 1. and by sending raine,
declareth that he was pacified. 2. Sam. 2. 1.
1, 10, 14.

Water without raine, see Water.
Wofes desired that his doctrine might
drop as raine. Deut. 32. 2.

Elijah prayeth for raine promised and ob-
taineth it. 1. Kings 18. 1, 41, 42. James 5. 18
Rained, look couenant.

Raine of righteousness. Joel 2. 23.

To raise up, and of rising againe.

The law of raising up leade to brother of
kindred. Deut. 25. 5, 10, 11.

God hath raised up his Sonne, and so will
by his power. 1. Cor. 6. 14.

Many dead bodies did rise againe at
Christ his death. Mat. 27. 52.

Christ is raised to life. Psalme. 16. 10. and
49. 5. Mat. 28. 6. The first fruites of them
that await the resurrection. 1. Cor. 15. 20.
for our justification. Rom. 4. 25.

We are baptizd into Christ death, that
we might be raised up by him. Rom. 6. 4. Ioh
6. 39.

All the fairfaith shall be raised up by God,
as well as Christ. 2. Cor. 4. 17.

Christ raised from death, delivereth us
from the twenty to com. 1. Cor. 15. 10. Ioh
Resurrection.

The soldiers being corrupted, testified
that Christ was not risen, but stolen away.
Mat. 28. 13, 14, 16.

The Apostles believed not the women
recount from the Angel, and from Christ him-
self, whom they had seene and worshipped,
that hee was risen. Mat. 28. 6, 10. Luke
24. 6, 12. wherfore Christ appearing tri-
umphantly, reproved them, shewing his wounds
and feet. Ioh. 20. 19, 20. Luke 24. 36, 40.
Mat. 28. 16, 17.

Demanded into the Disciples that
were in Emmaus, that he was risen, and
they to others. Luke 24. 25, 26, 31. and
unto his Apostles as they were of thing. Ioh.
21. 1, 10, 14. and they declared the same by mi-
racles. Act. 4. 33. 2. Sam. Paul preached it.
1. Cor. 15. 7, 10.

Christ the fall and rising againe of many
in Iherusalem. Luke 24. 34.

If we be risen with Christ, we ought to
seeke things above. Col. 3. 1, 2.

Read, God commandeth pynners to read
and meditate in his law day and night, and
Ioh. 17. 16, 20. Ioh. 1. 1. Psal. 1. 1. and
the Law to be read unto men, women and
children. Ioh. 17. 1, 11, 12, 13.

Good word ought to be read, and expoun-
ded plainly. Ioh. 8. 2.

Christ read see Pulpit.

Reading, see Commodities.

Realeme, Ioh. Kingdome.
Reaping, I. e. euticus. 19. 9. 10. and 25. 5, 6, 7.
Ioh. 2. 3, 9. to 18. Ioh. 4. 8. Psal. 126. 5, 6, 7.
22. 8. Eccles. 11. 4. Ier. 12. 13. Ioh. 8. 7, 8, 10.
12. 13. Ioh. 6. 15. Mat. 6. 26. 25. 24. 10. 31.
Ioh. 4. 3. 6. 37. 38. 1. Cor. 9. 11. 2. Cor. 9. 6.
Galat. 6. 7, 8. James. 5. 4. Rev. 1. 4. 15. Et.
clus. 7. 1. see Cleanings.

Reason, Faith and reason, in Spirituall matters
is blind, & not to be followed. Mat. 13. 56. and
15. 33. and 16. 14. 2. 22. and 22. 29. Lu 24. 45.
Ioh. 4. 3, 9, 12. and 8. 57. and 9. 2, 16.

Rebell. The Israelites were alwayes re-
bellious. Deut. 9. 23, 24. and 17. 12. and 31.
27. Ioh. 1. 23.

Against rebels. Ioh. 1. 20. and 30. 1, to 18.
Ioh. 14. 21.

Wofes called the Israelites Rebels, and
Ioh. 1. 20. 20. 10. Deut. 9. 7.

Rebellion was as the sinne of witchcraft. 1.
Sam. 1. 23.

Rebellion added to sinne. Ioh. 34. 37.

To rebell against God what. Ioh. 12. 19.

look. Prayer, Treason, Sedition, Murmuring,
and Grudging.

Rebuke. Open rebuke is better then secret
love. Ioh. 27. 5.

We ought to rebuke in love. Ioh. 19. 17
and 2. Tim. 4. 2.

We ought to live without rebuke, in a
crooked nation. Phil. 2. 15.

God rebuked Aban for pursuing Iacob.
Gen. 31. 42.

Recompence. We may not reioyce in things re-
ceived. 1. Cor. 4. 7.

To receive Jesus Christ, is to beleve in
him. Ioh. 1. 12.

Receive, put for to comprehend of alio.
Mat. 19. 11.

One hath be received, another left. Mat. 1.
24. 40, 41. Luke. 17. 36.

Recompence not euill for euill. Ioh. 14. 29.

Recompence promised them that truste
Ioh. 6. 4. 6. 18. 16. 37. Act. 10. 4. 8. 2. Cor.
5. 10. 8. 1. Tim. 6. 19. Heb. 6. 10. and 10. 35.
and 11. 26. Not of defect, but of Gods free
goodnesse. Mat. 20. 9, 10. Luke 14. 14. Col.
3. 24. Ioh. 14. 12. Reward, and Vengeance.

Reconciliation. How we are reconciled by
to God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Christ preferred reconciliation before sa-
crifice. Mat. 9. 13. 23.

Reconciling. Ioh. 1. 23. 27.

Reconciling. Ioh. 1. 23. 27.

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Reconciling. Ioh. 1. 23. 27.

Christ is made vnto by Redemption, &c.
1. Cor. 1. 30. Eph. 1. 7. Ioh. 1. 12. Ioh. 1. 12.

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hynked reede. Mat. 12. 20.

Reformation began and repeated. Ioh.
34. 15, 16.

Reformed. See that hateth to be reformed
his life shall bee horrible. Eccles. 19. 5. Ioh.
Put off, and Opprobrious.

Refuge. Of the cities of refuge. Deut. 19. 11.
1. Sam. 22. 1. 10. 16. Deut. 4. 4. 1. 4. 1. 4. 1.

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RES

look

looks John 20. 21. and Keyes.

Return. The Lord will returne into his, if he returne into him. Deut. 32. 35, 10. with all our hearts, and bee obedient to his voice, Deut. 4. 29, 30.

Reule. Blesses are they that are reuled by Gods lawe. Matt. 5. 12.

Reuelist thou Gods high Priest? Actes 21. 4.

Reward of them that are persecuted for Christs sake. Matth. 5. 12.

Of righteousness, see Righteousness.
Reward for receiving godly men, see Prophets.

God taketh to reward Deut. 10. 17.

God was the exceeding great reward of Abraham Gen. 15. 1.

John receiveth a temporall reward for that which hee did against the house of Ahab, 2 Kings 10. 10.

Boaz wished Ruth a reward of God for her husband Ruth 2. 13.

God promitteth reward to him that would kill Goliath, 1 Sam. 17. 25.

Daniel beeth refulgent and taketh rewards Dan. 5. 17, 18.

Reward of humilitie, Psom. 22. 4. looks Re-compence and Gift.

7 Rib. Woman was made of mans rib. Gen. 2. 21, 22.

Rich, and Riches. God is rich to all that call on him. Rom. 10. 12.

A rich man compared to the flower of the grasse, Jam. 1. 10, 11.

Against respecting persons for riches or properties sake, Jam. 2. 1, 2, 3, 5, 6.

The difficulties of coveting to bee rich, and the necessity of rich men, 1 Tim. 6. 2, 10, 17, 18.

The young rich man to whom Christ tolken to sell all, Luke 18. 22, 23. Matth. 19. 20, 21. 22. Mat. 10. 21, 22.

Rich Zacharys Luke 19. 3, 10.

God with the hungry, and sendeth the rich empty away, Luke 1. 53.

Satan of the rich man and his stewards, and the rich glutton and Lazarus, and the covetous rich men, Luke 16. 1, 19, 20. and vs. 15, 16, 20, 22.

Christ commendeth the poore widows above all the rich men, and why, Luke 21. 1, 2, 3, 4. Mat. 23. 41, 10, 45.

Rich men are not blameless. Eccles. 1. 10.

How some men become rich. Eccles. 1. 18. Job 24. 3.

Against rich men is blessed, and what hatred of God. Eccles. 3. 8. and 25. 2.

Of the agreement and qualities of poore and rich men. Eccles. 13. 2.

Abraham and Lot, Isaac and Elau were be-rich Gen. 13. 2, 5, 6 and 36. 7.

Israh was rich to was Boaz, and how. Gen. 36. 3, 13, 28. Ruth 2. 1.

A rich woman remembered Eliza as hee passed by, 2 Kings 4. 8.

Satan a parable of a rich and of a poore man, 1 Sam. 12. 1, 10, 15.

Riches will gotten. Psom. 28. 8.

Riches gather friends. Ps. 19. 4.

Riches are as a strong citie to the owner

of them. Psom. 10. 15. and 18. 11.

God giveth power to get riches. Deut. 8. 18.

Abraham would not take riches as King, and why. Gen. 14. 23.

God is the author of riches and power. Psom. 22. 2. and 1 Sam. 2. 7. Eccles. 1. 1, 4.

When God hath blessed us with riches, we ought to take heed we forget him not. Deut. 8. 10, 15.

The deceitfulness of riches doth choke Gods word in us. Mat. 4. 19.

Wise friends with the riches of iniquitie. Luke 16. 9.

God gave Salomon riches and honor, which, 1 Kings 3. 12, 13.

We cannot serve God and riches, Luke. 16. 13. Matth. 6. 24.

Wise the miserable estate of the covetous rich man. Eccles. 6. 3.

Of riches referred to the owners harme. Eccles. 5. 12.

None ought to trust in riches, and why. Job 31. 24, 25. Eccles. 5. 1. Matth. 19. 23, 27. Psom. 20. 3, 3, 4, 25, 26. Luk. 18. 24, 25.

If riches increase we ought not to let our hearts thereon. Psal. 62. 10.

Neither riches nor any other thing comparable to the feare of God. Psom. 15. 16. Eccles. 40. 26, 27.

We ought not to grudge at our state, be it poore or rich, 1 Cor. 7. 30. Phil. 4. 11.

How the rich ought to behave themselves towards the poore. Leviticus 25. 14, 25, 36. Deut. 15. 7, 10, 12. Ps. 14. 31. and 17. 5. and 21. 13. Eccles. 11. 12. Isa. 23. 4. 18. Mat. 6. 1, 2, 3, 4, 19, 20, 21. Luk. 14. 12, 13, 14. Actes 2. 45. and 4. 34.

Of the banitie, deceitfulness, & contempt of riches. Psal. 39. 6. and 49. 6. and 52. 1, 10. 8. Ps. 11. 4. and 23. 4, 5. and 28. 23. and 30. 8. 9. Eccles. 5. 9, 10, 11. and 6. 2. Isa. 2. 7.

Jer. 22. 13, to 18. Eze. 7. 19. 26. 18. 9, 11, 18. Mat. 13. 22. Luk. 8. 14.

Against wicked rich men, 1 Samu. 25. 23. to 30. Job 25. and 21. 7. and 27. 8. Isa. 5. 8, 9. and 10. 3, 5, 6, 7. Jer. 15. 13. Amos 6. 1 and 8. 4. to 9. Habac. 2. 6. Luk. 6. 24. Jac. 5. 1, 3, 4. looks Covetousnes and Poore.

Riddle of Samson, see Wife.

Righte hand of God. Luk. 21. 69. and Actes 7. 55. Matth. 26. 64. looks Vpright.

Righteous. The righteous shall lunge the wicked, and are bold. Psom. 14. 19. and 28. 1.

The end of the righteous is love and peace. Ps. 117. 2.

The song of the righteous. Psal. 35. 1.

The Lord heareth the prayer of the righteous, and blessings are promised them. Psom. 15. 29. and 10. 6, 7.

The constancie and happinesse of the righteous. Psal. 7. 1, 5, 16.

Of the righteous, if hee turne from doing uprightly. Ezek. 18. 24.

If the righteous scarcely bee saved, what shall the sinner? 1 Pet. 4. 18.

What the fervent prayer of the righteous man availeth. James 5. 16.

The Lawe is not given to the righteous man, 1 Tim. 1. 9.

Who are righteous and blessed. Psal. 2. 3, 5, 11. Gen. 15. 6.

Pharisee concealeth God righteous, and himselfe wicked. Eze. 9. 27.

The righteous shall flourish when the wicked shall want. Psom. 3. 35. and 14. 11.

A complaint for the want of the righteous. Mich. 7. 1.

No man righteous before God. Gen. 6. 5. and 8. 21. and 1 King. 8. 40. and 2 Chron. 36. 4. 17, 18, 19. and 9. 3, 15, 20, 21. and 25. 4, 5, 6. Psal. 14. 1, 3. and 51. 5. and 52. 1, 3. and 14. 3. Psom. 20. 9. Eccles. 7. 22. Job. 64. 5, 6, 7. Item. 2. 29, 35. and 30. 14, 15.

Mich. 7. 2. and 1 Cor. 4. 30. 8. 35. Phil. 12. 10. Eccles. 7. 5. Matth. 6. 12. Luk. 17. 10. Gal. 3. 12, 13. Eph. 2. 1, 3, 8. and 1 John. 1. 8. Roman. 3. 10, 20. looks Lust, Sins, and Vpright.

He that doth righteously, is borne of God, 1 John 2. 29.

Righteousnesse of God proved, Job. 5. 8.

God rewardeth every man according to his righteousness. 1 Sam. 26. 23. as he did David, 2 Sam. 22. 21. and yet not for his righteousness. Deut. 9. 2, 5, 6.

Christ is our righteousness. Phil. 4. 4.

Jer. 32. 16. and 1 Cor. 13. 10. which must hope and wait for through faith. Gal. 5. 5.

Being freed from sinne, we are made the servants of righteousness. Rom. 6. 18.

Righteousnesse shall dwell in the new heavens and earth. 2 Pet. 1. 3.

Christian righteousness ought to exceed the righteousness of Scribes and Pharisees. Matth. 5. 20.

Blesses are they that suffer for righteousness, 1 Pet. 3. 14. Matth. 5. 10.

The fruit of righteousness is taken in peace. James 3. 18.

God and wrath accomplisheth not Gods righteousness. James 1. 20.

Of true righteousness and the fruit thereof. Phil. 1. 11. and 3. 9.

Righteousnesse put for keeping the Law. Matth. 3. 15. for that which is upright and holy. Act. 1. 10. for uprightness of conscience, 2 Cor. 6. 7.

Reine of righteousness. Joel. 2. 23.

The best place of righteousness. Eph. 4. 14.

Christ our righteousness before God, through grace and faith. Gen. 15. 6. Phil. 4. 24. and 3. 11, 12. Item. 3. 6. and 3. 11, 16. Dan. 9. 24. Habac. 2. 4. Zech. 9. 9. Acts 10. 15. 35, 43. and 13. 38, 39. Rom. 1. 17. and 3. 21, 22. and 5. 9, 17. and 1 Cor. 1. 30. Galat. 3. 16. and 3. 6, 8. and 5. 4, 5. Tit. 5. 7.

Against the righteousness of the Law. Matth. 5. 20. Rom. 2. 13. and 10. 3, 4, 10, 11. Tit. 3. 5. Heb. 9. 8. Reue. 3. 15, 16.

Righteousnesse of the wicked, what. Job. 57. 12. see Innocent.

7/c. looks Sleepe.

How deserveth the Lord to rile up against his enemies. Psom. 10. 35.

Rising againe. Lookes Raile, and Resurrection.

River. The bilsion of the pure river of wa-

SAY

Scaron!

Scarcitie, looke Plentie.

Schism, looke Heresies and Sects.

Schoolmaster, looke Law.

Schoole. A good Master maketh a good Schoole. Example 2. Mat. 12.2.

Scourged Christ was scourged. Mat. 27.26 Paul should haue bene scourged, but was not. Act. 22.24, 26, 30.

Christ scourged his Apostles both they should haue bene scourged. Mat. 23.3. looke Beaten.

Sauages, looke Plagues.

Serbs, what it signifieth. Eze. 7.6. looke Perils.

Scriptures, why they were written. John 30.31.

The Scripture hath contained all vnder Ioue, and why. Gal. 3.2, 3, 24.

The Scriptures testify of Christ. John 24.27, 46. John 3.19 and 20.9. Act. 18.28.

Christ combured the deuitie by the Scriptures. Mat. 4.4, 8, 10. Luke 4.4, 8, 12.

Christ proued by the Scriptures, that he was the Father. John 5.3, 36, 39.

Christ came to fulfill the Scriptures, and therefore interpreteth them to his Apostles. Luke 24.27, 44, 45, 46.

Quenching of Scriptures vnaply, and why. Act. 17.11.

What profit was reape of the Scriptures. Rom. 15.4, 2. Tim. 3.16, 17.

The Scriptures for the old Testament. John 5.19. Rom. 15.4. 1. Cor. 15.2.

Whether beleueeth not the Scripture, will not give credite vnto any person. Luke 16.31.

Christ instructed in the Scripture from child. 2. Tim. 3.15.

Peter exhorteth vs to take heede vnto the Scriptures, and why. 2. Pet. 1.19 and 3.1, 3.

As beware of teachers of the Scriptures, why. 2. Pet. 3.16, 17. All things that Christ doeth are not in Scripture. John 20.30, 31. and 21.25.

The vnderstanding of the Scriptures is the gift of God. Luke 24.45.

The Scriptures are wholesome waters. Eze. 47.9.

All sorts of people ought to know the Scriptures. Deut. 6.7, 8, 9. Rom. 11.29. Job. 1.8.

Phil. 1.2, 9, 10, 19, 7, 10, 12, 19, 9, 16, 105. Psa. 20.5. Lu. 11.5. Job. 5.39. Act. 17.11, 8, 24. Rom. 3.4. Col. 3.16, 8. 1. Tim. 4.13 and 2. Tim. 3.15, 16. Hebr. 2.10.

The Scriptures are aske to be simple if the spirit of God be not absent. Eze. 4.15. Deu. 10.1, 12, 13, 14. Psa. 19.7, 8, 19, 130, 130, 146. Isa. 54.13. Iere. 31.34. Hab. 2.2, 14.

Deu. 1.25, 21, 3. Job. 1.6, 13. Act. 3.17, 18, 1. Cor. 2.9, 10. Tit. 1.3, 8. 2. Pet. 1.20.

Ignorance of the Scriptures, very dangerous for Christians. 2. Tim. 17.26, 27, 8, 29. Psa. 150.11. Psa. 1.28, 29. Isa. 1.3, 4 and 5. 1.4. Mat. 5.6, 7, and 14, 31. Ecc. 4.25.

Job. 5.14. Mat. 12.24. Job. 3.19, 20, 8, 35. Rom. 1.28. and 10.2, 3. and 1. Cor. 8.13 and 14, 3.8 and 15. 3.4 and 1. Thess. 4.13.

The Canonicall Scripture comprehendeth all things needfull for saluation. Job. 4.3, 5, and 5.19 and 15. 15. and 16. 13. and 20. 30, 31. Act. 1.1, 22, 30, 27, and 16, 22. Rom. 1.16 and 15.4, 2. Tim. 3.15, 16, 17, 8. 1. Cor. 1.1. 2. Pet. 1.23, 25, and 2. Pet. 1.21, 1. Heb. 4.12.

and to decide all controversies needfull for Christians to be resolu'd in. Mat. 11.9. 1. Cor. 14.9, 10, 11. 1. Cor. 1.5. 1. Cor. 1.5. 1. Cor. 1.5. 1. Cor. 1.5.

4.3, 4, 7, 10, 8, 9, 13, 8, 13, 3, 4, 5, 40, and 15, 7, 8, and 16, 4, and 22, 3, 3, 2, 10, 30. Mat. 10.3, 3, 10, 3. Luke 16.29, and 19.46, and 23, 26, 27, 10, 10, 3, 4. Act. 2.16, to 2.2, and 3, 2, and 10, 4, 3, and 8, 28. Rom. 3.10, to 20 and 4, 3, and 9, 12, and 2. Cor. 10.4, 5, and 1. Cor. 11.23, and 2. Tim. 3.16. Heb. 4.12.

7 Scale. Colosse, is taken for to approue, as John 3.33, and 6, 27.

Sea, made and named of the waters gathered together. Gen. 1.1, 9, 10.

Israel passeth through the midst of the sea, being diuided with Moses roode. Exod. 14.21, 22.

The Sea of the wilderness is called also the salt Sea. Job. 31.6.

The bittermost Sea. Deut. 1.2, 24.

The glassie Sea. Reuel. 15.2.

The lake of the molten Sea, which Solomon placed in the Temple. 1. King. 7.23, to 27.

The Sea for a lake. Mat. 4.13. Mat. 3.16. Luke 9.3.

Search. There is no searching of Gods hidden things. Job. 40.28.

God searcheth all hearts. 1. Chron. 28.9. looke Heart, and Curious.

Seasons, looke Signes.

Seat. What he should attribute to those which sit in Chaires. Mat. 23.23.

Second death. Act. 3.11 and 21.8.

Secret. 2. Paul shewed the Corinthians a secret. 1. Cor. 15.5.

Some thinke God seeth not their secret abominations. Job. 8.12.

God shall iudge the secrets of men by Iesus Christ. Rom. 2.16.

Sick. 2. Paul was of the sect of the Pharisees. Act. 26.5.

How the Sects of Sadducees and Pharisees differ. Act. 23.8.

Securities of Belshazzar. Dan. 5.1, 2, to 6.

looke Caricelle.

Sedition, and the punishment thereof. Dan. 16.1, 2, 9, 10, 2, 10, 7. Iudg. 9.2, 3, 12, 10, 7, 2. Sam. 20.1, 21, 22, 8. 1. Sam. 15.7, 8, 2, 15, to 16. Ecc. 2.1, 22, 22. Act. 5.3, 6, 37, and 23. 7, 9, 10. looke Rebell, and Enuie.

Seditious persons are to be shunned. 1. Jo. 2.21.

Seduce, looke Deceiue.

Ser, how Apostles and others sawe God, whom no man can see and liue. Eze. 24.9, 10, 11 and 33, 20, 23. Num. 12.8.

Isaiah saw God face to face. Isa. 6.3, 30.

2. Paul desired to see the Cherubimians bodily. 1. Thess. 5.17.

God will giue his children eyes to see without. Deut. 29.4.

See, put for to know. Mat. 9.4. John 6.40. for enter into. John 3.3. and for seer. John 8.51.

Seede is sown, and God giueth it a bovie at his pleasure. 1. Cor. 15.38.

Seede shall be multiplied to them that giue liberall almes. 2. Cor. 9.10.

Of Seede that is made vncleane. Levit. 11.38.

Of raising Seede, see Raile.

Seede of Abraham from 3. Ioh. by promise. not from Imael. Gen. 22.12. Rom. 9.8.

Feb. 11.28.

Seede for posteritie. Mat. 12.19.

Iesus Christ was the Seede of David. 2. Sam. 7.12, 13.

God hath left the Seede of the Iewes. Rom. 9.29.

The word of God is compared to Seede. Mat. 13.3, to 44. Mat. 4.3, 14, 26, 31. Luke 8.5, to 16.

The honourable Seede are they that feare the Lord. Ecc. 10.20.

Seede, see that death secke the Lord with all his heart, shall find him. Deut. 4.29, 30, 31. Iere. 29.13.

To secke God, looke Le: se.

The costly labour for all that secke knowledge. Ecc. 13.16 and 24.39.

Seem, looke Hippocrite and eyes.

Seer, put for a Prophet. 1. Sam. 9.9, 11.

Serbs. The ceremoniall Law supbeyond to leete meat vpon the Sabbath day. Ex. 35.23.

The seething pot. Eze. 24.3, 10, 15.

Seething children. Ier. 17.6.

Sell that ye haue, and giue to the poore. Mat. 19.21. Luke 12.33, 34 and 18.22.

Joseph was sold by Gods providence. Gen. 45.5.

The faithfull solde their possessions, and why. Act. 2.45, 56. looke Buy.

Sind. God declared that he did send Moses to gouerne his people. Num. 1.6, 28.

Christ sent by God. John 8.18.

God sent Regim, and Rebekah against Iez. 2. Kings 15.27 and 16.1, 5.

Christ sent his Apostles as he was sent, John 20.21.

None can preach except they bee sent, Rom. 10.15.

Separate. God separated the Israelites from other people, that they might separate themselves from filthyneesse. Levit. 20.24, 25, 26.

Of the separate field. Levit. 27.21.

Of the separating of the bones from the sepulchres. Mat. 23.27, 28. see Graves.

Serpent. The Serpent through subtilty beguiled the woman and was cursed. Gen. 3.1, 2, 14, 15, and 2. Cor. 11.3.

The Erie Serpent of hyale set hy to heale them that were bitten of the Erie Serpents. Num. 21.6, to 10. which after being honoured. Hezekiah caused to be broken in pieces. 2. Kings 18.4, what it did signifie. John 3.14, 15.

Iesus Christ called the Pharisees Serpents. Mat. 23.33, and willed his Apostles, to be wile as Serpents. Mat. 10.16.

The deuill called the old serpent. Reuel. 12.9 and 10.2. see Rod.

Sermones, and their estate. Levit. 25.4, 44, 45.

Of him that say with a meane seruant, answered, and not returned. Levit. 19.10.

Of a Iewes house sold to be a seruant. Deut. 15.12, 19, 20, 21, 22, 20, 7.

Of a mans daughter sold to be a servant,
Exod. 21. 7. to 13.

How long she was Bond servant, and
maid. Ruth. 2. 13.

A servant that ran away from his master
being an heathen. Deut. 23. 15, 16.

Of freeing of servants. Jer. 34. 9.

Of the discipline of servants. Eccles. 33.
23.

How to instruct a servant from his child-
hood. Job. 19. 20, 21.

The duties of servants toward their mas-
ters. Eph. 6. 5, 6, 7. Col. 3. 22. 1. Tim. 6. 1,
Tit. 2. 9. 1. Pet. 2. 18. Mat. 23.

Of learning to know the knowledge of the
Gospel. 1. Cor. 7. 2, 3.

How to tell the Jews to remember that
they were servants themselves. Deut. 16. 1.

Examples of good servants and faithful.
Gen. 24. 1. 11, 32, 33, 40, and 39. 1.

God called the Israelites his servants.
Levit. 25. 55.

God hath compassion of his servants. Deut.
32. 36.

Christ calleth his not servants, but friends,
and wife. John 15. 14, 15.

How are the servants of God delivered
from sinne. John 8. 32, 33. Rom. 6. 1, 17,
18. 1. Pet. 2. 16.

William is that servant, whom his master
when he cometh shall find so working. Luke
12. 36, 49.

How are all unpayable servants. Luke
17. 10.

The servant is not greater then his master.
John 15. 20.

God will avenge the blood of his servants.
Deut. 32. 47.

Who will be greatest ought to be ser-
vant to all. Mat. 20. 26, 27, 28.

A Bishop is the Lords servant. 1. Tim. 2.
24.

The servants of Christ ought not to be
men pleasers. Gal. 1. 10.

Paul being free from all men, became
servant to all, to winne the more. 1. Cor. 9.
19.

How are servants of sinne, if we be over-
come by it. John 8. 34, 2. Pet. 2. 19 and be-
ing servants of sinne we are freed from righ-
teousness. Rom. 6. 10.

How ought to instruct our children, that of
sinne to the devil. Deut. 6. 1. 1. Cor. 13. 16.

The servant that knoweth his masters
will, and doeth it not. Luke 12. 47, 48.

David suffered not his servants to go Saul
home, and wip. 1. Sam. 24. 5, 10, 11.

God punished for his servants contrary to
their expectations. 2. Sam. 17. 20, 29.

The wicked are Gods servants, and how.
Jer. 25. 9, and 37. 6.

Servant of the Church. Rom. 16. 1.

Serve, how we must serve God. Joshua 23.
5, 27, 18, 29, and 24. 14, 20, 25. Exod. 23. 25.

Deuter. 6. 13 and 10. 13, 17, 20, and 28. 47.
1. Sam. 12. 20. Psal. 4. 20. Luke 4. 8. Heb.
12. 28.

The Jew learned Basil, and Abra-
ham and how he kept the Law. Aug. 2. 1. 13,
and 3. 7.

Of those that served both God and world.
2. King. 17. 38, 39.

The end of our vocation and redemption,
is to serve the living God. 1. Pet. 1. 9. Heb.
2. 15. Luke 1. 74, 75.

Service displeasing, or pleasing God. 1. Jn.
1. 10, 18 and 4. 22, 23, 24.

Servile woe, what. Levit. 23. 7.

Servitude. God saith to Abraham the ser-
vitude of the children of Israel, and their
vicerage out of Egypt. Gen. 15. 13, 14.

lookes bondage.

Servus. Jethro had seven daughters. Exod.
2. 16, and Job seven sonnes. Job. 1. 2, and 42.

13. lookes Martyrdom.

Seventie give for an infinite number. Mat.
23. 23.

Seventie and two disciples sent to preach,
and how. Lu. 10. 1, 101, 3. 16. Mat. 10. 1, 101, 6.

Of Shame upon those that disobei God.
Deut. 28. 20. lookes A shame.

Sheep were wont to be worried toward
night. Gen. 29. 2, 3, 7, 8. Exod. 2. 17, 18.

Sheepe were permitted the Jews to eat.
Deut. 14. 4.

Shedding parable of the sheepe without
a shepherd. 1. Kings 22. 17, 33, 36, 37.

White flockes of sheepe are cursed, and
white blessed. Deut. 28. 43, as appeareth.

Job. 6. 4.

An oblation of a Sheepe of a Lamb. Levit.
3. 6, 7.

How pass as many sheepe bring out syn-
ner. 1. Pet. 2. 25.

Christ calleth the Jewes lost sheepe. Mat.
10. 6. to whom he was sent. Mat. 10. 6, 2.

The qualities and laster of Christ sheep.
John 3. 15, 16, and 10. 27, 28.

Those that were not of his sheepe, beles-
ued not. Job. 10. 16.

Christ calleth his sheepe, the blessed of his
father. Mat. 25. 33, 34.

Christ willet Peter to feed his lambs
and sheepe. John 21. 15, 16, 17.

Jewes and Gentiles are one sheepefold,
acknowledging Christ their only shepheard.
John 10. 16. 1. Pet. 2. 25.

Shepherds. Dauides children were Shep-
herds, which were an abomination to the
Egyptians. Gen. 46. 32.

Christ the Shepheard and expectation of
the Gentiles. 2. Cor. 3. 34. The good Shep-
heard. Job. 10. 11, 14. The chief Shepheard
1. Pet. 5. 4 and 2. 5, of the faithful. 1. Pet.
3. 4, 24. 1. Pet. 3. 7, whose birth was declar-
ed unto shepherds. Luke 2. 8, 10, 21.

Against covetous Shepherds. Ezek. 34. 2,
10, 23.

Of the foolish and idle Shepheard, and his
instruments. Ezek. 34. 11, 15, 16, 17.

Of Shepherds, lookes more in Pastours,
and Headmen.

A Shekel of the Sanctuarie, what. Exod.
30. 13. Ezek. 45. 12. Num. 3. 47.

A common Shekel, what. Gen. 23. 15. Exo.
31. 33.

Twentie Shekels make one pound. Ezek.
4. 10.

Sheepbread, lookes Bread.
Shed of gold. 1. Kings 10. 17, put in the
house called the forest of Lebanon. 1. Cor. 7. 2.

called stony by Siphak king of Egypt, and
blessed Shields put in their stead by Reho-
am. Chap. 1. 4, 26, 27.

God is allowed toge faithfull. Deum.
33. 29. 2. Sam. 22. 3. Psal. 119. 114. Luke
Proc. 40.

Shoes of the Israelites loosed not off
for toge peres. Deut. 25. 5.

Shoe that did eate the Paschal Lamb
had the shoes on their feet. Exod. 12. 11.

God commanded Moses to give his shoes
off his feet. Exod. 3. 5. The like com-
mandment had Joshua. Joshua 5. 15. The com-
ment of putting off the shoes, in reverend
and changing. Ruth 4. 7.

Shoes prophesied unto the tribe of Dan,
that their shoes should bee upon and hurt.
Jer. 33. 25.

Shoe. God will hurt by the pease of his
shoes. Deut. 11. 17.

Sickenesse the Lord of God to those that will
not be his. Exod. 15. 26, of one disobedient
his commandments. Deut. 28. 35, 36.

How Jeroboam debauched him, how
his sonne was sicke. 1. King. 14. 1, to 21.

Dauid debauched while his sonne
was debauched sicke. 2. Samuel 12. 1, 16, 17, 24.

Amnon sained himselfe sicke, and how. 2.
Sam. 13. 5, 6.

The sicke should call for the Elders of the
Church. James 5. 14, 15.

In our sicknesse we ought to have
come to God. Eccles. 38. 9. Job 38. 37,
and set our house in order. 2. Kin. 20. 17, and
not to look of witches. 1. Kin. 1. 16.

If we serve God, he will remove all
sicknesse from among us. Exod. 23. 25, and
send them on all that date by. Deut. 7. 12, 15.

God sendeth sicknesse, sometime by
sinne. Mat. 23. 35. sometime by his own
ple. John 5. 14, and 9. 3, and 11. 4.

Many weake and sicke for communi-
cating unworthily. 1. Cor. 11. 30.

Christ healeth the sicknesse both of body
and soule. Mat. 8. 16.

How ought to humble one that is despoyn-
ed sicke. Eccles. 12. 20.

Sicknesse the punishment of sinne. Levit.
26. 16, 18. Rumb. 12. 10. 2. Sam. 24. 10,
12. 1. King. 5. 1, 27. 2. Cor. 11. 2, 10, 16.

How the sicke have behaved themselves
in their sicknesse and death. Gen. 4. 3, 4, and
49. 28. 7. 50. 24, 25, 26. Deut. 3. 1, 10, 24.

Joshua 2. 3, 2, and 24. 1, 10, 20. 1. Kings
4. 10, 11. 2. Cor. 12. 24. 1. Kings 20. 1, 15,
20. 4. 2. 1. Pet. 2. 49.

The sicke must be visited and comforted.
Gen. 48. 12. Kin. 8. 29. Job. 2. 11. Psal. 141.
Eccles. 7. 34, 35, and 38. 9, 12. 2. Cor. 12. 21.

Mat. 25. 36, 39, 40. 2. Cor. 1. 4. Lookes Dis-
eases and Infirmities.

Side of Christ peared with a spear. Job.
19. 34.

Sigh. The Jews sighs for their bow-
dage, 7 were dead. Exod. 1. 14, and 2. 23, 24.

Paul sighed, and wip. 2. Cor. 5. 2, 3.

Sighs, lookes Appearings.

Signed oft times taken for miracles, when
by Gods word make his power known. Exo.
4. 8, 9, and 34. 10, and 7. 3, 2. 1. and 16. 1.

Job.

SON

Straight looks Gate.
Strength, God is our strength, *Exod. 15. 2.*

Sam. 2. 3. Job. 9. 19.
The strength which Samson had by Gods

spirit went from him. *Judg. 16. 19, 30.*

Strengthened. The Lord strengthened E-

gliam against Israel, and whp. *Jung. 3. 12.*

God strengthened Paul against *Rom. 2.*

Tim. 4. 17. looks Encourage.

Strife and Encouraging are works of narke-

ness. *Rom. 13. 12, 13.*

The waters of strife. *Rumb. 10. 13.* looks

Strive.

Strings. Of Strings of the Tabernacle. *Exr.*

36. 45.

Stripes for any trespass might not be au-

thorized above 40. at once. *Dent. 25. 3.* and

of them, on a supposition there was one aban-

don afterwards. *2. Cor. 11. 34.*

Who shall be beaten with many stripes,

and who will feel. *Luke 12. 47, 48.*

Strip. God threatened to strippe the Syna-

gogue of the Jewes if they repented not. *Vol.*

2. 33.

Strive not about words, may keepe compa-

ny with them that doe, and whp. *1. Tim. 6. 4, 5*

2. Tim. 2. 14, 23, 24.

Who bare strife and sword against God, or

accuse him? *Ullio. 1. 12. Job. 9. 32.* and *16.*

31. and 39. 15.

How stripes may be ended. *Genesis 13. 8, 9.*

Mat. 5. 25.

The law of them that strive, and hurt one

another. *Exod. 21. 18, 19, 22.*

Against striving, looks more. *Ecclus. 8. 1,*

2, 3 and Contention.

Strong. looks Encourage.

Stubborn hearts shall fall still at the last.

Ecclus. 3. 37. See Children.

Whose prayers for the stubbornness of the

people, and whp. *Deut. 9. 36.*

The Jews walked after the stubbornness

of their twisted heart. *Jer. 8. 12.*

The Lord and himselfe his speech to the stub-

borne hearted. *Isa. 46. 12.*

The wicked will blisse himselfe in the stub-

bornesse of his owne heart. *Deu. 29. 19.*

Stubble. The wicked are as stubble before

the wind. *Job. 21. 18.*

The Israelites forced to gather stubble

for Israel. *Exod. 5. 12.*

Stuffs. The Prophet is twilled to prepare

hulls in goe into captivity. *Eze. 12. 3.*

Suabiles. busy *Exod. 10. 18.* and *22. 28.*

Rum. 16. 2, 9. *Job. 1. 16, 17, 18.* *Job. 5. 1.*

Job. 13. 1. *2. 30, 32.* *2. 42.* *Ecclus. 8. 2, 3.*

4. 8, 10, 20. *Jer. 27. 7.* *Baruc. 1. 11.* *Matth.*

17. 34, 35. *2. 32.* *1. 6.* *2. 3.* *Luke. 10. 30, 37.*

Rom. 13. 1, 10. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

13, 18. *1. Thel. 5. 2, 3.* *1. Tim. 2.*

Supper, as hee had received of the Lord. *1.*

Cor. 11. 23. to 27. and rebuketh the uncom-

mon comming thereto. *1. Cor. 11. 22.* to 23.

and sheweth the danger of the uncom-

mon comming, and how to receive it to our com-

fort. *1. Cor. 11. 27.*

The gaily rate and within Christs body,

and blood in the supper, only by faith. *John*

6. 50, 55, 63. *1. Cor. 10. 16.* *1. Cor. 10. 17*

4. Eph. 3. 17.

The wicked rate not the body and blood of

Christ in the supper, hee have any profit by

his passion. *Mat. 7. 4.* *John 19. 1, 2, 6.* *Rom.*

8. 9. *1. Cor. 11. 29.* *2. 9.* *1. Cor. 6. 14, 15, 17.*

1. Cor. 6. 14, 15, 17.

Against the refutation of any part of the

bread of wine, bled in the Lords Supper.

Exod. 12. 9, 10. and *16. 19.*

The words (This is my body) used in the

Lords supper, are spoken figuratively. *Gen.*

17. 10, 11. and *33. 20.* *Exod. 12. 11.* *Deut. 11.*

11. *John 14. 6.* and *15. 1.* and *17. 1.* *Acts 2. 42.*

Rom. 4. 11, 17. *1. Cor. 10. 4.* *1. Cor. 10. 5.*

Christs natural body can bee but in one

place at once, and therefore is not in the

bread and wine at the Lords supper. *Matth.*

24. 23, 24. and *26. 11.* *Matth. 16. 19.* *Luke 24.*

23, 26. *1. John 16. 28.* *Actes 1. 9, 10, 11*

3. 20, 21. and *7. 56.* *1. Corinthians 5. 16.* and

Colos. 3. 1. *Philp. 3. 20.* *Deut. 8. 1.* and *10.*

12, 13. Looks Transubstantiation and Sacraments.

Support. We ought to support one another

through love. *Eph. 4. 2.*

Suffer. The viccommodities of suffering.

Ecclus. 31. 19, 20, 25. and *37. 39, 30.* looks

Drunkennesse and Gluttonie.

Suabiles. Judah became surety to his fa-

ther to bring Benjamin againe. *Gen. 44. 9.*

Good intent, and imagination.

Thistle. Of the parable of the Thistle and the Wheat. 1. Kin. 1. 4. 9.

Thorn. The fruit of the earth by reason of Adams sinne. Gen. 3. 18.

Thornes which choke the word preached. Matth. 13. 22. Matth. 4. 18. Luke 8. 14.

Threatnings against wanton and wanton people. Jer. 17. 1. 2.

The wicked use threatnings against the good. Actes 4. 29.

Three things please God, and three he hateth. Eccles. 25. 1, 2.

Three things grieve the heart. Eccles. 26. 29. See Four.

Three fold, see Coard.

Threefold of Dagon in A Hood, not trodden on, and wip. 1. Sam. 5. 2, 3, 4, 5.

Throne in heaven. Rev. 4. 2.

A great white throne. Rev. 20. 11.

Salomons throne. 1. King. 10. 18, 19, 30. look Satan.

Thunder sent to destroy the beasts, herbes, & trees of the Egyptians. Exo. 9. 23, 24, 25.

The Lapps observatories shall be destroyed with thunder. 1. Sam. 2. 10.

The Lapps at the petition of Samuel chundered, & confounded the Philistines. 1. Sam. 7. 10.

g TIL, and Vnill, diversly understood. Mat. 1. 25. and 5. 18, 26. and 23. 39. and 28. 30. 1. Cor. 15. 3. Gal. 3. 19. Rev. 20. 5.

Tillage and *Tilmen*. Gen. 2. 4. and 9. 30. and 1. Job. 26. 10. Psal. 12. 1. and 28. 19.

Ecclesi. 7. 15. and 30. 27. Matth. 21. 33. 1. Cor. 12. 1, 2, 3. Luke 20. 9. to 17. John 15. 1. 1. Cor. 9. 10. look Plough.

Timbrels, & *Timbrels* praised God, playing upon Timbrels. Exo. 15. 20, 21.

Spent his daughter met him with Timbrels at his coming from the victory. Judges 11. 34.

Timorous men ought not to goe to warre. 1. Ing. 7. 3. Deut. 20. 2, 5, 10. 9. 1. Sam. 3. 56.

Timorousnesse of Elisha. 1. King. 19. 3. 2. King. 1. 5. look Fears.

Tithe, and the use thereof. Lev. 27. 30, 32, 33. Deut. 14. 22, 23, 29. and 12. 17, 18. and 26. 12, to 16. Num. 18. 10, 21, 24. Dehe. 10. 37, 38.

Tithe mint, look Faith.

Abraham gave tithes before the Lawe. Gen. 14. 20. Heb. 7. 4. 8.

Isaiah boweth to God tithe of all his increase. Gen. 28. 22.

tyrannical princes will give their servants the tithes due to Ministers. 1. Sam. 8. 15. 17.

Whe tithes are payen. 2. Th. 3. 1. 4.

God punished the defrauding his ministers of their due tithes and offerings, and blessed those that pay them truly. Psal. 3. 8, 9, 10, 11. Amos 4. 4.

Demetrius offered Jonathan to release the Jews from all tithes, to be friends with him. 1. Mac. 10. 3. 1. 46. 47. look Taxe.

Tisle written over Christs head in Greeke Latine, & Hebrew. Mat. 27. 37. Mat. 1. 5. 26. 1. Cor. 10. 1. look Signes.

Tombs, look Sepulchre and Graue.

Tongues, we ought to restrain our tongues

from euill. 1. Pet. 3. 10.

The vice and vertue of the tongue. Jam. 3. 3, 20. 1. 3. and Psal. 12. 1. 3. and 13. 2, 3.

The gift of tongues cometh of the holy Ghost. 1. Cor. 12. 10, 11. 2. 8. Actes 2. 4, 10. 9.

Against prayer and service in a strange tongue. 1. Cor. 14. 1, 2. *

Confession of tongues. Gen. 11. 9.

The properties and punishment of an euill tongue. Psal. 10. 7. and 52. 1, 2, 10. 7.

The property of a sinner, is to bee euill tongued. Eccles. 6. 1. but the heart of the wise guideth his mouth wisely. Psal. 16. 23.

A foole when hee holdeth his peace, is counted wise. Psal. 17. 28.

A false tongue hateth the afflicted. Psal. 26. 28.

The duetie of the tongue. Psal. 2. 11.

Against rash slanderous and euill tongues, and how wee ought to beware of them. Lev. 19. 4. 16. Deut. 32. 14. to 20. Job 5. 15, 16.

Psal. 40. 3, 9, 11. and 141. 3. and 144. 18. Psal. 4. 24. and 10. 11, 28, 31, 32. and 11. 9, 13, and 17. 4. 7. Eccles. 5. 1, 2, 7. Psal. 11. 16. Eccles. 5. 4, 5, 15. and 7. 9, 12, 13. and 9. 20. and 11. 8, 23, 24, 31. and 32. 4, 8, 9, 10.

1. Cor. 15. 33. 1. Pet. 2. 1. Jam. 1. 19, 26. and 4. 11, 13. * Mat. 12. 36. look Communication.

When wee looke none to battel, but those that lapped water with their tongues. Judges 7. 5, 6, 7.

Tooth for *Tooth*, see Exo. 21. 24. Lev. 24. 19, 20. Deut. 19. 15, 31. 1. Cor. 5. 38.

The cheere tooth of the iawne bone of an asse, peell ed water to quench Samsons thirst withall. Judges 15. 15, 18, 19.

To Touch. Somany followed Saul, and God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Mic. 4. 8. wherein the shepheards kept watch by night. Lu. 2. 8.

Traditions, and the teachers of them ought to be auoided, and wip. Rom. 1. 6, 17, 8. 2. Col. 2. 8, 18. *

Wee must not bee guided by traditions. Eccles. 4. 17.

Traditions, ceremonies, good intents, and inventions of men are not to be vsed. Deut. 5. 32, 33. and 12. 8. 1. Sam. 15. 9, 10. 23. 1. Sa. 66. 3. Item 5. 31. and 2. 13. Psal. 31. 8. and 119. 113. Psal. 16. 2. 5. Psal. 9. 5. 1. Ebr. 8. 22.

Matth. 15. 9, 13. and 23. 4. Marke 7. 8, 9. Actes 15. 10. Tit. 1. 13, 14. and 1. Pet. 4. 11. and 2. John 10, 11. Look Ceremonies, and Good intent.

Traditions, look Treason.

Transformation of Christ upon the mount Thabor. Matth. 17. 1, 2, 9. Marke 9. 3. to 9. Luke 9. 28, to 37.

Transforme. Sith Satan is transformed into an Angel of light: no maruells if his ministers transforme themselves. 2. Cor. 11. 14, 15.

Transgression of Gods commandments made all men sinners. Gen. 3. 6. Rom. 5. 1, 2.

Where no law is, there is no transgression for sinne is his without the lawe. Rom. 4. 15. and 5. 13. and 7. 7. look Purge, and Punish.

Transubstantiation overthrowen by these places rightly understood. Matth. 26. 26, to 30. Mat. 14. 22. to 26. Luk. 22. 17. 22. Joh.

6. 63. 1. Cor. 10. 16, 17. and 12. 3, 4, to 30. look Supper of the Lord.

Travaille, see Labour, Rich, and One.

The wife of Phinehas hearing the Acte of God to bee taken, traueiled & died. 1. Sam. 4. 19. *

Treason. David rewarded Baanah & Achish with death, because to please him, they slew their master traitorously. 2. Sa. 4. 6, 12.

Of treason and the punishment thereof. Gen. 37. 18. * Judg. 1. 6, 7. 1. Sam. 23. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Gen. 37. 18. * Judg. 1. 6, 7. 1. Sam. 23. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Tim. 3. 4. look Rebels.

Treasure. What account was made of the two mites cast into the treasure. Marke 12. 41, to 45. Luke 21. 1, to 5.

Treasures in the house of the Lord. 1. Kin. 7. 51. 2. Chron. 5. 1. ouersheers thereof. 1. Chron. 9. 26. and 26. 10, 21, 26.

Where wee ought to lay by treasures, and wip. Mathe. 6. 19, 20, 21. Luke 12. 33, 34. 1. Tim. 6. 19.

The parable of the treasure hidden in the ground. Matth. 13. 44.

The treasure of the Gospel in earthen vessels, and wip. 2. Cor. 4. 7.

Treasures of wisdom hidden in Christ. Col. 2. 3.

How the Layde openeth good treasure. Deut. 28. 12.

The deedes of the wicked are sealed by among Gods treasure. Deut. 32. 34.

The feare of the Lord was the treasure of Hezekiah. Isa. 3. 6.

God gaue Cyrus the treasures of babilon. Jer. 51. 45, 3.

Almes giuing is better then treasure. Tobit. 12. 8. Mat. 19. 21. Mat. 10. 21. Luke 12. 23. of the wicked. Jam. 5. 3.

Wisdom is an infinite Treasure. Eccl. 7. 14. Eccles. 40. 18, 20. and a good name will continue aboue 1000. treasures. Eccles. 41. 1, 2, 3.

Treasure of the heart, see Heart.

Trees with their fruit and seeds, created of God. Gen. 1. 11, 12. euery tree pleasant to sight the tree of life, and the tree of knowledge. Gen. 2. 9.

The fruit of all trees saue one, appointed for mans food. Gen. 2. 16, 17.

Planting any groue of trees neere vnto the altar of God forbidden. Deut. 16. 21.

Trees for food to be reserved in the siege of a ciitie. Deut. 20. 19, 20.

At the sacking of the ciities of the Amorites, God commanded the Iewes to sell euery saue tree. 2. King. 3. 19, 25.

To whom trees shall be fruitful of vncircumcised. 1. Cor. 16. 24. Deut. 28. 30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euill fruit, shall be burnt. Mat. 3. 23, 3. and 7. 17, 18, 19.

Adam was driven out of Paradise, lest he should eat of the tree of life, and live. Gen. 2. 22, 3, 4.

The tree that made the waters sweet. Exod. 15. 25. Eccles. 38. 5.

If the greene tree were to beate withall, what shall become of the drye? Luke 23. 31.

As the tree falleth, so shall it lie. Eccles.

High trees for proud people. Mat. 23.

Trembling. Paul bewaileth us to make an end of our salvation with trembling. Phil. 2.

God will give a trembling heart to them that disobey him Deuter. 28. 65. Leviticus, 26. 36.

The wicked tremble at Gods judgements, Acts 24. 26. looks Feare.

Treasure offering. Leviticus 27. 2. 11.

Augail taketh on her, her husband's apparel. Sam. 3. 24. 28. espousing.

Trye all things, and keepe that which is good. 1. Thess. 5. 21.

Gods God trieth his elect, and whyp. 3. Chon. 3. 31. Job. 2. 11. 12. Eccles. 3. 10.

Job. 30. 10. Jer. 3. 9. Tit. 3. 5. Eccles. 2. 5. and 27. 5. Job. 2. 10. Rom. 5. 1. 1. Peter. 1. 7.

2. Pet. 2. 9. James 1. 3. 3. see Tempt.

Tribe. The children of Israel ought to marry every one in their owne tribes. Num. 36. 6. 7. 8. 9.

The tribe of Dan sought to dwell among the other Tribes. Iung. 18. 1. 2.

The halfe tribe of Manasse dwelt from Bashan to Baal. Vermon. ec. 1. Chon. 5. 23.

The portion of the twelve tribes. Ez. 48. 1. 2. 18. 23.

The ten tribes carried captive. 2. Es. 1. 3. 40. 48.

Tribulation sent to the faithful, whyp. 1. Pet. 4. 12. 3. Thess. 1. 4. to 8. Rom. 5. 3.

An expectation to endure tribulation, with patience. Heb. 12. 1. 1. Pet. 2. 21.

We ought not to feare tribulation, and whyp. Phil. 1. 28. 19.

Men by tribulations are given to God. Iam. 1. 16. 17. 18.

God onely delivereth out of tribulations. 1. Sam. 10. 18. 19.

God respected the children of Israel in tribulation. Exod. 3. 2. 5.

In our tribulations we ought to seeke the Lord. Deut. 4. 29. 30. 31.

God heareth Aahab in the time of his tribulation. Gen. 35. 3.

The faithfull in tribulation ought to put full trust in Gods mercie. Psal. 44. 9.

How to suffer tribulation according to the will of God. 1. Pet. 4. 19.

Neither tribulation nor bonds could feare Paul from preaching the Gospel. Actes 20. 24.

Tribulation to bee received thankfully without distrust. Psal. 42. 8. 43. 5. 6. 1. 2. 3. 4. after the example of Job. Job 1. 21. and of David. 2. Sam. 12. 1. 2.

Paul and Silas prayed, sung and reioiced in tribulation for Christ his sake. Act. 16. 25.

Gal. 5. 14. 2. Cor. 6. 4. to 11. 2. to did Peter and other Apostles. Actes 5. 41. and to should be. Rom. 12. 12. and 1. 3. 3.

The tribulations of Saint Paul, were the Christians glory. Ephel. 3. 13.

God comforted Saint Paul in all his tribulations, and whyp. 2. Cor. 1. 4.

Paul commended the Macedonians for that they loved in tribulations. 2. Cor. 8. 2.

The day of tribulation, ec. 2. Kings 19. 3.

lookes Affliction, Adversitie, Persecution, Suffering, and Scourges.

Tribute, must be paid for conscience sake. Matth. 22. 21. Rom. 13. 5. 6. 7.

Why Christ payeth tribute and needed not. Matth. 17. 23. 26. 27.

They that receiued peace offered by the Israelites should be tributaries unto them. Deut. 20. 10. 11.

All that belong to the house of God, freed from tribute, by the edict of an Heathen Emperour. Ez. 7. 2. 4.

Trinitie. Testimonies of the Trinitie. Gen. 1. 1. 26. 6. 11. 7. and 18. 2. Matth. 3. 16. 17. and 28. 19. Lu. 3. 21. 21. 1. Job 5. 7. 2. 1. Cor. 1. 3. 13.

Of Triumph, lookes Victory.

Trumpets of silver, lookes Num. 10. 2. 10. 11. and Feat.

The trumpet sounded at the giving of the Law. Exod. 19. 16. 19.

Gideon blew a trumpet, 8. soldiers came to him. Iung. 6. 34.

Trouble. Barred folkes haue trouble in the flesh. 1. Cor. 7. 28.

Elisah affirmed unto Ahab that he would Israel, in punishing God to slay raine three yeeres and five moneths. 1. Kin. 18. 17. 18. James, 5. 17. lookes Tribulation.

True. Whether beleueneth, hath sealed that God is true. Job 3. 31.

Naam was enioyned to confesse God to be true. Num. 23. 19.

Truth of Gods Promise.

Abrahams seruants passed God for his truth and mercie shewed unto his master. Gen. 24. 17.

The spies promised Rahab to deale truly with her. Josh. 2. 14.

Hezekiah desired that truth might bee in his dayes. 2. Kings 20. 19.

David wishes mercie and truth to Ittai, and whyp. 2. Sam. 15. 19. 20.

To walke in truth. 1. Kings 2. 4.

We ought to serue God in truth. Ioshus 24. 14. 1. Sam. 12. 20. 21. 24.

We ought not to hold against the truth. Mich. 7. 5. Exod. 23. 2.

Truth in Iudges. Exod. 18. 21. 22.

We ought to giue our loynes about with truth. Ephel. 6. 1.

We ought to speake the truth one to another, and whyp. Ephel. 4. 25.

Christ is the truth. Iohn 14. 6. and his Gospel the truth. 2. Pet. 1. 12.

Do nothing against the truth, but for the truth. 2. Cor. 13. 8.

Truth put for bright dealing. Ephel. 4. 25. 6. 1. 4. Phil. 4. 8. for sincere knowledge of God. Tit. 1. 1. and for all light left in man after his fall. Rom. 1. 18. and 2. 8.

We ought to instruct with mekenes those that erre from the truth. 2. Tim. 2. 25. 26. to cease at Gods hand the doctrine of truth, which the raine signifieth. Jer. 10. 1.

We ought to be steadfast in the truth. well learned. 2. Tim. 3. 14.

Gods truth from error is discerned. 1. Iohn 4. 6.

No truth in any, and therefore none to be trusted. Jer. 9. 4. 5.

Truth is strongest, and overcometh all things. 1. Iohn 3. 1. 2. and 4. 3. 4. 4. 2. Matth. 16. 18. Luke 21. 15. Actes 6. 10.

Grace and truth came by Iesus Christ. Iohn 1. 17.

The spirit of God is the leader of us into all truth. Iohn 16. 13.

Against such as withstand the truth, or withstand themselves and others from it. Rom. 1. 18. 2. 8. Gal. 3. 1. 8. 5. 7. 6. 2. Tim. 2. 18. 2. 3. 8. 9. 4. 4. Tit. 1. 4. Heb. 10. 26. 2. 2. Pet. 2. 2. Paul spake the truth. Actes 26. 25.

Pilate asked Christ what truth was. Iohn 18. 38.

Trust. Moyses puteth the children of Israel in minde of Gods benefits, that they may trust in him onely. Deut. 32. 1.

No man ought to trust in his owne strength. 1. Cor. 10. 12. 13.

Those that trust in the Lord, blessed, and those that trust in man, cursed. Ierem. 17. 5. 7.

The children of Israel trusting in their owne strength, were discomfited. Iudges 20. 20. 31. Iam. 1. 40. 44. 4. 5. Dent. 1. 41. 43. 44. 1. Sam. 4. 3. 4. 5. 10. 11.

We ought to seele our whole trust in God and in Christ, and whyp 2. Sam. 22. 3. 31. Parth. 1. 2. 2. 1.

Hezekiah trusted in the Lord God of Ihsa el. 2. Kings 18. 5.

Abiath trusting upon the Lord, obtained victory. 2. Es. 1. 3. 18.

Eternall life promised to those that trust in God. Ihs. 5. 13.

God is their helpe and helth that trust in him. Psal. 115. 8. 9. 10. 11.

We ought to trust in the grace offered by the Gospel. 1. Pet. 1. 13.

They that trust in God, shall understand the truth. Tit. 1. 3. 9.

In the midst of tribulations wee must trust in God. Iohn 16. 33.

The faithfull trust to be saved through the blood of Christ, and therefore goe boldly to the throne of grace. Heb. 4. 16. 19. 20. 22. 3. 4. 14. 16.

The Iewes upbraided to haue put their trust in false gods. Deut. 32. 37. 38.

God will decrease the wicked of all things wherein they put their trust. Dent. 28. 5. 6. 3.

Of the assured trust which Aha had in the Lord. 2. Chon. 14. 11. and Iudas Maccabees. 1. Mac. 3. 18. 23. and Mich. 7. 7. 8. 14.

We ought to put our trust in the word of God, and whyp. Tit. 1. 2. 6. 2.

Those that trust in God shall never be remoued. Psal. 125. 1. and 1. 5. 9. 2. 2. 5. 7. take hurt. Eccles. 12. 14.

An expectation or encouragement to trust in God after aduersitie and in danger. Mat. 4. 1. 8. to 17. Iam. 5. 12.

We young rangers bee teacht us to put our trust in God. Iohn 39. 3.

A man of God commended Amosiah as to put his trust in his owne strength. 2. Chon. 25. 7. 8. 9.

God will cure offencations which hinder his people from putting their trust in him. Micah. 5. 10. 11. 12.

We may not trust in outward com-

ness. Jer. 7. 24.

So never saileth them that put their trust in him. Dan. 2. 4. 38.

9 *Turne*. We ought not to turne aside to serve other gods, as the heathenes did. Exod. 32. 8. Deut. 1. 16. 1. Sam. 12. 10, 30, 21.

The Chellianons turned from their idoles unto God. 1. Thel. 1. 9.

To turne ingement to wazewood. Amos 6. 32. and 5. 7.

God is mercifull unto those that turne but to him. Dan. 3. 1, 2, 8.

None can turne to God truly, till God turne to him. Jer. 3. 15. 16. Looker Returne, Conversion, and Man.

9 *Twelve Apostles*. Mat. 10. 2, to 5. Mat. 3. 14. 16, to 20. Luke 9. 1.

The names of the twelve Patriarchs. Gen. 32. 2, to 27.

Twinkling. Those that bee found alive at the last day, shall be changed in the twinkling of an eye. 1. Cor. 15. 51, 52. 1. Thel. 4. 1.

Two matters no man can serve, and why. Mat. 6. 24. Luke 16. 13.

Two shall be, man and wife shall bee one flesh. Gen. 2. 24. Marke 10. 8. 1. Cor. 6. 16.

Two mites, Luke 21. 15.

Two mites, Luke 21. 15.

Two pence, Luke 21. 15.

Two coats forbylpen. Luke 9. 3.

Of the two betters. Luke 7. 41.

Two manner of people divided out of Rehobah homels. Gen. 25. 23.

Of two things that Agar requited of God. Psa. 30. 7, 8, 9.

Two things grievous. Eccles. 26. 29.

Christ his two natures. Col. 2. 9.

9 *Time*. hath his course. Gen. 8. 22.

To all things there is an appointed time. Eccles. 3. 1, to 12.

We ought to alke of Gods workes, our selves of his time. Deut. 1. 7. It is not for us to know the times and seasons, and why. Actes 1. 7.

The time of Christ, the accepted time. 2. Cor. 6. 2. Gal. 4. 3. Rom. 5. 6.

The time of this present life is but thort. 1. Cor. 7. 29.

We ought to redeeme the time, and why. Col. 4. 5. Eph. 5. 15, 16.

Time certaine put for uncertaine. Luke 13. 33. and time present for time to come. Mat. 3. 10. Luke 19. 8. and 24. 44. John 4. 21. and 20. 17. Col. 2. 6. 1. Thel. 4. 15.

Of the last times. 1. Cor. 10. 11, 2. Thel. 3. 1. Heb. 1. 1. 1. Pet. 1. 20. and 4. 7. 1. John 2. 18.

June 18.

We ought not to hein wisdom out of time. Eccles. 32. 4.

God is angry with the godly for a time. Psalm. 1. 2.

Tyrannie of princes, and false prophets. Jer. 3. 1. Jer. 3. 1.

Of tyrannie. Mat. 23. 16. Marke 14. 10.

Actes 7. 50. and 12. 3. 1. Luke 22. 15.

9 *Vails* of the Tabernacle. Exod. 26. 31. and 36. 35. 2. Cor. 3. 14.

The vails rent. Mat. 27. 51.

The vails over the face of Moses, and

over the Jewes, and why. Exod. 34. 33, 34, 35. Col. 3. 15, to 17.

The vails over the hearts. 2. Cor. 3. 15.

What the vails pfigure. Heb. 10. 30.

Vaine are all men. Mat. 1. 31, 32. All things vanie. Eccles. 1. 2.

Idoles are vaine vanities. 1. Sam. 12. 21.

And pioushe Gods wozth. 2. Kings 16. 26.

Deut. 32. 21.

The creature subject to vanitie. Rom. 8. 20.

Vaine glory. see Glory.

Valiant. The Angel called Gideon a valiant man. Judges 6. 12.

Variance. looker Contention.

Vaine. see Boalt.

Vengeance. God taketh vengeance of all that oppresse or defraude their brethren. 1. Thel. 4. 6.

God will take vengeance of those that despise his grace. Heb. 10. 29, 30.

Vengeance belongeth to rebels and persecutors of Gods elect. Luke 8. 7. 2. Thel. 1. 8. Rom. 12. 19.

We ought not to avenge our selves. Rom. 12. 17, 19. Psa. 20. 22. 1. Cor. 19. 18.

Vengeance is the Lords, and he will avenge the blood of his servants upon his enemies. Deuteronomie 32. 35, 41, 42, 43. Rom. 12. 19.

Dauid committeth Vengeance to God. 1. Sam. 24. 6, 13, 16.

Saul would not be avenged of his enemies and why. 1. Sam. 11. 13.

Gods ministers haue ready the vengeance of God against all high things being disobedient, and why. 2. Cor. 10. 5, 6.

James and John asking vengeance, are rebuked. Luke 9. 53, 54, 55.

Vengeance the name of an heathen goddess. Actes 28. 4.

Vengeance referred onely to the Lord and his ministers the higher powers. Genesis 15. 16. Eccles. 2. 8. 1. Job. 4. 35. Psal. 7. 11. and 9. 7, 8, 16. and 33. 5. and 94. 1. Psa. 17. 21. and 24. 12. and 48. 9. and 54. 8. and 26. 12. Ezek. 35. 12. 1. Job. 1. 2. Mat. 5. 38, 19. Luke 9. 54, 55, 56. and 18. 7. 8. Galat. 5. 15. Ephel. 4. 26, 32. 1. Thel. 5. 15, 2. Tim. 4. 14. 1. Pet. 2. 14 and 3. 9, 12.

Virtue. see Truth.

Virtue of God, see Power.

Vertue from Christ healed diseased folkes touching his garments. Marke 6. 56. Mat. 9. 20, 21, 22, 33, 36. Luke 8. 44, 45, 47, 48.

Vertue put for good and goodly manners. 2. Pet. 1. 5.

Vertuous. Ruth was a vertuous woman. Ruth 3. 11.

Vessels obtained for the use of the Tabernacle. Exod. 25. 29.

The parable of vessels, prepared for captiuitie. Ezek. 12. 3. to 17.

Vessels in the house of Salomon of queyn. 1. King. 10. 21.

Of vessels of honour and dishonour. Rom. 9. 21. and 2. Tim. 2. 20, 21.

Vessel for mans house. 1. Sam. 2. 15. and 2. Cor. 4. 7. and 1. Thel. 4. 3, 4.

Vetters. The Jewes commended to

make stinges upon the quarters of their vestures. Deut. 22. 12. and why. Mark. 15. 21, 39. and the Scrides and Pharisees did it. Mat. 23. 5. looker Clothes, Garments, and Apparell.

Vex. How Penitnah vexed Haman. 1. Sam. 16. 7.

Victory cometh of God, and not by the multitude of men. 2. Sam. 23. 10, 12. Genes. 14. 7. Exod. 17. 8. Deut. 17. 18, 19. Job. 11. 7, 6. 1. Judges 7. 2. 1. Sam. 14. 6, 10, 23, and 17. 45. 2. Thel. 13. 13. to 19. 14. 1. 1. Cor. 16. 7, 8, 9. and 24. 24. and 25. 7. 1. Pet. 1. 7. 3. 1. Thel. 2. 21, 22, 30, 31. 1. Job. 9. 7, 11, 2. Thel. 1. 16, 27, 28, 29, 30. 1. Job. 3. 18.

God committeth the successe of victory to God. 2. Sam. 10. 12.

The victory of Dauid against Abisalon. 2. Sam. 18. 7.

Dauid obtained victory through the might of God. 2. Sam. 5. 28.

God gaue victory unto Debozab. Judges 4. 14, 15, 23.

The victory attributeth to God, and Simon by whom he wasought. Jud. 7. 20.

Sampon attributeth not the victory to his strength. Jud. 15. 18.

Victory promised Hezekiah against Sennacherib. 2. Kings 19. 6.

Triumph after victory obtained. Mark. 11. 8, 27. Jud. 11. 34, 1. Sam. 18. 6, 7, 2. Thel. 3. 30.

Victory is of God. 1. Cor. 4. 5, 8, 9, 60.

Indas trusting in God wonne the victory. 2. Mac. 5. 26, to 36.

Victory lost, see Trust.

Viduals. Fashan commanded to make provision for viduals, and why. Job. 31. 1. 1. Job. 31. 1.

Meate, and Food.

Villani. see Ravish.

God hath chosen the vile things of this world, to bring to nought things of estimation. 1. Cor. 1. 28.

We ought not to offer unto God any thing vile. Mat. 1. 8, 13. 14.

Villages. see Cities.

Vine, for the Church. Psal. 80. 8.

The complaint which the Lord maketh for his vine. Isa. 5. 4.

The vine of the Jewes is of the bime of Sodome, and of the vines of Gomorrah. Deut. 32. 32.

Christ is the vine, and his Father is the husbandman. John 15. 1.

Vinegar. Boaz willett Ruth to dippe her bread in the vinegar. Ruth 3. 14.

A sponge filled with vinegar was offered Christ. Mat. 27. 34.

Vineyard. Of Noah and his symkenneth. Gen. 9. 20, 21.

The Jewes were commanded not to cut their vineyard with divers leedes, and why. Deut. 22. 9.

A man for him that hurteth his neighbours vineyard. Exod. 22. 5.

It was lawful for a man to eate but not to carry fruit out of his neighbours vineyard. Deut. 23. 24.

He that had planted a new vineyard, from whence, till hee had eaten of the fruit. 1. Cor. 9. 7.

That that disobey God, shall plant vine-
yards, and others shall eat the fruit. Deut.
32.30.

Vintage till sowing time, and the thing till
Vintage. Leuit. 26.5.

The law of Vintage. Leuit. 19.10.

Vinegar, looks Kingdome.

Viper, see Generation.

¶ Paul shooke a viper off his hand, and
saw no harme. Acts 28.3.5.

Virgins, see Maid, and Lamps.

Virginity becommeth. Iudg. 11.37.

Signes of virginity to bee brought before
the Elders of the Iewes, &c. Deuter. 22.15,
20.30.

Of Virginity and married state. 1. Cor. 7.
35.16.

Vision. God spake vnto Abraham in a vi-
sion. Gen. 15.1. and comforted Israel in a vi-
sion. Gen. 46.2, 3, 4. and told Samuel in a vi-
sion that he would punish the house of Eli. 1.
Sam. 3.11, to 16. and spake to Nathan by
vision. 2. Sam. 7.17.

The vision of the two baskets of figges.
Ierem. 24.1. of the four beasts, and the
wheles vnder the chaine, and of the 25. men
and two princes. Ezek. 1.5, 15. and 11.3, to
13.

Visions shewed to Iudas Maccabeus. 2.
Macc. 15.12, to 17. to Cornelius, Peter, and
Ananias. Act. 10.3, 11.8, 9, 12. and to Paul.
2. Cor. 12.2, 3. to 10. Acts 16.9, 18.9, 23
17, and 27.23.

Vision. How God doeth visite sinne. Exod.
23.24. and 20.5. Leuit. 26.15.

The Israelites seeing the miracles that
God wrought, thanked God that he visited
them. Exod. 4.3. 1. and 14.31.

To visite put for to correct, or take care of.
Iudas 4.1. to make fruitful. 1. Samuel 2.
31. Gen. 22.1. and to remember. Luke 1.
6.

Whom wee ought to visite. Mat. 23.36.
Iam. 1.27.

Visitation, or manifestation of Gods mer-
cy. Luk. 19.41. 1. Pet. 1.12.

Vizualler. A Vizualler is not without
time. Eccles. 26.30.

¶ Vnbeliefe. The Iewes through vnbe-
liefe forgoe God, and seruen Idoles, and
would not enter into the lande of Canaan.
Deut. 32.15, to 19. and 1.22. 26. and were
strife of Solaiah. 1. Sam. 17.10, 11.

A certaine prince punished for vnbeliefe,
Iudg. 7.2, 17.

The Iewes for their vnbeliefe, were re-
jected, and the Gentiles received by faith,
and why God hath thus all in vnbeliefe. Ma-
tt. 11.20, 25. 30, 32.

Christ reproued the vnbeliefe of his dis-
ciples. Mat. 17.17, to 22. Mark. 9.19, 20, 30,
31, 32. Luke 9.41. and 24.36. Iohn 30.
19, 25, 30.

The Apostles could not heale the man
that was Lameticke for their vnbeliefe. Luke
9.17, 20.

The father of the possessed with the be-
wildered Iudas with ierusalem, to helpe his vnbe-
liefe. Iudg. 9.24.

Christ marvelled at the vnbeliefe of the
Sacerdotes, which caused him to worke vi-

gils among them. Mat. 23.38,
Mark. 6.5, 6.

¶ Vnbeliefe, and the punishment thereof.
Gen. 19.4, 24, 25. Num. 11.14. 1. Cor. 14.22.
and 20.3, 4, 5, 6, 24. Deut. 9.4, 5. 1. King 7.
2, 3, 17, 19, 20. Eccles. 2.36. Psalm 78.8.

Baruch 1.30. Mat. 8.25, 26. and 14.19, 20,
32. Mat. 16.16. Luke 1.12, 18, 19, 20, and
24. 1.25. Iohn 3.18, and 6.60. and 8.24,
and 10.25, and 12.37. see Infidelitie.

Vnbelievers shall not enter into everlasting
rest. Heb. 3.17, 18, 19.

¶ Vnbeliefeable, Christians ought to be vn-
beliefeable. Phil. 2.15.

Vnbeliefeable was St. Paul in his conuer-
sation. 1. Thel. 2.10.

¶ Vncircumcised fruit, see Fruit.

The vncircumcised might not eate of the
Pascheur. Exod. 12.48.

Vncircumcised lips. Exod. 6.12.

Vncircumcision vied for the Gentiles
Gal. 2.7. see Circumcision.

Vnclean things not to be touchen. Num.
19.13, 14. looke Beasts,

¶ Vnclean wife commanded to eate no
viandts till Samsons birth, and why.
Iudg. 13.4, 5.

¶ Vncleaness, &c. ought not to bee open
named among Christians. Epher. 5.3, 4. Col.
3.5.

¶ Kuffs of vncleanes. 2. Peter 2.10. looke
Pollution, Purge, and Scarres.

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14. Prouer. 1.27. and 6.15. and 21.9. Ihu. 5.
24. and 47.9. Ierem. 15.1. Daniel 5.30.

1. Maccab. 2.44. and 4.14. Mat. 24.38,
39. Luke 12.30. and 16.22, 23. and 17.24.

1. Thel. 5.23.

¶ Vnbeliefe may not company with the vngodly,
1. Cor. 5.11. looke Wicked.

¶ Vision of the Iewes & Gentiles in Christ.
Ihu. 19.23, 24, 25.

¶ Vision of the Spirit in the bond of peace
Epher. 4.3, 4.

¶ Vision is commended. Actes. 4.32. Rom.
15.6. 1. Cor. 1.10. Phil. 3.16. 1. Pet. 3.8. see
Concord.

¶ Vision of God and Christ. Iohn 17.21.

¶ Vision. The Image ought not to bee vn-
naturally. Ihu. 19.5. looke Wicked, vngodly,
and Vnrighteous.

¶ Vnkindnesse, looke Vnthankfulness.

¶ Vnknown to men, but known vnto God,
2. Cor. 6.9.

¶ Vnknown bread, The feast of vnknown
bread, for the Passouer. 1. Luk. 22.1. looke
Passouer.

¶ Vnmarried. Those that cannot tie vnmar-
ried, may marrie. 1. Cor. 7.9.

¶ Vnmercifulnesse, looke Mercifulnes.

¶ Vnpossible, looke Impossible.

¶ Vnrighteous persons shall not inherit the
kingdome of God. 1. Cor. 6.8, 9, 10. looke Vn-
just.

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kingdome of God. 1. Cor. 6.8, 9, 10. looke Vn-
just.

godly. Eccles. 5. 3. Psal. 116. 14. 15. Acts. 18. 18. and 21. 23, 27.
Vowes, and the redemption of them. Lev. 27. 2. Num. 30. 4.

Who ought to accomplish their vowes, & who not. Num. 30. 4.

Isaiah vowed to observe tench of his increase. Gen. 28. 22.

Hannah vowed to give her sonne to God, 1 Sam. 1. 11, 28.

Elcanah and all his familie went peerelely to offer vowes. 1 Sam. 1. 21.

The Israelites vowed to destroy all the cities belonging to Arab, if they outcame. Num. 21. 2, 3.

Of a rash vow. Levit. 5. 4.

Saul caused the people to vow abstinence, where upon they brake the commandment of God. 1 Sam. 14. 24, 32.

Abraham under colour of a vow, practiseth to blasphe his fathers kingdom. 2 Sam. 15. 7, 8.

Vowes, bled for gifts and ceremonies. Act. 21. 23.

Of godly vowes, looke moze Judges 1. 30. 1 Sam. 25. 13, 21, 22. Psal. 147. 10, 12. Acts 23. 12.

Voice. We ought to obey the voice of the Lord, and obey. Exo. 15. 26. Deut. 1. 3. 4. and 30. 16, 20. and 27. 10.

God causeth the Jewes to heare his voice, but they could not abide it. Deut. 4. 36. and 18. 16.

When Hanna prayed, her voice was not heard. 1 Sam. 1. 13.

Of vbraide. He that vbraideh his friend, breaketh friendship. Eccles. 22. 20, 21.

Beninnah vbraideh Hannah with her barrenesse. 1 Sam. 1. 6.

God vbraideh the Israelites confessing their sinne. Judg. 10. 11.

Christ vbraideh the Jewes with their inuentione. John. 15. 22, 23, 24.

Vpright. before God. Deut. 18. 13.

The heart of Asa was vpright with the Lord. 1 Kin. 15. 11, 14.

We ought to feare and serue the Lord in vprightnesse. Job. 24. 41.

See that walketh vprighly, shall be saved. Psal. 8. 18, looke Right, Righteous, iust, and Perfect.

Of vprightnesse. Customes.

Vprightnesse. Deut. 21. 19, 20.

Against Vurie and Vvirsnes. Exo. 20. 17. and 22. 15. Levit. 25. 35, 36, 37. Deut. 5. 21.

Arche. 5. 1. tot. 4. Psal. 15. 1. 5. Psal. 23. 9, 16, 23, 24. and 28. 1. Jer. 15. 10. Ezech. 18. 13. and 22. 12. Psal. 54. 2. and 7. 12. Luke 6. 30, 34. 35.

Vviterance, the gift of God. Exo. 4. 11, 12. 15. 10. 1. and 1. Col. 12. 10.

Paul desired the faithfull to pray God that he might haue viterance. Ephel. 6. 19, 30. Col. 4. 3, 4.

W

Wages. Iakob asked of Laban Rabel for his wages. Genel. 29. 15, 18. and all sortes shepe and lambes. Gen. 30. 32.

Laban changed Iakobs wages tenne times. Gen. 31. 7.

Every man shal receive wages according to his labour. 1. Cor. 3. 8.

The labourer is worthy of his wages. 1 Tim. 5. 18.

The wages of sinne is death. Rom. 6. 23. looke Mite.

Wale, Iakob Warch, Wale. The wall of Hierusalem was dedicated. Jer. 12. 27.

Christ hath broken the partition wall which was betwene the Jewes and vs. Ephel. 2. 14, 15.

Walke. We ought to be occupied in Gods word, as we walke and journey. 2 Cor. 11. 19.

To walke with God. Gen. 5. 24. and 6. 9.

Abraham commaundes to walke before God. Gen. 17. 1.

Hezekiah walked before God with a perfect heart. 2 Kings 20. 3.

What is to walke in the wayes of God. 1 Tim. 3. 14. as he requirith and taught the Israelites to do. Deut. 10. 12, 11. 22. 8. 6.

Salomon walked in the ordinances of God, as David commaunded him. 1 King. 3. 2. and 3. 3.

The Reubenites are exhorted to walke in the wayes of God. Job. 22. 5.

Christ willet vs to walke while we haue light. John 12. 35, 36.

To walke in truth. 1 Kings 2. 4.

Sammels chilozen walked not in his wayes. 1 Sam. 8. 3.

How God walkech stubburnely against vs. Levit. 26. 24, 28.

Howe prayer God to walke with them. Exo. 33. 15, 16. and 34. 9.

Walke in the spirit. Gal. 5. 16.

He that walketh vprighly, walkech boldely. Psal. 10. 9.

He that walketh with the wijs, shall be wijs. Psal. 13. 20.

To walke in betrise. 3 John 4.

We ought to walke wisely towards them that are without. Colol. 4. 5.

To walke for to live. Marke 7. 3.

To walke after the manner of men. 1 Cor. 3. 3. 4. see Stubburnesse.

Want, looke Needs.

Wanton, threatened. Michas 2. 1.

Wanton looke foribiden. Job. 31. 1. Psal. 119. 37. Psal. 5. 28.

Wantons shall not inherit the kingdomes of God. 1 Cor. 6. 9.

Warning looke Corredion.

Warre, and contention, from whence they come. James 4. 1.

God leneth warre for the sinne of the people. 1 King. 8. 35, 37. Levit. 26. 24, 25. Deut. 28. 35. Judg. 2. 14, 15. and 3. 8, 12. and 4. 2. and 6. 1. and 10. 7. and 13. 1. Isa. 5. 25. Jer. 5. 10. Job 3. 23.

New married men went not on war-fare, and whp. Deut. 24. 5.

The law of warre. Deut. 20. 10.

When his exhortation into such as went to warre. Deut. 20. 3, 4.

Jerusalem affaicted in warre, cryed to God for helpe. 1 Kings 22. 32.

God commaunded the Jewes when they went to warre, to abstaine from all wicked-

ness. Deut. 20. 3, 9.

David altho counsell of the Lord, that he should warre with the Philistines. Sam. 5. 19.

The Israelites feareng war, desired Samuel to cry unto God for them. 1 Sam. 7. 8.

God afficted Joshua in warre and intreated him. Job. 8. 18. and David. 2 Sam. 21. 24, 25.

God destroyed the Israelites enemies, before they warred with them. Deut. 7. 21. and 2. 24.

The Jewes intending to warre, praye God to send them victorie, and were heard. 1 Chron. 5. 19, 20. 1 Kings 8. 44, 45. 2 Chron. 6. 34, 35. Thymiel warre, see Spine.

The Israelites warred with the Beniamites, and by Gods power overcame them. Judg. 20. 35. and sent to know whether the Beniamites had resented from God before they would warre with them. Job. 23. 11.

The warre of the Amozites against the Gibonites. Job. 10. 4. 5. and of the Philistines and others against Joshua, and the Gucoki. Job. 11. 5, 6, 9.

God commaunded the Israelites not to warre against the Moabites. Deuter. 2. 9, 19. They warred against the Amalekites, contrary to Gods commandement, and were discomfited. Num. 14. 41. Deut. 1. 42.

God hath a regard unto the warres of Justices, for he gaue the victorie unto Asa, and deliuered the Samaritanes. 2 Kin. 5. 1. and 7. 9.

The warre betweene the Philistines and the Israelites. 1 Sam. 4. 10.

Howe the faithfull haue behaued themselves in the time of warre. Exo. 17. 9, 10, 11. 1 Sam. 17. 1, 2, 3, 26. and 2 Chron. 12. 20, 21. 9. 2. 14. 9. and 18. 1. and 20. 1. to 31. and 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

For what causes the faithfull haue begun warres. Genel. 14. 13, 14. Judg. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

How God fighteth alwayes for his, and teacheth them also in warres to fight & overcome. Exo. 14. 10. Deut. 1. 30. and 2. 3, 31, 32. 1 Chron. 17. 37, 45, 46, 47. 2 Sam. 22. 35. 2 Chron. 20. 17. Psal. 18. 2. and 143. 1, 2.

Albeit the wicked raise warre against vs, yet ought we not to faigne. Matt. 24. 6. Gen. 13. 7. Luke 11. 9. Ren. 11. 7, 17.

What circumspection Princes ought to haue in warre. Luke 14. 31, 32.

Angoly warre. Psal. 11. 1. see Murder.

How man goeth to warfare at his owne coll. 1 Cor. 9. 7.

Paul being in the flesh, did not warre after the flesh. 2 Cor. 10. 3.

Manys life is a warre. Job 7. 1.

Warres of ignorance. Wisd. 11. 4. 21.

Wash. Naomi willet Ruth to wash and anoynt herself, and whp. Ruth 3. 3.

David washed and anoynted himselfe after hee had overcome the death of the child. 2 Sam. 12. 20.

To wash their feet. See Feet.

David commaunded Uriah to goe home, and wash his feet. 2 Sam. 11. 8.

Wealthy mens children enclined to ban-
queting. Job. 1. 4. 18. 19. and 3. 4.

Wheat threshed by the winnowell, and
bush. Job. 6. 11.

Wheat plentiful. Jacob plenty of wheate
and wine. Gen. 27. 28.

God will send them plenty of wheate and
all things that thou his commandments. Ge.
Deu. 1. 23. 14. 28. 2. 10. 3. Le. 26. 3. 10. 11

The fruitfulness of wheate come. John
2. 24. 1. 31. 5. 37.

Wheate taken for the faithful. Mat. 3. 12.
Luke 3. 17. and 13. 30.

Whar desired to winnow the good as
wheat. Luke 22. 31.

Wheat is chaff to wheate. Jer. 23. 28.
Wheat among wheate. Mat. 13. 25. 38.

Wheate looks villon.
Whelpers looks dogs.

Whelpers, see Conuerth in.

Whippers condemn. Rom. 1. 29.

White. The elect shall be clothed in white.
Ren. 3. 4. and 4. 4. and 6. 11. and 7. 9.

Whit funerals, look Feasts.

Whoredome a more grieuous sinne then
theft. Pro. 6. 30.

God detesteth both a whore and a whores
hire. Ge. Deu. 23. 17. 18.

A whore described, and called by diuers
names. Pro. 7. 6. to 14. and 6. 24. to 30. and 7.
4. and 2. 16. to 20.

We must not giue our strength vnto
whores. Eccles. 2. 20.

A whore enuieh an honest woman. 2. Es.
7. 25. 16. 42.

Samson loued the whore of harlot Del-
ilah. Iudg. 16. 1. 4.

The villon of the great whore vpon many
waters. Ren. 17. 1. 3.

Whoredome is forbidden. Deut. 5. 18. 31.
Ecc. 20. 14. 17.

The Israelites committed whoredome
with the daughters of Moab. Num. 31. 1.

Who is committed whoredome was bur-
nen. Gen. 3. 14.

The maye that played the whore in her
fathers house, was stoned to death. Deut. 22.
20. 21.

The whoredome of a woman how it may
be known. Eccles. 26. 9.

Whoremongers God will iudge. Heb. 13.
4. and punish. Ren. 21. 8.

Whoredome and other uncleannesse for-
bidden, committed and punished. Gene. 6. 2.
5. 1. and 19. 5. 24. 25. 31. Ecc. 22. 16. 17.
19. Leu. 18. 6. 19. 20. 21. 22. 29. 30. 10.
20. 22. and 21. 9. Deu. 17. 20. to 14. Ind. 19.

25. 1. Sam. 2. 32. Ecc. 5. 2. 8. 22. 14. and
23. 26. and 29. 3. Ecc. 22. 10. 11. Tob. 4.
23. 1. Ecc. 23. 16. and 25. 2. Acts 15. 20. 29.

Rom. 1. 31. 26. 1. Cor. 5. 1. 8. 6. 9. 15. and
10. 8. Eph. 5. 5. Col. 3. 5. 1. Th. 4. 3. 4. 5.

1. Tim. 1. 9. 10. Looke Adulterie.

God forbiddeth to goe whoring after Je-
sabel. Ecc. 24. 14. to 18.

The Israelites went a whoring after Ba-
am. Iudges 2. 3.

God willet the Israelites to make fringes
vpon their garments, that they should not go
a whoring after Idols. Num. 15. 38. 39.

Of spiritual whoredome, which is idola-

trie, looke more. Exod. 32. 8. Deut. 32. 8. 31.
15. 17. 18. Iudg. 2. 11. 17. 19. and 8. 27. Ps.
1. 31. and 57. 3. Jer. 3. 1. Ecc. 16. 15. Col.
1. 21. and 3. 2. and 4. 12. Ren. 18. 3. 9.

God calleth the murmurings of the Israe-
lites their whoredome. Num. 24. 27. 33.

Whoredome doctrine, what. Tit. 2. 1. to 11.

Wicked. Dauid's complaint for the wick-
edness of the faithlesse. Psal. 36. 1.

A prayer against the wicked enemies of
Goss Church. Psal. 35. 1.

Of the reprobation of the wicked. Psal. 16.
16. 4.

The wordes of the wicked touching the
knowledge of God. Job 22. 13.

We ought not to enuie the prosperitie of
the wicked. Psal. 37. 1. 7.

The wicked are the seed of the deuil. Mat.
3. 18. 39.

We ought to auoyde the company of the
wicked. 1. Cor. 5. 1. 3.

Wicked hypocrites alwayes in the Church
militant. Mat. 1. 3. 40. 41. 48. 49.

Who are wicked. 1. Pet. 4. 17. 18. 3. Pet.
2. 10.

The description of the wicked men, and of
their punishment. Psal. 1. 1. 45. 6. and 51. 1. to
8. and 51. 1. to 6. and 94. 23.

God abhorreth the wicked. Ex. 23. 7.

The wicked consider not the iudgements of
God. Pro. 28. 5. and therefore their house shall
bee desstroyed. Pro 21. 10. 11. and 14. 11.

Of the treasures of Wickednesse, and of
the dyspayle and punishment of the wicked.
Pro. 10. 3.

The wicked are relemble to obstinate
foles. Pro. 27. 22.

The wicked slander Goss word, and re-
gard it not. Pro 29. 7. 16.

The wicked shall bee call away for his ma-
lice. Pro. 14. 32.

The wicked thinke themselves more hap-
py in fearing the deuil, then God. Jer. 44.
17. 18. 19.

The wicked giue heere vnto falselips. Pro.
27. 4. and confute against the godly. Psal. 16.
4. and 83. 5.

The power and enterprises of the wicked
shall curse to the glory of God. Psal. 75. 10. and
76. 10.

Which complained of the multitude of the
wicked, and small number of the faithful. Mic.
7. 2.

We ought to shun the way of the wicked. Ps.
4. 14.

The sacrifices of the wicked are abomi-
nable vnto God. Pro. 15. 8. 22. 27. Eccles.
34. 21.

Of the curse and destruction of the wicked.
Job 24. 18.

The condemnation of the wicked, and death
of the iust. Psal. 4. 16.

The flying of the wicked at the day of iudg-
ment. Psal. 5. 3. to 14.

The wicked shall waie twise and twise. 2.
Th. 2. 9. 10. 13. 2. Tim. 3. 13.

The nature and end of the wicked. Psal. 7. 3.
18. 19. 22. and 10. 2. Their reward. Psal. 3.
10. Their blindness. Psal. 27. 11. Psal. 30. 1.

The righteous cannot deliuer the wicked.
Ecc. 1. 14. 17. 18.

The wicked to whom Sodomy and So-
moch are an example, are referred to the
day of iudgement to be punished. 2. Pet. 2.
Iude 4. 6. 15.

God iudgeth the wicked to keepe compa-
ny with the wicked oftentimes to their destru-
tion. 2. Th. 2. 3. 7.

The wicked haue theire felicity in iudg-
ing things. Ecc. 9. 10. 11.

God preventeth the attempts of the wicked.
Ecc. 6. 4.

The wicked enioy the earth. Job 20. 24.

The poozer lost and wicked alway turn
the crose of the godly to a snare. Job. 30. 11
to 15.

The wicked proceede from euill to iudg-
ment. Jer. 9. 3.

The wicked thinke that God seeth not
their sinne. Ecc. 8. 12.

The wicked loue the praise of men more
then of God. Iohn. 12. 43.

What the wicked are like vnto. Psal. 57.
20.

The wicked seeke after riches. Luke. 21.
8. Iohn. 2. 18. and 6. 30. and feare men more
then God. Mat. 23. 26. 46. 5. 8. 27. 64.

Wharke 11. 2. Luke 19. 46. Act. 5. 26.

The wicked agree in persecuting the true
and the professours thereof. Mat. 16. 1. and
22. 3. Wharke 3. 6. Luke 23. 12. Act. 26.
and 23. 6.

Wicked mens practises often frustrate.
Mat. 23. 13. and 21. 46. and 23. 23. 27. 66.

Iohn. 6. 44. 45. 46. and 10. 39. Act. 5. 19. 21.
and 9. 3. 24. and 12. 11.

The wicked pronounce sentence against
themselves. Mat. 21. 31. 41. Luke 7. 43. Act.
4. 16. and 26. 11.

The wickedness of man was great at the
time of the flood. Gen. 6.

Whoremongers in his wickednesse
shall perish. 1. Sam. 1. 25. Looke Vagabond
and Vniust.

Widow We ought not to oppress the
widow, and orphan. Exod. 22. 22. 23. 24.

Job. 24. 10. but relieve them, and how Deu.
14. 29. 8. 16. 11. 2. 26. 2. 12. 1. 3. Job. 24. 10. and
21. 16. 18. 1. 17. Jer. 22. 3. Eccles. 4. 3.

Cleanings left for widow, fatherlesse, &c.
Leuit. 19. 9. 10. 8. 23. 22. Deut. 24. 19.

God reuerth right vnto the fatherlesse and
widow. Deu. 10. 18. and iudgeth their suppli-
es. Psal. 3. 5.

Carles is hee that turneth the right of the
widow. Deut. 19. 27. taketh her raiment to
pledge. Deu. 24. 17. see Debe and Famine.

Three widowes indoe, and twise
honour and reliefe, and twise not. 1. Tim. 5. 1.
to 7.

An order concerning widowes, both she
and pong. 1. Tim. 5. 9. to 17.

Of the continuance of widowes. 1. Cor.
8. 1. Tim. 5. 11. 16.

The teares of the widowes checkes sin
vp to heauen. Eccles. 35. 15.

Of widow deuoters. Mat. 23. 14. Ps.
124. 40. Luke 20. 47.

Wife. The desire of the wife ought to be
subiect to her husband. Gen. 3. 19.

The people prayen that Boaz his wife
might be fruitfull. Ruth 4. 11.

To avoid fornication let every man have
his wife, and every wife her husband, &c. 1.
Cor. 7. 1, 2.

The duties of a wife. Titus 2. 5. 1. Tim. 3.
12. Eph. 1. 12. 19. 1. Cor. 14. 34.

Well is the man that hath a wife of under-
standing, and discretion. Eccles. 25. 8. & 26.

Wives are the gift of God. Job. 2. 2. 9.
and the crown of her husband. Job. 12. 4.

Wives are helpers together with their hus-
bands of the grace of life. 1. Pet. 3. 7.

God made Abimelech's wife barren, and
his son. Gen. 20. 17, 18.

The husband ought to love his wife. Eph.
5. 25. Col. 3. 19. Job. 5. 19. and to cleave with
her Eccles. 9. 10. his Husband.

Man will forsake all, leaving God, and
cleave to his wife. Gen. 2. 24.

An inseparable knot betwixt man and
wife. Mat. 19. 5, 6.

It seemed hard to the disciples, that a man
might not put away his wife, but for whome-
soever. Mat. 19. 8. 9. 10. & 5. 32. Mat. 10. 9. 11.

Who so hateth not his wife, &c. in respect
of Christ, cannot be his disciple. Luke 14.
26. Mat. 10. 37.

Against marrying with strange wives of
another religion. Eccl. 34. 12. 10. 18. & 23.
12. Deut. 7. 1, 4. Acts. 13. 23. 25. Gal. 2. 11.

Who so will marry the fathers wife, 1.
Cor. 5. 1. 1. Cor. 18. 6.

What manner women the Priests wives
were. Lev. 21. 7, 13, 14, 15.

The Israelites were commanded not to
touch their wives. Exo. 19. 15.

Of the wife not found a virgin, &c. of slan-
dered Deut. 22. 13, 20.

Salomon had 700. wives. 1. Kings. 11. 3.
David had many. 2. Sam. 3. 2. 6 & 5. 13.
1. Sam. 18. 27. 1. Ego. 3. 1. to 10. 10. had Sa-
lom. Judg. 8. 30.

Samson was overcome with the importu-
nity of his wife, and declared unto her his
secret. Judg. 14. 16, 17.

Butler crediting his wife, put Joseph in
prison. Gen. 39. 19, 20.

The wife that mooneth her husband unto
holary ought to die. Deut. 22. 20. to 22.

Pharisee wife counselled him not to meddle
with Christ. Mat. 23. 19.

Abd prostituted to evil by his wicked wife.
1. Kings 21. 15, 16, 25.

Uriah would not lie with his wife, and
his wife. 1. Sam. 11. 12.

Isaiah's wives counselled him to do as
God commanded. Gen. 31. 16.

Wives wife being sent back to her fa-
ther. Exo. 4. 26. returneth with his two daughters.
Exo. 18. 2.

Elkanah, of his two wives, loved Hannah
best. 1. Sam. 1. 2, 3.

The Philistines burned Samson's wife
with fire. Judg. 15. 6.

David's two wives taken prisoners. 1. Sa-
muel 30. 5.

The Levites wife of concubine abused at
Gibeah. Judge 19. 1, 2. 25 and 20. 5.

Abigail the pattern of a good wife. 1. Sa-
muel 25. 18 to 38.

The yoke and properties of a good wife.

Job. 18. 22. and 3. 10. Job. 10. 12. Eccl.
36. 16, 23. 1. Tim. 3. 11. 95. 14. Tit. 2. 5. looks
woman.

Viderness of Sin. Exodus. 16. 1. Look
Tempt.

Vid. God hath created all things for his
wills sake. Rev. 4. 12. and worship all things
after the counsel of his own will. Eph. 1. 11.

David attributed unto the will of God all
the benefits which he had received. 2. Sam.
7. 19. 21.

The will and counsel of the Lord is im-
mutable. Job. 19. 21.

Rehoboam's kingdom divided by the will
of God. 2. Ego. 11. 4.

Beniamin visited Rehoboam by the will of
God, that he might be slain of Jeho. 2.
Chro. 22. 6, 7, 10.

Amasai delivered into his enemies hands
by the will of God. 2. Ego. 25. 30, 27.

Balaam could do nothing against Gods
will. Num. 22. 21, 13, 18. and 23. 8, 12, 20,
36, and 24. 13.

Who ought to procure and understand the
good will of God, and do it. Rom. 12. 2. Eph.
5. 17. 1. Cor. 4. 3.

Who man is able to resist Gods will, nor
may plead against him. Rom. 9. 19, 20.

The will of God the Father is, that who
so believeth in his Son, shall have life e-
verlasting. 1. Ego. 6. 39, 40.

It was the will of God, that Christ should
give himselfe for our finnes. Gal. 1. 4.

God sent his Son to reveal the myste-
rie of his will unto us. Eph. 1. 5. and to see
his will John 6. 38 for his meate was to do
his fathers will. John. 4. 34.

Christ pleased himselfe to his Fathers will,
although contrary to humane nature. Mat. 26.
39. 42.

The will of God, that we should be
sanctified through the blood of Christ. Heb.
10. 9, 10, that we should be holy and cleane,
1. Cor. 4. 3.

He that fulfilleth the will of God sheweth
cuer. 1. John 2. 17.

God heareth them that do his will and
worship him. John. 9. 31.

Whoever doth the will of God, is a true
Christian. Mat. 7. 24. and Christ's kinde-
man. Look Mother,

To will is present with us, but to performe
heth in God onely. Rom. 7. 18, 19. Phil. 1. 6,
and 2. 13.

We must labour to increase in the know-
ledge of Gods will, &c. 1. Cor. 1. 9.

The Jews were blinded by the will of
God, and why. Mat. 23. 25, 26.

Paul called to the office of an Apostle by
the will of God. 1. Cor. 1. 1. 2. Cor. 1. 1. Eph. 1. 11.

Paul attributed unto the will of God the
liberty of the Macedonians. 2. Cor. 8. 5.

Who ought to resigne our will unto the
Lord. Why. James 4. 15.

In our tribulation we ought to consider the
good will and pleasure of God. Job. 1. 21.

The Israelites presuming to warre con-
trary to the will of God, were slain. Deut.
1. 42. 43, 44.

Who ought not to be subject to our own
wills and appetites, and why. Eccles. 1. 8.

Who ought to respect our wills to God
will. 1. Sam. 3. 8. 2. Sam. 10. 1. 2. and 15. 26
1. Mat. 3. 60. Mat. 6. 10. Mat. 14. 36. Luke
22. 42. Act. 18. 21. & 21. 14. Heb. 6. 3. Rom. 1.
10. and 15. 31. 1. Cor. 4. 19. and 1. 6. 7.

Some speak of evil of evil, and some of
good will. Psal. 1. 15.

The will of any man is counted by God
for the deere it is. Gen. 22. 10. 18. & 22.
16, 18. 2. Sam. 11. 15. and 12. 9. 1. King. 2.
10, 19. see Firewill.

Who willing not to hear Gods word, looks
Confession.

VV. Usual and furious persons must be hun-
ned. Gen. 27. 42. Job. 2. 16. 1. Sam. 19. 10.
Eccl. 6. 3. Job. 22. 24. and 29. 22. Eccles.
8. 15. 16. Mat. 2. 12, 13.

VV. Vindicate, look Amendment.

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30, 32.

Who ought to respect our wills to God
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22. 42. Act. 18. 21. & 21. 14. Heb. 6. 3. Rom. 1.
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The wine of the Indies is the portion of
Diogenes. Deut. 12. 11.

Wine is meant by dropping down new
wine. Job. 1. 13.

Wine mixt with water. Psa. 1. 22.

Wings. Run up betwixt under the wings
of God. Ruth 2. 12.

The godly rejoice under the shadow of
Gods wings. Psal. 63. 7.

The Ark placed under the wings of the
Cherubims. 1. King. 8. 6, 7, 88 was comman-
ded. 2. Sam. 20. 21. lookt Carried.

To Wines. Ditch that winneth soules, is
wile. Psa. 11. 30.

Wifemen came from the East to worship
Christ. Mat. 2. 1. 13.

The wifemen could not interpret Phari-
sees sayings. Gen. 4. 8.

Wise men in diuers sciences are called
wile hearted. Eccl. 35. 10, 30. * and 28. 3.

Wise is secretly wile in this world let him
be a fool, that he may be wile. For the wile-
dome of this world is foolishnesse with God.

Job. 17. 24. 1. Cor. 1. 20, and 3. 18, 20, 25.

A wile preferred through the wile-dome of
a woman. 2. Sam. 25. 2, 16, 20, 23.

A wile king is the flag of the people. Wisl.
6. 24.

Wifemen are exhorted to searh wile-dome,
Wisl. 6. 9.

Wile-dome ought to be preferred above all
things. Wisl. 7. 1.

The effectes of wile-dome. Wisl. 8. 1.

A wile man will be ruled by the lawe of
God. Eccles. 1. 11. and shew it by his con-
uersation. James 3. 13.

The difference between the wile and un-
wile. Eccles. 1. 13. * foolishnesse and wile-
dome Eccles. 10. 1, 10, 11.

A wile man taketh pleasure in being iustly
reproued. Job. 5. 13. and will walke there-
after. Prou. 9. 9. and 13. 16. and 19. 25. and
21. 11.

What walketh with the wile, shall be wile.
Prou. 13. 20.

The mouth of the wile is in their heart.
Eccles. 21. 26.

How to know a wile man Eccles. 8. 1.

The behaviour and exercise of a wile man,
and of his commendation. Eccles. 30. 1, 10
12.

We ought not to be too humble in our
wile-dome. Eccles. 13. 9.

God catcheth the wile in their owne crafti-
nesse. 1. Cor. 3. 19.

God bestrope the wile-dome of the flesh.
Dan. 8. 13a. 30. 106.

Abigail was of singular wile-dome. 1. Sam-
uel 25. 3. so was Iudith. Iudith 8. 29. 31.

David behaved himselfe wilely in all
things. 1. Sam. 18. 5.

The beginning of wile-dome is the feare
of God. Psal. 111. 10. Prou. 9. 10. and that is
true wile-dome. Job. 28. 28.

Wile-dome cometh onely of the Lord. 1.
Cor. 1. 17, 12. Job. 38. 38. Eccles. 1. 1.

All wile-dome is of God, and to him to be
ascribed. 1. Cor. 4. 18, 19, 20.

God giueth wile-dome to such as feare him.
Eccles. 43. 33.

God was the inuenter of wile-dome. Ba-
ruch 3. 16. and his wile-dome is infinite. Psa.
147. 5.

Christ is our wile-dome. 1. Cor. 1. 24. and
the true wile-dome of God. Bar. 3. 37. Psal.
23. 34. Luke 11. 49. and in him are hid den all
the treasures of wile-dome and knowledge.
Col. 2. 3.

The Gospell is the hidden wile-dome of
God. 1. Cor. 2. 7.

Our wile-dome consisteth in obseruing
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147. 5.

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the true wile-dome of God. Bar. 3. 37. Psal.
23. 34. Luke 11. 49. and in him are hid den all
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17. 27. and 26. 24. 25.

A chaste woman without discreet manner.

Prov. 11. 25.

Be ye unto a contentious woman as like

Prov. 27. 15. from whom we ought to flee.

Prov. 11. 9. and 25. 14.

Thou whom God is angry withall, shall

fall into the hands of strange women. Psal.

114. 4.

Why a womans hand ought to bee cut off.

Deut. 25. 11, 12.

How to know the wisedome of a woman.

Eccles. 26. 9, 11, 12.

Johns read the booke of Deuteronomium

to men, women, and children, Joshua 8. 34.

Women sang and praised God, playing

on Symblies. Eccl. 15. 20, 21. 1 Sam. 18.

65.

A woman cast a piece of a millstone upon

Simone's head. Judg. 9. 53, 54.

In besieging of cities women were releas-

ed. Deut. 20. 14.

A woman hit Jonathan and Ahimaz in

a well, and whp. 1 Sam. 17. 17, to 23.

A barren rich woman relieving Eliza,

descried by his prayer to be fruitful. 2 kin.

4. 18.

Ruth was known to bee a virtuous wo-

man. Ruth 3. 11.

The disciples marvelled that Christ tal-

ked with a woman. John 4. 27.

A woman being delivered of childre for-

gotten the anguish, and whp. John 16. 20,

21, 22.

Of the woman that had the bloodie fluxe

Matt. 9. 20, 31, 32.

A certain woman a seller of purple, looke

lized.

Women following Christ, ministered unto

him Luke 8. 2, 3. 3 were present at his death.

Matt. 27. 55.

Women to whom Christ appeared, decla-

red to the disciples his resurrection. Matt. 28.

16, 9, 10.

Robie women of Thessalonica beleered

in Jesus, whom Paul preached. Actes 17. 2,

3, 4.

Women enforced through famine, to eat

their owne children. 2 kin. 6. 24, 28, 29. Lam.

2. 20. and 4. 10. as it was prophesied. Ezek.

5. 10. Baruch 2. 3. Deut. 28. 53, to 58. Lucit.

26. 29.

The pride of women is threaten to be pu-

nished. Sile. 3. 16, to 25.

The wisdom of the woman clothed with

the sunne. Reuel. 12. 1, 2. * and of the woman

being on a scarlet coloured beast. Revelation

17. 3.

Salomon belieted with the love of on-

lymish Idolatous women. 1 Kings 11. 7,

2.

What behaviour young and elder women

must doe. Titus 2. 3, 4, 5.

An advice that women should obey their hus-

A wicked woman more bitter then death,

Eccles. 7. 28.

Few women constanc. Eccles. 7. 30.

The saying upon the beauty of maidens

and women is dangerous. Eccles. 9. 15, 6, 7,

8, 9, 10, 11, 12, and 13. in their companie. Eccle.

42. 12, 13 and 19. 2, 3.

Of the strength of women. 1. Ecl. 3. 13. and

4. 14, 10, 33.

Of crueltie towards women with childre,

lookes Child, and 2. kings 8. 13. Amos 1. 13.

Women for rities. Ezk. 8. 2, 3, 48.

The Jewes married strange women and

put them away againe. Eze. 9. 2. * 10. 1, 2. *

lookes Wife and Men.

Wombs shut up of barren. Genesis 30. 1, 8.

1. Sam. 1. 5.

The fruites of the wombe shall be blessed to

the godly. Deut. 28. 4.

The fruit of the virgin Baries wombe

was blessed. Luke 1. 42.

It was commanded the Jewes to boyde

their wombe without the holle. Deuter. 23.

12. 1, 3.

Wonders looke Miracles and Signes.

Word. The word of the Lord came to A-

braham in a vision. Gen. 15. 1.

The word of the Lord was precious in the

time of Eli. 1 Sam. 3. 1.

The word of the Lord must not be call a-

way, but obeyed. 1 Sam. 15. 22, 26.

The word of God sharper then a two ed-

ged sword. Heb. 4. 12.

Our words ought to bee gracious alway,

and whp. col. 4. 6.

Why God withswaerth his word from the

Jewes. Ezek. 14. 3.

The Jewes will not heare the word of

God. Isa. 30. 9.

God will punish those that refuse to heare

his word. Deut. 18. 19.

David despising Gods word, committed

murder and adultery. 2 Sam. 12. 9.

All things were created by the word of

God. John 1. 3. Gen. 1. 1.

The words of God are true. 2 Sam. 7. 25,

28. Psal. 3. 3, 4.

The benefites of God ought to bee attri-

buted unto his word and promise. 2 Samuel. 7.

21.

The word of God is our Wisdome. Deut.

4. 2, 6. and a lantern unto our feete, Psalme

119. 105.

The word of God instructeth us what to

doe. Deuter. 29. 9. and thereof onely ought

we to take counsell how to live. Isa 8. 16, 19,

20.

By the preaching of the word, our hearts

are converted. Jer. 23. 29.

By the word of God wisedome may bee

encreased, Psal. 2. 16.

All things shall prosper to those that fol-

low the word of God. Psourbes 3. 1, to 4,

22, 27.

The Shunamite woman, beleeking Gods

6. 2. to 10.

Gods mandment be declared without fence

Jer. 1. 17.

Goles charged the people with all the

words that God had sayd unto him in the

mountaine. Eccl. 2. 4. 27. 3. and they con-

ced to obey the same. Eccl. 19. 7, 8.

Blessings to those that obey Gods word,

and curses to those that doe not. Deuter. 11,

27, 28.

The Israelites, presuming to fight con-

trary to Gods word, were slaine. Numbers

14. 41.

Of the contemning of Gods word, and pu-

nishment due to the same. 1 kin. 13. 3. * 2 kin.

17. 12. * 2. Ecl. 18. 15. * and 12. 16. * Psal. 1.

24. 10. 32. Isa 28. 1, 2. 30. 1, 2, to 18. 34. 5. 1.

to 16. 36. 6. 4. Jer. 2. 13, 18, 19, 30. 5. 1. * and

7. 13. * and 16. 10, 11. and 19. 3. * and 15. 3. *

and 29. 18, 19. Eze. 33. 4. * and Matt. 11. 20,

to 25. and 21. 33. * Luk. 10. 10, to 16. Act. 13.

8, 9, 10, 11, 41. 8. 18. 5. 6. Rom. 1. 18. * 2. Cor.

2. 10, 11, 12.

God forbidde us to keep company with

those that allure us from cheping his word.

Isa. 8. 11.

Curse are they who obey not the words of

Gods Covenant. Jer. 1. 13.

The wicked cannot be rightly the word

of God. Psal. 26. 7.

We ought to heare the word with alle-

giance. Eccles. 5. 1, 11.

A wise man regardeth Gods word. Eccles.

21. 15, 17 and 33. 2, 3.

Jeremie is put in prison for the word of

God, and yet it forced him to preach. Jerem.

20. 2, 8, 9.

He praise of the word of God. Psourbes

30. 5.

An exortation to heare the word of God.

Isa. 55. 1.

We ought not onely to heare the word of

God, but also beleue and doe that which it

teacheth. Deuter. 12. 32. and 5. 1, 27, 29. and

6. 1, 2, 3, 35, 17, 24 and 32. 11, 12, 13. Ezechiel

33. 14, 15, 30, 31, 32. Matt. 5. 16. * and 7. 21,

to 28. and 15. 8, 9. and 28. 10. Mathe. 16. 15,

16 Luke 6. 43. * and 11. 28 and 12. 8, 9, 47,

48. John 1. 3. 7. Jam. 1. 21, 22. * Heb. 4. 2, 3

see ynbelieue.

Gods word must remaine in our hearts.

Deut. 6. 6. and 1. 18.

We must obey Gods word, and alwayes

have it before our eye. Deut. 32. 46, 47. and

4. 9. and 6. 7. * and 11. 18. * Rumb. 15. 38. *

Psal. 1. 2. Psal. 3. 1, 2, 3. and 4. 3. 1. and 6. 2. 1.

and 7. 3. and not thinke from it. Deuter. 4. 2,

and 2. 32. and 17. 11. 18. 14. Job. 7. 7. and

23. 6. Psal. 4. 27. Isa. 30. 21.

Nothing may be put in, or taken frō Gods

word. Deut. 4. 2. and 32. 3. 28. 14. Job.

1. 7. Psal. 30. 5, 6. Mathe. 18. 20. Galat. 3. 15.

Reuel. 22. 18, 19.

The word was made flesh. John 1. 14.

The word of God continueth for ever. 1.

Peter 1. 25. reader Rumb. 2. 12. 19. 30. Psalme

33. 4. 1. and 116. 2. 9. 119. 89. Isa. 40. 8. and

41. 4. and 51. 4, 6. and 54. 8, 10. Ecl. 14. 5. 6.

Mathe. 5. 18. 24. 35. Mathe. 23. 31. Luke

16. 17. and 21. 33.

The Gospel is the worde of truth. 1. *

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phel

Phel. 1. 3. The words of this life. **Actes 5. 20.** The word of reconciliation. **2. Corin. 5. 19.**

If we give not credite unto Gods word, what profiteth it vs to heare the same? **Heb. 5. 2.**

We are new borne by the immortal word of God. **1. Pet. 1. 23.**

We overcome the wicked by the word of God. **1. John 2. 14.**

Christ seeing the people destitute of the word of life, was moved with compassion. **Matth. 9. 36.**

Gods word must not be given to dogs, or swine. **Matth. 7. 6.**

The heauie iudgement of those that contemne Gods word. **Matth. 10. 14, 15. Heb. 2. 2, 3, 4.**

The word cannot bee preached without persecutions. **Matth. 10. 16.**

Peace shall continue with those that receive the word. **Matth. 10. 13.**

Gods word abideth not in them that beleeue not Christ. **John 5. 38.**

The word of Christ ought to dwell with vs plentifully. **Col. 3. 16.**

The word must bee preached after all sorts, that some may profit thereby. **2. Tim. 4. 2.**

We ought to pray that the word may be glorified. **2. Thess. 3. 1.**

Paul handled not the word deceitfully as others did. **2. Cor. 4. 2, 3, 5.**

The faithful loued not their liues for the testimonie of the word of Gods promises. **Rome. 12. 11.**

The word is a snare & stumbling block to some. **Rom. 11. 9.**

The liues word of God shall gather all nations to Christ. **Yech. 14. 21.**

The preaching of the word shall procure the gift of Zion. **Yech. 3. 16.**

God promised to send preachers of his word. **Ysa. 40. 21.**

Of the ministers of Gods word, and their pay when the people profit. **Ysa. 61. 6, 9.**

A Bishop ought purely to desire his word. **2. Tim. 2. 15.**

Of those that preach the word of God for gaine. **Yer. 17. 13.**

The word of God is free. **2. Tim. 2. 9.**

Not food but Gods word preferueth them that be godly. **Mila. 6. 26. Iooke Bread.**

Who lo studieth the word of God, shall find wisdom. **Ysa. 8. 22, 17.**

The principles of Gods word. **Yeb. 5. 12. and 6. 1, 2. 1. Cor. 3. 2.**

Gods words spoken by man are to be regarded. **Yech. 7. 12, 13.**

The word of God in two senses, **Psalm 147. 18, 19. Iee Scripture, Famine, Church, and Zealons.**

Name of Samuels words were vnaccomplished. **1. Sam. 3. 19.**

The mouefie of Rebekah in her words. **Gen. 24. 18.**

Rebeks pursue the words of the iust. **Deut. 16. 19.**

Dauid overcome his seruants with faire words. **1. Sam. 23. 7, 8.**

Secret words ought not to be reuelled.

Eccles. 4. 1, 23.

A word spoken in his place is commendable. **Ysa. 25. 11.**

Alas Paul wrought in words that he preached by word. **1. Cor. 9. 21.**

By our words we shall be iustified or condemned. **Mat. 12. 37.**

He that sinneth not in word is a perfect man. **James 3. 2.**

Works of God are perfect. **Deuter. 32. 4. everlasting. Ecc. 3. 14. marvellous. Ecc. 18. 1, 10. 7. exceeding good. Ecc. 3. 9. 16. and unreprouable. Mith. 12. 14.**

Man ought not to be curious in searching out Gods works. **Job chap. 37. to chap. 42.**

Ecc. 3. 22, 23. for they are past finding out. **Ecc. 18. 3, 6. Ecc. 8. 17. and 3. 11. 2. Ecc. 4. 11.**

The summe and creation of the works of God. **Ecc. 18. 4, 11.**

God beeareth his iustice by his works. **Job 8. 3. and 9. 1.**

Moses reuelled the works of God to the Israelites. **Deut. 1. 1, 2. to 8.**

We ought to call to minde the works of God, and why. **Deut. 4. 10, 30, 35, 10 41. and 7. 11, 16.**

Of whom the works of God are discerned. **1. Sam. 10. 26.**

The work of God, is to beleeue in his Sonne. **John 6. 29.**

The work of God is our faith in vs. **1. Thess. 2. 13.**

God knoweth his works from everlasting. **Actes 15. 18.**

The blind man was so borne, that Gods works should be shewed on him. **John 9. 3.**

Christ by his spirit worketh in the faithful. **Gal. 3. 5.**

Our good works are of God. **2. Pet. 1. 3, 5.**

Paul prayeth that God would increace the works of faith, and confirme vs in the same. **Phil. 1. 9.**

Works are the fruits of faith, and the assurance of our hope. **Yeb. 6. 11, 12. and doe make our election sure. 2. Pet. 1. 10.**

Works follow faith. **Luke 19. 8, 9. and what works they be, Luke describeth. Actes 2. 44.**

The works of light, what. **Eph. 5. 8, 9.**

The works of the faithful. **1. Pet. 3. 8, 9, to 18.**

They that repent vnfaignedly, must doe works worthy amendment of life. **Actes 26. 20.**

Faith is dead in it selfe, if it haue no works. **James 2. 17, 20, 22.**

Our conversation ought to be honest, and our works good, and why. **1. Pet. 3. 12. Mat. 5. 16.**

Dauid taught vs to abound in the worke of the Lord. **1. Cor. 15. 58.**

We ought to prouoke one another to good works. **Yeb. 10. 24.**

Let euery man prouoe his owne worke. **Gal. 6. 3, 4.**

He that is boyd of good works, shall bee cast into the fire. **John 15. 6. Mat. 7. 19.**

We must not trust in our works, but wait for Gods mercie. **Ysa. 30. 18. who saueh vs not by our works, but according to his grace.**

Eph. 2. 8, 9. Rom. 11. 6, 2. Tim. 1. 5. Tit. 3. 5. And the holy Ghost is given, not by works, but by faith. **Gal. 3. 2.**

The workes of the faithful follow them. **Rome. 14. 13.**

Christ iudgeth according to euery mans worke. **1. Pet. 1. 17. Mat. 16. 27. Rom. 14. 10. 11. 2. Cor. 5. 10.**

The Jewes did the works of their father the deuil. **John. 8. 40, 41.**

The works of the world are euill. **John 7. 7.**

The works of the flesh, what. **Gal. 5. 19, to 22.**

Haue no fellowship with the workes of darkness, but rather reprove them. **Eph. 5. 11. Tit. 2. 12.**

We may not walke in the wicked workes of the Gentiles. **Eph. 4. 17, 18, 19. 1. Pet. 4. 3.**

The workes of the Jewes were polluted. **Yag. 2. 14, 15.**

We may not trust to the workes of our predecessors, but shew our felues the children of faith. **Yag. 3. 4, 9.**

God blessed the workes of their hands that relieue the needy. **Deut. 14. 29. and 23. 10. and that obey his commandments. Deut. 28. 3, to 15. and sendeth them plenty of all things. Deut. 30. 9, 10.**

God worketh all in all. **1. Cor. 12. 6.**

The workes of mercie. **Matth. 25. 35, 36. Ysa. 58. 7. Iooke Welding, and Service.**

Workers with spirits, see Conuers. **World made by Christ. John 1. 10.**

The whole world is bent to wickedness. **1. John 5. 19. and is full of vnrighousnesse, and wickednesse. 2. Cor. 4. 3, 7.**

We brought nothing into the world, neither shall we carie any thing out. **1. Tim. 6. 7. Job 1. 21.**

The fashion of this world goeth away. **1. Cor. 7. 31. and therefore we ought not to loue anything therein. 1. John 2. 15, 16.**

The amitie of this world is the enemie of God. **James 4. 4. Christ prayed not for the world. John 17. 9.**

The world knew not God nor the true light. **John 1. 9, 10, 11. and 17. 25.**

Those that are boyde of God overcome the world through the dicteoy of faith. **1. John 5. 4, 5.**

We ought not to matuaile though the world hate vs, and why. **1. Job. 3. 14. and 7. 7. and 15. 18.**

The ends of the world are come upon vs. **1. Cor. 10. 11.**

God spared not the old world but by the flood destroyed the vngodly. **2. Pet. 2. 5.**

The saints shall iudge the world. **1. Cor. 6. 2.**

A curse is prophesied vnto the world for sinne. **Ysa. 24. 1, to 13.**

The world created for mans sake. **2. Cor. 6. 5, 5.**

Fires shall inherite the world to come. **2. Cor. 12. 2, 3.**

The world hasteth to passe away. **2. Cor. 4. 26. 1. Cor. 7. 31. 1. John 2. 17. and yet the end is vncertaine. 1. Thess. 5. 1, 2, 3.**

The faithful are not of the world. **John 15. 19.**

15. 19. and 17. 14.

The whole world, for all men generally
2. John. 5. 19. and for the elect onely Chapter
2. 2.

All the world, for the corrupts subject to
the Romans. Luke 2. 1.

The world for the Elect. John 15. 19. and
13. 1. and 3. 16. and 6. 33. 1. John 4. 14. for
the papists. John 17. 9. 14. 1. Corin. 11.
32. for the whole earth. John 17. 18. Mar. 16.
15. for infidels. John 17. 21. and for all men
Rom. 12. 2. 102. worship pompe. Galat. 6. 14.
for heaven and earth, and all things therein.
John 17. 24. and 1. 1. and for the time since it
was created unto Christ blisned into thosue
pages. 2. Cor. 14. 10.

This world for worldly defence. John 18.
36. and for outward things pertaining to this
life. Marke 4. 19. and 1. Cor. 7. 31.

Worldlings, thinke there is no God, or that
he secretly not what man doeth. Job 24. 1. 2.
and 34. 9.

Worldlings loue to be flattered. Al. 30. 10.
Iake Athiels in the field cattle.

Worms of conscience die not. Mar. 9. 44.
48. Ila. 66. 24.

The sonne of man is but a worme. Job
25. 6. looke Serpent.

Herbe was eaten to death of wormes.
Ages 1. 2. 3. So was Antiochus. 2. Macca.
9. 8.

Wormewood. To turne iudgement and
righteousnesse into wormewood, what Amos
5. 7. and 6. 12.

God will feed idolaters with wormewood
and give them gall to drinke. Jer. 9. 15. and
8. 14. and 23. 15.

Of the Starke that was called worme-
wood. Ruel. 8. 10. 11.

Worship and serue God onely. Matth. 4. 10
Luke 4. 8. Exod. 34. 14. Deut. 6. 13. and 10.
30. 1. Kings 9. 6. to 10.

The Israelites enemy man in his tent
doze, worshipped God talking with Holes.
Exod. 33. 9. 10.

The Elders of Israel together with Aa-
ron, &c. worshipped the L. yd on a farte off. Exo.
24. 1. 2.

Elanah went peerele to Shiloh to wor-
ship God. 1. Sam. 1. 3. 4. 9. 19. 21.

David worshipp'd God on the top of the
mountaine, when he fled from Absalom. 2.
Sam. 15. 32.

Saul worshipp'd God moze for manners
like then for any deuotion. 1. Sam. 15. 31.

The people worshipp'd the golden calves
which Jeroboam had erected. 1. Kings 12.
28. *

The Israelites worshipp'd Idoles, and are
spiled. Judges 2. 10. 11. *

The Apostles worshipp'd Christ, as hee
was taken vp from them into heauen. Luke
24. 52.

The Angel would not suffer John to wor-
ship him. Ruel. 22. 8. 9.

Of whom the beast shall bee worshipp'd
Ruel. 13. 4. 8. *

Worshippers of strange gods, &c. ought to
be destroyed and slayed to death. Deut. 2. 14.
15. and 17. 3. to 8.

Isaiah worshipp'd the Angel. Ios. 5. 14.

Worshipp. The names and faces of Da-
uid's worshippers. 2. Sam. 23. 8. *

Wrath, taken for punishment. Ephel 5. 6. 1.

Thell. 5. 9. and for vengeance. Rom. 4.
15.

Gods wrath sometime falleth vpon many,
for the sinne of one. Iosua 22. 20. and 7. 1,
12. *

The wrath of God consumed Pharaos and
all his hostes. Exod. 15. 7.

Holes fearing the wrath of God, fell to
prayer. Deut. 9. 18. 19.

B. ciuse Saul executed not Gods ferre
wrath on the wicked, he was reiectet. 1. Sa-
muel 28. 17. 18.

The wrath of God was hote against ido-
laters. Judges 2. 14. 20. * 3. 3. 12. Against
murmurers. Rom. 11. 1. yea and against Ho-
les. Exo. 4. 14. Deut. 1. 34. 37.

Gods wrath against the Israelites paci-
fied by Holes. Num. 14. 1. 13. 21.

The wrath of the Lord moued Dauid to
number the people. 2. Sam. 24. 1. *

The cause of Gods wrath against his peo-
ple. Deut. 29. 24. 25. *

Gods iudgement that idolaters shall feele
his wrath. Deut. 31. 16. 17. 18. as it came to
passe. 2. Chron. 34. 21.

The wrath of God commeth vpon the
children of disobedience. Col. 3. 5. 6. Deut. 29.
20.

The riches of this world kindle Gods
wrath against the abusers thereof. James 5.
2. 7.

Wee are by nature the children of wrath.
Eph. 2. 3.

God will not contend, nor be wroth for e-
uer. Ihal 57. 16.

Christ deliuereth from the wrath to come.
1. Thel. 1. 10.

The Iewes oft times prouoked God to
wrath, yet he became mercifull to them. Ihal.
78. 17. 31. * Ihal. 106. 3. 29. *

So Holes found to turne away Gods
wrath from the vnnecessfull. Iech. 22. 30. 31.

We ought to giue place vnto wrath. Rom.
12. 19.

The wrath of man doeth not accomplish
the righteousness of God. James 1. 20.

Every man ought to bee slow to wrath.
James 1. 19. For it is wisdom. Iho. 14. 29.

Of wrath looke moze in Anger, and Gen.
4. 8. Job 5. 2. Prouerbes 1. 18. and 14. 29.
17. 29. 30. and 15. 1. 18. and 16. 14. 32. and
19. 1. 2. 19. and 27. 4. and 29. 22. Ecclesi-
astes 7. 5. 11. Eccles. 25. 17. and 28. 8. and
30. 24. Matth. 5. 23. 44. Luke 4. 18. 29. Gal-
at. 5. 20. Ephel. 4. 26. 27. 31. Titus 1. 7. 1.

Tim. 2. 8. *

Wretched man that I am, who shall deli-
uer mee from the body of this death? Rom.
7. 24.

Write God commanded Holes to write the
destruction of the Amalekites, and why Exod
17. 14.

Holes wrote all that the Lord spake vnto
him in a booke, and read it to the people.
Exod. 24. 4. 7.

God commanded Holes to write the cove-
nant which hee had made with the people.
Exod. 34. 27. 28.

God wrote the Law, and deliuered it to
Holes the first time. Exod. 24. 1. 2. Deut. 10.
nomie 10. 4

Holes receiued the second time, at Calu-
hance the two Tables of Testimonie,
written with the fingers of God. Exod. 31.
18.

Holes wrote Deuteronomium, and deli-
uered it to the Leuites and Elders. Deut.
31. 9.

The occasion of the song which God com-
manded Holes to write. Deuteronomium
31. 19. *

God commanded that his word should be
written on postes and gates, and why Deut.
6. 9. and 10. 1. 20.

The saluation of Paul written with his
owne hand. 2. Thel. 3. 17.

What be that written ought to haue a re-
gard vnto. 2. Macca. 2. 24. * looke Scripture
evidence and booke.

Wrong, looke Lawe, Deceiue, Defraude
Oppresse, Harme, Guile, and iniury.

Yoke, looke Lawe, Deceiue, Defraude
Oppresse, Harme, Guile, and iniury.

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Oppresse, Harme, Guile, and iniury.

Yoke, looke Lawe, Deceiue, Defraude
Oppresse, Harme, Guile, and iniury.

Z Zeale of Holes against the Heretics (the
Leticie. *Exod.* 22. 19, 20, 26, 30. of Shime-
has against the two Sacerdotes. *Numb.* 25.
7. to 16. *Ecclus.* 47. 23. *Psalm.* 106. 30. of Eli-
shah, for the Pharisites falling from God, to
some holes, *2c.* *King.* 18. 21, 22. *2c.* *King.* 9.
24. of Iehu for the glory of God, *2c.* *King.* 9.
30. *2c.* *10.* 11, 16. to 29. of Hattathias for the
law of God, *1c.* *Matth.* 2. 24. 26. of Iohas at
his own peccet of age, *2c.* *2c.* 34. 35, 38.

**The great zeale which Epaphras had for
others Col. 4. 13.**

**The Jewes had a zeale, not according to
knowledge. Rom. 10. 2. so had Paul delaye
his conversion. Act. 22. 3.**

**Of blind, false, and misplaced zeale, Mat.
10. 31. 32. 51. Marke 9. 38. Luk. 9. 54. 55.
John 8. 59. and 16. 2. Act. 7. 57. and 21. 27.
and 26. 11.**

**The Zeale of thine house hath consumed
me. Psalme 69. 9. and 119. 139. John**

3. 17.

**Christians ought to bee zealous of
wordes. Tit. 2. 14. and by Gods command
amend their 3. 19.**

**Zealous people thinks not long when they
reach of heare Gods word. Deut. 3. 2, 3, 4, 5, 6, 7, 8, 9.**

**It is good to bee zealous in a good thing.
Galat. 4. 18.**

**Gods lawe worketh zeale in us, 1. Cor.
7. 11.**

FINIS.

Ecclus. 24. 39. and 33. 16.

**Behold how that I haue not laboured for my selfe onely, but for all them
that seeke wisedome and knowledge.**



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Cum Priuilegio Regiæ Maiestatis.

The first Booke of Moses, called * GENESIS.

2205

G28

1665

THE ARGUMENT.

Ofes in effect declareth three things, which are in this booke chiefly to be considered: First that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderful works & to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked & ungodly of Gods most excellent benefits, remained still in their wickedness, and so falling most horribly from him to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he sheweth vs by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarks, that his mercies neuer faile them, whom he chuseth to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preleration, and successe therof might be only attributed to God, Moses sheweth by the examples of Cain, Shamar, blaw, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewenes of them, which haue at all times worshipped him purely according to his word, that it handeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euer more praised.

* This word signifyeth the beginning and generation of the creatures.

CHAP. I.

1 God created the heauen and the earth, 2 The light and the darknesse, 3 The firmament. 4 Hee separt the water from the earth. 5 Hee created the Sunne, the Moone, and the Starres. 6 Hee created the fish, birds, beasts. 7 Hee created man, and giueh him rule ouer all creatures, 29 and prouideth nourture for man and beast.

a First of all, and before that any creature was, God made heauen and earth of nothing Wild,

Ps. 110. 3. 6. and 136. 5. ecclus. 18. 8. all 14. 15. and 27. 24.

b As a rude jumpe and without any creature in it: for the waters covered all, || Or, w. s. c Darkenesse covered the deep waters: for as yet the light was not created.

f Ebr. face of the deep.

d He maintained this confused heape by his secret power. f Ebr. face of the waters, Heb. 11. 3. e The light was made before either Sunne or Moone was created, therefore we must not attribute that to the creatures that are Gods instruments, which onely pertaineth to God. f Ebr. between the light, and between the darknesse. || The first day. f Ebr. so was the evening, so was the morning. Ps. 110. 3. 6. and 136. 5. 10. 12. and 51. 15. || Or, spreading over, and aye. f As the sea and riuers from those waters that are in the clouds which are vnfolden by Gods power, letteth they should ouerwhelme the world. Ps. 114. 8. g That is, the region of the aire, and all that is aboue vs,

a At the beginning, God created the heauen and the earth.

2 And the earth was without forme and void, and darknesse was vpon the face of the deep, and the Spirit of God mooued vpon the face of the waters.

3 Then God said, * Let there be light: and there was light.

4 And God sawe the light that it was good, and God separated the light from the darknesse.

5 And God called the light Day, and the darknesse he called Night: || So the evening and the morning were the first day.

6 Againe God said, * Let there be a firmament in the mids of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were vnder the firmament, from the waters which were aboue the firmament, and it was so.

8 And God called the firmament, a firmament.

uen. f So the evening and the morning were the second day.

9 God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, b Let the earth bud forth the bud of the herbe that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seed in it: || Let it upon the earth, and it was so.

12 And the earth brought forth the bud of herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it: || Let it according to his kinde, and God saw that it was good.

13 So the evening and the morning were the third day.

14 And God said, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lights: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth.

18 And to rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

19 Which is the artificiall day, from the Sunne rising to the going downe. n Of things appertaining to naturall and politickall orders and seasons. n To wit, the Sunne and the Moone: and he rehersaleth as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the time, to serve to man, v. c. lxxviii. p. 1. f.

f The second day.

Ps. 133. 7. and 89. 11. and 136. 6. 29. 18. 4.

h So that we see it is the onely power of Gods word that maketh the earth fruitful, which els naturally is barren.

i This sentence is so repeated, to signifie that God made all his creatures to serue to his glory, and to the profite of man, but for sin they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

f The third day.

Ps. 136. 9.

dent. 4. 13.

k By the lights he meaneth the Sun, the Moone, and the Starres.

l Which is the

The creation of man,

Genesis.

He is placed in the garden.

† The fourth day.

p As fish and wormes, which slide, swimme, or creepe.

† Ebr. the scale of life.

† Ebr. face of the firmament.

q The fish and fowles had both one beginning wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to live about in the ayre, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creature to ingender.

† The fifth day.

† Ebr. soule of life, Chap. 5. v. 1. and 9. 6. 1. cor. 11. 7. col. 3. 10.

f God commanded the water and the earth to bring forth other creatures but of man he saith, Let vs make, Signifying that God taketh counsel with his wisdom and verue purposing to make an excellent worke aboue all the rest of his creation.

r This image and likeness of God in man is expounded, Ephes. 4. 24.

where it is written, that man was created after God in righteousness and true holiness, meaning by these two words all perfection, as wisdom, truth, innocency power, &c. Wisd. 2. 23. eccles. 17. 1. Mat. 19. 4. u The propagation of man is the blessing of God, Plal. 128. Chap. 8. 7. and 9. 1. x Gods great liberality to man, he hath away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17. eccles. 39. 16.

mark 7. 37. † The sixth day.

19 † So the Evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creature creeping thing that hath life: and let the fowle fly upon the earth upon the open firmament of the heaven.

21 Then God created the great whales, and euery thing living and moving, which the waters brought forth in abundance according to their kind; and euery feathered fowle according to his kind: And God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the Seas, and let the fowle multiply in the earth.

23 † So the Evening, and the Morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the living thing according to his kind, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and euery creeping thing of the earth according to his kind: And God saw that it was good.

26 Furthermore God said, * Let vs make man in our image according to our likeness, and let them rule over the fish of the sea, and over the fowle of the heaven, and over the beasts, and over all the earth, and over euery thing that creepeth and mooueth upon the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God blessed them, and God said to them, * Bring forth fruit and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowle of the heaven, and over euery beast that mooueth upon the earth.

29 And God said, Behold, I haue giuen vnto you * euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall be to you for meat.

30 Likewise to euery beast of the earth, and to euery fowle of the heaven, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. † So the Evening and the Morning were the sixth day.

CHAP. II.

1 God resteth the seventh day, and sanctifieth it. 2 He fixeth man in the garden. 3 He createth the woman. 4 Marriage ordained.

Thus the heavens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which he had made, * and the seventh day he * rested from all his worke, which hee had made.

3 So God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to * raine vpon the earth, neither was there a man to till the ground.

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also made * man of the dust of the ground, & breathed in his face breath of life, * the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight and good for meate: the tree of life also in the mids of the garden, * the tree of knowledge of good and of euill.)

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pison: the same compasseth the whole land * of Hauilah, where is gold.

12 And the golde of that land is good: there is * Beluim, and the onyx stone.

13 And the name of the second riuer is * Gihon: the same compasseth the whole land of * Cush.

14 The name also of the thirde riuer is * Hiddekel: this goeth toward the Eastside of * Assyria: & the fourth riuer is * Euphrates.

15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might * dress it, and keepe it.

16 And the Lord God * commanded the man, saying, † Thou shalt eate freely of euery tree of the garden.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the * death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him a helper * meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery fowle of

a That is, the innumerable abundance of creatures in heaven and earth.

Exod. 20. 11. and 31. 17. deus. 5. 14. heb. 4. 4.

b For he had now finished his creation, but his providence shall watche ouer his creatures, and gouerneth them. c Appointed it to be kept holy that man might therein consider the excellencie

of his worke, and Gods goodness towards him

Or, the original and beginning

Or, Gen. 1. chap. 2. 15.

d God only openeth the heavens and shutteth them, he sendeth drought & raine according to his good pleasure.

Or, formed.

e He Heweth wherof mans body was created, to shew that man should not glory in the excellencie of his owne nature.

1 Cor. 15. 45.

f This was the name of a place, some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying

God.

Eccles. 24. 29.

i Which Hauilah

is a countrey ioyning to Persia Eastward, and enclined toward the West

Or, precious stones, or pearls: Plinius. lib. 6. 11. the name of a tree.

Or, Assyria, Or, Egyptus.

k God would not haue man idle, though as yet there was no need to labour.

l So that man might know there was a Sovereigne Lord to whom he owed obedience, † Ebr. eating thou shalt eate of, Or, whensoever.

m By this death he meant the separation of man from God, who is our life and chiefe felicity: and also that our disobedience is the cause thereof. † Ebr. before him.

the

e

n By mouning them to come and submit themselves to Adam.

† *Ebr. built.*
o Signifying, that mankind was perished when the woman was created, which before was like an vnperfitt building.

1. *Cor. 11. 8.*

|| *Or, manuficte, be- cause she cometh of man: for in E- breish she is man.*

|| *And the woman.*

Mat. 19. 5. *mar- riage*

30. 7. 1. *cor. 6. 16.*

ephe. 5. 31.

p So that mari- age requirith a

greater duty of vs toward our wives, then otherwise we are bound

to shew to our parents.

q For before sinne entered, all things were honest and comely.

the heauen, and brought them vnto the man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 ¶ The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fild: but for Adam found he nor an helpe meet for him.

21 ¶ Therefore the Lord God caused an heavy sleepe to fall vpon the man, & he slept: and he took one of his ribs, and closed vp the fleshy in stead thereof.

22 And the rib which the Lord God had taken from the man, he made her a woman, and brought her to the man.

23 ¶ Then the man saide, * This now is bone of my bones, and fleshy of my fleshy. She shall be called woman, because she was taken out of man.

24 ¶ Therefore shall man leaue his father, and his mother, and shall cleaue to his wife, and they shall be one fleshy.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

1 The woman seduced by the serpent, 6 inisseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ promised, 19 Man is dust. 22 Man is cast out of paradise.

NOW the serpent was more subtil then any beast of the fild, which the Lord God had made: and he said to the woman, Yea, hath God indeed sayd, ¶ He shall not eate of euery tree of the garden?

2 And the woman sayde vnto the serpent, All eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the midst of the garden, God hath said, ¶ He shall not eate of it, neither shall ye touch it, lest ye die.

4 ¶ Then the serpent said to the woman, ¶ He shall not die.

5 But God doeth know that when ye shall eate thereof your eyes shall be opened, and ye shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge)ooke of the fruit thereof, and did eat, and gaue also of her husband with her, and he did eate.

7 ¶ Then the eyes of them both were opened, and they knew that they were naked, and they leued fig tree leaues together, and made themselves breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the hooole of the day, and the man and his wife hidde themselves from the presence of the Lord God among the trees of the garden.

¶ *Id. 1. 2. 4.*

a As Satan can change him selfe into an Angel of light, so did he abut: the wisdom of the serpent to d. couene man.

b God suffered Satan to make the serpent his instrument, and to speake in him,

d In doubting of Gods threaten- ing, he yeelded to Satan.

2. *Cor. 11. 3.*

d This is Satans chiefest subtiltie,

to cause vs not to feare Gods threatnings.

† *Ebr. die the death*

e As though hee should say, God doeth not forbid you to eate of the fruit, saue that he knoweth that if ye should eate thereof, ye should be like vnto

him. *Eclui. 2. 5. 2. 1. tim. 3. 1. 4.*

f Not so much to please his wife,

as moued by ambition at her perswasion.

g They began to feele their misery, but they sought not to God for remedy.

† *Ebr. things to giue about them to hide their priuities.*

|| *Or, wind.*

h The full confidence fleeth Gods presence,

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 ¶ He saith, I heard thy voyce in the garden, and was afrayd: because I was naked, therefore I hid my selfe.

11 And hee saith, ¶ Who told thee that thou wast naked? ¶ He saith, I eate of the tree, wherof I commanded thee that thou shouldst not eate?

12 ¶ Then the man saith, ¶ The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, ¶ Why hast thou done this? And the woman saith, ¶ The serpent beguiled mee, and I did eate.

14 ¶ Then the Lord God said to the serpent, ¶ Because thou hast done this, thou art cursed above all cattell, and above euery beast of the fild: vpon thy belly shalt thou goe, and thou shalt eate all the dayes of thy life.

15 I will also put enmity betwene thee and the woman, and betwene thy seede and her seede. ¶ He shall brayke thine head, and thou shalt bruise his heele.

16 ¶ Vnto the woman he saith, I will greatly increase thy sorrowes, and thy concitions. In sorrow shalt thou bring forth children, and thy desire shall be subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adam he saith, ¶ Because thou hast obeyed the voyce of thy wife, & hast eaten of the tree, (wherof I commanded thee, saying, ¶ Thou shalt not eate of it) ¶ cursed is the earth for thy sake: in sorrow shalt thou eate of all the dayes of thy life.

18 ¶ ¶ Soyes also and thistles shalt it bring forth to thee, and thou shalt eate the herbe of the fild.

19 In the sweat of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 ¶ And the man called his wifes name Eua, because she was the mother of all liuing.)

21 ¶ Vnto Adam also and to his wife did the Lord God make coates of skinned, and clothed them.

22 ¶ And the Lord God saith, ¶ Behold, the man is become as one of vs, to know good and euill. And now lest hee put forth his hand, and take also of the tree of life, and eat, and liue for euer,

23 ¶ Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 ¶ ¶ Thus hee cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword, to keepe the way of the tree of life.

¶ His hypocrisie appeared in that he hid the cause of his nakednes,

which was the transgression of Gods commandment.

¶ His wickednes and lacke of true repentance ap- peareth in this, that he burde- neth God with his fault, because hee had giuen him a wife.

¶ In stead of confessing her sinne, he increaseth it, by accus- ing the ser- pent.

¶ He asked the reason of A dams and his wifes be- cause he would bring them to repentance, but hee asked not the reason of the ser- pent, because he would shew him no mercy.

¶ As a vile and contemptible beast, *Isa. 65. 3.*

¶ He chiefly mea- neth Satan, by whose motion & craft the serpent deceived the woman.

¶ That is the power of sinne and death.

¶ Satan shall sting Christ and his members, but not ouercome them.

¶ The Lord com- forth Adam by promise of the blessed seed, and also punisheth the body for the sinne which the soule should haue bene pun- shed for, that the

spirit haue conceived hope of forgiveness, might liue by faith. 1. *Cor. 1. 4. 7.*

¶ The transgression of Gods commandment was the cause that both mankind and all other creatures were subiect to the curse.

¶ There are not the natural fruits of the earth but pro- ceede of the corruption of sinne. ¶ Or gaue them knowledge to make themselves coars.

¶ By this derision he reproacheth Adams misery, whereinto he was fallen by ambition.

¶ Adam deposed of life, lost also the signe thereof.

C H A P. III.

¹ The generation of mankind, ² Cain and Habel offer sacrifices, ³ Cain kills Habel. ⁴ Lamech a tyrant encourages his fearful wives. ⁵ The religion is restored.

Afterward the man knew Hephzibah his wife, which conceived and bare Cain, and said, I have obtained a man by the Lord.

2 And againe she brought forth his brother Habel, & Habel was a keeper of sheepe, and Cain was a tiller of the ground.

3 And in proceſſe of time it came to paſſe, that Cain brought an oblation unto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruites of his ſheep, and of the fat of them; and the Lord had reſpect unto Habel and to his offering.

5 But unto Cain and to his offering hee had no regard: wherefore Cain was exceeding wroth, and his countenance fell downe.

6 Then the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou doe well, ſhalt thou not be accepted? and if thou doeſt not well, ſinne lieth at the doore: and thou ſhalt rule over him.

8 Then Cain ſpake to Habel his brother. And when they were in the field, Cain roſe up againſt Habel his brother, and ſlew him.

9 Then the Lord ſaid unto Cain, Where is Habel thy brother? And he answered, I cannot tell: Am I my brotheres keeper?

10 Againe he ſaid, What haſt thou done? the voice of thy brotheres blood crieth unto me from the earth.

11 Now therefore thou art curſed from the earth, which hath opened her mouth to receive thy brotheres blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yeelde unto thee her ſtrength: a vagabond and a wanderer ſhalt thou be in the earth.

13 Then Cain ſaid to the Lord, = || My puniſhment is greater then I can beare.

14 Behold, thou haſt caſt me out of this day from the earth, and from thy face I ſhall be hid, and I ſhall be a vagabond, and a wanderer in the earth, and whoſoever findeth me, ſhall ſlay me.

15 Then the Lord ſaid unto him, Doubtleſſe whoſoever ſlayeth Cain, he ſhall be puniſhed ſeven fold. And the Lord ſet a marke upon Cain, leſt any man finding him, ſhould kill him.

16 Then Cain went out from the preſence of the Lord, and dwelt in the land of Nod, toward the Eaſt ſide of Eden.

17 Cain alſo knew his wife, which conceived and bare Henoeh: and he buſt a Pictie, and called the name of the citie by the name of his ſonne Henoeh.

18 And to Henoeh was borne Irad, and Irad begat Ophurath, and Ophurath begat Methuſhael, & Methuſhael begat Lamech.

19 And Lamech took to him ſeven wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Habel, who was the father of ſuch as dwell in the tents, and of ſuch as have cattell.

21 And his brotheres name was Jubal, who was the father of all that play on the harpe and || organs.

22 And Zillah alſo bare Tubal-cain, who brought cunningly every craft of braſſe, and of yron, and the father of Tubal-cain was Adamah.

23 Then Lamech ſayde unto his wives Adah and Zillah, Hear my voyce, yee wives of Lamech: hearken unto my ſpeech: for I would ſlay a man in my wound, and a young man in mine hurt.

24 If Cain ſhall be avenged ſeven fold, truly Lamech ſeventie times ſeven fold.

25 And Adam knew his wife againe, and ſhe bare a ſonne, and ſhe called his name Seth: for God, ſaid ſhe, hath appointed me another ſeede for Habel, becauſe Cain ſlew him.

26 And to the ſame Seth alſo there was borne a ſonne, and he called his name Enosh. Then began men to call upon the name of the Lord.

him licenſe to murder others. ^e In theſe dayes God began to move the hearts of the goodly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

C H A P. V.

¹ The genealogie, ² Age and death of Adam: ³ Hu ſucceſſion unto Noah and his children. ⁴ Henoeh was taken away.

This is the || booke of the generations of Adam. In the day that God created Adam, in the likenes of God made he him.

2 Male and female created he them, and bleſſed them, and call'd their name Adam in the day that they were created.

3 And Adam lived an hundred and thirtie yeeres, and begate a child in his owne likenes after his image, and called his name Seth.

4 And the dayes of Adam, after he had begotten Seth, were eight hundred yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam lived, were nine hundred and thirtie yeeres, and he dyed.

6 And Seth lived an hundred and five yeeres, and begate Enosh.

7 And Seth lived after hee begate Enosh, eight hundred and ſeven yeeres, and begate ſonnes and daughters.

over the ſame from the beginning, in that hee continued ever his graces toward it by a continuall ſucceſſion.

a Mans nature, the ſtate of marriage, and Gods bleſſing were not vicerly aboliſhed through ſinne, but the qualitie thereof was changed.

b That is, according to the Lords promiſe, as chap. 3. v. ſome reade,

To the Lord, as rejoycing for the ſonne which hee had borne, whom hee would offer to the Lord, as the firſt fruites of her birth.

c This declareth that the father inſtructed his children in the knowledge of God, & alſo how God gave them ſacrifices to ſignifie their ſalvation: albeit they were deliquent of the ſacrament of the tree of life.

Hebr. 1. 4. d Becauſe he was an hypocrite, and offered onely for an outward ſhew without ſincerity of heart.

e Worth and thy ſacrifice ſhall be acceptable to mee.

f Sinne ſhall ſtill torment thy conſcience.

g The dignitie of the firſt borne is given to Cain over Habel.

Hebr. 1. 10. i

maith. 2. 3. 5. 1. 16. 3. 12. iude 11. h This is the nature of the reprobat when they are reprov'd of their hypocriſie, even to neglect God and deſpise him.

i God reuengeth the wrongs of his ſaints though none claime: for the iniquity is ſelfe crieth for vengeance.

k The earth ſhall be a witneſſe againſt thee, which mercifully received that blood which thou moſt cruelly ſheddeſt. l Thou ſhalt never have reſt: for thine heart ſhall be in continuall feare and care.

m He burdeneth God as a cruel iudge, becauſe hee did puniſh him ſo ſharply. || Or, my ſin is greater then can be pardoned.

n Not for the love hee bare to Cain, but to ſuppreſſe murder.

o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.

p Thinking thereby to be ſure and to have leſſe occaſion to feare Gods iudgments againſt him.

q The lawfull ſituation of marriage, which is, that two ſhould be one fleſh, was ſtill corrupt in the houſe of Cain by Lamech.

|| Or, ſiſt inuenter. || Or, ſiſt and pper.

r His wives ſeeing that a man hated him for his cruelty, were afraid: therefore hee braggeth that there is none ſo luſtful that were able to reſiſt, although hee were already wounded.

s He mocked at Gods luſſerance in Cain, jeſting as though God would ſuffer none to puniſh him, and yet give

him licenſe to murder others. t In theſe dayes God began to move the hearts of the goodly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

u Or, rather ſall of the flocke.

v Hebr. 1. 16 b By giving the both one name, hee noteth the inſeparable co-union of man and wife.

c As well concerning his creation, as his corruption.

d He procreth Adams generation by them which came: || Seth.

e To ſhew which is the true Church, and alſo what care God had

a The chief cause of long life in the first age, was the multiplication of mankind that according to Gods commandment at the beginning, the world might be increased with people, which might vniuersally praise his Name.

8 So all the dayes of Sheth were nine hundred and twelue yeeres: and he dyed.

9 **A**lso Enoch liued ninetie yeeres, and begate Kenan.

10 And Enoch liued, after he begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoch were nine hundred and fuyeres: and he dyed.

12 **A**lso likewise Kenan liued twentye yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and forty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 **M**ahalaleel also liued fiftie and fuyeres, and begate Jered.

16 **A**lso Mahalaleel liued after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and fuyeres: and he dyed.

18 **A**nd Jered liued an hundred fiftie and two yeeres, and begate Enoch.

19 Then Jered liued, after he begate Enoch, eight hundred yeeres, and begate sons and daughters.

20 So all the dayes of Jered were nine hundred fiftie and two yeeres: and he dyed.

21 **A**lso Enoch liued fiftie and fuyeres, and begate Methushelah.

22 And Enoch walked with God, after he begate Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Enoch were thrie hundred fiftie and fuyeres.

24 And Enoch walked with God, and he was no more seene: for Godooke him away.

25 Methushelah also liued an hundred fiftie and seven yeeres, and begate Lamech.

26 And Methushelah liued, after he begate Lamech, leuin hundred fiftie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred fiftie and nine yeeres: and he dyed.

28 Then Lamech liued an hundred fiftie and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shal counte vs concerning our works, and ioyce of our hands, as touching the earth which the Lord hath cursed.

30 And Lamech liued after he begate Noah, nine hundred ninetie and fuyeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundred twentye and seven yeeres: and he dyed.

32 And Noah was nine hundred yeeres old. And Noah begate Shem, Ham, and Japheth.

CHAP. VI

3 God threateth to bring the flood, **5** Man is altogether corrupt, **6** God repenseth that he made him, **18** Noah and his are preserved in the Arke whilst he was commanded to make.

So when men began to be multiplied vpon the earth, and there were daughters

borne vnto them,

2 Then the sons of God saw the daughters of men that they were faire, and theyooke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shall not alwaye abide with man because he is but flesh, and his dayes shal be an hundred and twentye yeeres.

4 There were giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renowne.

5 When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually,

6 Then it repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

7 Therefore the Lord said, I will destroy from the earth the man whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, for the earth was filled with crueltie.

12 Then God looked vpon the earth, and beheld, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, An end of all flesh is come before mee: for the earth is filled with crueltie through them: and behold, I will destroy them with the earth.

14 Make thee an Arke of gine trees: thou shalt make cabins in the Arke, and shalt pitch it within & without with pitch.

15 And thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thrie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the low, second and thied roume.

17 And thou shalt behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I establish my Couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou carrie to come

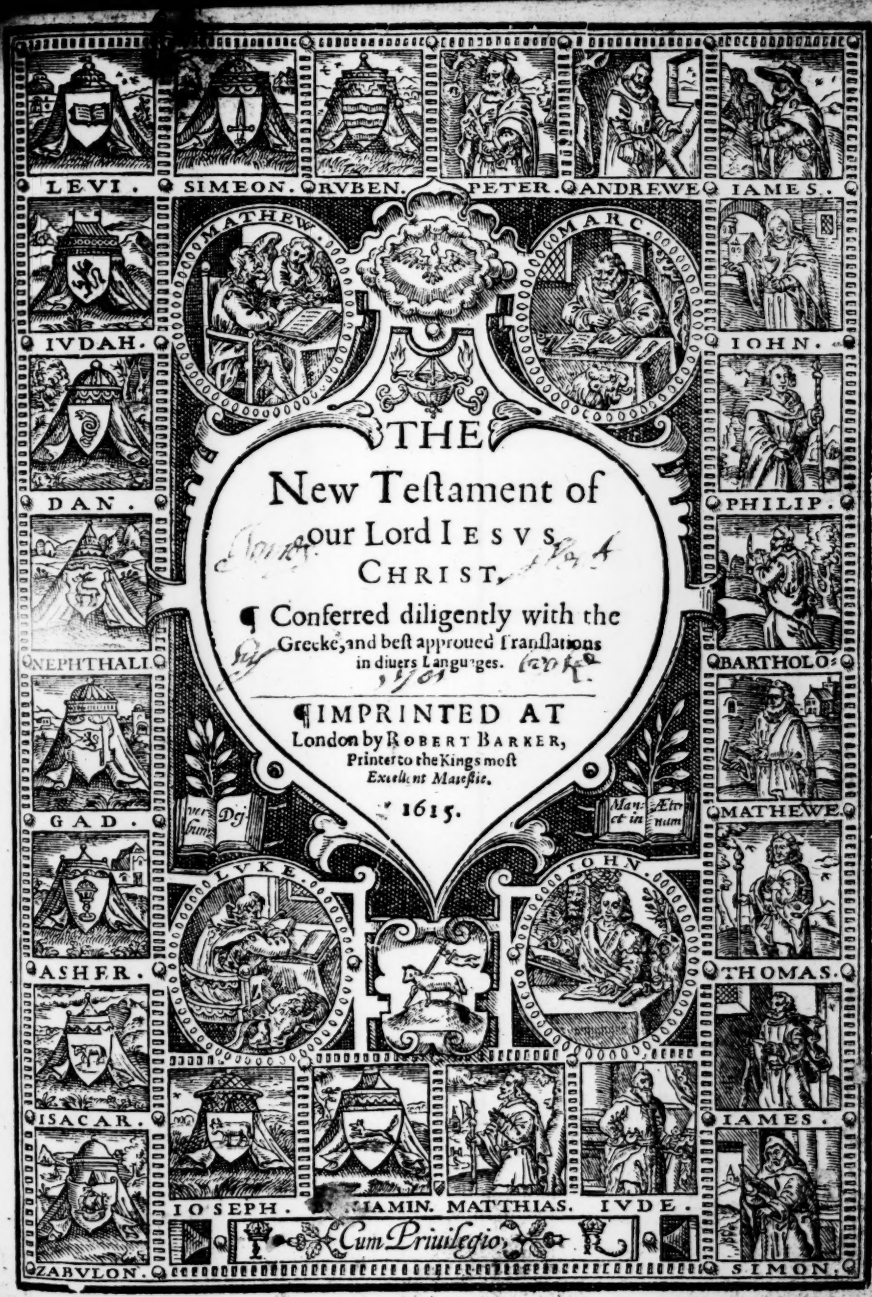
a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Having more respect to their beauty, and to worldly considerations, then to their manners and godlinesse.

d Or, had chosen. Because man could not be wonne by Gods tenitic and long suffering, whereby hee should ouercome him, hee would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** 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LEVI.

SIMEON. RVBEN.

PETER. ANDREWE.

JAMES.

IYDAH.



IOHN.

DAN.

PHILIP.

NEPHTHALI.

BARTHOLO.

GAD.

MATHEWE.

ASHER.

THOMAS.

ISACAR.

JAMES.

ZABVLON.

IOSEPH.

AMIN. MATTHIAS.

IYDE.

SIMON.

THE
New Testament of
our Lord IESVS
CHRIST,

Conferred diligently with the
Greeke, and best approved Translations
in diuers Languages.

IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Majesty.

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The summe of the whole Scripture of the Bookes of the old and New Testament.

GOD



H E bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, Dauid and the other fathers did worship, is the onely true God, and that hee the same is Almighty and euerslasting: who of his meere goodnesse hath created by his Word ^b heauen and earth, and all that is in them. From whom all things do come: whithout whom there is nothing at all: And that he is ^c iust and mercifull: who allo ^a worketh all in all ^e after his owne will: ^f To whom it is not lawfull to say, Wherfore doth he thus or thus,

*Isay. 45. 14.
a Gen. 21. 33.
dan. 7. 9.
b Gen. 2. 2.
ifay. 45. 18.
c Exod. 9. 27. plz.
e 7. 8. 11ay. 45.
d 1. Cor. 12. 6.
e Iere. 18. 6.
f Isay. 45. 9.
rom. 9. 10.
g Gen. 1. 27.
h Rom. 5. 14. 18
i Ephel. 2. 3.
k Gen. 3. 15.
l Gen. 1. 2. 3.
m Gen. 26. 4.
n Gen. 18. 14.
o 2. Sam. 7. 13.
p Isay. 13. 21.
q Exod. 3. 14.
r Rom. 3. 30.
t Gal. 3. 19.
u Heb. 7. 18.
and 10. 1.
v John 1. 29.
w Rom. 9. 5.
x Luke 1. 31.
y Gal. 4. 4. 5.
z Ephel. 1. 10.
a Rom. 5. 8.
b Ep. 2. 9. tit. 3. 5.
c Rom. 15. 8.
d Ephel. 1. 7.
e Titus 3. 5.
f Isay. 53. 7.
g Iohn. 1. 29.
h Ephel. 5. 2.
i heb. 9. 26.
j Ad. 3. 19.
k Eph. 2. 14. 15.
l Reuel. 1. 5.
m Heb. 2. 14.
n Gal. 4. 5. ep. 1. 5.
o Rom. 1. 27.
p Eph. 3. 5. rom.
q 1. 5. gal. 4. 6.
r Ephel. 1. 11.
s gal. 5. 23.
t Ep. 1. 13 & 4. 3.
u 1. Cor. 12. 3.
v Rom. 8. 16.
y Rom. 5. 5.
z 1. Cor. 13. 4.
a Ephel. 1. 14.
b Galat. 5. 22.
c Galat. 5. 6.
d Ephel. 5. 2.
e heb. 12. 21.
f Rom. 3. 30 and
g 2. gal. 3. 16.
Iesus

Creation of
man.

M Oreouer, these Bookes teach vs, that this very God Almighty, after he created all things, shope Malio Adam the first man, to the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuil, transgressing the precept of his Creator, ^b by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, ⁱ bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuil.

Sinne.

Christ promised.

F urthermore, we are taught by these excellent bookes, that God promised to ^a Adam, ^l Abraham, ^m Isaac, ⁿ Jacob, ^o Dauid, and to other Fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our Sauour, which should deliuer all those from sinne, and from the tyranny of the deuil which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Law.

A lso they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looke for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to bee sinners, which had neede of the Sauour promised) God the Creator gaue by Moses his ^q Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being ^r known, men might more vehemently thirst for the coming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Law, nor yet the sacrifices and oblations of the Law did ^s performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all ^t sinne should be blotted out and quire put away.

Christ God our
Sauour came.

B Y the bookes of the new Testament we be taught, that Christ so afore promised (the which is God) Aboue all things most blessed for euer) euen he, ^u I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was ^v sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, ^w at that time when all wickednesse abounded in the worlde, then hee was sent: And this Iesus our Sauour being borne in the flesh, ^x suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the good workes of any man (for we were all sinners) but that this God our Father should ^y appeare true, in exhibiting the abundant riches of his grace which he promised, and that ^z through his mercie hee might bring vs to saluation.

A Lambe,
A sacrifice,
Peace,
Adoption,

Whereupon it is evidently shewed in the ^a Newe Testament, that Iesus Christ, being the true ^b Lambe, the true ^c sacrifice of the worlde, ^d putting away the sinnes of men, came into this worlde to purchase grace and ^e peace for vs with the Father, ^f walking vs from our sinnes in his owne blood, and ^g should deliuer vs from the bondage of the deuil, whom by sinne we did serue: And so we should be ^h adopted by him to be the sonnes of God, made ⁱ heires with him of that most excellent and euerslasting kingdome.

The holy Ghost,
Faith,

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God ^j giueth vs his holy spirit: the ^k fruit and effect of the which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and ^l sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^m no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ⁿ same Spirit witnesseth to our spirit, that we are the children of God ^o and powere into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine token and pledge. Also he giueth vs other ^p spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to be despised or little to be set by. For by the means of this trust & ^q faith in Christ, which ^r worketh by charity, & sheweth itselfe forth by the works of charity, mouing man thereto, we are ^s iustificed and sanctified: that is to say, God and the Father of our Lord

Charitie,
Hope.

Iustificacion
and sanctifica-
tion.

The Summe of the holy Scripture.

Iesus Christ (which is made our Father also by him, being our brother) doth accompt vs to be iust and holy through his grace, & through the merite of his Son Iesus Christ, not imputing our finnes to vs so farre forth, that we should suffer the paines of hell for them,

Good workes.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deuy the things pertaining to the flesh, and freely vsue him in righteousnesse and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our selues to be called to his grace, and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

Christ our Master and teacher.
Bishop.
Mediatour.
Advocate.

To Christ must we come, and follow him with a cheerefull minde that he may teach vs: For he is our master, lowly and humble of heart: he is to vs an example, whereby we must learne the rule to liue well,

Moreover, he is our Bishop, & our high Priest, which did himselfe offer vp for vs his own blood, being the onely mediatour betwene God and men: Who now sitteth at the right hand of God the Father, being made our Advocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be: that we thus desiring, shall beleue that he will lo do: for thus hath he promised, Therefore let vs not doubt, if we sinne at any time, to come with repentance to the which he doth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the throne of his grace, with this beleife, that we shall obteine mercy For therefore came he into the world, that he might saue sinners by his grace.

Iudgement.

This is verely Christ Iesus, which shall come at a certain time appointed by his Father, & shall sit in great maiestie to iudge all men, and to render to euery man the works of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (I is to say, life euermlasting:) Come ye blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world; but to them which shall be on the left side, he shall say, depart from me ye cursed into euermlasting fire prepared for the deuill and his angels. And then shall the end be, when Christ hauing vtterly vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire.

To what intent the Scriptures were written.

To the intent that we might vnderstand these things, the sacred Bookes of the Bible were deliuered to v. by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of his doctrine is sealed vp to vs: that we might vnderstand, I say, and beleue that there is one only true God, and one Saviour Iesus Christ, whom (as he had promised) he hath sent; and that we beleueing, might haue in his Name life euermlasting.

Christ the onely foundation.

Besides this foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willteth him to bee accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, though he were an Angel from heauen.

Forke of him, through him, and for him, are all things: To whom with the father and the holy Ghost be all honour and glory, world without end, Amen.

Certaine



¶ Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.



Question.

Why doe men so much vary in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither doe all beleue the Gospell of Christ.

Question.

What is the reason thereof?

Answer.

Because they only beleue the Gospell and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answer.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercy prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto condemnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance & determination must of necessity take effect, then what need any man to care? for hee that liueth well, must needs be damned, if he be therunto ordained, and he that liueth ill, must needs be saued, if he be therunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwaies be without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good worke, is a testimony of the Spirit of God, which is giuen to the Elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory, wherunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordained vnto them, and

prepared for them to bee occupied in, to these owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answer.

By the motions of spirituall life, which be longerly enuoyed to the children of God: by the which that life is perceived, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remouing of conscience, loyned with the sorbing of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distress, and rayled by to confidence in God by the worke of his Spirit, a thankfull remembrance of Gods benefits received, and the bling of all aduerities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so be repenteth not of the gifts and graces of his adoption: neither doeth he call off those whom he hath once received.

Question.

Why then should wee pray by the example of Dauid, that hee call vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make protestation of the weaknes of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if we were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions afore sayd in wayes alike?

Answer.

So truly: for God sometime to prouoe his, seemeth to leaue them in such sort, that the flesh overmatcheth the Spirit, wherof ariseth trouble of conscience for the time: yet

Questions and Answers.

yet the Spirit of adoption is neuer taken from them, that haue once received it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: so in some assaults these motions of spirituall life are not perced, because they lie hidden in our manifold infirmities: as the fire covered with ashes. Yet as after sickness cometh health, and after clouds the Sun shined clear: so the powers of spiritual life will more or lesse be felt and perced in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despair, and thinke my selfe a cast-away?

Answer.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he usually calleth, haue not the like effect at all times, yet it is not good to neglect the means whereby God hath determined to worke the saluation of his. For as waxe is not melted without heat, nor clay hardened but by means thereof: so God vseth means both to draw those vnto himselfe, whom hee hath appointed vnto saluation, and also to bewray the wickednesse of them whom he iustly condemneth.

Question.

By what meanes vseth God to draw men to himselfe, that they may be saved?

Answer.

By the preaching of his word, and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they received of the Spirit of God, and haue left written in that Booke, which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiesty of God appearing in that plain and simple doctrine by the puritie, vprightnesse, and holinesse thereof: by the certaintie of every thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in every part thereof: by the excellencie of the matters uttered: But especially by the testimony of Gods Spirit, whereby it was written, who moueth the hearts of those in whom it telleth, to consent vnto the word, and currently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstand and learn what God teacheth: accept & receive thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Do the Sacraments also serue to this end?

Answer.

Yea, verily: that by sight, taste and feeling, as well as by hearing we might be instructed, assured, and brought to obedience.

Question.

How doth our baptisme serue herunto?

Answer.

It teacheth vs to put on Christ, that with his righteousness our sinnefullnesse may be hidden: it assureth vs that wee are so graft into Christ, that all our finnes are by him washed away: it chargeth vs to dye to sinne, to continue in the possession of Christ, and to loue each other.

Question.

Hath the Lords Supper also this vse?

Answer.

Yea doubtlesse: for it teacheth that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life: spiritual and heavenly to body & soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requireth thankfull remembrance of the death of Christ, unity among those that doe profess him with a free confession of his truth.

Question.

Why is not this vse of the Sacraments commonly known?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessity by any person be feared from it, which teacheth the right vse of every thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew mee how I may attaine to some knowledge and profit thereby.

Answer.

By diligent hearing of such as preach it, by continual and orderly exercise of reading, and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herin?

Answer.

of predestination, &c.

Answers.

That as every day twice at the least, wee most commonly receiue foode to the nourishment of this body; all life, so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer as hee in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read every day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answers.

That some speciall places of Scripture bee so committed to memorie, that the minde may euer bee furnished with some good matter against all temptations. To which end

I note these Scriptures vnto you, to be turned to you may forme other at your owne choice: Psalmes 139, 37, 50. Clay 53. John 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard, and not easie to understand.

Answers.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him; and that hardnesse that you finde, strueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge, and godlinesse, to Gods glory and your owne comfort in Christ, whose name for euer bee praised. Amen.

The



For

For

For

**The names and order of all the Bookes
of the Olde and New Testament, with the
number of their Chapters.**

| | | | |
|-------------------------------|-----|------------------------|----|
| G enesis hath Chapters | 50 | Prouerbs hath Chapters | 31 |
| Exodus | 40 | Ecclesiastes | 12 |
| Leuiticus | 27 | The song of Solomon | 8 |
| Numbers | 36 | Isaiah | 66 |
| Deuteronomie | 34 | Ieremiah | 52 |
| Ioshua | 24 | Lamentations | 5 |
| Iudges | 21 | Ezekiel | 48 |
| Ruth | 4 | Daniel | 12 |
| 1. Samuel | 31 | Hofea | 14 |
| 2. Samuel | 24 | Ioei | 3 |
| 1. Kings | 22 | Amos | 9 |
| 2. Kings | 25 | Obadiah | 1 |
| 1. Chronicles | 29 | Ionah | 4 |
| 2. Chronicles | 36 | Micah | 7 |
| The prayer of Manasseh, | | Nahum | 3 |
| Ezra | 10 | Habakkuk | 3 |
| Nehemiah | 13 | Zephaniah | 3 |
| Ester | 10 | Haggai | 2 |
| Iob | 42 | Zechariah | 14 |
| Psalmes | 150 | Malachi | 4 |

The Bookes called Apocrypha.

| | | | |
|---------------------------------|----|---------------------------------|----|
| 1. E sdras hath Chapters | 9 | Baruch with the Epistle of Ie- | |
| 2. Esdras | 16 | remiah | 6 |
| Tobit | 14 | The Song of the three children. | |
| Iudeth | 16 | The story of Iusanna | |
| The rest of Esther | 6 | The idole Bel and the dragon. | |
| Wisdom | 19 | 1. Maccabees | 16 |
| Ecclesiasticus | 51 | 2. Maccabees | 15 |

The Bookes of the New Testament.

| | | | |
|-------------------------------|----|----------------------------|----|
| M atthew hath Chapters | 28 | 1. Timotheus hath Chapters | 6 |
| Marke | 16 | 2. Timotheus | 4 |
| Luke | 24 | Titus | 3 |
| Iohn | 31 | Philemon | 1 |
| The Actes | 28 | To the Hebreues | 13 |
| The Epistle to the Romanes | 16 | The Epistle of Iames | 5 |
| 1. Corinthians | 16 | 1. Peter | 5 |
| 2. Corinthians | 13 | 2. Peter | 3 |
| Galatians | 6 | 1. Iohn | 5 |
| Ephesians | 6 | 2. Iohn | 1 |
| Philippians | 4 | 3. Iohn | 1 |
| Colossians | 4 | Iude | 1 |
| 1. Thessalonians | 5 | Reuelation | 22 |
| 2. Thessalonians | 3 | | |

¶ The

✠ The holy^a Gospel of Iesus Christ

^b according to Matthew.

THE ARGUMENT.

a This word signifieth good tidings, and is taken here for the story which containeth the joyful message of the coming of the sonne of God, promised from the beginning.

b That is, written and taught by Matthew.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God to gouerned their hearts, that although they were foure in number, yet in effect and purpose theye be cōsent, as though the whole had bene composed by any one of them. And albeit in stile & manner of writing they be diuers, and sometimes one writeth more largely than which the other doth abridge: neuertheless in matter and argument, they all tend to one end, which is to publish to the world the fauour of God to ward mankind through Christ Iesus, whom the Father hath giuen vs a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which significth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities therof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: And theris no toy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, Yea, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs comming in the flesh, his death and redemption, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and redemption more fully appaere: for without this, to know that Christ was borne, dead, and risen againe, (though nothing profit vs) The which thing notwithstanding that y three first touch partly, as hee also sometime intermeddeth the historicall narration, yet Iohn chiefly is occupied hereby. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth openeth the doore to the vnderstanding of the others: for whomeuer doeth know the office, vertue, and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publican or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bin Peters discipule, and to haue planted the first church at Alexandria, where he died the eight yeare of the reigne of Nero. Luke was a Physician of Antiochia, and became Pauls discipule, and fellow in all his troubles: he liued foure score and foure yeeres, and was buried at Constantinople, Iohn was that Apostle whom the Lord loued, the sonne of Zebedee, and brother of Iames: he died thre score yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Adversus promissed to the Fathers, 18 Who was conceived by the holy Ghost, and borne of the virgine Mary, when shee was betrothed unto Ioseph, 20 The angel Iustified Iosephs mind, 21 Why he is called Iesus, and therefore Emmanuel.

Luke 3.23.
c This is there-
her fall of the
progenie, where-
of Iesus Christ is
sprung accord-
ing to the flesh,
d So called for
that he came of
the flocke of
Dauid.
e These two are
first rehearsed,
because Christ
was especially
promised to



In the Booke of the
 generation of Iesus
 CHRIST the sonne
 of Dauid, the sonne
 of Abraham.

I 2 * Abraham be-
gate Isaac. * And I-
saac begate Jaakob.
And * Jaakob begate
Judah and his brethren.

3. * And Judas begate Phares, and Zarah of Thamar. And* Phares begate Elrom. And Elrom begate Aram.
4. And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson

begate Salmon.

5 And Salmon begate Booz of a Ra-
chab. And Booz begat Dhedot Ruth. And
Dhed begate Jesse.

6 And * Jesse begate Dauid the King.
And * Dauid the King begate Salomon of
her that was the wife of Uriah.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begat Asa.

8 And Afa begate Josaphat. And Josaphat begate Joram. And Joram begate Ozias.

9 And Ozias begate^h Joatham. And Joatham begate Achaz. And Achaz begate Ezechias.

10 And *Ezekias begat Manasses. And Manasses begate Amon. And Amon begate Josias.

11 And * Jothas begate Jacim. And Jacim begate Jechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon,* Iechonias begate^d Salathiel.

2 King. 20. 21. and 21. 18. 1. chron. 3. 13. 14. 15.
24. 1. 6. 2. chron. 36. 4. 9. 1. Chron. 3. 16. 1. After
the title Royall was appointed vnto him: so that
that they were as slaues for the space of leuente y
prouidence of God, the gouernment remained in
ind. where it continued till the comming of Ch

敬告 敬告

1. Chron. 3. 17, 19. * And Salathiel begate Jozobabel.

Exa. 3. 2. and 5. 2. k Albeit the

Jewes number

their kined by

the malekind, yet

this lineage of

Mary is compre-

hended vnder

the same, because

she was married

to a man of her

owne stocke and

tribe.

l Who is the

true King, Priest,

and Prophet

anointed of God

to accomplish

the office of the

redeemer.

Luke 1. 17. m Before he

tooke her home

to him.

n As the Angel

afterward declar-

ed to Ioseph.

o Vprightly and

fearing God, and

therefore suspec-

ting that these

had committed

fornication, be-

fore the was be-

troched, would

neither retaine

her, which by

the Law should

be married to an

other, neither by

accusing her put

her to shame for

her fault.

Dent. 24. 1. p This dreame

is witnessed by

the holy Ghost,

and is a kinde of

revelation, Num.

23. 6. q This name putteth him in remembrance of Gods pro-

mise to David. Luke. 1. 31. r That is, a Saviour. Mat. 4. 12.

phil. 3. 10. s I. 4. 7. 14. || Or, thou. I God is ioyned with vs by the names of Iesus Christ, who is both God and man. t Christ

is here called the first borne, because he had neuer any before, and

not in respect of any shee had after. Neither yet doe h this word

still import alwayes a time following: wherein the contrary may

be affirmed, as our Saviour, saying that he will be present with his

disciples till the ende of the world, meaneth not, that after this world hee will not be with them.

13 And Jozobabel begate Abiud. And Abiud begate Eliacin, And Eliacin begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Ioseph, the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to David, are fourteene generations: 3 from David vntill they were caried away into Babylon, fouretecn generations: and after they were caried away into Babylon, vntill Christ, fourtecn generations.

18 ¶ Now the birth of Iesus Christ was thus: When as his mother Mary was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publique example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dream, saying, Ioseph the sonne of David, feare not to take Mary for thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt call his Name Iesus: for he shall save his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Behold a Virgin shall be with child, and shall beare a sonne, and they shall call his Name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being raised from sleepe, did aske the Angel of the Lord had intoynd him, and tooke his wife.

25 But he knew her not, till shee had brought forth her first borne sonne, and he called his Name IESVS.

¶ After these things, Herod the King, when he had heard that the Jews had hid Christ, who was called the Christ, he sought to slay him.

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b wise men from the East to Jerusalem; 2 Saying, Where is the King of the Jews that is borne: for we haue seene his starre in the East, and are come to worship him.

3 ¶ When King Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priests, and Scribes of the people, he asked of them, where Christ should be borne.

5 ¶ And they said vnto him, At Bethlehem in Iudra: for so it is written by the Prophet,

6 ¶ And thou Bethlehem in the land of Iudra, art not the least among the princes of Iudra: for out of thee shall come the gouernour that shall feed my people Israel.

7 ¶ Then Herode secretly called the wise men, & diligently inquired of them the time of the starre that appeared.

8 And sent them to Bethlechem, saying, Go and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen gold, and incense, and myrrhe.

12 And after they were warned of God in a dream, that they should not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dream, saying, Arise, and take the babe and his mother, and flee into Egypt, & be there till I bring thee word: for Herode will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode: that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt shall I called my Sonne.

16 ¶ Then Herode seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlechem, and in all the coasts thereof, from two yeres olde and vnder, according to the time which hee had diligently searched out of the Wise men.

17 ¶ Then was that fulfilled which was

b Wise men, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests or Astrologers, & are here the first fruits of the Gentiles that came to worship Christ.

c An extraordinary signe to let forth that Kings honour whom the world did not esteeme.

d Which was a declaration of that reuerence which the Gentiles should beare vnto Christ.

e They could well tell of Christ in general: but when they should profess his Name, and giue him his due honour, they waxe cold and shrinke backe.

f An euill conscience is a burning fire.

g The starre vanished away before: so the iudgement they should stay at Ierusalem, and there inquire of the things of the lawes.

h The Persians manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their country, whereof euerie one of them offered.

i Promise ought not to be kept where Gods honour is concerned.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christ Church, and his body.

l Now verified, and accomplished in the head Christ.

m Within a certaine time or age.

CHAP. II.

¶ The time and place of Christs birth. ¶ The wise men offer their presents. ¶ A Christ sleeth into Egypt. ¶ The young children are slaine. ¶ Ioseph turneth into Galilee.

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Luke 2. 6. a For there is

another Bethle-

hem in the tribe

of Zebulun.

¶ When Iesus then was borne at Bethlechem in Iudra, in the dayes of Herode the King, behold, there came

nour and preaching of his truth is hindered, or else it ought not to be broken. k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christ Church, and his body.

l Now verified, and accomplished in the head Christ.

m Within a certaine time or age.

Spoken

17c. 31. 15.
m tiered re-
newed the forow
which the Ben-
iamites had suf-
fered long before
yet for all his cru-
elty he could not
bring to passe
that Christ should
not reigne.
n Tuaris, they
were killed and
dead.

o Thus the faith-
full may see how
God hath infi-
nite meanes to
preluer them
from the rage
of tyrants.

|| Or, therefore.

|| Or, Nazareth.

p Which is holy

and consecrated

to God: alluding

vnto those that

were Nazarites in the old Law,

which was a figure of that holines

which should be manifest in Christ,

as was Samson, Ioseph, &c.

Spoken by the Prophet Ieremias, saying,
18 " In " Rama was a voyce heard,
mourning, and weeping and great lamen-
tation: Rachel weeping for her children, and
would not be comforted, because they " were
not.

19 And when Herod was dead, behold,
an Angel of the Lord appeareth in a dream
to Ioseph in Egypt.

20 Saying, Arise, and take the babe and
his mother, and goe into the land of Israel:
for they are " dead which sought the babes
kill.

21 Then hee arose vp, and toke the babe
and his mother, and came into the land of
Israel.

22 But when hee heard that Archelaus
did reigne in Iudca in stead of his father
Herod, hee was afrayde to goe thither:
|| yet after hee was warned of God in a
dream, hee turned aside into the parts of
Galilee.

23 And went and dwelt in a citie called
Nazareth, that it might bee fulfilled which
was spoken by the Prophets, which was, that
he should be called || a Nazarete.

24 And went and dwelt in a citie called
Nazareth, that it might bee fulfilled which
was spoken by the Prophets, which was, that
he should be called || a Nazarete.

CHAP. III.

1 The office, doctrine and life of Iohn. 7 The
Pharisees are reproved. 8 The fruites of repentance.
13 Christ baptizeth in Iordan, 17 and authorised
by God his Father.

And in those dayes, Iohn the Baptist
came and preached in the wilderness
of Iudca.

2 And sayd, || Repent: for the Kingdome
of heauen is at hand.

3 For this is he of whom it is spoken by
the Prophet Esaias, saying, " The voyce of
him that cryeth in the wilderness, is, Pre-
pare the way of the Lord: make his paths
straight.

4 " And this Iohn had his garment of
camels haire, and a girdle of a skaine about
his loynes: his meat was also || locusts and
wild honny.

5 " Then went out to him Ierusalem
and all Iudca, & all the region round about
Jordan.

6 And they were baptized of him in Jor-
dan, confessing their finnes.

7 Now when hee had many of the Pha-
risees and of the Sadducees came to his bap-
tisme, hee sayd vnto them, " O generations
of vipers, who hath forewarned you to flee
from the anger to come?

8 Bring forth therefore " fruite worthy
of amendment of life,

Mar. 1. luk. 3. 3.

a In the 15. yere

of the reigne of

Tiberius, after

Christ had long

time remained

in Nazaret, and

was now about

30. yere olde,

luk. 1. 1. 23.

b So called in re-
spect of the plain

countrie & fer-
tile valleys, and

not because it

was inhabi-
tated.

|| Or, be forie for

your faultes,

and amend.

c Which is, that

God will reigne

ouer vs, gather

vs vnto him, pardon

our finnes, and

adopt vs by

the preaching of

the Gospel. Ista. 40. 3. marke 1. 3. luk. 3. 4. iohn 1. 23.

d Weuen with haire, as grosse haire-cloth.

|| Or, grabbers,

e Such meates as nature brought forth without mans labour or

diligence: reade Levit. 1. 1. 23. marke 1. 3. luk. 3. 7. f Acknow-

ledging their faultes: for there is no repentance without confession.

Chap. 12. 34. || Or, brooke. g He meant those venomous and

malicious Pharisees with the iudgement of God except they shew

before men fruit woorkes as are agreeable to the profession of the god-
ly, whom Iſai calleth the trees of righteousness, Chap. 61. 3.

9 And thinke not to say with your selves,
" We haue Abraham to our father: for I say
vnto you, that God is able of these stones to
raise vp children vnto Abraham.

10 And now also is the " axe put to the
root of the trees: " therefore every tree which
bringeth not forth good fruit, is hewen down
and cast into the fire.

11 " Indeed I baptize you with water to
amendment of life, but he that cometh af-
ter me, is mightier then I, whose shoes I
am not worthy to beare: hee will baptize you
with the holy Ghost, and with " fire.

12 Which hath his " fanne in his hand,
and will make cleane his floore, and gather
his wheat into his garner, but will burne
vp the chaffe with vnquenchable fire.

13 " " Then came Iesus from Galilee to
Jordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I
haue neede to be baptized of thee, and com-
mest thou to me?

15 Then Iesus answering, sayd to him,
Let bee now: for thus it becommeth vs to
fulfill all righteousness. So hee suffered
him.

16 Then Iesus when hee was baptized,
came straight out of the water. And loe, the
heavens were opened vnto him, and Iohn
sawe the Spirit of God descending like a
" dove, and lighting vpon him.

17 And loe, a voyce came from heauen,
saying, " This is my " beloued Sonne in
whom I am well pleased.

der perſe obedience to God in all things, which he hath ordained.
m To shew the state of his Kingdom, which is in all meeknesse
and lowlinesse. Chap. 17. 5. 2 pet. 1. 17. n The fauour of God re-
fresh on Iesus Christ, that from him it might be poured on vs,
which desire of our selues his wrath and indignation. Coloss. 1. 13.

CHAP. IIII.

1 Christ fasted and is tempted, 11 The Angels
minister vnto him, 17 He beginneth to preach, 18
He calleth Peter, Andrew, James, and Iohn, and hea-
leth all the sicke.

Then " was Iesus led aside " of the Spi-
rit into the wilderness, to bee " tempted
of the deuill.

2 And when hee had fasted fourte dayes
and fourte nights, hee was afterward hun-
gry.

3 Then came to him the tempter, and
said, If thou be the Sonne of God, " com-
mand that these stones be made bread.

4 But hee answering, said, It is written,
" Man shall not lue by bread onely, but by e
" word that proceedeth out of the
mouth of God.

5 Then the deuill tooke him vp into the
" holy Citie, and set him on a " pinnacle of the
Temple,

6 And sayde vnto him, If thou bee the
Sonne of God, cast thy selfe downe: for it
is written, " that hee will giue his Angels
charge ouer thee, and with their hands they
shall " lise thee vp, least at any time thou

his creatures by. e To wit, Ierusalem. || Or, vane, which flourisheth
where the wind bloweth. f Psal. 91. 11. 12. f He allegeth but halfe the
sentence to deceiue thereby the rather, and cloke his crafty temptations.

Mat. 6. 16.

We must not
lose such lawfull
things as God
hath appointed,
so seeko others
after our owne
fantasie,
h In a vision,
Dom. 6. 13.
and 10. 30.
Marke 1. 13.
Luk. 4. 13.
i The word of
God is the word
of the Spirit,
where with Sa-
tan is ouercome,
k To comfort
him.

Marke 1. 14.
Luk. 4. 14.
Ioh. 4. 43.
l And cast in
prison by Herod.
m For (uchy
called the lake
of Gennezareth,
Ioh. 9. 1.
n Christ had
preached now
almost a yere in
Iudea, & Sama-
ria, & after went
to preach in the
uppermost Gali-
lee, which was out
of the borders of
Palaestina.

o Which was
without comfort
hath receiaed
consolation,
Marke 1. 15.
Marke 1. 16
p God hath cho-
sen the weake
things of the
world to con-
found the might-
tie. 1. Cor. 1. 27.
q To draw them
out of theire of
this world,
where in they
are drowned.
r We ought to
be most ready to
follow Christ
when he calleth,
leaving all worldly
respect apart.
s That is, the
blessed tidings
of forgiveness of
sinnes and reconcilia-
tion with God. t So that
by healing incurable diseases,
Christ's diuinitie appeared. u They
that were made or sicke at a certain time of the moone. x It was
a country wherein were ien cities at the word signified.

thou shalt dash thy foot against a stone.

7 Jesus said vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Again he the diuell tooke him vp vnto an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.

9 And sayd to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then sayd Jesus vnto him, Auoids Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the diuell left him: and behold, the Angels came and ministered vnto him.

12 ¶ And when Jesus had heard that John was deliuered vp, he returned into Galilee.

13 And leaning Nazareth, went a dwelle in Capernaum, which is neere the sea, in the borders of Zabulon and Neftthalim.

14 That it might be fulfilled which was spoken by Elias the Prophet, saying,

15 * The land of Zabulon and, the land of Neftthalim by the way of the sea, beyond Iordan, * Galilee of the Gentiles:

16 The people which sat in darkenesse, law great light: and to them which sat in the region and shadow of death, light is risen vp.

17 * From that time Jesus beganne to preach, and to say, Amen your turne: for the kingdome of heauen is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishermen.)

19 And he sayd vnto them, Follow mee, and I will make you fishers of men.

20 And they straightaway leaving the nets followed him.

21 And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother in a ship, with Zebedeus their father mending their nets, and he called them.

22 And they without tarrying, leaving the ship and their father, followed him.

23 So Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse, and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and gripings, and them that were possessed with diuels, and those which were lunaticke, and those that had the palse and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, & from beyond Iordan

CHAP. V.

1 Christ teacheth who are blessed. 13 The fall of the earth, and light of the world. 16 Good works. 17 Christ comes to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adultery 29 Offences. 33 Disarmement. 33 Not to swear. 39 To suffer wrong. 44 To love our enemies. 48 Perfection.

¶ And when he saw the multitude, he went vp into a mountaine: and when he was set, his Disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the poore in spirit: for theirs is the kingdome of heauen.

4 * Blessed are they that mourne: for they shall be comforted.

5 * Blessed are the meeke: for they shall inherit the earth.

6 * Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 * Blessed are the mercifull: for they shall obtaine mercy.

8 * Blessed are the pure in heart: for they shall see God.

9 * Blessed are the peacemakers: for they shall be called the children of God.

10 * Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdome of heauen.

11 * * Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, hally.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the salt of the earth: but if the salt haue lost his saviour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 * Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.

17 * Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them.

18 * For truly I say vnto you, Till heauen and earth perish, one loote, or one tittle of the Law shall not escape, till all things be fulfilled.

19 ¶ Whosoever therefore shall breake one of these least Commandements, and teach men so, hee shall be called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 ¶ For I say vnto you, except yone righteousnesse exceede the righteousness of the

Luke 6. 19.
a That feeble themselves voyd of all righteousness, nesse, that they may onely seeke it in Christ.
Ioh. 6. 23. 7. and 65. 13. 19.
Ioh. 6. 21.
b Which feeble their owne miserie, and seeke their comfort in God.
Psal. 37. 1.
c Who rather suffer all iniuries, then they would reuenge themselves, d Being in need, desire nothing but that which is vpright and godly.
Psal. 34. 4.
e For he is called the God of peace, 1. Cor. 14. 33.
1. Pet. 3. 14
1. Pet. 4. 14
after 5. 41.
Marke 9. 50.
Luk. 14. 34.
f Your office is to season men with the salt of the heavenly doGrine.
Marke 4. 21.
Luk. 8. 16.
and 11. 33.
1. Pet. 2. 13.
g Because you are seene faire off, giue good example of like.
h The Gospel is the flesh, living and accomplishing of the Law.
Luk. 16. 17.
i The doctrine of the law contained nothing vnprofitable or superfluous. Iam. 1. 5. k Whosoever shall transgress the least of the ten Commandements in word and example, hee shall be cast out of the Kingdome of God, except it be pardoned him in Christ. Luk. 11. 39.
! Scribes

Which neither ¹ Scribes and Pharisees, ye shal not enter in-
to the kingdom of heauen.

21 ¹ **¶** Ye haue heard that it was said vnto
them of the olde time, ² Thou shalt not kill:
for whosoever killith, ³ shall be ⁴ culpable of
iudgement.

22 ¹ **¶** But I say vnto you, ² Whosoever is an-
gry with his brother, ³ **¶** vnadvisedly, shall be
culpable of iudgement. And whosoever saith
vnto his brother, ⁴ Raca, shall be worthy to be
punished by the Councell. And whosoever
shall say, fool, shall be worthy to be punished
with hell fire.

23 ¹ **¶** If thou bring thy gift to the al-
tar, and there rememberest that thy brother
hath ought against thee,

24 ¹ **¶** Leave there thine offering before the
altar, and goe thy way: first bee reconciled
to thy brother, and then come and offer thy
gift.

25 ¹ **¶** Agree with thine aduersary quick-
ly, whilst thou art in the way with him, lest
thine aduersary deliver thee to the iudges, and
the iudges deliver thee to the Sergeant, and
thou be cast into prison.

26 ¹ **¶** Clearly I say vnto thee, thou shalt not
come out thence till thou hast payed the ut-
most farthling.

27 ¹ **¶** Ye haue heard that it was said of
them of old time, ² Thou shalt not commit
adulterie.

28 ¹ **¶** But I say vnto you, that whosoever
looketh on a woman to lust after her, hath
committed ² adulterie with her already in his
heart.

29 ¹ **¶** Wherefore if thy right ² eye canse thee
to offend, plucke it out, and cast it from thee:
for better it is for thee, that one of thy mem-
bers perishe, then that thy whole body should
be cast into hell.

30 ¹ **¶** Also if thy right hand make thee to of-
fend, cut it off, and cast it from thee: for bet-
ter it is for thee that one of thy members peri-
sh, then that thy whole body should be cast
into hell.

31 ¹ **¶** It hath bene sayd also, ² Whosoever
shal put away his wife, let him giue her a re-
stitutionall for dowement.

32 ¹ **¶** But I say vnto you, ² Whosoever shall
put away his wife (except it be for fornication),
³ causeth her to commit adultery: ⁴ a who-
soever shall marry her that is diuorced, com-
mitteth adultery.

33 ¹ **¶** Againe, ye haue heard that it was said
to them of olde time, ² Thou shalt not for-
swear thy selfe, but shalt performe thine
othes to the Lord.

34 ¹ **¶** But I say vnto you, ² Swear not at
all, neither by heauen, for it is the throne of
God:

35 ¹ **¶** Nor yet by the earth, for it is his foot-
stool: neither by Ierusalem: for it is the ci-
ty of the great King.

36 ¹ **¶** Neither shalt thou sweare by thine
head, because thou canst not make one haire
white or blacke.

24, ¹ **¶** mar. 10. 4. Luke 16. 18. 1. cor. 7. 20. ² In that hee giueth her
leave to marry another by that restitutionall Exod. 20. 7. ³ **¶** ⁴ **¶** ⁵ **¶** ⁶ **¶** ⁷ **¶** ⁸ **¶** ⁹ **¶** ¹⁰ **¶** ¹¹ **¶** ¹² **¶** ¹³ **¶** ¹⁴ **¶** ¹⁵ **¶** ¹⁶ **¶** ¹⁷ **¶** ¹⁸ **¶** ¹⁹ **¶** ²⁰ **¶** ²¹ **¶** ²² **¶** ²³ **¶** ²⁴ **¶** ²⁵ **¶** ²⁶ **¶** ²⁷ **¶** ²⁸ **¶** ²⁹ **¶** ³⁰ **¶** ³¹ **¶** ³² **¶** ³³ **¶** ³⁴ **¶** ³⁵ **¶** ³⁶ **¶** ³⁷ **¶** ³⁸ **¶** ³⁹ **¶** ⁴⁰ **¶** ⁴¹ **¶** ⁴² **¶** ⁴³ **¶** ⁴⁴ **¶** ⁴⁵ **¶** ⁴⁶ **¶** ⁴⁷ **¶** ⁴⁸ **¶** ⁴⁹ **¶** ⁵⁰ **¶** ⁵¹ **¶** ⁵² **¶** ⁵³ **¶** ⁵⁴ **¶** ⁵⁵ **¶** ⁵⁶ **¶** ⁵⁷ **¶** ⁵⁸ **¶** ⁵⁹ **¶** ⁶⁰ **¶** ⁶¹ **¶** ⁶² **¶** ⁶³ **¶** ⁶⁴ **¶** ⁶⁵ **¶** ⁶⁶ **¶** ⁶⁷ **¶** ⁶⁸ **¶** ⁶⁹ **¶** ⁷⁰ **¶** ⁷¹ **¶** ⁷² **¶** ⁷³ **¶** ⁷⁴ **¶** ⁷⁵ **¶** ⁷⁶ **¶** ⁷⁷ **¶** ⁷⁸ **¶** ⁷⁹ **¶** ⁸⁰ **¶** ⁸¹ **¶** ⁸² **¶** ⁸³ **¶** ⁸⁴ **¶** ⁸⁵ **¶** ⁸⁶ **¶** ⁸⁷ **¶** ⁸⁸ **¶** ⁸⁹ **¶** ⁹⁰ **¶** ⁹¹ **¶** ⁹² **¶** ⁹³ **¶** ⁹⁴ **¶** ⁹⁵ **¶** ⁹⁶ **¶** ⁹⁷ **¶** ⁹⁸ **¶** ⁹⁹ **¶** ¹⁰⁰ **¶** ¹⁰¹ **¶** ¹⁰² **¶** ¹⁰³ **¶** ¹⁰⁴ **¶** ¹⁰⁵ **¶** ¹⁰⁶ **¶** ¹⁰⁷ 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